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FRIED BREAD.—Cut the crust from slices of stale bread; dip them in a thin batter made of a cups of milk, two eggs and a heaping tablespoonful of flour salted slightly and fry in lard to a pellow brown. Serve hot.

SALLY LUNN WITHOUT YEAST.—To a quart of flour add four eggs beaten up with one cup of sugar, one pint of warmed milk, with a tablespoonful of melted butter in it and two and a half teaspoonfuls of baking powder. Bake in "Turk's Heads" like a sweet cake, but serve hot for breakfast, putting it on the table whole.

RESTORED.—Mrs. J. M. Phalen, of Sydney Mines, N. S., had chronic rheumatism for two years, and got no relief until she tried Burdock Blood Bitters. Two bottles cured her. "I was like a skeleton," says she, "before using B. B. B., now thanks to the discovery of such a valuable remedy, I am entirely restored to health."

EGPLANTINE PUDDING.—Cut thin slices of light white bread and line a pudding shape with them, putting in alternate layers of the bread and orange marmalade or any other preserve till the mould is nearly full. Pour over all a pint of warm milk in which four well beaten eggs have been mixed. Cover the mould with a cloth and boil for an hour and a half.

GRAPE JELLY.—Put the grapes in a preserving-pan with just enough water to prevent their burning, when hot, rub them through a fine sieve to get out the seeds and skins; weigh the pulp, and to each pound put three-fourths of a pound of pounded sugar, boil three-quarters of an hour. Pour into pots, cover in the usual way. This is a good way of utilizing out-door grapes, which in some seasons do not ripen well.

B. OWN BREAD.—One-half cup of Graham flour, one cup each rye flour and cornmeal, one cup of molasses, one even teaspoonful of salt, one even teaspoonful of soda, one tablespoonful of lard. Sift the soda and salt three times with the meal and flour; then put the meal and flour into a bowl. Mix the milk, lard and molasses together, warm slightly, and add to the contents of the bowl gradually, stirring in well. Steam three hours.

FOR TOOTHACHE.—Go buy a bottle of Pain-Killer, and find relief in the twinkling of an eye.

BAKED APPLE DUMPLINGS.—One quart of flour. Stir into it three teaspoonfuls baking powder, then rub into it two ounces of butter, after which stir into it one pint of milk, all at once. If not quite stiff enough to roll out, add a little more flour. Cut the dough into two parts. Roll each part separately, cutting from it six dumplings, which will make twelve in all. Into each dumpling put two half apples. Bake three-quarters of an hour.

QUEEN OF OLIVE SATCE.—One peck of green tomatoes. Chop them fine. Sprinkle one cup of salt over them and let them stand over night. Then chop six green peppers and three onions. Add one cup of grated horse radish, one cup of brown sugar, one tablespoonful of ground cloves, one of cinnamon and one of allspice. Put the whole into a kettle and cover with vinegar. Cook slowly several hours or until tender. Very delicious.

THE NEW SUBSTITUTE FOR PILLS.—Campbell's Cathartic Compound. Easily taken, much more effective.

SAUCE FOR DUMPLINGS.—Rub a half tablespoonful of flour with two ounces of butter. Have a pint of water boiling on the stove. Put into it one and a half cups of sugar, also the butter and flour, rubbed together. Let it cook about ten minutes. Just before it goes to the table stir into it the juice of a lemon. After making the sauce it may stand, without the lemon juice, until ready to use if the dish in which it is made be covered and stood in a pan of hot water at the back of the stove.

KEEPING TOMATOES FOR WINTER.—It is not generally known that late tomatoes may be kept long after the frosts have destroyed the vines and the ripe fruit has disappeared from the market. This is done by picking the green tomatoes late as possible, and packing them in dry sand, putting them away where they will not freeze. A few days before wanted take out a layer from the sand and place them in a sunny window or in a warm room when they will ripen and be just as nice as though fresh from the vines.

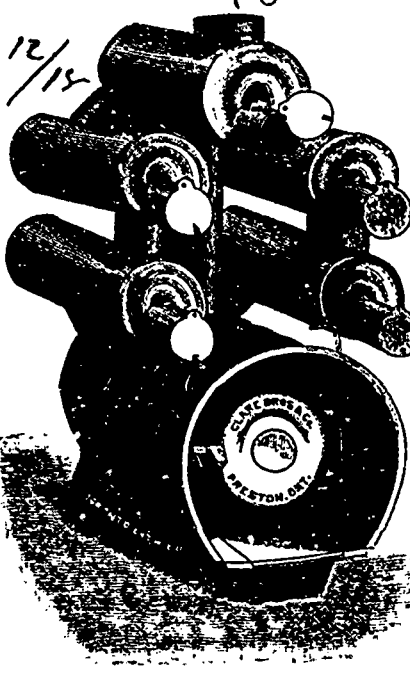
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Notes of the Week.

THE *Methodist Times* remarks: The growing earnestness of the Churches is compelling men to make new departures of the most daring and unprecedented character. And all wise leaders will encourage free experiment. It is a transition age. Only by endless adaptations can the Churches of Christ readjust themselves to their swiftly changing social environment. The churches that are too feeble or too stupid to evolve new agencies and new methods must die.

IN the three chief Presbyterian denominations in Scotland there are 182 D.D.'s, of whom exactly one-half are ministers of the Church of Scotland. Of the ninety-one in the Established Church about eighty-five have received the degree from Scottish universities, while of the fifty in the Free Church about thirty-five have been conferred by the national universities, and of the forty in the United Presbyterian Church only about a half have this origin. While the Established Church has eighty-five Scottish D.D.'s for its 1,400 or 1,500 ministers, the other two bodies, with 300 more ministers, have only fifty-five.

MR. M. A. JAMES, of the *Bowmanville Statesman*, has been visiting England. He gives a summary of his observations on many topics, the following among others: There is much more crime in England than Canada. The police news occupies much space in the papers. The temperance sentiment is growing very rapidly, and total abstinence societies are multiplying very fast. The preaching is abundant in quantity, but the quality is not up to the Canadian standard. The English are not a churchgoing people. Not more than ten per cent attend church regularly. There is abundant material to engage the attention of missionaries at home. The heathen are not all in China, Japan and India.

THE Presbytery of Irvine, Scotland, met recently in private to consider a petition submitted from Mr. Matthew Orr and other members of Stevenston Parish Church, complaining of the conduct of their minister, the Rev. J. Kyd, in allowing his brother-in-law, Rev. James Forrest, of Kilmarnock, to occupy the pulpit of the parish church on Sunday, June 19, when he ignored the doctrines laid down by the Church, and forced his own doctrines of Unitarianism upon his hearers. The petitioners had reason to understand that Mr. Kyd had previously been cautioned by some members of the Presbytery, and there was therefore no excuse for him not knowing his brother-in-law's principles. They held him as guilty as if he had preached them himself. They therefore prayed the court to take immediate steps to prevent the same thing occurring again.

THE Aberdeen Free Church College has just come into possession of an important memorial of the martyr times of Scotland in the form of an autograph letter of James Renwick. The letter is one of considerable length and great interest. It is written in a clear and regular hand, and has been mounted in a suitable frame. James Renwick, as is well known, met his death on the scaffold at Edinburgh with the courage of a Christian hero, on February 17, 1688. He was but twenty-six years of age at the time of his martyrdom. This is probably the only memorial of the kind now in existence of the noble youth, who was the last of those who sealed their testimony with their blood under the persecutions of the Stuarts. It is the gift of Dr. John Webster, of Edgchill, formerly M.P. for the city of Aberdeen. It is to be deposited in the library of the college.

THE *Christian Leader* says: Monsignor Persico, acknowledging an address at Tipperary, said the Pope "intends to do great and real good for Ireland," adding that "when he raises his voice the potent of the earth will listen with reverence, because

that voice is never raised but in truth and justice." The truth is, as everybody knows, that the Pope is sitting on a fence, doing his best to keep hold of the Irish people, and at the same time to please the English Romanists, like the Duke of Norfolk and Lord Bute, who, as great landlords, abhor and dread the Irish National League. His Holiness never had a more ticklish task to perform. Personally he is, of course, favourable to the policy that would please the territorial magnates. This is well known to the Irish Nationalist leaders, and also to the peasantry of the sister isle, who listen to the Papal legate with their tongue in their cheek.

THE *Manitoba Free Press* says. The annual meeting of the Young Men's Christian Association, held on Tuesday evening, led to the presentation of some interesting facts. Nine years ago there was but a handful of young men in the city interested in the work, now the membership exceeds 400. The character of the work of the Association must commend itself to all. Not only has it been an active agent in the cause of Christianity, but it has done much good for the city and country, in preserving the moral purity of the young men. That the Gospel meetings held from week to week have been a source of much good is beyond question; that the young men of our city have been benefited very greatly by the free library is equally sure, and that the association has been the means of doing much in the way of assisting immigration is shown by the report of the general secretary. An organization which can find employment for 170 young men during the course of the year, which can freely open its rooms day and night for the homeless young men of our city, which can do such excellent work in the gaol, the hospital and other public institutions, and which tends to encourage a spirit of morality, is well worthy of the support of the citizens.

At the financial district meeting of the Methodist Church, Milton District, held in Milton on Friday, September 9, the following resolution was passed unanimously by a standing vote, it was also moved that the secretary of the district forward copies of the same to all the country papers, and also to the *Toronto* and *Hamilton* daily and weekly papers, with the request that they publish the same. Moved by A. Willmott, seconded by James Laing, That this district meeting, having learned that an effort is about to be made to repeal the operation of the second part of the Canada Temperance Act in the County of Halton, be it therefore resolved that we hereby commit ourselves to strenuously oppose such efforts at repeal. We feel that the Scott Act is the most efficient instrument at our disposal for the repression of the liquor traffic, and whatever difficulty there may be in its strict enforcement, we can never willingly go back to the licensing of an iniquity, and we hereby call upon the Methodists and all good citizens of the county of Halton, to give such an answer, at the polls, to the petition as shall finally define the attitude of this county on the policy of retaining our local option law until such time as we obtain a prohibitory law for the Dominion.

CONCERNING purchased and appropriated sermons which some ministers preach to their congregations the *Christian World* has the following: Referring to the correspondence in these columns on this subject, "Only a Woman," says that she has a ministerial brother-in-law who could not compose a sermon "all out of his own head" if decapitation were the penalty of failure; and that as a matter-of-fact he copies his sermons *verbatim et literatim* from printed sources. "A Scotch Congregational Minister" thinks that what is needed is the selection by churches of ministers with brains. At present, it strikes him that originality and vigorous thinking are at a discount in his denomination, it being assumed that a minister is lacking in heart power in exact proportion as he is possessed of head power, and *vice versa*. Not always perhaps, but very often, the question "Can he think?" is never asked by a church respecting any candidate

for the pastorate. If the churches care for brains in a minister, they will get them and heart as well if they choose. Rev. E. D. Green, of Preston, says: "During the thirty years of my ministry I have several times had my pulpit invaded by such ecclesiastical trespassers. One 'great man' I can remember gave my people, word for word, a discourse from Guthrie's 'Ezekiel,' another made Spurgeon speak when he was not seen, while on some other occasions, W. Jay and Parsons, and such former lights, have shone when I have been absent."

THE Rev. W. C. Van Meter, founder, and for several years superintendent of the Howard Mission and Home for Little Wanderers, New York, now superintendent of the Italian Bible and Sunday School Mission, has been in Rome for the last fifteen years, directing with energy, prudence and success, the operation of the mission. He is at present in Canada, and has been cordially received in Montreal and Ottawa, where he has addressed a number of meetings. The Society, under whose auspices Mr. Van Meter labours, is evangelical and undenominational, and ministers and laymen possessing the confidence of the Churches are on its directorate. A recent report states that during the year ending August 31, we have sent to 202 ministers; colporteurs, visitors and teachers, living in 124 cities and towns, 23,403 Bibles, Testaments, Psalms, Proverbs, and other books of the Bible. These they have carefully distributed among soldiers and sailors, in hospitals and prisons, in their day, night and Sabbath schools, and among the poor around them. In the medical mission department of our work we sent them seven cases of excellent medicines for their sick poor. We paid the salaries of the chaplain and matron of the Protestant hospital in Rome, of which Dr. Gason, one of the most prominent and successful physicians in the city, is director. We paid the salaries of thirty-five teachers in the Evangelical Night Schools in Italy, Sicily and Elba. Such an important and promising work cannot fail to commend itself to the confidence and support of the Christian community.

THE *British Weekly* remarks that an instructive incident, which points an apt moral, took place in connection with the British Association meeting at Manchester. In the Anthropological Section, Dr. Edward Tylor, F.R.S., a well-known authority in various branches of antiquarian research, delivered an address on "A Witch's Ladder." At some length he expatiated on the strange object which he had secured—a rope about four feet long, in which there were fixed at right angles some scores of feathers. It had been recently discovered in the thatch of an old dismantled cottage at Wellington, Somerset, and had excited much wonderment in the agitated minds of connoisseurs in witchcraft and folklore. Much correspondence and many inquiries goaded the Professor, however, to the conclusion that it was a "wishing-rope," or "witch's ladder," such as might have been used by some weird sister for charming milk from a neighbouring dairy, or coveted treasures from alien custody for the benefit of her mediæval clients. Backed by authorities from Somersetshire to Naples, the conclusion was presented to the audience as proved beyond cavil, and the learned doctor sat down amid applause that augured conviction, when up rose a patriarchal associate, who knocked the bottom out of the theory by the youthful reminiscences of deer chasing with just such a weapon of offence as that presented before the section. And another basely practical one thought he could produce sundry other "witch's ropes," such as he and others had used but a few months since for driving the deer in the park at Hampton Court. These feathered ropes frightened the timid creatures more effectually than stouter instruments. Upon which the section incontinently turned its attention to the shapes of ancient Assyrian graves; and the rope, whose cabalistic attributes had been so summarily shorn, was hurried into a retiring room. It may yet be an instrument of self-flagellation.

Our Contributors.

RIGHT FEELING, BOTH A CHILD AND A FATHER.

BY KNOXIAN.

Phillips Brooks, of Boston, is another man who often dispenses truth in golden nuggets. His nugget is not always so nicely shaped as Joseph Parker's, but it is always rich, though its edges are sometimes a little jagged. Brooks gives young ministers some advice on the question of feeling in religious meetings, which may be very useful at this season of the year when special services are beginning. He says: "See clearly that you value no feeling that is not

THE CHILD OF TRUTH AND THE FATHER OF DUTY." Feeling, to be worth anything, must be produced by TRUTH—not by music—not by stagy tricks of oratory—not by direct attempts of any kind to work up emotion—not by half-truths, which are the most dangerous and deadly form of error, but by truth—God's truth.

It goes without saying that feeling, even in Church, is not always produced by truth. John B. Gough, in his famous lecture on "Preaching and Preachers," used to relate an incident in his own inimitable way which shows that emotion may be produced in Church by very unlooked for causes. A preacher, whose elocutionary training had been sadly neglected, while preaching with more than usual monotonous vehemence, noticed a woman in the congregation shedding tears. At the close of the service he asked her what caused her feeling, naturally thinking the emotion had been caused by the sermon. The woman told him that when he raised his voice the sound so reminded her of the bellowing poor "Bossy" made when she came home at milking-time that the tears would flow. "Bossy" had died some months before, and the resemblance between her elocution and the preacher's stirred up tender memories and overcame the woman. Now, here was a case in which feeling clearly did not flow from Truth. Emotion caused by the memory of a dead cow may certainly be creditable in the highest degree to the person moved. In this case it showed that the woman had both affection and gratitude—two excellent qualities to have. But the emotion was not the child of Truth; it was not produced by Truth, and because not produced by Truth had no religious value.

Gough's story may seem like an extreme case, but it does very well for an illustration. Feeling may be produced by any one of a score of causes. It may be entirely creditable to the person affected, but the real question about feeling in any case is, Has it been produced by Truth? Is it the child of Truth? If not produced by Truth it has no religious value. If produced by Truth we cannot have too much of it. The worst thing about many men and many congregations is downright hardness. The truth strikes them and flies right off. To make a man or a congregation of that kind feel, if the feeling is produced by Truth, is a great point gained. The battle is, perhaps, half won when the arrow of truth pierces the heart of the hardened sinner. Stir up all the feeling you can, but be sure to use the truth as the instrument with which you do the stirring. Never be afraid of feeling—no not even of excitement—if the feeling and excitement are produced by God's truth. No congregation can be injured by His truth. No man can be injured by His truth. But be very sure it is His truth you are using to produce feeling or create special interest.

The real question, in fact the only question worth discussing about feeling is, What caused it? There are the tears. What drew them? If God's truth, all is well.

Brooks says feeling should be the

FATHER OF DUTY

as well as the child of Truth. The feeling that does not move a man to give up his sins and discharge his duties probably does him more harm than good. When he cools off he probably becomes more hardened than ever. The most hopeless man on this earth is one who says he has been converted a dozen times and has fallen from grace each time. The hardest field on this earth to work in is one that has been burnt over half a dozen times by bogus revivals. Feeling there may have been—any amount of it perhaps—but the feeling was not the father of Duty. The people did not come out of the excitement resolv-

ing in God's name to be better citizens, better neighbours, better husbands, better wives, better parents and better children. If they did so resolve the resolution did not last long enough to crystallize into duty.

Phelps says in one of his books that he saw a German audience weeping under what he calls an exclamatory sermon, and learned that the greater part of them spent the evening of the same day in the theatre. Their feeling certainly was not the father of a well-spent Sabbath evening.

We read somewhere that during the delivery of a rousing missionary speech, one of the audience made himself unpleasantly conspicuous by shouting "amen," "hallelujah," and kindred exclamations. The pastor of the congregation went to the man, whispered something in his ear, and there was not another shout. "What did you say to that man that made him so silent," asked the speaker at the close of meeting? "Say," replied the pastor, "I simply told him he would be expected to give \$1 for Foreign Missions!" The feeling in that case was not the father of Duty. In fact it was not the father of anything in particular.

The steam that escapes through the pipe of a locomotive, and hisses and fizzes as it passes into the air, does no good in the way of driving the iron horse. The steam within that moves the wheels and puts the whole train in motion is the power that does the business. Feeling that does nothing but escape is of no use, no matter how much noise it makes in escaping. The kind of feeling needed is the kind that moves the wheels of duty in every department of life. The more we have of that kind the better.

"Tell me not," says the philosopher Billings, "that a man shouts hallelujah: tell me how he acts in a horse-trade." Billings was right, as he generally is. The way a man acts when he trades horses is a much better test of his piety than mere shouting. Feeling worth anything is the father of offspring that tell the truth, that give of their means to support the cause of Christ, that keep the peace among their neighbours, that pay one hundred cents on the dollar, and act honestly even when trading horses.

A TRIP TO KASHMIR.

BY REV. W. A. WILSON, NEEMUCH.

(Concluded.)

Moored along the bank are numerous long, narrow barges, closed in by coarse reed mats, which are attached to a light framework, and protect alike from the sun and rain. The Kashmir boats are by no means floating palaces. In the rear one of their two compartments live the boatmen and their families, and in the other we are at liberty to stow away ourselves, our beds and baggage as best we can. Selecting some of the largest and cleanest for our party, we relieve our coolies of their loads, and arrange our stuff in our narrow quarters. And now, while our servants in a little boat bound alongside are preparing dinner, we move off to the measured dip of the boatman's oar. Soon, however, we are drawn up alongside the bank, and here the oars give place to the towline, which is harnessed to two or three of the boatmen or their wives, who in Kashmir always count for men. Thus we are drawn silently through the quiet waters. After a time the river widens out into a shallow lake, making a new mode of propelling the boat necessary.

Two men with long poles, walking back and forth on the tapering end of the boat, push us along. By dint of pushing, towing and rowing we arrive, in about twenty-four hours, in sight of the capital. In going up the river one is impressed with the flatness of the country. From one side to the other the valley is a level plain, much of it wet and marshy. This low, water-soaked ground is used for the cultivation of rice, which forms the staple food of the poor.

There is no provision made in the houses for heating. Fire places and stoves are unknown. And in the winter, when the snow often falls to the depth of several feet, the suffering of the poor especially must be great.

As we enter the city by its broad water way, and pass under its many wooden bridges that stretch across it, we get our first impressions of Srinagar, and they are by no means pleasant; the senses of sight and smell are alike offended.

Most of the houses are poor, rickety structures, being wooden frames filled in with brick. The windows are small frames of lattice-work, which in

the cold season are, by the better classes, covered with paper to keep out the cold. The roofs are of wood, covered with a layer of thin birch bark, on which earth is laid to the depth of several inches. On this the grass grows quite luxuriantly.

The houses and shops are built closely down to the water's edge on both sides of the river. Water-ways or canals run through the city in several directions, and form the main highway of trade and travel, by means of the rude boats which in Kashmir do duty for wheeled vehicles, of which there is not one in the whole valley. Here and there, more substantial and beautiful, the temples and masjids shoot up their gilded, glittering domes above the dilapidated, tottering houses which crowd around them. The entrances to one or two from the river are somewhat striking. Broad stone stairways, through carved and decorated archways, lead up to the sacred precincts.

On these steps are to be seen numbers of Brahmins, utterly indifferent to all observers, performing their daily ablutions, and muttering their incantations and prayers. The river is the great bathing-place for the whole city. The inhabitants bathe in it, wash their clothes in it, drink its muddy water and cast all the indescribable filth into it. One does not wonder that cholera is such a frequent visitor. In dress and habits the people are abominably filthy, and the smells of Srinagar are horrible. Before emerging from the city we pass the palace of the Maharaja, the chief entrance to which is from the river by an unpretending flight of steps. The exterior is by no means imposing, although there are some very large and prettily decorated halls within. The present occupant is a weak-minded youth, grandson of the prime minister, to whom the British sold the country for a mere trifle when with the Punjab it fell into their hands. He is a poor ruler, and the country is badly governed, as it has been for long in the past. It is the old story of taxation and oppression. Though the country is rich in natural resources, and by cultivation can be made to produce almost all kinds of grain and fruit, the people are miserably poor.

There is little incentive to the accumulation of wealth. The more the people gather, the more does the all-devouring government take from them. It claims one-half of all the produce of water, land and beast, and a host of brow-beating officials rob the people of a great part of what remains. What a beautiful and prosperous valley this might have been had the English retained and colonized it—possibly the only country in all India where an English colony would be a possibility. But this fair spot, with its splendid climate and great resources, has been cursed by Hinduism and especially Mohammedanism.

Here we see in the filth and degradation, in their general wretchedness, what man attains to in the midst of outward favouring conditions without the true religion.

But we have now passed the native hospital, the old masjid, now used as a church by the English visitors, and the house of the British Resident, and have arrived at the bagh or garden, where we are to rest for a time from our journeying. Here in the midst of a garden of fruit trees all in blossom we pitch our tents. We are scarcely settled before we are attacked again by crowds of sellers of Kashmir wares who, with provoking pertinacity, insist on our buying at outrageous prices their goods. At one time a fair trade with Europe, in Kashmir wares, was carried on. But since the English began in numbers to visit the country, the natives received so much more for their manufactures from the people they imposed on that they refused to work for the traders at the old rates, leaving no margin of profit, and so the trade has almost ceased.

Immediately at the rear of the garden where our tent is pitched is a rocky hill called the Throne of Solomon. It shoots up about 1,000 feet above the plain and is crowned by an ancient Hindu temple, supposed to date as far back as 200 B.C. But opinions differ on this point. It is octagonal in shape and built of massive stones. It is approached by a long flight of steps which lead to the low doorway, its aperture. In the dark foul-smelling interior are four pillars supporting the roof, a low stone platform on which is a lingam with a serpent coiled around it. The stench that fills the place well becomes the impure worship that is daily offered there.

From the top of this hill a fine view of the valley

with its lakes, its river, its great city and numerous villages is obtained. Specially striking are the Jhelum with its graceful curves, which we said to have given the design for the pattern so constantly wrought into the Kashmir shawls, and the Dal Lake, lying between the foot of the hill and the great mountain range to the north, with its famous floating gardens and its shores dotted with villages, gardens and groves. At the base of this hill and overlooking the Dal Lake are the mission buildings of the Church Mission Society, which for the past twenty years, in the face of many obstacles, has been doing good work. Special attention is given to medical work. There are three missionaries labouring in Srinagar, two of them medical. The pioneer in the work here was Dr. Elmslie, a Scotch Presbyterian, who devoted himself to medical work, and was sent out under the Church Mission Society to open up a medical mission in Kashmir. He has worthy successors in the two brothers, Drs. Nevi, who, with their consecrated skill, are relieving a vast amount of suffering, as well as pointing the way to the Great Soul Healer. Mr. Knowles, in addition to his other work, gives service for the English visitors to Kashmir.

Leaving Munshibagh after a few days, we pitched our tents in a magnificent grove of chenar trees, planted by the Mogul Emperor, the great Akbar, called the Nasimbagh or zephyr garden. Here the air is delightful and the scenery enchanting. The clear waters of the lake stretch away to the foot of the mountains which tower in an atmosphere of hazy blue in the not far distance. Here and there are little green islands, artificially made by the Emperor Jehanjir for the delight of his wife, the famous Nur Mahal. On the shore opposite is the Shalimar Garden, with its watercourses and fountains, its palaces and halls with columns of black marble, and its groves of shady trees.

A little below the bagh is a village where there is a zearat or tomb of a Mohammedan saint, in which there is kept a glass phial of hair from the beard of Mahomet. Twice a year this precious relic is brought out for exhibition to the faithful, and great crowds from all parts of the valley assemble. It is a time of rich harvest for the Mulvies in charge.

Gladly would we stay in this charming spot, where we can remain out all day without fearing the deadly rays of an Indian sun, making excursions by land or water to the many places of interest and beauty, or sitting at the tent door or under the close shade of the chenar tree enjoying the luxury of leisure for reading and study. But time is passing, and we must spend a while among the mountains. So we get into our boats again, and visiting a few points of interest along the way, we make our way to Gulmarg, where, at an elevation of 9,000 feet above the sea, the air is cooler and more bracing.

But our boats can only take us to Pulhallan, which is about eighteen miles from Gulmarg, and we must exchange them for coolies and donkeys to carry our dandies and baggage. After crossing a plain of some twelve miles, we climb by a steep, tiresome path to Gulmarg, or vale of flowers. Around the margin of this little hollow on the mountain side have been built by visitors a number of little wooden huts or shanties to afford a few weeks' shelter. In their case possession is ten points of the law. Finding an unoccupied one we exchanged the tent for a more substantial dwelling place when enjoying the cold, sharp breezes that blow down from the snows. We remain till it is time to take the homeward march. Climbing up the snows or walking in the forest, or seated by our blazing hearth-fires, we complacently think of our friends, who, wilting on the plains, are longing for the break of the monsoons.

All too quickly the time goes by. But duty calls, and we must set our faces homeward. Obtaining a supply of coolies and donkeys, we take the road once more, and after a long, fatiguing march find ourselves in the evening at Ranpore, by the banks of the Jhelum again. As the heat is very great at this season in the valley of the Jhelum, we hurry through, making our marches early in the morning or late in the evening, favoured by the light of the waxing moon. On reaching the plains we find that the intense heat has been a little tempered by a recent shower, for which we are very thankful. As it is the change in temperature is, for us, a most violent one, after the heights of the Himalayas. But quickly we are carried back to Central India where, the monsoons having fully burst, the air is now cool and pleasant.

Trusting our trip to Kashmir may prove as profitable as it has been pleasant, we must now take leave of our friends who have been kind enough to accompany us.

ARE CREEDS ONLY FOOTBALLS?

MR. EDITOR,—An editorial expressing the views of many who call themselves "advanced thinkers," appears in the *Kelso Chronicle* of a recent date. Kelso, I may here remark, is where Dr. Horatius Bonar—"whose praise is in all the churches"—was once a pastor. Regarding the origin of the article referred to, I shall, for the sake of shortness, say nothing. The writer criticises the proposition that those who do not teach the doctrines of a Church ought not to stay in it. He says that it suggests three questions, namely, "What are to be called the doctrines of a Church? What amounts to a subversion of these doctrines? Who is the judge in the matter?"

In answer to the first of these questions, he "unhesitatingly says" (his own words) that the doctrine of any Church is what she teaches at the present time, and not what she taught at some bygone time in her history; "for if it be not so, she is not the Church of the living but of the dead." "When a man preaches a course of sermons, or a professor gives a series of lectures, which constitute innovations on established usage, the Church, by her approval, tacit or expressed, adopts these views and gives them a place in her body of doctrine." This is arrant nonsense. Any Christian Church professes to believe the Scriptures of the Old and New Testaments to be "the Word of God, and the only rule of faith and manners." In her confession of faith, or body of doctrine, she declares to the world what she believes are certain doctrines taught in these Scriptures. Members of any society must agree in their views on certain points. Those desiring to connect themselves with it need to know what these are. How can any one know what a Church believes, unless she states it openly? I, therefore, "unhesitatingly say" that when a Church openly declares that she believes the whole doctrine contained in a certain document to be founded on and agreeable to the Word of God, and requires her ministers to say that they sincerely do so and promise to adhere thereto firmly and constantly, and assert, maintain and defend the same to the utmost of their power, she is to be regarded as believing it. Of course, she is at perfect liberty to adopt different doctrines from those taught in that document, whenever she believes that she has good reason to do so, but let her make corresponding changes in that document. It is utterly absurd to maintain that she is at liberty to say to the world, "I believe so and so," and allow her ministers to say, "I do not." It is, in plain English, lying for a minister to make such solemn professions and promises as I have mentioned, and then laugh at them. As long as a law is on the Statute Book, it is the law of the land. If the people do not approve of it, then it should be struck out. The same is true of creeds.

In answer to the second question, the editor of the *Kelso Chronicle* "says it again, and says it without hesitation, that nothing is contrary to doctrine save what the Church has condemned. . . . Individuals have raised objections to such sayings as are to be found in 'Scotch Sermons,' but the courts have refused to formulate any charge against their authors. The Church declines to commit suicide by leaping down beside the Confession of Faith into a grave two and a half centuries deep. She looks at things in the light of the present day, and avails herself of what science has discovered." The Church of Scotland—the one here referred to—professes to use the Confession of Faith as merely a declaration of what she believes the Bible—a much older Book—to teach on certain points. Well, if by means of the discoveries of science—for example, of chemistry and geology—she have discovered that the doctrines of the Confession of Faith regarding, for example, the inspiration of Scripture, the atonement and future punishment are contrary to the Word of God, let her alter the Confession in accordance therewith, as I have already said. But it is the height of absurdity to say that however widely a minister's expressed views may differ from her professed body of doctrine, he does not subvert her doctrines as long as she does not meddle with him.

The third question, the editor says, has already been answered. He holds that "the Church is the sole judge in matters of orthodoxy." That is to say, a minister may preach in direct opposition to the professed creed of his Church, but if she allow him to do so, no one outside has a right to express an opinion on his conduct.

The last paragraph of this editorial contains language so infamous—as it might well be termed—that I shall quote it in full.

"If, therefore, any man within the ministry of the Church thinks that he has a mission to advance reformed doctrine, he clearly is entitled to stay there while he may. When this ceases to be the case, it will be a black day for religion, for any constructive reform can proceed only from within; only those who are cognizant of the needs of the Church are qualified to draw her nearer to the light. If a man dare not raise his voice against any abuse which is hallowed by having been sanctioned by the Confession of Faith, the Church to which he belongs will soon fall; and if, knowing beliefs to be founded on error, he hesitates to do what his conscience bids and the Church allows, he betrays her interests. The minister who takes his stand on Scripture and reason, and surrenders his conscience to the guidance of these, is in his true place within the Church, and the day when she bids him depart will be the beginning of the end as regards her usefulness. But, until she tells him to go, he may surely go on his way without heeding the cries of outsiders, or being hampered by any doubts regarding the legality or the morality of what he is engaged in. The proposal to turn him out strikes at the liberty of the Church and the liberty of the individual; and ought not to be heard now that the world has come to its present age."

The substance of the paragraph just quoted is this. A minister may most solemnly profess his belief in certain doctrines, and promise to teach and defend the same, but if he say that he takes his stand on Scripture and reason, he may laugh at these professions and promises, and if his Church meddle with him, she is guilty of persecution. "Comment is unnecessary."

Elder's Mills, Ont.

T. F.

KNOX COLLEGE ALUMNI MISSIONARY SCHEME.

MR. EDITOR,—The sum at present on hand for the Knox College Missionary Scheme amounts to about \$650, and unpaid subscriptions are coming in every day. An encouraging feature of the Scheme is the numerous unsolicited contributions that during the past two weeks have found their way into the treasury. The young men of one of our western congregations gave a garden party at which \$40 was realized, and forwarded for this fund. At the close of last week a letter with a small gift from "A Friend of the China Mission, whose name is not to be mentioned therewith," was placed in the treasurer's hands. It contained \$50. These and numerous other smaller sums indicate the sympathy with which the movement is regarded in all quarters.

No effort is being made to divert anything from the ordinary Schemes of the Church, nor has any appeal been made to the general public. But the expenses of opening the mission will be far in excess of the amount required for the following years, and if other friends of the Chinese feel like contributing something over and above their usual contributions for missionary work, they have now a splendid opportunity.

An effort is being made to complete the collection at the earliest possible date. Notices have been sent to those who have subscribed asking for an early payment.

The committee earnestly hope those who have promised definite sums, and others who intend to give, will send in their contributions during the present month. A. J. McLEOD, Treasurer.

Knox College, Sept. 5, 1887.

CHRIST'S SECOND COMING.

MR. EDITOR,—Your correspondent, "Berean," closes up on September 7 with the compact sentence, "both parties together again." Hitherto my views on this subject have been the same as "Berean's," but his way of putting things has caused me to search and think. He quotes 2 Cor. v. 10 as a proof of the simultaneous judgment of the righteous and the wicked. In reading over that chapter, the "we know" in the first verse and the "we must" in the tenth verse seem to refer to the same persons, viz., the Corinthian Church, or the believers in Corinth. Will "Berean" be pleased to explain, through your columns, the difficulty here presented to my mind, and for which he is in some manner responsible.

September 12, 1887.

K.

Pastor and People.

THE GLOAMING.

In fiery chariots of the west ascending
The day hath passed in triumph, Lord, to Thee;
Its fallen mantle glows, with twilight blending,
On the far, shadowy spaces of the sea.
It is toward evening; out at noontide roaming,
Our hearts have met with Thee in sweet accord,
Now in the peace and leisure of the gloaming
Abide with us, O Lord!

The ocean like a dreamless child is sleeping,
Hushed in the hollow of Thy mighty hand,
One star a-tremble in the west is keeping
Lone watch o'er all night's silent borderland.
Enter, dear Lord; our loaf is yet unbroken,
Our water shall be wine by Thee outpoured,
We yearn to hear Thy "Peace be with you" token;
Abide with us, O Lord.

Low murmurs through the seaward boughs are wafted,
A breath of roses steals along the shore—
More calm, more sweet, Thy living words engrafted
In our responsive hearts for ever more;
Yet more we crave. Oh, tarry in our leisure,
And to the hunger of our souls afford
Thy love and joy in overflowing measure;
Abide with us, O Lord.

It is toward evening—soon from out the shadows
A deeper shadow on our brows must fall;
So soon across the dim, familiar meadows
The hour will come when we must leave them all.
Ah, leave us not with death alone to wander;
Let Thine own hand unloose the silver cord;
Through nightfall here, until the daybreak yonder,
Abide with us, O Lord! —Sunday at Home.

FOR THE CANADA PRESBYTERIAN.

QUIET THOUGHTS.

BY MINNIE G. FRASER.

Ye wayside weeds of little worth,
Ye ferns that fringe the woodland glade,
Ye dainty flowers that quickly fade,
Ye steadfast yews of mighty girth:
O! all ye green things of the earth,
Bless ye the Lord in sun and shade.

To the west of the old homestead there was a winding lane, leading through fruitful fields to the woods. The sheep knew it well, and had worn a little path down it, choosing, for reasons known to themselves, little twists and turns. By the side of this path the wild camomile swayed in the sunlight, opening its eyes in laughing wonderment. Here also the golden dandelion adorned the sward, gilding the springtime, Nature's sunrise, with their beauty, until at last they raised their heads, decked with fleecy clouds of light, ready to take their flight, and to carry their life's work to other spheres.

After spending all their days in the sunbeams, not shrinking from his rays, but basking in the strength of his glory, under that influence they had parted silently, imperceptibly, with the very beauty which was their delight, and in its place had come an ethereal robe, nay, wings to waft them home.

Wandering down the lane to a rustic stile, we pause a moment, and turning our backs on the grand old trees we face the sunset. The sky is all aglow with sapphire and flame. The chariots of the Almighty are ablaze to-night. But even while we gaze a veil falls over the splendour. The light softens, an earnest of the morrow which is to be. And now to the woods.

Welcome ye shades! Ye bowery thickets hail!
Ye lofty pines! ye venerable oaks!
Ye ashes wild! resounding o'er the steep,
Delicious is our shelter to the soul!

Here the squirrels are chattering, watching from behind the gnarled trunks of sturdy maples, or leaping from bough to bough, while song birds whistle in the shade. Now and again from yonder copse comes the plaint of pleading whip-poor-will.

The whole earth grows purer as the twilight falls. It seems to pause expectantly to list for the first footfall of the Holy, as He walks in the garden in the cool of the evening. He comes, filling our hearts with memories of long ago, of joys which have been and shall be no more, of sorrows which have blossomed into precious fruit. Yes, the lane was very long with many a flower and thorn, but at evening-time there was light and full fruition. "Let My Beloved come into His garden and eat His pleasant fruits."

But you have not seen the great stones covered with moss and lichen, nor the vanquished trees which have adorned its branches with the same fair robe.

How grand that old oak looks, beautiful even in death. It weathered many a storm, but it met its conqueror at last.

It was one September afternoon that the tempest gathered, the storm clouds came on like billows laden with fury, and the forest stood still with dread, held its breath for a moment, shivered in the darkness; then the hurricane burst over it, bowing; the saplings to the earth in abject humility. But the oak gave answer in defiance, "I can break, but will never bend." So it fell, and the moss wound around it an emerald burial robe, while trilliums whiter than the snow wreathed a spotless crown. Aye, use your eyes sharply, and you will see that a squirrel has formed a friendly shelter in its prostrate trunk, and is storing up many a seed from the neighbouring fields in the ample storehouse. He is a saucy little fellow, and is careering up and down the fence in half-insolent timidity, chirruping out many a hint which it may be well for us to take, for the shadows are lengthening, and the cattle are toiling slowly up the lane, one pausing by the wayside to snatch a farewell mouthful; others ruminating by the side of the stream, while "others stand half in the flood," so we will go on before.

Let down the bars,
Let in a train
Of long-gone joys, of flowers and rain,
For the dear old times come back again,
When the cows come home.

THE CATECHISM AND THE BIBLE.

No Church has a better formula of Bible doctrine than our own, as respects brevity, conciseness, comprehensiveness, clearness and strength. The Westminster Shorter Catechism in all these respects has stood the test of experience and the scrutiny of criticism for generations. All who examine it with unbiassed mind admit its excellence; and those even who take exception to much of its teaching, yet concede it to be a model of formidable, compact and systematic statement—an almost perfect pattern of definition.

Its value to those who study and practise it is incalculable. They know what they believe, and their belief modifies their feelings, judgment and life. Intelligently received, they are ready to defend it as well as to cherish it, and live according to its teaching.

It tells them of "man's chief end," God's rule of faith and practice in "the Scriptures of the Old and New Testaments," the being and character of God, His requirements, the fall and temptation, "the Redeemer of God's elect," the way of life, justification, adoption and sanctification; the practical duties of life as contained in the Decalogue and Gospel; prayer, faith and repentance, the privileges of believers in this life and that which is to come; God's kingdom and our relations to it, the several petitions of our Lord's prayer—in a word, it gives a condensed but complete summary of our relations to God and to man.

When we insist upon teaching this tried and excellent Catechism in the home and in the Sabbath school we are told: Let the Catechism alone, and teach the Bible. This sounds well, and takes with some persons. The position, however, assumes a conflict between the Catechism and the Bible, which does not exist in fact. We would have more confidence in this argument if it could be proven that the Catechism crowded out the Bible, or occupied a place in the affections, esteem and life above the Bible, or was not founded upon the Bible. Experience shows that in households and churches where the Catechism most dominates, there the Bible is most read, loved and obeyed. No people are better versed in God's Word than the Scotch-Irish, and yet no people are better brought up in the Shorter Catechism.—*Presbyterian Observer*.

LOVE THE CHIEF GOOD.

How do you learn to love? Love is governed by the law of cause and effect. If we fulfil the condition we get the results. "We love Him because He first loved us." Because He first loved us, we love all men. Stand before Him and you will be changed into His image. Look at the great sacrifice of Christ and His life of love and you must love. It is a simple case of induction like a piece of iron and a magnet. Remain by Christ and you will become a permanent magnet, and like Him you will draw all men to you whether they be white or black. Give up the idea that religion comes by chance. It comes by natural

law, or rather supernatural law, as God's laws are supernatural. Where is the wisdom of the ancients? The school-boy to-day knows more than Newton did. The old encyclopedias can be bought for 10 cents a volume. He said he had recently heard Sir William Thompson say that the steam engine is passing away. Behind every workshop you will find a pile of iron which was a machine, once the pride of the village. We know in part and prophesy in part; we see through a glass darkly. The world passeth away, but the Word of God endureth forever. When all things have passed away love remaineth. Covet that and give your life for it, and have the character, which is described, that you be created in His image. Why do you want to live to-morrow? Because you love some one. There is no other thing to live for but love. To live is to love. If love dies, a man has no contract with life, no reason to live, and he dies—by his own hand. How many will join in reading the chapter (1 Cor. xiii.) once a week for three months, and then once a month? Get those ingredients fixed in your mind, and then you will have love. No greater misfortune can befall a man than to grow old unloving and unloved. The final religious test at the great assizes is not how I have lived, but how I have loved.
—*Professor Drummond*.

CONCERNING PRAYER.

Do not speculate and reason about prayer, but pray and rest your case with God. He who moves you to pray has surely an answer provided in his own good way. Do not doubt Him, do not question, do not hesitate, but pour out your heart in prayer. His eyes are over the righteous, His ears are open to their cry. The young birds in their nest cry, and He feedeth them; are ye not much better than they? The young lions roar, and seek their meat from God, who provides for them in His own way. Shall He not care for you and me? Provision is made for the body; if it wants light, it has an eye with which to get it; if it wants knowledge, food or clothing, it has a brain and hands and feet with which to acquire them. He has not made the body a prince and left the soul a beggar. The soul wants pardon and peace and comfort and bread from heaven, and has no way but to cry out for it. "Ask, and it shall be given unto you; seek, and ye shall find."

All heaven is pledged to make that promise good. Whatever trouble comes, whatever cares oppress, whatever fears give anxiety—pray! "When thou passeth through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee." "For I have redeemed thee; I have called thee by thy name; thou art Mine."—*Christian*.

PLEASING SERMONS.

The struggle of the pulpit to please the pews ought to stop at certain well-defined limits. Its proper use is to help the preacher to the ears of the people; it should be arrested when this rhetorical purpose is accomplished. There are pews that want to be pleased—just pleased, straight through to the end of the sermon; and there are preachers whose highest ambition is to please with every sentence, and with every thought. The taste of such pews is unhealthy, and the pleasing qualities of such preachers out of place. Put the standard of preaching as low as possible, and assign it merely the duty of promoting the proprieties, decencies and honesties of life, and even on this lowest possible theory a sermon which can be described best as "a pleasing discourse," "a discourse that greatly pleased the people," is a very melancholy parody of the real business of preaching.—*Zion's Herald*.

RALPH ERSKINE'S LAST UTTERANCE.

"Victory! Victory! Victory!" is said to have been the last utterance of Ralph Erskine. When Ebenezer heard that his brother Ralph was dead he said, with great feeling, "And Ralph is gone? He has twice got the start of me; he was first in Christ, and now he is first in glory." Among his own last utterances was this to his children: "Though I die, the Lord liveth. I have known more of God since I came to this bed than through all my life;" and to some friends conversing with him, "I know that when my soul forsakes this tabernacle of clay it will fly as naturally to my Saviour's bosom as the bird to its nest."

Our Young Folks.

GOLDEN GRAIN BIBLE READINGS.

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

THE LAMP FOR THE TRAVELLER.

It is an eternal light,	Heb. iv. 12.
It gives spiritual understanding,	Psa. cxix. 130.
It imparts wisdom,	Psa. cxix. 98.
It is a safe counsellor,	Psa. cxix. 24.
It quickens the soul,	Psa. cxix. 93.
It is an external light,	Psa. cxix. 105.
It directs in the right way,	Prov. vi. 23.
It prevents stumbling,	Psa. cxix. 165.
It offers a way clear and wide,	Psa. cxix. 45.

TEMPER.

A bluff countryman once strayed into Westminster Hall, and sat, with edifying patience, for two hours, while two lawyers wrangled over the merits of a case which was as much Greek to him as Homer's Iliad. Some bystanders, amazed at his bewilderment and amazed at his attention, asked him which he thought had the best of it. His reply was ready: "The little one, to be sure, because he put the other man in a passion." A temper is a good thing, provided we make a temperate use of it. We can't help sympathizing with the man who was put in a passion. He was the larger man, to be sure; he doubtless, ought to have kept his temper. We sympathize with him, however, because he had a temper to keep, something which the little man gave no evidence of possessing. We cannot lose what we do not have. Some men get a reputation for good nature who do not deserve it. The man who now and then flies into a passion shows at least that he has the stuff of a strong manhood. The solid kernel is there concealed, it is true, like a chesnut in its burr, with a bristling thorn pointing in every direction; but when the prickly covering is removed, when that spirit which is constantly breaking out into sharp rebukes and stinging utterances is sifted away, we have left the honest instinct of resentment, a righteous indignation, which stands as the watchful defender of truth and character.

The Bible never encourages an easy going, groveling good nature. The Uriah Heep stamp of humility is condemned by Christian and pagan alike. When Christ commands us to turn the other cheek to the smiter, He does not mean that we are to do it with a cringing, servile spirit, as though we did not feel the injury. He means that, even when our hearts are bursting with a sense of injustice, and our cheek is red with the hot blood of a protesting innocence, we are to receive even a second blow rather than stoop to ignoble revenge. To be deeply sensible of injustice, to have every nerve tingling with the hurt, and yet to refrain from the revengeful act, is Christ-like.

A HASTY SPIRIT.

"Why, why! what does all this mean, children?" said Mrs. Martin as she hastily entered the garden where her boys were fiercely quarrelling over something.

"Tommy's got my ball and won't give it up."

"It isn't his ball; it's my own," angrily replied his brother, clutching tightly to the ball.

"Hush! hush! don't let me hear such words or see such looks in my boys. Tommy, is that ball yours, or Georgie's?"

"It's mine, mother. Georgie's ball rolled under the fence."

"Then why didn't you tell me so?" angrily asked George, who had hardly stopped to listen to what Tommy said. "I thought you had my ball. Anyway, it looks just like it."

"Appearances, George, are oftentimes deceitful, and an angry, hasty spirit may lead one to commit some grievous error that will cause lasting sorrow. Perhaps I may better impress this upon your mind by telling you of a true incident that occurred at Snowdon in Wales. Whoever visits there may see the grave of the noble deerhound Gellert, whose touching story has come to have a world-wide fame.

"Many years ago there lived in Wales a prince named Llewellyn who had a noble deerhound named Gellert, whom he often trusted to watch beside the cradle of his infant son. One day when Llewellyn re-

turned home he found the cradle empty and upset, and the dog all dripping with blood.

"Alas!" thought he, "Gellert has devoured my boy;" and in his frenzy of rage he ran the dog through with his sword. But just as the dog fell dead at his feet the prince heard the voice of his child. The baby was behind the cradle, and unharmed. Then the prince's eyes fell upon the lifeless body of a great wolf, which the faithful dog had fought to save the baby boy. The prince reproached himself bitterly for killing the preserver of his child, and to prove his gratitude to poor Gellert he built a stately monument over his grave. The spot where the faithful dog is buried is known as Beth-Gellert to this day.

"Horrible!" exclaimed the boys.

"You may as well say so. Feeling sorry and putting up a monument over the grave of the dear, faithful dog, could not make the matter any better. And so it is with children and their too late, 'I'm sorry, but I did not mean it.' Getting into a passion without stopping to reason or see what one is about often causes sad disaster which nothing can better. A dear little brother has an eye put out by a sudden blow, or perhaps is knocked down and almost killed, and that, too, when not in the wrong, any more than that faithful dog, or Tommy just now who had his own ball.

"Do not forget, dear boys, the words of Solomon: 'He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly.' And again, 'Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools.'"

THE LITTLE BROWN SEED.

"I'm of no use," said a little brown seed;
 "Where shall I go and hide?
 I'm little and brown, with nobody's love,
 And ugly beside."

So she rolled, and she rolled very quickly away,
 And tumbled on the ground;
 The rain came in torrents, and fell upon her
 And all things around.

And she felt herself sinking in darkness beneath,
 Poor little faithless seed!
 Where never an eye could see her sad fate,
 O! she was hidden indeed!

The little brown seed lay still in the earth,
 To herself still sighing—
 Till at last with an effort she roused up and cried,
 "I'll begin by trying."

"I'll try and stop fretting, for 'tis of no use,
 And if I've nobody's love,
 I'll look up in hope, for there is one who will see,
 The dear God above."

O! would you believe it! straightway the dark ground
 Began to tremble and shake,
 And make way for the little seed, hopeful now,
 Her upward way to take!

Up, up she went, till at last she saw,
 The lovely, bright blue sky;
 O! the beautiful spirit had found release,
 And the summer time was nigh.

And brightness and beauty that grew upon her,
 I cannot begin to speak;
 Crowned with flowers she stood, beloved by all,
 So lovely—yet so meek.

TWO GIRLS.

There is a girl, and I love to think of her and talk of her, who comes in late when there is company, who wears a pretty little air of mingled responsibility and anxiety with her youth, whom the others seem to depend on and look to for many comforts. She is the girl who helps mother.

In her own home she is a blessed little saint and comforter. She takes unfinished tasks from the tired stiff fingers that falter at their work; her strong, young figure is a staff upon which the gray haired, white faced mother leans and is rested. She helps mother with the spring sewing, with the week's mending, with a cheerful conversation and congenial companionship that some girls do not think worth while wasting on only mother. And when there comes a day when she must bend, as girls must often bend, over the old worn out body of mother lying unheeded in her coffin, rough hands folded, her long disquiet merged in rest, something very sweet will be mingled with her loss, and the girl who helped mother will find a benediction of peace upon her head and in her heart.

The girl who works—God bless her.—is another

girl whom I know. She is brave and active. She is not too proud to earn her own living or ashamed to be caught at her daily task. She is studious and painstaking and patient. She smiles at you from behind counter or desk. There is a memory of her sewn into each silken gown. She is like a beautiful mountaineer already far up the hill, and the sight of her should be a fine inspiration for us all. It is an honour to know this girl—to be worthy of her regard. Her hand may be stained with factory grease or printer's ink, but it is an honest hand and a helping hand. It stays misfortune from many homes; it is the one shield that protects many a forlorn little family from the almshouse and asylum.

WHAT DID YOU SAY?

In a beautiful village, a boy about ten years old lay very sick, drawing near to death, and very sad. He was joint heir, with an only brother, to a great estate, and the inheritance was just about coming into his possession; but it was not the loss of this that made him sad. He was dying and his heart longed for a treasure worth more to him than all gold. One day I came into his room. I sat down by him, took his hand, and, looking into his face, asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words, and the look of trouble which he gave me. I said to him, "My boy, you must trust God first, and then you will love Him without trying at all."

With a surprised look he exclaimed: "What did you say?"

I repeated the exact words again; and I shall never forget how his large eyes opened on me, and his cheeks flushed as he slowly said, "Well, I never knew that before. I always thought that I must love God first before I had any right to trust Him."

"No, my dear boy," I answered; "God wants us to trust Him. That is what Jesus always asks us to do first of all; and He knows that as soon as we trust Him we shall begin to love Him. That is the way to love God,—to put your trust in Him first of all."

Then I spoke to him of the Lord Jesus, and how God sent Him that we might believe in Him, and how, all through His life, He tried to win the trust of men; how grieved He was when men would not believe in Him, and how every one who believed came to love without trying to love at all.

He drank in all the truth; and simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour. And so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of all the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to; and that, dying, he went to Him whom not having seen he had loved.

REAL UNSELFISHNESS.

An incident lately occurred in a class of children in China, one of whom was able to make the Golden Rule his guide in a trying situation.

The youngest of these children had by hard study contrived to keep his place so long that he seemed to claim it by right of possession. Growing self-confident, he missed a word, which was immediately spelled by the boy standing next to him. The face of the victor expressed the triumph he felt, yet he made no move toward taking the place, and, when urged to do so, firmly refused, saying: "No, me not go; me not make Ah Fun's heart soily."

This little act implied great self-denial, yet it was done so thoughtfully and kindly that spontaneously from several lips came the quick remark, "He do all the same as Jesus' Golden Rule."

SOWING A NAME.

We have seen a young child express the greatest surprise and delight on discovering in a flower-bed its name written in the green of young plants, the seed of which had been sown in that form by a fond father or mother. But by and by, dear children, you will see your name or character as it has been planted by yourself, springing up in the opinion people entertain of you, and it will be exactly as you have sown it. Be careful, then, how you sow. Do not spoil your name by sowing foolishly or wrongly. Remember, every word and action is a seed put in, which will surely spring up and constitute your name in the world.

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EASTERN GENERAL AGENT.

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



TORONTO, WEDNESDAY, SEPTEMBER 28, 1887.

THE Anarchists, Socialists and other undesirable importations who come to the United States under the impression that liberty in that country means the right to do as one pleases are likely to have a rude awakening at an early date. The appeal of the Chicago bomb throwers to the Supreme Court of Illinois has failed, and unless proceedings are stayed by some other legal process, sentence must be executed on the 11th of November. Liberty is an unspeakably precious blessing, but to be of any value it must be exercised within certain well understood limitations. Liberty to throw shells loaded with dynamite among your neighbours is not guaranteed to anybody by the American Constitution. In some way or another certain restless people in the old world have become possessed of the firm conviction that the moment a man steps on the soil of the American Republic he may do just as he likes. It is a huge delusion. There is not a nation in the world that preserves peace with as little force, or pays more respect to law. The rioting and law-breaking is nearly all done by foreigners in the North, and by a few demoralized ex-slavery people in the South. The typical American is a peaceful, law-abiding, order-loving citizen. This delusion that a man may do as he likes in the States may send these Chicago Anarchists to the gallows.

IN this country of ours, so largely wooded, bush-fires are of daily, perhaps we should say nightly occurrence. The first buildings erected in any town burn some time almost as a matter of course. Everybody expects the old structures to go off in a blaze some day, and they usually do. Fortunately it seldom happens that the whole business part of a town is burnt in a single night, as was the case with Gravenhurst one night last week. Two or three hours after the first fire broke out there was scarcely a shop, office, store, hotel or place of business in a town of 2,000 people. No doubt the Presbyterian cause has suffered severely by this fire. The Gravenhurst congregation was one of the most intelligent, progressive and plucky in the North. Beginning as one of the smallest of mission stations, under the fostering care of Mr. Dawson, it soon grew into a supplemented congregation. Two years ago the people resolved to do without a supplement when they could have had it for the asking. It seems hard that so devoted and liberal a people should suffer so severely, as no doubt many if not all of them have suffered. We tender our sympathy to the members and office-bearers of the congregation, and to its esteemed pastor, Mr. Dawson. Fortunately the manse and church escaped, but individual members of the congregation suffered severely.

SOME evangelists in leaving a locality in which little interest was taken in their meetings are too apt to attribute their failure to want of encouragement from the local clergy. What do these gentlemen mean by encouragement? They mean probably that every pastor in the locality should give up his own work, attend their meetings and do as he is told. It is modestly assumed that the work which the visitor is doing, or professing to do, is the only work worth doing, for the time being at least, and that it is the duty

of every pastor to give up everything, and give the visitor encouragement. As a matter of fact, the most that the local man is asked to do is sit upon the platform, pray or pronounce the benediction, and give out notices in his own pulpit perhaps, inviting his people away from his own church! Now, if a pastor has no more important work than this to do, he should certainly do it on the ground that the most important work should be attended to first. But if he has more important work to do than sitting on the platform, he should not be blamed if he attends to his most pressing duties. Surely a minister ought to be allowed to judge for himself as to what duties demand his time and attention. And that is exactly what he is too often not allowed to do when evangelistic services are being conducted by certain kinds of men. It is quite easy to conduct so-called evangelistic services in a spirit that is not the spirit of the Gospel.

IN an article on church socials in the current number of the *Knox College Monthly*, the Rev. J. Campbell says:

I have attended about twenty since October last, and there is not one from which I do not carry some pleasant reminiscence, some golden thought, fully framed, or some bright fancy richly clad. Of the fifty addresses to which I have listened, I have no remembrance of anything that would offend against morality, and little that could offend against good-taste. The addresses perhaps were not all up to the high-water mark of culture, but they were in the main suited to the audiences to which they were delivered, and were infinitely superior in their tone, and more attractive in their matter than the political meetings which were being held during the same time. Much as the church social has been derided and condemned as an unmitigated nuisance, I conceive that it has a place and sphere of usefulness, and might have a much greater, if half the time spent in condemnation was spent in hearty effort to improve it, for until the love of sociability becomes extinct, and young people are born old, it will continue.

Mr. Tibb touches the nerve of the question when he says the addresses "were in the main suited to the audience to which they were delivered. As a rule it will be found that when speakers, especially Presbyterian ministers, say foolish things at such meetings, they do so because they are afraid they will not get a respectful hearing if they make a sensible speech. The temptation to tell a ridiculous story is very strong, if you know that is about the only thing your audience care to hear. We quite agree with Mr. Tibb when he says that the best way to treat the church social is to make an honest effort to improve it. The church social is here. In all probability it has come to stay, during our time at least, and there is no reason why it might not be made to serve a good purpose. Calling it a nuisance neither helps to mend nor end it.

MR. JOHN L. BLAIKIE and Mr. John Y. Reid, auditors of the Church accounts, Western Section, are two of Toronto's most honoured and most trusted business men. None stand higher than they. The following is their last report on the books and accounts of our veteran agent, Dr. Reid:

We hereby certify that we have this day concluded an audit of the books and accounts of the Rev. Dr. Reid, having compared all entries with corresponding vouchers, and have found the same to be correct.

The accompanying balance sheet accurately represents the position of the various accounts as at 30th April, being the close of the financial year.

We gladly avail ourselves of this opportunity to bear testimony to the remarkable accuracy with which the books, accounts and vouchers are kept; indeed, considering the vast number of entries, the accuracy is wonderful, and the value of the Rev. Dr. Reid's services to the Church for many years past is very great, and far beyond what has been generally realized by the Church at large.

The Church at large will some day realize that Dr. Reid's services are invaluable, but the realization may not come until the services are all rendered. Two or three Churches across the line found out last year what a good agent is worth by having a bad one. Happily, the Presbyterian Church, in Canada, can never find out in this way as long as Dr. Reid is agent. A little blundering in the office and a few bad investments of moneys belonging to the college or Widow's Fund would do more to teach many of our people gratitude than ten years of Dr. Reid's best management. Like many another faithful servant of the Church, Dr. Reid, will, we fear, have to wait for his reward until he goes up higher. Dr. Guthrie said, from the Moderator's chair, that when a rich parishioner tells a poverty stricken pastor "that his reward is above," said parishioner uses the meanest kind of cant. A whole Church may easily deal in the same article.

DR. MUNHALL'S MEETINGS.

THE evangelistic services now in progress in the Granite Rink in this city are evidently accomplishing much good. They are not sensational, nor have they produced the excitement that generally attends what are popularly considered as sensational revival efforts. They are none the less effective on this account. Dr. Munhall, of Philadelphia, who conducts these meetings, has been enabled to do good work as an evangelist in many places during the last few years. He possesses many of the qualities that fit him for the special work in which he is engaged. There is certainly a field for the worker who can in an earnest way speak simply to the people on subjects of most momentous concern without the adventitious aid of the sensation-monger. Dr. Munhall is a man of good education and intelligence. He is thoroughly conversant with the Scriptures, as is apparent both in his addresses and in his Bible readings. Gifted with a fine and vigorous physique, with a clear voice and impressive delivery, having no pretence to oratorical display, he is able by the simple manner in which he presents the truths of the Gospel to secure the interested and undivided attention of his audience. To sustain interest and to give vivid illustration to the truths he wishes to enforce, he tells some pointed anecdotes, but in the main his teaching is eminently scriptural. He dwells principally on Gospel themes, and his ministry is distinctively evangelical. There is no inclination to give exaggerated, or disproportionate views of truth, while stress is laid on what is more immediately practical, both in his reasonings and appeals.

At these meetings much is made of the power of sacred song. Mr. and Mrs. Towner render most effective service in this connection. Their singing of familiar Gospel hymns is very expressive, and produces a marked impression on the audience.

The attendance at the meetings has been by no means phenomenal. Still large numbers have assembled to hear Dr. Munhall's exposition of Gospel truth. The place of meeting is large, and has not been crowded, with the exception of the Sunday services. At the week-night meetings the attendance has gone on increasing, and is likely to do so, while the number of those attending the Bible readings has shown no diminution. Dr. Munhall came to Toronto in response to an invitation addressed to him by several ministers of the various denominations, whose churches are located in the more northern part of the city. There has been the utmost harmony and good-feeling between the different congregations, and there has been a willingness to coöperate in carrying on revival work in the city.

For such special work all will acknowledge there is abundant room in a city the size of Toronto, which, although it has received the appellation of "Toronto the Good," contains many who manifest great indifference to the truths of the Gospel. The city like the individual that begins to trust in its good reputation should remember the injunction, "Beware of the leaven of the Pharisees." The Christian people of Toronto should not forget that this work now in progress has a special claim on their prayers and their efforts that it may result in permanent spiritual blessing to many.

CHURCHES REPRESENTED AT THE PHILADELPHIA CENTENNIAL.

FOR nearly ten years now our republican neighbours on the other side of the international boundary have been holding centennial celebrations. In 1876 the centennial exhibition was held in Philadelphia, and the other week the centennial of the American Constitution was celebrated with great pomp and parade amidst general enthusiasm. Few will be disposed to find fault with the purpose of the latest celebration ceremonies. The occasion was worthy of it. As is very proper, the citizens of the United States are justly proud of their written constitution. Among other nationalities it receives a large meed of admiration, and the hope is that the people of the highly favoured nation endeavour to live up to it.

Eminently successful as was the great demonstration at Philadelphia, now that the event is over, there are mutterings and grumbings that in some things the arrangements might have been better than they were. There is among all peoples enjoying political freedom strong temptation to make party capital out

of what confessedly are truly national affairs. An amusing controversy sprang up whether President Cleveland had not been discourteous to Governor Foraker, or whether the latter had not been wanting in due respect to the President of the Republic during the parade. The admirers of the latter maintain that he acted with the dignity and courtesy becoming the exalted position he occupies, while the friends of the Governor thought that in assuming his stiffest demeanour he was only acting as an ardent patriot who had distinguished himself in the battle-flags incident should.

A matter, however, of more importance is being somewhat keenly discussed. The Churches of the United States were represented at the celebration of the centennial of the American Constitution by Bishop Potter, of the Protestant Episcopal Church, and by Cardinal Gibbons, of the Roman Catholic Church. Both are eminent men, and in their respective spheres are highly esteemed, both are United States citizens; but it puzzles many other citizens why they, and they alone, should have been singled out as the sole representatives of the many-sided religious beliefs of the American people. It is pointed out that the selection was signally inappropriate, inasmuch as in the struggle out of which the United States nationality emerged the Church represented by Bishop Potter was strenuously opposed to the demands for which the colonists fought. Besides, the Protestant Episcopal Church has not exercised a great influence in moulding the national or religious life, neither is it now numerically or otherwise the leading Church in the New England States. There is no disrespect to Bishop Potter implied in the criticisms directed against the management's defective views as to the fitness of things in putting forward the worthy Bishop and the Romish dignitary resident at Baltimore as the representatives of the United States Churches. A recent number of the *Churchman* contains a contribution by an Episcopal divine, not unknown in Toronto journalistic circles, who expresses the opinion that his Church, "backed up by the Catholic creed, will re-conquer even New Englanders to the belief in the divinity of the God-man; that accomplished everything else will follow." In honouring Bishop Potter the management of the late Philadelphia celebration cannot be charged with complicity in the design for the reconquest of the New Englanders, for the simple reason that they evidently did not give the matter much thought. Apparently it occurred to them that the selection of men so popular as the Bishop of New York and the American Cardinal would be the eminently respectable thing, and their presence and slight participation in the ceremonial was a fitting compliment to the Churches of America.

The anomaly of inviting Cardinal Gibbons becomes apparent when the attitude of the Church he represents in its relation to the fundamental principles of the American Constitution is taken into account. That great historic document proclaims the religious equality of all men, and perfect freedom of conscience. The founders of the nation were God-fearing men, who left England and the continent of Europe that they might obtain the freedom denied them in their own lands. They became exiles for conscience' sake, and these principles their descendants have cherished and maintained. Although personally Cardinal Gibbons is credited with somewhat tolerant proclivities, the Church he serves has never cancelled the intolerant and persecuting dogmas it has for centuries inculcated. The syllabus of 1854, when Pío Nono was Pope, says: "The absurd and erroneous doctrines or ravings in defence of liberty of conscience are a most pestilential error." Ten years afterward the same Pope anathematized "those who assert liberty of conscience and of religious worship, and all who maintain liberty of the press." The cardinals of the Romish Church have to take oath that "heretics, schismatics and rebels to our said lord [the Pope] or his aforesaid successors, I will to my uttermost persecute and oppose." If Cardinal Gibbons holds his oath to be binding, how could he with a clear conscience express his approval by his presence and the part he took in the Philadelphia celebration? It may be that, like Balaam the son of Bosor, in spite of himself he blessed those he was sworn to curse.

An enlightened and manly Protestantism has no inclination to withhold ample liberty of conscience to the adherents of the Roman Catholic Church. In all free states the fullest rights of citizenship are freely

extended to all, irrespective of religious creed. To maintain otherwise would be inconsistent with the essential principles of Protestantism, and subversive of the blood-bought inheritance to which it has attained. When, however, any Church that publicly avows dogmas at variance with just and equal rights to all, Protestant communities are not called upon to accord special honours and privileges to the representatives of such Churches. What is taking place at the present time in the Caroline Islands and the New Hebrides does not harmonize well with the Cardinal's benediction at Philadelphia.

Books and Magazines.

DORCAS.—An illustrated monthly of Woman's Handiwork. (New York: 40 Vesey Street.)—This useful and practical magazine is certain to commend itself to the favour of all who can appreciate a really good thing.

THE Dominion Government has recently issued finely executed "Charts Showing the Mean, Monthly and Annual Temperatures of Hudson Bay Regions and Eastern Canada, October, 1885, to September, 1886, by Andrew R. Gordon."

THE SANITARIAN. (New York: 113 Fulton Street.)—This magazine, as its title indicates, is devoted to the scientific discussion of all matters pertaining to sanitation, and has a useful mission to fill. A number of the most eminent American medical men and sanitary experts contribute to its prizes.

THE LIFE OF REV. AMAND PARENT. (Toronto: William Briggs.)—Mr. Parent was the first French-Canadian ordained by the Methodist Church. He laboured for thirty-one years in connection with the Conference and eight years among the Oka Indians. The book is written interestingly in autobiographic form, giving a clear insight into French-Canadian ways, and shows the deadening effects of Romanism on the minds and hearts of the people. An additional interest is added to the book by the clear and full account of the Oka settlement and its troubled history for so many years.

THE MASK TORN OFF; or, Modern Spiritualism Exposed. By Rev. William H. Clagatt. (St. Louis: Farris, Smith & Co.)—The author of this lecture has been for some time engaged in successful evangelistic work in the city of Hamilton. In his preface he tells us that he has had many opportunities of knowing intimately what the spiritualistic delusion is. He has set himself to supply a refutation, not by denouncing those who entertain the absurd, but by a clear, patient and exhaustive examination of its pretensions in the light of Scripture. In its publication the author has rendered important service to the cause of truth.

KNOX COLLEGE MONTHLY. (Toronto.)—Since the new series of *Monthly* has been commenced its improvement has been manifest. The September number contains papers of decided merit and value. Dr. McCurdy has a sensible paper on "The Neglect of Hebrew among Ministers and Students." Rev. J. C. Tibb discusses "Church Socials and Social Life." Professor Bryce has a contribution on "A Presbyterian Historical Society." Dr. McIntyre, principal of Brantford Ladies' College, writes on "History as a Force in Modern Culture." Considerable space is devoted to missionary intelligence. The *Monthly* deserves a generous support.

ENCYCLOPEDIA OF LIVING DIVINES AND CHRISTIAN WORKERS OF ALL DENOMINATIONS. Edited by Rev. Philip Schaff, D.D., LL.D., and Rev. Samuel Macaulay-Jackson, M.A. (New York: Funk & Wagnalls; Toronto: William Briggs.)—This is a very valuable supplement to the "Schaff-Herzog Encyclopedia of Religious Knowledge," with which in style and size it is uniform. It is a delicate and difficult task to compile a work of such a character as this volume. It gives sketches of living divines, and it certainly is not open to the charge of being too voluminous. Almost every one into whose hands the work may come will find names inserted he did not expect to see, and he will note omissions he did not anticipate. In this matter however it would be absolutely impossible to gratify the wishes of the individual reader. As a work of reference it is very valuable. It has been prepared with scrupulous regard to completeness and accuracy, and under each name noticed the maximum of information is condensed into the minimum of space.

THE MISSIONARY WORLD.

THE NEW HEBRIDES.

The *Free Church Monthly* for September says: The month of March was spent by Mr. Lawrie and his family at the Anamè station, from which he was able to visit the districts on that side of the island. Among others with whom he had satisfactory intercourse was a chief called Rigongo. This man had been brought over to Christianity with great difficulty. Being naturally of a violent disposition, he had not borne well the death of his first wife, and had done his best then to revive heathen customs. But this attempt had been resisted by the other chiefs, and time came with its healing influences. He by and by was brought to listen to the missionary's kindly and faithful teaching, and he and his second wife, an intelligent Christian woman, have now charge of the village church of Itan. What makes this case more interesting is the fact that this chief was one of those who took part in the massacre of the last Christian martyr of Aneityum in 1851.

The letter then goes on to tell of a workers meeting, and the opening of a new village church.

"During our stay at Anamè," it says, "we held our annual meeting of workers, elders, deacons, teachers, etc. They numbered over forty. Those who conducted the juvenile schools got a stipulated allowance out of the teachers' fund; all the others got an annual present out of mission goods. These meetings are held alternately at Anelcauhat and Anamè, and so help to create and foster harmony and good-feeling among the leaders of the people. Three days were spent in this way—meeting, conversing and feasting; they themselves expressed it as a happy time, the greatest drawback being the long distances which some of them have to travel. Reports of the work were given in from all the out-districts. Each heard what his brother had to say, and all were strengthened. Numrag, who is in charge of the Uca Church, stated that the majority of the people attended the Sabbath services. Occasionally non-attendance was accounted for by sickness, boisterous weather or high tides on the shore paths. From some other districts not indisposition but disinclination was the only reason assigned.

"One of the teachers in charge of a juvenile school had evident pleasure in bringing to me a youth who for years refused all teaching. He can now read fairly well, and was rewarded by getting a copy of the whole Bible in Aneityumese.

"I had the privilege," Mr. Lawrie goes on to add, "of opening a new village church recently at Abaij, one of our important districts on the Anamè side of the island. All the people in the neighbourhood gathered and prepared wood, lime and sand for the walls, sugar-cane leaf for the roof and gravel for the floor. A nice building, 20 x 30 feet, was soon erected, quite large enough for the natives who reside in that district.

"When work such as this can be accomplished without any direct expense on the home Church, it goes a long way to make the missions on this island self-supporting.

"The *Dayspring*," he writes, "reached the island of Aneityum on April 14. The Rev. Mr. and Mrs. Annand and Mr. Fraser have returned reinvigorated for another term of service. Mr. and Mrs. Annand have packed up all their property at Anelcauhat to be removed to the new station. Some of their old friends on Aneityum go out to Santo with them as helpers. May their hearts be strengthened and their way be made clear in this new enterprise. Happy is the man who is permitted to translate the Bible or portions of it into the language of a people who hitherto have had it not.

"Four new mission houses will require to be built on the north end of the group this year. It has been found necessary to give up the intention of holding the united meeting of Synod at Anelcauhat, as arranged last year.

"In order to save at least six weeks' time by an extra trip of the vessel, each missionary will require to go on board almost as soon as his mails, stores, etc., are landed. It is very inconvenient, because the ants will get at the sugar, and the rats at the rice, through not having time to pack it away properly. Yet as special work requires special means, all who can reasonably leave their stations will willingly go to assist in settling so many of the brethren in the new fields."

Choice Literature.

A PATENT ATTACHMENT.

(Continued.)

Now, I must say that it was a little strange that on that very morning the back door should be open, and in should be thrust the white clayey face of that man who said that he wished to recommend to me Prester's Patent Attachment to Kerosene Lamps. And he came in and took a chair, and tilted it back against the wall, and begun upon its merits: "You see," he said, "it's the simplest thing in the world. You're looking for a sort of brass fixing, I daresay, from what I said. Well, this attachment is nothing but a little pink powder—looks as if I was trying to sell you some nostrum for your cheeks, don't you? Only your cheeks need none. Don't see how you keep such a colour as that and live in the midst of kerosene smoke and gas, as every one does who has not the little pink powder. Innocent looking, isn't it? But just as powerful in its own way as dynamite is in the opposite way. This powder," said he then with emphasis, "is composed of twenty-seven different chemicals. It works like magic, and goes like wild-fire. We're just introducing it, and have had the most tremendous success. I should like to see you buy it, as I see you burn a good many lamps, and your name would make it go in the neighbourhood. Will you let me take one of your lamps, please? And a match? Now you see this little box of pink powder? A pinch of this in every lamp, destroys all smell of kerosene, all smell of smoke, all smoke indeed, all gas, takes away all the disagreeable atmosphere from the lamp turned down for the night or in the sick-room, prevents the burner from tarnishing, neutralizes grease, and makes explosions impossible! There can't be any explosion without gas. There can't be any gas where this little powder has its chance! In fact, with this little pink powder kerosene becomes as harmless and innocent as water. It's the greatest discovery of the age, madam! It prevents fire, affords absolute safety where there has always before been a degree of danger. It—there—do you see?"

He had opened a lamp, lifted out the burner and the wick, put in a pinch of his powder, set fire to the lower end of the wick, that blazed up a foot in a second, and had then boldly plunged the burning wick down into the kerosene in the lamp. To my open-mouthed wonder it went out as if it had plunged it into cold water. I left him without a word, and with all the spoons on the table, and ran for Rex, who was just sitting on his hat, having stayed to finish the work neglected the evening before.

"Oh, Rex!" I gasped, "come here. There's a man in the kitchen, Prester John, or somebody, who puts out fire with kerosene!"

So Rex came, and the patent attachment man went over his truck again.

"Ah, Rex!" I cried, "to think of it! No smell, no smoke, no gas, no grease, no flaring up, no explosion!"

"That's not the whole of it," said the man. "Will you give me a basin of water?" And he lighted the lamp and set it in the sink, and dashed handful after handful of water over the chimney, that neither broke, nor snapped, nor cracked. "You see again," he said, "you see for yourself, that it anneals the glass, and makes it practically indestructible, saves its cost in chimneys alone in no time."

"What do the insurance companies say to this?" asked Rex.

"Says it spoils their business!"

"Have you any certificates, or papers or references?"

"No, sir. I don't trouble myself to load up with useless paraphernalia. This little box of pink powder is its own certificate."

"Oh, Rex, it doesn't need any other certificate than your own eyesight as to what it does!"

"That it doesn't," said the stranger. "And \$2.75 will make your kerosene harmless for one year. It will be a year before we are round this way again."

"I don't think I care to buy," said Rex, looking steadily at the man.

"All right," was the reply. "That's all I want to know. Much obliged for your attention." And he banded up his affairs and was off in a twinkling.

"The thing I like best about that fellow is his manner of going," said Rex; "that was like business." And then he was off himself as the car came tinkling along.

I ran out after him with a message I had forgotten, but he was gone; and there stood my late visitor buckling a loose strap of his harness.

"Sorry your good man didn't care to buy," said he, glancing up. "He'd rather lose everything by fire than lay out a doubtful penny. I wouldn't have stood out about the price, if that was what's the matter. Let me see I said \$2.75? I'd rather have let him had it at \$1.75 rather than not have you have it. I suppose he's never afraid of a kerosene lamp's cutting up?"

And then all the visions that could shape themselves of Rex and kerosene lamps, all the flaring and spluttering and sputtering darted before my eyes and echoed in my ears. "I don't care!" cried I. "I'll take it myself at that price." I had some money I'd been keeping apart to make over my bonnet with, and I ran into the house to get it; and when he drove off I was the possessor of a box of pink powder that was to insure perfect safety to my kerosene lamps for a year, and perfect safety to me from Rex's growling and grumbling. No more smoke now; no smell or gas or grease; and never again would Rex start up and spring across the room with fear of the coming explosion.

I put a big pinch of the pink powder into every single lamp, without waiting to draw my breath, in a vague fear, too, that Rex would come and hinder, and I set them all in a row on the kitchen table, and had just lighted them every one, in order to test the chimney for myself, when Mary Stetson came in to borrow some yeast. "You just see here, Mary Stetson," cried I, without bothering about

the yeast—and I opened a lamp and set the wick afire and extinguished it in the kerosene, performing the miracle just as the man had performed it, to my own satisfaction and her bewildered amazement.

"For goodness sake, are you a witch?" said she. "How do you do it? What have you done to them? You must show us how! It's the most tremendous thing I ever saw in my life! Wait a moment and let me run for mother."

"And Mrs. Peters, too," I cried after her. And when she came back there were all the Stetsons and the Petesises, and Miss Ray and the Smiths with her, till the kitchen was full. I didn't mind; I was rather glad of it; their lamps had been held over my head so long that I was glad to show them a thing or two myself!

"It will be the most astonishing moment of your lives," I said. (And it was.) "You see this box of pink powder? A pinch of it lets you—put—out—fire—with—kerosene, prevents all the smoke and soot and gas and smell, and explosions and flaring-ups and everything! We'd have been burned up for sootery if we'd had such a thing about us two hundred years ago. It's made of twenty-seven different chemicals—think of that! and the way it acts is nothing short of a miracle."

"How much did you pay for it, Jane?" asked Miss Ray.

"Well, he asked \$2.75. Oh! and the most wonderful thing of all is the chimneys—at least as wonderful as any. You light that wick, won't you, Mary, and drop it into the kerosene? Just the way you saw me do. Just see here now, the chimneys; they're every one blazing hot, the lamps have been lighted so long. Mercy! the shades are hot, too. Now look here, and hear what you have to say!" And I took the basin of water and dashed a couple of handfuls in two quick sprinklings along the whole line, and crash went every chimney flying into a hundred splinters, and my lovely cut glass shade, my Kohinoor, split into twenty splinters!

At the same moment up flared the kerosene in the lamp into which Mary Stetson had dropped the lighted wick; flashed and steamed to the very ceiling in a pillar of flame and smoke, and that kitchen was cleared in a twinkling of a horde of shrieking women. And I cried "Fire! fire!" with all my strength as I ran, and felt the sound die in my throat, and I saw our home, our dear home, and everything in it, the labour of years, going out in that blaze, and I fell senseless, and it was all they could do to bring me to—and Rex to face!

That little evil pink powder held its virtues for exactly the space of ten minutes—if it ever had any virtues, and the man was not practising some terrific sort of legerdemain on us. But its sins! There was no sewing work done in that house for a week. The kitchen was a black cavern when I crept back into it at last. It took me the whole six days to clean the grime and smoke and soot. And the expense! Lamps, chimneys, powder, at least \$50, to say nothing of what Rex called the consequential damages in the loss of time and sewer work! But it was good thing for Rex. There has never been a chimney in our house since but it is as clear as a soap bubble. And he says the best patent safety attachment to kerosene lamps that he wants is his wife's faithful neatness and care of them. But it was a shocking lesson.

THE END.

THE EVIL EFFECT OF OVER-PRaise.

At the beginning of his career an author—especially if he be a poet, and chances to possess a particularly sensitive set of nerves—is almost certain to exaggerate the import and influence of adverse criticism. Later on he will probably discover that there are worse things than "slashing notices"—namely, "slashing" praises. By the exercise of a little observation he will see that the latter can make even a man of merit ridiculous, and that the former, if unjust, can make nobody ridiculous save the reviewer himself. Malignant criticism has never yet succeeded in killing even the slightest piece of genuine creative work. How frequently it has killed the critic?

It has been said that no author that is, no author of ability—can be written down except by himself. This is true with a qualification. He can be written down and out of sight, temporarily at least, if his enemies have the nerve and the diabolical adroitness outrageously to overpraise him. But this is an office of such subtle cruelty that no one but a friend ever thinks of undertaking it. Ah, dear critic, if you wish to deliver a staggering blow at some young author who has offended you by what you suspect to be good literature, praise him extravagantly for the qualities which he doesn't possess. Pick out his faults and call them felicities. If he is a verse-maker compare him with Tennyson and Browning, to the obvious disadvantage of those over-rated persons. If he is a novelist, let it broadly be intimated that beside him Scott and Thackeray and George Eliot were but innocent children in the art of fiction. This will bring down your man. Disparagement can't do it.

Unmerited adulation has two baleful effects. One is to render the victim satisfied with himself—and self-satisfaction is the death of talent and the paralysis of genius—and the other is to draw down on him the indifference or the contempt of those very readers who were previously ready to accept his work at its honest value. Now, Brown has a neat touch in the lyrical way; Jones has painted two or three pleasant prose sketches in the magazines; Robinson may possibly write an interesting novel—if he lives long enough. You feel kindly toward these three young gentlemen; their spurs are yet to be won, and, so far as you are concerned, you wish them success in the winning. But when you read in the columns of the *Daily Discoverer* that Milton might have been proud to write Brown's last triolet (it was a charming little triolet; you couldn't have told it from one of Dobson's), or that Hawthorne's mantle has fallen upon the shoulders of Jones (without hurting him any), or that Robinson's new novel is superior to Thackeray's "Henry Esmond"—when, I say, you light on these dar-

ling literary verdicts, you are apt, if you have a spark of kindness left in you, to feel very sorry for Brown, Jones and Robinson. They have been put in an absurd attitude. If they are the modest, sensible fellows you suppose them to be, it will take them years to recover their self respect. If they have complacently swallowed all this treacle, they are dead men. In any case they have received such a set-back in general estimation as no amount of savage abuse could have procured for them. Savage abuse would have been forgotten in forty-eight hours; but this dismal panegyric is a thing that has got to be lived down—to be obliterated, if possible, by higher achievements than anybody has ever expected at the hands of these unfortunates. Henceforth they may well add to their regulation prayers: "Save us from our friends, and from all undue praise, good Lord, deliver us!"—*September Atlantic*.

TWO ANECDOTES OF THACKERAY.

When, soon after our marriage, Mr. Brookfield introduced his early college friend, Mr. Thackeray, to me, he brought him one day unexpectedly to dine with us. There was, fortunately, a good plain dinner, but I was young and shy enough to feel embarrassed because we had no sweets, and I privately sent my maid to the nearest confectioners to buy a dish of tartlets, which I thought would give a finish to our simple meal. When they were placed before me, I timidly offered our guest a small one, saying, "Will you have a tartlet, Mr. Thackeray?" "I will, but I'll have a two-penny one, if you please," he answered, so beamingly, that we all laughed, and my shyness disappeared.

On another occasion, also very early in my friendship with Mr. Thackeray, he was at our house, one evening with a few other intimate friends, when the conversation turned on court circulars, and their sameness day after day. A few samples were given: "So-and-so had the honour of joining her Majesty's dinner party with other lofty and imposing personages," invariably ending with Dr. Petrius. "By the way, who is Dr. Petrius?" somebody asked. A slight pause ensued, when a voice began solemnly singing the National Anthem, ending each verse with

God save our gracious Queen,
Send her victorious, happy and glorious,
Dr. Petrius—God save the Queen.

This was Mr. Thackeray, who had been sitting perfectly silent and rather apart from those who were talking, and had not appeared to notice what was said.—*Mrs. Brookfield, in Scribner's Magazine for September*.

THE PARISH CLERK.

He used to smell of rhubarb as he slept in the lowest receptacle of the three-decker during our long sermons. During the service he was, as occasion required, very locomotive, walking about the church and saying the responses as he went. One never could tell from what corner an Amen might not be nasally intoned as he opened or shut windows. Before the sermon he ascended into the pulpit, and there, by the help of very imperfect matches, he used to light the candles. The process was a very trying one for the congregation, as the matches were usually damp, and the clerk was old and awkward. I have seen him three times running upset candles upon the head of a young clergyman in the reading desk who was officiating for the first time after his ordination. The patience with which the young man bore the succession of falling candles on his head was most exemplary, but the scene was highly ludicrous. These old clerks were certainly sometimes very funny, and we shall never see their like again. A clerical friend of mine told me that when he first entered the duties of his incumbency he found a clerk who in saying the Psalms made many mistakes. At last the clergyman remonstrated with him, and said, "I wish, John, you would not say in the Seventy-fourth Psalm 'Let us make haycocks of them.' If you look you will see the words are, 'Let us make havoc of them.'" Old John answered, "Well, sir, of course if you wish I will; but it always used to be haycocks." The same was told to give out the notice: "On Sunday next the service in this church will be held in the afternoon, and on the following Sunday it will be held in the morning, and so on alternately until further notice." What he actually did give out was as follows: "On Sunday next the morning service in this church will be held in the afternoon, and on the following Sunday the afternoon service will be held in the morning, and so on till all eternity."—*Temple Bar*.

OLD SAMMY ROGERS.

When a young man, so runs the story, as repeated by Mr. Hayward, "he admired and sedulously sought the society of the most beautiful girl he then and still thought he had ever seen. At the end of the London season at a ball she said 'I go to-morrow to Worthing; are you coming there?' He did not go. Some months afterward, being at Ranelagh, he saw the attention of every one drawn toward a large party that had just entered, in the centre of which was a lady on the arm of her husband. Stepping forward to see this wonderful beauty, he found it was his love. She merely said, 'You never came to Worthing.' A lover so indifferent was not likely to have suffered from this laconic rebuke, which meant so much. Possibly he thought the beauty a wild wile while he was revising couplets or straining his "hard bound brains" to write fresh ones. Four lines a day was the measure of his poetical fecundity, and one cannot imagine Rogers roused to a storm of passion, whether by love or poetry. "He did nothing rash," says Mrs. Norton. "I am sure Rogers as a lady never fell down unless he was pushed, but walked from chair to chair of the drawing room furniture till he reached the place where the sunbeam fell on the carpet. He was the very embodiment of quiet."—*The Spectator*.

BEUST AND BISMARCK.

It was in 1848, while Saxon envoy at Berlin, that Beust first met his future friend and enemy, Prince Bismarck, then a plain squire, known merely as a rough champion of anti-popular views in the Landtag. Bismarck was at the time staying with Savigny, the eminent jurist, and one morning when Beust called on Savigny, Bismarck came into the room in his dressing gown, smoking a long pipe. Their conversation turned on the news just received of the execution of R. Blum by the Austrian authorities for treason, and Beust having maintained that the execution was a mistake politically, Bismarck immediately struck in with the words: "You are entirely wrong; if I have an enemy in my power I must destroy him." Beust adds, "I have remembered the saying more than once." In that story we have the two men well represented before us, the constitutional statesman on the one hand, who would win opinion over, and the authoritative statesman who would drive it by force. They were different by nature and their duties led them into antagonism, but nothing seems to be further from the truth than the common description of Beust as being animated by envy and hatred toward his more successful rival. On the contrary he always speaks of him in terms of personal liking, and while acknowledging that his opposition to Gorstschakoff was personal as well as political, he says that his relations with Prince Bismarck were always sympathetic. They were never more so than at Gastein just before Beust's downfall in 1871. He says he found Bismarck one of the most charming companions he ever met, and that his ideas are not more original than his expression of them. One of the stories he tells of their meeting is very amusing. Bismarck asked him one day, "What do you do when you are angry?" adding, "I suppose you do not get angry as often as I do." "I get angry," was my answer" (to tell the story in Beust's own words)—"I get angry with the stupidity of mankind, but not with its malignity." "Do you not find it a great relief," he asked, "to smash things when you are in a passion? One day I was over there, pointing to the windows of the Emperor's apartments opposite, and I got into a violent rage. On leaving I shut the door violently, and the key remained in my hand. I went to Lehndorf's room, and threw the key into the basin, which broke into a thousand pieces." "What is the matter?" he exclaimed: "are you ill?" "I was ill," I replied, "but now I am quite well again."—*Temple Bar*.

M. MOHL'S STORY.

"Now I will show you how they did things in those days. I will tell about the man who was assassinated. While I was on duty at night in the corps de garde, a man came rushing in to say that there was a terrible thing—they were assassinating a man in the Rue Cherche-midi. Well, instead of our going out as fast as we could to help this man who was assassinated or assassinating, the officer says to me, 'Go immediately and tell the Commissaire de police—he lives in the Rue Grenelle—under a red lamp.' Well, away I go, and find my Rue Grenelle and red lamp, and I make a great noise at the door for a long time; at last a head with a nightcap comes out of the window and asks me what in the world I want. 'The Commissaire de police,' says I. 'Well, I am the Commissaire de police: what do you want?' 'There is a man being assassinated in the Rue Cherche-midi.' 'Which side of the gutter?' says he. Well, I did not know anything about one side of the gutter or the other side, so I say at once boldly, 'The right side as you come down the street.' 'Ah!' he says, 'that is in the other arrondissement; go to the other Commissaire, No. — Rue —.' So away I go, with my man being assassinated all the time, and I find my other Commissaire. 'Which side of the gutter?' says he. So I thought at any rate I would stick to my story, and I say, 'The right side coming down the street.' 'Ah!' dit-il, 'cela me regarde. But how long is it since they have been assassinating him?' 'About three-quarters of an hour,' say I. 'Ah! then he is dead by this time; we must get two men and a stretcher to carry him away.' So away we go with our stretcher, and I went with them, for I wanted to see whether the man was on the right side of the gutter or not—and we found him lying stone dead, with his head in the gutter. But he was more on the right side than on the left, and he was stabbed through the heart, so the three-quarters of an hour did not signify. But that is the way they do things here."—*The Spectator*.

THE SHREWD EXAMINER.

An examiner who prided himself on his shrewdness determined that he would make it impossible for any copying to take place under his supervision. Accordingly he not only kept a very sharp and constant watch upon the candidates, but peered at them from time to time between the fingers of his hands spread before his face. At last he thought he had detected a man in something which looked very suspicious. Looking from side to side to satisfy himself that no one observed him, the man plunged his hand into his breast pocket, and, drawing something out, regarded it long and steadfastly, and then, hastily replacing it, resumed his pen and wrote with obviously increased energy. The examiner pretended not to notice this, but after a time he rose from his seat, and with his hands in his pockets, strolled round the room with an appearance of negligence and indifference to what was going on. By these means he succeeded in disarming suspicion, and, getting to windward of his prey, stole upon him from behind gradually and unperceived. Then, waiting patiently, his strategy was rewarded by observing that the man once more turned his head from side to side, yet not quite far enough to see him, and once more put his hand into his breast pocket. Then the examiner sprang forward in elation, and seized the hand in the very act of grasping the suspected object. "Sir," said he, "this is the fourth time I have watched you doing this. What have you in your hand?" The

man hesitated to reply, and this, coupled with his evident confusion, confirmed the suspicions of the examiner. "I must insist, sir, on seeing what it is you have in your hand." The man reluctantly complied, and, drawing his hand from the pocket, presented to the dismayed examiner the photograph of a young lady. That it was which had been his hidden source of inspiration. This had been the secret of his ever-freshened energy. Very humbly and sincerely did the examiner offer his apologies as he returned, crestfallen, to his seat, and it gives the finishing touch to the story to learn that the candidate married that young lady in due time, and that they are now living happily together in the employment of the blessings of their faithful love, so rudely tested and discovered.—*Temple Bar*.

FOR THE CANADA PRESBYTERIAN.

KNOW-NON-AN.

AN ACROSTIC.

BY W. M., HAMILTON.

Knocks to pieces ancient shams,
Nicely nourishes our lambs,
Old and young enjoy his wit,
'Xcellence he cannot quit,
Oft severe when sin assails,
- er unjust whoe'er prevails.
In his pages he has planted
All his fond admirers wanted.
Nestor's name to him is granted.

Sept. 17, 1887.

HOW A LONDON PAPER GOT THE NEWS.

"At this time" [1811], Stuart says, "a struggle was going on whether the Regent should be a Whig or a Tory, and important letters were passing between his Royal Highness and Mr. Percival. At midnight George Spurrett, the porter, who slept in the *Courier* office, was knocked up; a splendid carriage and splendid liveries at the door; a portly, elegant man, elegantly dressed, wrapped up in a cloak, presented himself, and inquired for Mr. Stuart, for, as I was abused in the newspapers as the conductor of the *Courier*, the merit of which wholly belonged to Mr. Street, I was the person inquired for by strangers. George said Mr. Stuart lived out of town, but Mr. Street, the editor, resided on the Adelphi Terrace. A packet was delivered to George, who was enjoined to give it speedily to Mr. Street, as it was of great importance. This was a copy of the correspondence between the Prince of Wales and Mr. Percival. To be sure of its being genuine, Mr. Street went immediately to Mr. Percival to inquire. On seeing it Mr. Percival started back and exclaimed, 'This is done to ruin me with the Prince.' If it appears in the *Courier* nothing will persuade him I did not publish it as an appeal to the public against him. It must not be published!' 'No?' said Mr. Street, 'It's a very good article for the paper.' Mr. Percival explained and entreated; Mr. Street still remarking, 'It is a very good article for the paper; and what will partner Stuart say if he hears of my suppressing it?' 'Well,' said Mr. Percival, who held it fast, 'some news shall be sent to you as an equivalent.' Accordingly, a copy of the official despatch of the taking of the Island of Bandy, in the East Indies, was sent the same day and appeared in the *Courier* before it appeared in the *London Gazette*. I knew nothing of this till the evening, when I dined with Street at Kilburn, when we had a hearty laugh at these occurrences."—*The Gentleman's Magazine*.

PROHIBITION IN GEORGIA.

Take the famous case of Atlanta. Here was a city of 60,000 inhabitants that boldly entered this contest, and while not at all regardless of consequences, was yet willing to meet them. Perhaps as much as a million of dollars were invested in the liquor trade by her citizens, among whom were men of most exemplary character and high respectability. The houses for dribbling out the pestiferous numbered, probably, 150? and liquor selling and liquor drinking had about as fair prospects in Atlanta as one would easily find in any other city of like population. The nerves and faith of temperance men were severely tried by the predictions of the rum that was to "follow fast and follow faster" upon the triumph of sobriety and the suppression of that chief boon among "human rights," the privilege of becoming intoxicated whenever it so pleased. Notwithstanding these fearful vaticinations, the friends of temperance took the risk of all harm that was to come of doing right and making men better, and rendering unhappy women and children more resigned to their lot. The victory at the polls did not end by any means the labours of the Atlanta prohibitionists. For months after the contest closed, these wearied toilers were kept busy answering inquiries from every part of the Union as to the extent of the material damage which followed the city's exclusion of the liquor traffic. The old argument, killed as it had been by the facts of the case, was constantly resurrected, and was made to do service in many a succeeding temperance campaign. The tale of Atlanta's downfall, Atlanta's expelled capital, her empty stores and her coming desolation was vined into the ears of the friends and foes of temperance reform until men's patience was exhausted.—*Senator Colquitt, in New Princeton Review for September*.

We must always speak of the things of God reverently and seriously, and as becomes the oracles of God.

The Rev. Robert McClean, M.A., late of New Luce, has been settled in his new charge at Walpawa, New Zealand. The call to Griffie to Rev. W. P. Paterson, Biggar, has been sustained by Auchterader Presbytery; it was signed only by 167 out of a roll of 757.

British and Foreign.

DR VANCE SMITH has resigned the office of principal in the college at Caernarthen.

THE Rev. S. Baring Gould asserts that his family has occupied estates in Devon since the reign of Henry III.

THE Emperor of Germany has granted the band of his regiment of Guards permission to make a six weeks' tour in England.

THE Rev. Alexander Stewart, the new professor of Systematic Theology at Aberdeen, is a native of Liverpool, where he was born in 1847.

MRS. ETHERINGTON GUYTON, better known by her *non de plume* of Emma Jane Worboise, has died somewhat suddenly in her sixty-third year.

THE Rev. John Brand, Dundee, with Mr. Johnson, pastor of the Church, conducted special services at Dunoon lately; the collection exceeded \$185.

THE memoir of the late Ion Keith-Falconer has been undertaken at the widow's request by Rev. R. Sinker, B.D., librarian of Trinity College, Cambridge.

DR DALE and his party, on their voyage to Australia, touched at Santa Cruz on July 21 and laid in a store of figs, bananas and grapes—all at 4 cents a pound.

THE new church at Gladsmuir, erected at a cost of \$2,500, in place of the one burned down in March of last year, was opened by Rev. Andrew Gray, of Dalkeith.

MRS. PARKER, of Dundee, founder of the British Women's Temperance Association, is going to take 1,000 Scotch women to California to be domestic servants.

PROFESSOR ROBERTSON conducted the services at the ordination by Aberdeen Presbytery of the Rev. Alexander Tomory, who has been appointed a missionary to Calcutta.

"CHILDREN'S DAY" will be observed throughout the Free Church of Scotland and the English Presbyterian Church on the second and third Sundays in October respectively.

MR. BRIDGE, who conducted the Government inquiry into the anti-tithe disturbances in Wales, recommends that no new prosecution should be instituted, and that the landlords should pay the tithes.

THE Queen attended the funeral of Euphemia Leys, a girl of nineteen, daughter of one of her Majesty's tenants, and a cousin of the late John Brown. Her Majesty placed a large wreath on the grave.

THE Chinese Mission recently sent to study in Europe comprises thirty-six students, nineteen of whom are in England, all but three at the naval college at Greenwich. The others are in France and Germany.

THE widow of M. Paul Bert, who is a native of Keith, in Banffshire, and a Presbyterian, is likely to receive the appointment of lady principal of the female colleges of the legion of honour at Eckorien and St. Denis.

THE Rev. M. Baxter, editor of a sensational weekly print, and who recently lectured in Canada, was denounced at Burnley as a hypocrite when lecturing on the end of the world, and the meeting broke up in wild confusion.

MR. CAMPBELL WHITE of Overton presided at a farewell meeting held in St. Peter's Church, Glasgow, under the auspices of the Presbytery, in connection with the departure to Santalia of Mr. and Mrs. Stevenson and Miss Sprot.

CARDINAL NEWMAN, replying to an inquiry respecting his hymn, "Lead, Kindly Light," which has been translated into Welsh, says the hymn consists of three, not four, stanzas, and the fourth is an unwarranted addendum by another pen.

THE Rev. W. J. H. Orr, Antrim, Clerk of Assembly, was presented lately by his congregation with a purse of sovereigns and an address congratulating him on the double honour conferred during the year, viz., the Moderatorship of Assembly and the degree of D.D.

THE Rev. W. W. Tulloch, B.D., of Maxwell Church, Glasgow, preached at Balmoral on a recent Sunday morning before the Queen, and along with him the Earl of Cadogan and Mr. Campbell, the minister of Crathie, had the honour of dining in the evening with her Majesty.

MISSES ROBERTSON, of Thorn Tree House, Dunzing, have presented to the U. P. congregation there a very handsome silver collection plate bearing an inscription in memory of their father, the late Mr. Andrew Robertson, J.P., who was an elder of the Church for half a century.

IN one of the London suburbs some Christian ladies and gentlemen have formed themselves into a choir for the purpose of giving selections of sacred music to the sick, especially to those who have little opportunity of hearing it in any other way. The experiment is said to be very much appreciated.

LORD DUFFERIN has advised the Government that the difference between the revenue from intoxicating liquors in India which in 1872 was \$11,500,000, until now, when it stands at \$21,228,000, is not the result of an excess in drinking. He says it results from the suppression of illicit distillation and smuggling.

THE Rev. James Christie, B.A., of Carlisle, was arrested as a German spy at Chartres in France. After answering a series of questions put to him by a military officer he was ordered to leave the place at once. Mr. Christie obeyed with alacrity, observing as he left the guard room that he had always been friendly to France and thought, he had not been kindly treated on this occasion.

MR. ALEXANDER THORNBURN, for fifty-seven years an elder of the Church at Stranraer, has died in his eighty-fourth year. He was one of the first to teach a Sabbath class in Stranraer, and to the last took a deep interest in all that concerned the religious welfare of the young. He was the last survivor in Stranraer of those whose names were put upon the voters' roll by the Reform Bill of 1832.

Ministers and Churches.

THE Rev. Dr. Jardine has succeeded in obtaining about \$400 in Brockville toward the girls school at Prince Albert.

THE church at New Lowell, though greatly exposed during the recent fire in that village, remains unharmed.

A HARVEST HOME festival and concert was held in the Presbyterian Church, Utica, on the 21st ult. Music was furnished by the Ashburn choir and several accomplished musicians.

THE congregation of Hastings Presbyterian Church presented their pastor, the Rev. D. A. Thomson, with a well filled purse, on the occasion of his leaving for Hamilton for a few weeks' holidays.

MR. HOWIE, late of Mount Lebanon, is announced to preach in Allenford on the 9th of October and two following Sabbaths. Brethren who wish to correspond with him, regarding lectures or evangelistic services, may still write him.

A SUCCESSFUL harvest home, under the auspices of the Woman's Foreign Missionary Society, was held in the manse grounds, Keady, Friday, 2nd inst. All present spent a very pleasant evening. The receipts added something handsome to the funds of this society.

ACKNOWLEDGMENTS.—Dr. Reid has received from One who Owes Much, Bayham, \$10, equally to Foreign Missions (Indore), and French Evangelization; A Friend, Hullett, \$15, equally to Home and Foreign Missions and French Evangelization; Amicus, \$20, for Foreign Missions, China.

ON Sunday evening week the Rev. Mr. McKean, brother-in-law to the Rev. Mr. MacGregor, of the Congregational Church, Guelph, occupied the pulpit of Chalmers Church. He preached a sound, practical and interesting sermon from John xiv. Mr. McKean is on a visit from Halifax.

THE Rev. Dr. Archibald, pastor of Knox Church, St. Thomas, who has just returned from a trip across the continent, was seized with a fainting spell while delivering his morning sermon on Sunday week, and had to dismiss the congregation. He is confined to his room with an attack of pleurisy.

THE arts classes in Manitoba College opened on Wednesday, the 14th. There was a large number of new students. The number enrolled is larger than that at the same date last year or any previous year. The Rev. A. D. Baird, M.A., B.D., has been appointed by the senate to give assistance in both the literary and theological classes for the session now commenced.

Valois is one of the points on Lake St. Louis, fifteen miles from Montreal, frequented by summer visitors from the city. The Rev. R. H. Warden has conducted a Sabbath morning service in the Boat House there for the past two months and a half. In appreciation of his services he has just been presented by the summer residents with a handsome oxidized silver fruit and ice cream set with gold bowls, in a beautiful plush case.

THE ninth annual meeting of the Agincourt Auxiliary Woman's Foreign Missionary Society was held in Knox Church, September 21. Mrs. Robinson, president of the Presbyterian Society, and Mrs. MacMurchy, Toronto, were present, and gave short addresses, which were much appreciated. In the past year the society has been remarkably prosperous, the amount raised being \$165 47, or, \$21 62 in advance of last year. All the old office-bearers were re-elected.

THE Woman's Foreign Missionary Society of the Presbyterian Church in Canada, Western Section, are engaged in the noble work of Christianizing the women and children of heathen lands, and have branches of the society in all parts of the world. The branch connected with the Presbytery of Glengarry have, through its auxiliary societies throughout the counties, collected large quantities of clothing, blankets, bedding, yarns, etc., 1,200 lbs. of which have been forwarded by the president of the society, Mrs. Donald McEwan, for the use of the Indians in the Canadian North-West.

MRS. MCMASTER, president of the Toronto Hospital for Sick Children, has received the following note, from Mr. Clement T. Paul, superintendent of Queen Street Methodist Sabbath School: Dear Madam.—At a meeting of the committee of management of our Sabbath school, it was unanimously decided to carry out the scheme proposed to you some time ago, namely, to furnish a ward in the new hospital, when complete. I also placed the matter before the school, and was pleased to find that the scholars have not lost interest in the cause. The estimate I gave as the probable cost was \$225, but if necessary, we might do even better than that. We shall still continue our annual donation of \$100 to support "our cot" in which the school takes a great interest.

THE Presbyterians of St. George are to be congratulated upon the success of their late anniversary service. The Rev. Principal Caven preached able and instructive discourses on Sabbath, the 11th inst. The Paris Presbytery met in the church on Tuesday, the 13th inst., and in the evening a grand free musical and literary entertainment was given, the church being filled to the doors. The congregation have abandoned, we trust forever, the antiquated unscriptural method of raising money by tea-meeting, their voluntary offering on this occasion being in excess of the proceeds of any of the recent tea-drinking concerns. Decided advances are being made in several departments of the congregation's work. And its esteemed pastor, the Rev. W. S. McTavish, B.D., continues his earnest labours amid many evidences of greater blessings yet to come.

ON Thursday week the Rev. Peter Fleming, late of Lasky and West King, was inducted to the pastoral charge of the congregations of Thornbury and Heathcote. In the absence of Rev. Mr. Colter, Meaford, Rev. Dr. Fraser, of

Barrte, was called upon to preside. The Rev. J. McInnis, of St. Vincent, preached from Matt. xiii. 18. The questions of the formula having been satisfactorily answered, Mr. Fleming was duly inducted. Rev. J. F. McLaren, B.D., of Temple Hill, delivered the charge to the minister, and the Rev. Dr. Fraser addressed the congregation. Mr. Milne, student, who has been supplying for some time at Thornbury, was then presented with a complimentary address and a well-filled purse. Mr. Milne made suitable acknowledgment. Thereafter Mr. Fleming received a cordial welcome from the people of his new charge.

LAST summer, the Presbyterian Church at Aberarder was badly wrecked by a gale of wind, which caused it to lean towards the east. The congregation proceeded energetically to repair the damage done. On Sabbath, September 11, it was reopened by the Rev. D. H. MacVicar, D.D. LL.D., principal of the Presbyterian College, Montreal, who preached excellent sermons at eleven a.m. from Romans x. 13, and in the evening at seven p.m. from Genesis xxii. 10-13. Rev. George Cuthbertson, of Wyoming, preached at half-past two p.m. from Deuteronomy xxxii. 11. On Monday evening there was a tea-meeting, and after tea was served, Principal MacVicar delivered a lecture on "Science and Prayer," which was listened to very attentively by the large audience. The church was crowded at all the services, and the tea reflected great credit on those who got it up. The church was so thoroughly repaired that all evidences of the accident have been removed.

THE anniversary sermons in connection with Guthrie's Church, Melbourne, were preached on Sabbath, 18th inst., by the Rev. John Gray, of Windsor. The text for the morning service was, "If Thy presence go not with me, carry us not up hence," and in the evening, "Lord, increase our faith." The attendance at both services was large, in the morning specially so, a number having to sit on the pulpit platform. On the following evening a peach festival was held at the residence of Mr. J. G. Begg, the lawn being illuminated with Chinese lanterns, torches and a bonfire. Upwards of 250 were present. After a service of tea, peaches, cream and cake, an enjoyable programme was rendered, consisting of speeches by Rev. Messrs. John Gray and St. George H. McAlister, M.A., and Mr. J. A. McLean; readings and recitations by Misses H. Trayle and Eva Cooper, Mr. J. G. Begg and Master C. Strouthers, selections on the violin by Mr. St. Aubrey, of Delaware, songs by Miss McEachran, of St. Thomas, Mrs. A. Douglas and Messrs. J. C. Scott and T. Alexander, choruses by the choir and Septette Club. The Rev. J. S. Henderson occupied the chair. The Sabbath collections and proceeds of festival amounted to about \$90.

THE corner stone of the new Presbyterian Church at Listowel was laid on Saturday, the 17th inst. There was a large number of people present to witness the important event. Rev. J. Campbell, pastor of the congregation, presided. The choir was present, and furnished suitable music for the occasion. The exercises commenced by singing Psa. c., after which Rev. Mr. Richardson read a portion of Scripture, and Rev. A. Henderson engaged in prayer. Dr. Nichol, chairman of the Building Committee, performed the ceremony, in commemoration of which Mr. A. Little presented him with a beautiful silver trowel. Col. Campbell read an interesting and neatly-prepared paper on the history of the congregation. Short and pertinent addresses were delivered by the following gentlemen: Dr. Nichol, Col. Campbell, G. Hess, M.P.P., Mayor Hess, J. Moor, ex-Mayor of Waterloo, B. Rothwell, Principal of Public School, Rev. Messrs. Turnbull, Episcopalian, Richardson, Gilpin and Hauch, Methodists; Dr. Gunner, Congregationalist; Daek, Baptist; Henderson, Presbyterian. Suffice it to say that "Alexander the Coppersmith" did us no harm. The usual documents were deposited in the stone. After singing the doxology, the people were dismissed with the benediction.

WE have been asked to give publicity to the following: To the venerable pastors and elders of the Church in Ontario Province: My dear Brothers in Christ, Many of you, since last spring, have kindly and pressing invited me to lecture in your church this fall, and I have promised to grant your request, if possible. I am happy to tell you that I see no objection to-day. Please then let those of you who persevere in that desire be kind enough to send in your names, as soon as possible, to the Rev. Mr. Simpson, of Brucefield. I have requested him to fix the days of these meetings in such a way that there may be no disappointments nor any clashing. Please read the following list of the more ordinary subjects of my lectures, and select the most suitable and interesting for your people. But, above all, let us pray the good Master to prepare Himself the seed He wants me to sow, with the fields, in such a way that there may be a rich harvest for His glory and the good of the precious souls for which He bled and died on the cross.—Truly yours in Christ, C. Chiniquy. The subjects of Mr. Chiniquy's lectures are: 1. Why I left the Church of Rome with 35,000 of my countrymen. 2. Is the Church of Rome a branch of the Christian Church; or, Is it old Paganism under a Christian name? 3. Rome and the Bible. 4. Auricular Confession. 5. Purgatory. 6. What does the Church of Rome understand by Liberty of Conscience? 7. Jesus, the Gift of God. 8. Eternal Life, the Gift of God. 9. Jesus, the Sinner's Friend. 10. Dangers Ahead from Romanism. 11. Rome and Education. 12. Education of Protestant Girls in the Nunnery. 13. Why does the Church of Rome hate your Schools, and forbid her Children to Attend Them? 14. The Pope of Rome is a Religious, Moral and Political Fraud. 15. Solemn Duties of the Protestants toward the Roman Catholics. 16. Mariolatry, or Idolatry of Rome toward Mary. The venerable pastors and the elders where I lecture are respectfully requested to select, in advance, the subjects of the lectures from the list. Two lectures are much more beneficial to the people than only one. Free lectures! The people give what they please.

PRESBYTERY OF SAUGEEN.—The Presbytery of Saugeen met in Mount Forest on the 20th inst. It was agreed to

ask the Home Mission Committee to appoint the Rev. R. Fairbairn to Balaklava, Ayton and East Normanby for six months. Mr. McDonald and Mr. Emes each read a discourse before the Presbytery. The discourses were approved of, and the Clerk was instructed to certify them to the college board. Committees for the current year were appointed as follows, the first named being Convener: State of Religion—Messrs. William Baikie and Connell; Temperance—Messrs. William Cameron and Thomson; Sabbath Schools—Messrs. Aull and Oliver; Statistics—Messrs. Davidson and Smith; Home Mission—Messrs. Straith and Bickell; Augmentation—the Home Mission Committee, with the addition of Messrs. Martin and McKenzie. Mr. Davidson was appointed to visit Caledonia and Esplanant Augmentation. A minute antient the death of the Rev. Alexander Nichol was adopted, and the Clerk was instructed to send a copy of it to Mrs. Nichol. The Presbytery meets again in Mount Forest on the 13th December next, at ten a.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF HAMILTON.—This Presbytery met on the 20th. A call from Welland to Mr. F. McCuag was sustained and accepted, stipend \$1,100. The induction takes place on the 6th of October. A call from Niagara Falls to Rev. J. Mordy was sustained and accepted, stipend \$800 and manse. The induction takes place on the 7th of October. A call from Caledonia to Mr. Glassford was sustained. Mr. McKnight had accepted the call from Dunnville, and after his trial exercises, it was resolved to ordain and induct him on the 4th October. Mr. Mowat had accepted the call to Merriton, and after his trial exercises, it was resolved to ordain and induct him on the 13th of October. On application, leave was granted to moderate in calls at Caledonia, East Ancaster, Wentworth Church, Hamilton, and Erskine Church, Hamilton. The resignation by Mr. Rees, of Blackheath, Caistor and East Seneca was accepted, to take effect after the second Sabbath in October. Mr. Rees and Mr. Milner, catechist, were certified to the Home Mission Committee. It was resolved to organize a congregation at the village of St. David's. The half-yearly claims for the Home Mission Committee were approved. It was resolved to ask supplement for Merriton, Dunnville, and Wentworth Church, Hamilton.—J. LAING, Pres. Clerk.

PRESBYTERY OF BRANDON.—This Presbytery met at Brandon on August 18, at half past seven p.m., at the call of the Moderator, to consider and issue the call from Cypress. Mr. Anderson reported that he had moderated in a call at Cypress, and that the call was unanimous in favour of Mr. Alex. McD. Haig. The call was sustained. Mr. Haig accepted, and induction services were arranged for the 30th August, at which place and time the Presbytery met, and inducted Mr. Haig into the pastoral charge of Cypress and associated stations; Mr. Dustan preached, Mr. Kelly addressed the minister and Mr. Anderson the people. On September 13 the Presbytery met at Portage la Prairie. Messrs. Mowat, Hodges, Duncan, Currie, Murray and Stalker, appointed by Presbytery to dispense sacraments, were heard ament work done. Mr. Currie reported erection of Session at Elkhorn, and Mr. Robertson reported that Binscarth Manse was being erected in a suitable locality. A committee was appointed to draft a minute antient the death of Mr. James McDonald, elder of the Presbyterian congregation at Prospect which was adopted. Mr. McKellar presented the Foreign Mission report. Rev. Mr. Solomon, as instructed by last Presbytery, had visited Indian Head, Qu'Appelle, Moosejaw and Regina, found and visited many Indian families in their tents, but does not report favourably on the establishment of a permanent mission. Mr. Solomon asked for and obtained leave of absence on account of ill-health. The committee also recommended that Mr. Isaac McDonald continue to supply Beulah Indian Reserve. Mr. Bell submitted the Home Mission report, the principal points of which were as follows: That the request from Beulah and associated stations for further organization and erection of Session be granted, and that Mr. Hodnett be appointed to attend to same; that the Strathclair difficulty be referred to Presbytery. Winter appointments were made in the various missions, and provisions were made for holding missionary meetings in the stations throughout the bounds. The superintendent was appointed to visit a new field near Plum Creek, which had requested supply of ordinances. The Strathclair case was heard, and a committee appointed to bring in a finding. Their finding in the case was expression of regret that difficulties had arisen, and appointed a deputation to investigate, and report at special meeting to be held in Strathclair on the second Wednesday of November. Exercises were heard from a number of students, and the committee for examining same reported favourably, and the Clerk was ordered to certify the students to their respective colleges. Report on evangelistic work was presented by Mr. Robertson, and the following recommendations adopted: 1. Presbytery express gratitude to God for past results, and favour such services in future whenever practicable. 2. That when suitable assistance can be obtained from any of the ministers or evangelists recognized in the Church, an effort be made to secure such by congregations uniting to defray expenses. 3. That all such services be conducted under direction of Sessions. 4. That when services of regular evangelists cannot be obtained, ministers and Sessions be encouraged to unite to render each other assistance. 5. That short prayer meetings be held after diets of religious worship, for enquirers to consult with pastor or others. 6. That spiritual life not being vigorous, Presbytery would earnestly ask all members of the Church to pray for an outpouring of God's spirit that His work may be revived. The report on Systematic Beneficence was presented by Mr. Rowand, accompanied by a series of recommendations which Presbytery adopted, and ordered to be published and placed in the hands of all ministers and missionaries within the bounds. Presbytery then adjourned to meet, for the transaction of its business, at Portage la Prairie, on the second Tuesday of March, at half-past seven p.m.—S. E. MURRAY, Pres. Clerk.

PRESBYTERY OF GUELPH.—This Presbytery met in St. Andrew's Church, Guelph, on the 20th September, Mr. John Davidson, Moderator. Dr. Smellie reported that

according to instructions he had declared the charge of Knox Church, Elora, vacant in the usual way. Mr. Beattie, from the committee, submitted a minute relating to the loss sustained by the death of Rev. Hugh Rose, which on motion, duly made and seconded, was approved and ordered to be inserted in the records of the Presbytery as its minute on the subject, and the Clerk was instructed to send a copy to Mrs. Rose, and one to the session and congregation of Knox Church. An estimate was presented by the Committee on Finance of the income necessary to meet the expenditure of the ensuing year, showing that a rate of eight cents per family must be levied for ordinary Presbytery expenses. Mr. Beattie gave in a report from the standing Committee on Sabbath Schools. This committee, with those on Temperance and the State of Religion, were instructed to make arrangements for holding the usual annual conferences on these subjects and report at the next ordinary meeting. A careful and elaborate report was read from the committee to whom had been referred the exercises of students labouring in the bounds, and the same was approved and thanks given to the committee for the pains they had taken in the fulfilment of their duties. A report was read from the deputation appointed to visit Hawkesville and Linwood and inquire as to their ability to contribute more largely to the support of ordinances among them; the report showed that the people were contributing liberally, and were unable of themselves to raise a sufficient amount to procure the supply of preaching by students and much less by probationers. A call from the congregation of Erskine Church, Hamilton, to the late Mr. Rose was produced. The Clerk stated that he had notified the Clerk of Hamilton Presbytery of Mr. Rose's death, and the call was laid aside. A letter was read from Mrs. Rose, thanking the Presbytery for the expression of its sympathy at the meeting held in Acton on the 23rd of August, and for the provision made for the supply of Mr. Rose's pulpit. Dr. Middlemiss reported from the committee on the proposed triennial visitation of congregations in the bounds a series of questions to be put (1) to the minister, (2) to the Kirk Session, and (3) to the deacons or managers, and the same were approved, and the Clerk was directed to get a sufficient number of copies printed for the use of the Presbytery. Messrs. McKean and Grant and Dr. Junor, being present, were invited to sit with the court. A petition was submitted from the congregation of the First Church, Eramosa, praying the Presbytery to appoint one of their number to moderate in a call which they proposed to give to one to become their minister. The petition was granted, Dr. Wardrope, interim Moderator of Session, was authorized to hold a moderation on such a day as may be found most suitable. Arrangements were made for the supply of mission stations during the winter, the matter being left in the hands of the respective Sessions. Mr. Mulvan was appointed Moderator of the Session of Knox Church, Elora, during the vacancy, and the Moderator and Clerk of Presbytery were associated with the elders of that congregation to secure supply for the pulpit. The Clerk was directed to report the vacancy to the committee of the General Assembly on Supply and Distribution for appointments from the probationers' roll for six Sabbaths of the ensuing quarter. It was also agreed to inform the Session that \$12 a Sabbath would be expected as the rate of remuneration for supply furnished in accordance with the regulations of the General Assembly. The Clerk reported the amount required for the Synod Fund (\$40), and the proportion required from each congregation to raise it. He was instructed to prepare a statement of the sums required for the Schemes of the Church in the Presbytery on the basis of the estimate drawn up and circulated by the Agents of the Church (Dr. Reid and Mr. Warden), and to send a copy to each congregation and mission station. Dr. Torrance, Convener, Dr. Middlemiss, Mr. J. C. Smith and Mr. Charles Davidson were appointed a committee to consider all business contained in the Minutes of the late General Assembly, calling for the attention or action of the Presbytery, and to report as soon as convenient. Mr. Rae's name was substituted for that of the late Mr. Rose on all committees on which the latter had been appointed. Next meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of November, at half past ten o'clock, forenoon. The roll having been called and marked, the proceedings closed with the benediction.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met in St. Andrew's Church, Peterborough, on the 13th inst. There were twenty-one ministers and seven elders present. Rev. Mr. Torrance was chosen Moderator for the next six months. A call from Mill Street Church, Port Hope, to Rev. William McWilliam, M.A., LL.B., was read and sustained. Arrangements were made for the induction of Rev. Mr. McWilliam on the 13th of October, at two o'clock p.m.; Rev. Mr. Cameron to preside, Rev. Mr. McLeod to preach, Rev. Mr. Bell to explain the policy of the Church, Rev. Mr. Torrance to address the minister, and Rev. Mr. McEwen the people. Very encouraging and interesting reports were presented from several of the mission fields within the bounds. It was agreed to ask the Presbytery of Lindsay to take the superintendence of the mission fields of Minden and Haliburton. Rev. Messrs. Carmichael, Ewing and Bennett were appointed a committee to visit the Lakefield, North Smith and Harvey stations with a view to the union of North Smith and Harvey, so as to form a separate pastoral charge. The name of Mr. Hosack, barrister, was ordered to be forwarded to the college authorities as a student of the first year in Theology. There was held a conference on the subject of Systematic Benevolence. The conference was opened by Rev. Mr. Bennett, who had prepared a Scheme for the acceptance of the Presbytery with a view to the increase of liberality in the congregations and mission stations. The recommendations were received and adopted, and copies ordered to be printed for distribution to the congregations. The following are the recommendations: 1. That all the members of our Church be earnestly exhorted to devote a fair proportion of their income for the support of religious and benevolent objects. 2. That our congregations be recommended to adopt the weekly offering system as the best plan for the raising of funds for the maintenance of Gospel ordinances

at home and abroad. 3. That the Session of each congregation be requested to take steps to give all the people under their care, who are willing, the opportunity of contributing weekly to the stipend fund and to the Schemes of the Church, and that the members of Sessions themselves be affectionately exhorted to show a good example of liberality to the other members of the congregation. 4. That in order to the carrying out of the foregoing recommendations suitable subscription lists be drawn up for use in each of the congregations. The committee on Evangelistic Work gave in their report. The report was ordered to be printed, and copies sent to the Sessions of the Church. The next meeting of Presbytery was appointed to be held in Mill Street Church, Port Hope, on the second Tuesday of January, at ten o'clock a.m. Mr. McArthur, a student missionary at Havelock, read a discourse, which was heartily sustained by the Presbytery. A report was read to the effect that trustees had been appointed to take charge of the church property at Oak Hill. Messrs. Carmichael and Thompson were appointed to hold a series of evangelistic services at Minden and Haliburton at a time most suitable to themselves and the people. The Presbytery resolved to hold Sabbath school institutes at Hastings, Peterborough, Millbrook and Grafton. The following minute was adopted in connection with the death of the Rev. J. W. Smith, to be engrossed on the records of Presbytery: "In view of the removal by death, on the 21st of June last, of the Rev. J. W. Smith, late minister of Grafton and Vernonville, this Presbytery desire to put on record their high appreciation of his worth and work. They are thankful to the Great Head of the Church for the grace given to their departed father, as manifested in the zeal, ability and fidelity with which, during a period of thirty-six years, he has discharged, to an attached flock, the active duties of the pastorate. They bear testimony to his faithful attendance on the courts of the Church and his unwearied efforts to advance her interests, both by his steadfast adherence to her principles, and his effective advocacy of the Schemes. They also remember with gratitude the uniform kindness which has marked his intercourse with the members of the Presbytery, and the faithful counsels by which he sought to promote her well-being. In his removal they would hear the voice of the Master addressed to each, 'Be thou faithful unto death, and I will give thee a crown of life.' The Presbytery rejoice to know that that cheerful piety which characterized Mr. Smith's life in the various relationships in which he was placed enabled him to sustain severe affliction, and took away from him all fear in the hour of death. They unite in an expression of deepest sympathy with his surviving partner, praying that the God of all comfort, who has hitherto sustained her may gladden her spirit with increasing tokens of His gracious presence and blessing."—W. BENNETT, *Proc. Clerk.*

OBITUARY.

THE REV. HUGH ROSE, ELORA.

At its last meeting, the Presbytery of Guelph adopted the following minute: It having seemed good to our heavenly Father to take from the Church on earth to his eternal rest the Rev. Hugh Rose, M.A., pastor of Knox Church, Elora, we as members of this Presbytery would humbly bow to the Divine Will, and through this visitation be reminded of our own mortality, and of the time when our work here will be ended. During a period of nearly three years, in which he was a member of this court, he was regular in his attendance on its meetings, and always deeply interested in the work of the Church as done by us. We desire to record the very high regard entertained toward him by his co-presbyters, and also by a rapidly increasing circle of friends who were drawn to him by his zeal in the cause of Christ, and his literary and æsthetic tastes, and by public labours voluntarily and disinterestedly undertaken. Throughout his short pastorate in Knox Church, Elora, he performed his ministerial duties with great diligence and fidelity. We record with gratitude the success which attended his arduous efforts put forth in behalf of the congregation to which he ministered, and the valuable qualities of mind and heart which gave freshness and power to his preaching of the Gospel of Christ. While sympathizing deeply with the congregation in the loss of a pastor so gifted and faithful, and with Mrs. Rose and her children who have been deprived of a loving husband and father, we rejoice with them in the assurance that the crown of life is now his, and for ourselves in the fact that though for so short a time we have been associated with our departed brother, whose warm hearted sympathy, genial spirit, zeal for Christ's work and sound views of truth, have made him an inspiration to very many, so that he yet speaks after his death.

MR. JAMES M'DONALD, PROSPECT, MANITOBA.

The Presbytery of Brandon, Man., adopted the following minute relating to the loss sustained by the death of Mr. James McDonald: The Presbytery has learned with great regret of the sudden and unexpected death of Mr. James McDonald, an elder of Prospect and High Bluff, and a member of this court; that the Presbytery desire to record its estimate of his high character and consistent life. He was one of the first settlers in Prospect, and as a man and as a Christian he was held in high esteem, and by counsel and personal effort he has been foremost for advancing temperance and all that pertains to the moral and spiritual welfare of the neighbourhood. And his attendance at the meetings was most exemplary, and the Presbytery would record its sympathy with the congregation at the loss sustained in the removal of so esteemed an elder, and with the family of the deceased in their sore bereavement; and the Presbytery would hear the voice of God speaking with members saying, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." The committee would record that a copy of this resolution be sent to the Session of High Bluff and Prospect, and another to the family of the deceased.

This twenty second Protestant Church in Rome is at present in course of erection.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 8, 1887. THE TEMPEST STILLED. Matt. 8: 18-27.

GOLDEN TEXT.—Why are ye fearful, O ye of little faith?—Matt. viii. 26.

SHORTER CATECHISM.

Question 42.—The Saviour has taught us that the law of God has to do with the whole of man's nature, with the outward acts of life and, above all, with the heart. Obedience to God's law begins in the soul. Love to God and love to man must be its supreme motive. We must love the Lord with all our heart's affection, with all our soul's desires, with the whole strength of our being, with our entire spiritual, intellectual and moral nature. God must have the supreme place in our heart and life. This the first table of the moral law sets forth. The second, under the same animating principle, love, relates to the duties we owe our neighbour. We are bound to love him as we love ourselves.

INTRODUCTORY.

Jesus was still pursuing His beneficent ministry in the neighbourhood of Capernaum, by the shore of the Lake of Galilee. He had passed a busy day. From morning till dark He had been engaged in doing good to the bodies and souls of men. He had healed one who was blind and dumb and a victim of demonic possessions. He had encountered the opposition and cavilling of the Pharisees and other opponents, and now, wearied with the labours of the day, and seeing no immediate prospect of rest, because of the crowds that had gathered around Him, the order is given to prepare the boat to cross the lake, a sail of about six or eight miles. Before embarking he had an interview with two

I. Half-Hearted Disciples.—Jesus had the power of attracting all classes to Himself. The little children came fearlessly. Outcasts did not feel repelled, the common people heard him gladly. The Scribes in general did not regard Him with favour, but one of that somewhat exclusive and self-sufficient class approaches, and says, "I will follow Thee whithersoever Thou goest." He surely is a promising disciple. What expression of more complete devotion than this had any of His accepted disciples uttered? He who knoweth what is in man discerns more clearly than the Scribe can possibly do that the right motive is wanting. Not complete devotion to Jesus, not unmixed motives animated the Scribe. He was drawn toward the Wonder-worker and the sublime Teacher, but the answer of the Saviour would lead to the inference that self-seeking was the guiding motive. Christ did not repel him. He never sends any sincere seeker away, but by the revelation He made to the Scribe He enabled the self-seeker to see himself. "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head." What self-denial on the part of Him who was Lord of Nature, Lord of all! Another disciple comes with the request, "Suffer me first to bury my father." This would seem not only a natural but becoming wish. But Jesus answers, "Follow Me; and let the dead bury their dead." The Saviour does not condemn the discharge of natural filial duties. He teaches their relative importance. There are duties more important to the living than in long and elaborate mourning for the dead common among the Jews. To follow Christ in the salvation of souls is of more importance than fruitless wailing over dead bodies.

II. The Stilling of the Tempest.—The Lake of Galilee is from its position exposed to frequent and violent storms. The winds from the northern mountain ranges sweep down upon the waters, and they are soon lashed into fury. The Saviour and His disciples had put out from shore, but they are soon exposed to an awful storm. The angry waves break over the little vessel, "but He was asleep," calm and untroubled amid the rage of the elements. Not so the disciples. In their despair they awake Him and cry, "Lord save us; we perish." They felt that they could not save themselves, and they cry fervently for help. It was the best thing to do. The infinite Saviour first calms their fears by the unruffled serenity of His demeanour, and the question he puts to them: "Why are ye fearful, O ye of little faith?" The danger seemed great, but the great Saviour was with them. Him they could fully trust, but their faith was not so strong as it ought to have been considering the opportunities they had enjoyed. Then He who but a few minutes before had been lying in innocent sleep now arose and rebuked the winds and the sea. Nexes threw chains into the sea to quell the storm, but the waves spurned his impotent fury. King Canute ordered the waves to stay their advance, but to the dismay of the servile and flattering courtiers they continued to dash in upon the shore. When Christ speaks to the waves He is obeyed. There was a great calm. The miracle was complete. The winds died away and the waters were instantly still. What a change! The boat floated on the placid bosom of the lake. The fears of the disciples were dispelled. With grateful and quiet hearts they marvelled, saying, "What manner of Man is this, that even the winds and the sea obey Him?" Only the God-man can command, and only He is so obeyed.

PRACTICAL SUGGESTIONS.

No excuse can be pleaded for not following Christ. If Christ's service is placed first, there will be time and opportunity for all other duties. In the voyage of life there will be storms to try the faith of Christ's disciples. Christ is the only refuge from the storm. Christ has power over all things. Therefore He is able to save unto the uttermost,

Sparkles.

SOME men are born great, but they can't stay there without brains.

WHY is the James River like a keg of lager beer? Because it flows into the Dutch Gap.

"WHAT is your name, little girl?" "Minnie." "Minnie what?" "Minnie Don't," mamma always calls me."

"HAVE you heard why the English dude is not wanted in America?" "No, why?" "Because the Yankee dood'll do."

"THEN you don't like hash?" said the landlady sternly. "I don't object to hash," explained the boarder. "It's rehash I kick at."

FOR DEEP SEATED COLDS and Coughs, Allen's Lung Balsam cures when all other remedies fail.

THE nationality of a man, the temper of a woman and the condition of an invalid are all judged by the tongue.

"THERE'S always room at the top" But there wouldn't be if everybody who is up there was as big as he thinks himself.

FAME is an undertaker that pays but little attention to the living, but bedizens the dead, furnishes out their funerals and follows them to the grave.

SHE: Are you going to the picnic on Tuesday, George? He: Oh, yes. She (with feeble indifference): Alone, George? He: No; I shall take an umbrella.

A SEVERE TRIAL.—Frances S. Smith, of Emsdale, Muskoka, writes, "I was troubled with vomiting for two years, and I have vomited as often as five times a day. One bottle of Burdock Blood Bitters cured me."

THINGS one would rather have left unsaid. She: And you are really better, professor, since you came to live in Hampstead? He: Oh, yes, a different man altogether. She: How pleased all your friends will be?

"SPRAKING about the artist who painted fruit so naturally that the birds came and pecked at it," said a fat reporter, "I drew a hen that was so true to life that after the editor threw it into the waste basket it lay there."

A YOUNG man advertised for a wife, his sister answered the advertisement, and now the young people think there is no balm in advertisements, while the old folks think it's very hard to have two fools in the one family.

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, 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 6c in stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

MANY a man thinks that it is his goodness which keeps him from crime, when it is only his full stomach. On half allowance he would be as ugly and knavish as anybody. Don't mistake potatoes for principles!

A GOOD lady from a parish out West was relating the ritualistic ways of their new rector, which had harassed them deeply. "Why, before service he walks round the church in a hassock and surplus which only comes down to his knees."

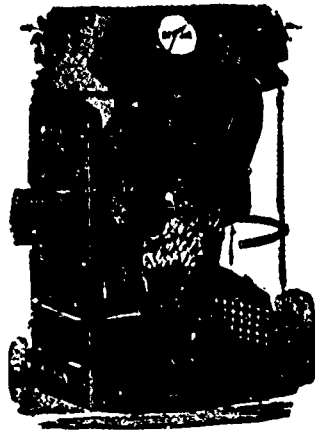
WELL TESTED.—"I was nearly dead with cholera morbus, one bottle of extract of Wild Strawberry cured me, and at another time I was so bad with summer complaint that I thought I would never get over it, when two bottles cured me." Mrs. F. Askett, Peel, Ont.

A GENTLEMAN was accosted in the Alameda by a sturdy beggar. "In heaven's name give me aid!" he ejaculated. "Aren't you ashamed to beg—a great, strong healthy fellow like you?" "Senor, I asked you for alms, not for advice."

OMAHA MAN: You gave a train something to eat yesterday, didn't you? Young Wife: Yes, poor fellow. Omaha Man: Gave him some of your sponge-cake, didn't you? Young Wife: Why, yes, so I did. Why? Omaha Man: Nothing. The paper says the body of a man who had evidently died in great agony was found in the willows this morning.

A LOVELY THING IN PERFUMES.—"Lotus of the Nile."

OMAHA PHILOSOPHER: Want to join our Anti-poverty Society? Anarchistic Citizen: Been waitin' to join the Anti-poverty Society ever since I heard of it, but I ain't got the dollar. Omaha Philosopher: Don't cost a cent. All you have to do is to sign your name to this paper. Anarchistic Citizen: Hurry! Gimme the paper! What does it say? Omaha Philosopher: It's a temperance pledge.



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MONARCH,	-	Coal,	3	"

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THE GREAT ENGLISH Medical & Surgical Institute, OF LONDON, ENGLAND,

Have established their Head Office for Canada in the *Mail Building*, Toronto, where they arrived on Monday, Sept. 5, remaining until Oct. 3. Three leading specialists of this Association will remain permanently at this office, the entire staff returning every six months. As this is their advertising trip they will render their professional services to the sick free of charge for the first two weeks, on condition a testimonial is given when a cure is effected. If your case is incurable they will frankly and honestly tell you so, as the number of patients treated and rejected in the following places shows: London, England, 17,487, rejected, 9,627; Birmingham, 9,452, rejected, 3,635; Dublin, 6,423, rejected, 2,689; Edinburgh, 3,682, rejected, 1,046; Boston, United States, 3,006, rejected, 1,024; New York, 6,729, rejected, 2,062. To those who are incurable the doctors will explain what is necessary to prolong life and render it comfortable; also caution you against spending more money for medicines and appliances which travelling impostors and inexperienced doctors are liable to suggest. This staff is composed of doctors who have stood at the head of the medical profession of Europe for years. They come recommended by Royalty and the first families of Europe, feeling confident they can accomplish in Toronto what they have in the above-mentioned cities, render this a Jubilee Year for the sick and afflicted of Ontario. This staff is composed of authors, lecturers, teachers, and the more scientific medical and surgical specialists of the Old World, who treat and cure all chronic diseases and deformities. Remember the dates, and go when they first arrive. Second floor, *Mail Building*, Office hours, nine a.m. to six p.m. Dr. Edmund Villiers, F.R.C.S., President. Dr. James I. Grant, F.R.C.P., Edin., Vice-President. Dr. J. S. Foster, Secretary, to whom all communications must be addressed.

Educational.

6/6 ONTARIO Agricultural College WILL RE-OPEN ON THE 1ST OCTOBER. Full Courses of Lectures on Agriculture, Live Stock, Dairying, Chemistry, Veterinary Science, etc., and a good practical training in English and the Elementary Mathematics. For circular giving information as to terms of admission course of study, cost, etc., apply to JAMES MILLS, M.A., President. *Guelph, Aug., 1887*

THE MEMORY AND HOW TO IMPROVE IT. 6/13 SEND TO PROFESSOR WOOD, F.L.S., (Lecturer, Trinity College, Dublin),

For his prospectus of his system of training the memory. Recommended by clergymen, doctors and lawyers in all parts of Great Britain, United States and Canada for the wonderful results attained. Lectures and sermons can be fixed in the mind by once reading over. Foreign languages learned at the rate of from eighty to 120 words per hour. Dates and figures (the most difficult of all subjects to remember) cannot be forgotten after being once read. Rev. W. B. Pope, D.D. (author of "Pope's Theology, etc.") says: "I have great pleasure in testifying to the vast benefit to be derived from the study of your system of Memory. Although it appears incredible that such knowledge can be acquired so quickly and so easily, the success of our students here in our college would satisfy the most sceptical. Wishing you success in your Educational Revolution." Rev. J. Odery, 77 Herkimer Street, Hamilton, Ont., says: "Your teachings are sound, sensible and practicable." PROF. F. H. WOOD, F.L.S. Box 551, Post Office, Toronto.

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Renewer about ten years, with satisfactory results." E. G. Perkins, Oberlin, Ohio, writes: "I consider Hall's Hair Renewer the best hair preserver in use. I have used it for the past twenty years, and my hair is in as vigorous and healthy a condition as when I was 30 years of age. Not a sign of gray hair to be seen anywhere." Dwight L. Chamberlain, Oakland, California, writes: "My hair, which was nearly white, has been restored to its original color and luxuriance by the use of Hall's Hair Renewer."

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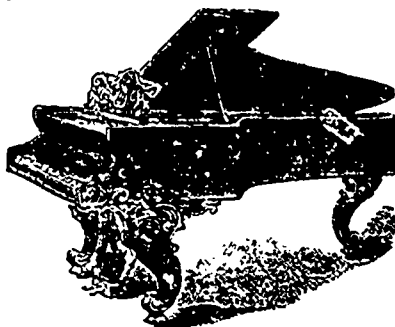
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MEETINGS OF PRESBYTERY.

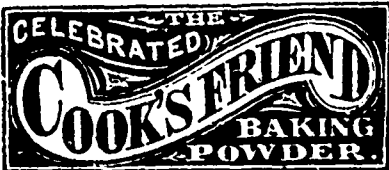
WHITBY.—At Oshawa, on Tuesday, October 18, at half-past ten a.m.
MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, October 4, at ten a.m.
TORONTO.—In the usual place, on Wednesday, October 5, at ten a.m.
LINDSAY.—At Woodville, on Tuesday, November 29, at eleven a.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, November 8, at half-past ten a.m.
SAUGUN.—In Mount Forest, on Tuesday, December 13, at ten a.m.
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, November 15, at half-past ten a.m.
BRANDON.—At Postage la Prairie, on Tuesday, March 13, 1888, at half-past seven p.m.
PARIS.—In Zion Church, Brantford, on Tuesday, November 8, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 13, at half-past seven p.m.

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By order, A. P. BRADLEY, Secretary, Department of Railways and Canals, Ottawa, 9th September, 1887

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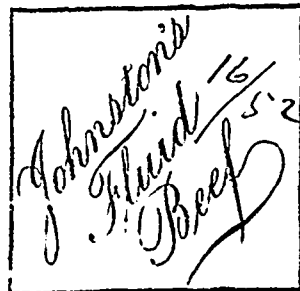
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