

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X		14X		18X		22X		26X		30X	
											<input checked="" type="checkbox"/>
	12X		16X		20X		24X		28X		32X

THE DOMINION PRESS BY TERRIAN.

TORONTO ENGRAVING CO.

Vol. 15.—No. 39.
Whole No. 763.

Toronto, Wednesday, September 22nd, 1886.

\$2.00 per Annum, in advance.
Single Copies Five Cents.

A Blue Cross before this paragraph signifies that the subscription is due. We should be pleased to have a remittance. We send no receipts, so please note the change of date upon address slip, and if not made within two weeks advise us by post card.

BOOKS.

RECENT PUBLICATIONS.

ZACHARIAH; His Visions and Warning. By the late W. Lindsay Alexander, D.D. \$1.80
FOUR CENTURIES OF SILENCE; Or, From Malachi to Christ. By R. A. Redford, M.A. 1.25
SERMONS BY MARK PATTISON, Lincoln College, Oxford. 2.25
THE SEVEN GIFTS. Addresses by Archbishop Benson. 2.25
THE "I AM'S" OF CHRIST. By Samuel H. Geisey, D.D. 1.25
OLD TESTAMENT CHARACTERS. By J. C. Geikie, D.D. 2.00
OBSCURE CHARACTERS AND MINOR LIGHTS OF SCRIPTURE. By Fred. Hastings. 1.25
BIBLE THEOLOGY AND MODERN THOUGHT. By L. T. Townsend, D.D. 1.50

JOHN YOUNG,

Upper Canada Tract Society, 102 Yonge Street, TORONTO.

August, 1886.

Annals of the Disruption in 1843.

Illustrated.

By the REV. THOS. BROWN. \$1.75.

The Scottish Worthies.

By the REV. JOHN HOWIE. \$1.75.

Memoir and Remains of Rev. Robert M. McCheyne.

By ANDREW A. BONAR, D.D. \$1.25.

JAMES BAIN & SON, Booksellers, - Toronto.

All books sent post free.

S. S. LIBRARIES.

Schools desiring to replenish their Libraries cannot do better than send to

W. Drysdale & Co.,

232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,
232 St. James Street, Montreal.

SPECIAL OFFER.

Hudson's Shakespeare, reduced to \$8.00; Complete Works of Lord Lytton, 13 vols., cloth, gilt; \$12.00; Rambaud's History of Russia, 3 vols., \$4.50; Life of Napoleon Bonaparte, 3 vols., steel engravings, \$5.00; The World's Worship in Stone—Temple, Cathedral and Mosque, finely illustrated, \$5.00; History of American People, 175 illustrations, \$1.50; Heroes and Hero-Worship, Carlyle, \$1.00. Sent prepaid on receipt of price. Address,

LIBRARY ASSOCIATION,
Drawer 2,674, Toronto.

KILGOUR BROTHERS,

Manufacturers and Printers.

PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC.

21 and 23 Wellington Street W., Toronto.

OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. L. Stephens, M.D., Lebanon, O.

IF YOUR CHILD IS STUBBORN or hard to administer medicine to, Dr. Low's Pleasant Worm Syrup will be appreciated.

Miscellaneous.

RATES REDUCED.

The Standard Life Assurance Co'y.
ESTABLISHED 1825.

Head Offices—Edinburgh, Scotland; and Montreal, Canada.

Total Risks, about \$100,000,000; Invested Funds, over \$31,000,000; Annual Income, about \$4,000,000, or over \$10,000 a day; Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$15,000,000, or about \$5,000 a day; Deposit in Ottawa for Canadian Policy Holders, \$352,000.

W. M. RAMSAY, Manager.
THOMAS KERR,
240 Gerrard Street, Toronto,
Inspector.

Professional.

ROBINSON & KENT,
BARRISTERS-AT-LAW, ATTORNEYS,
SOLICITORS, CONVEYANCERS, &c.

OFFICE.—Victoria Chambers, 9 Victoria Street, Toronto.

J. G. ROBINSON, M.A. HERBERT A. E. KENT.

PROF. VERNOY'S ELECTRO-THERAPEUTIC INSTITUTION, 197 Jarvis Street, Toronto.

Electricity scientifically applied positively cures nervous and chronic diseases, not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.) Send for circular with testimonials, etc.

JOHN B. HALL, M.D., HOMEO-PATHIST, 326 and 328 Jarvis Street. Specialties—Children's and Nervous Diseases. Hours—9 to 11 a.m., 4 to 6 p.m., Saturday afternoons excepted.

MISS M'LEOD, DOCTOR OF MAGNETISM, is now permanently settled in Toronto, and solicits a call from all who are suffering. Her treatment is successful in ninety-nine cases out of a hundred. Rheumatism, Neuralgia, Catarrh, Fits, Salt Rheum, Weak Lungs, Kidney and Liver Complaints, and other diseases too numerous to mention. Positively no medicine used. Consultation free. Office and residence, 269 Sherbourne Street.

J. W. ELLIOT, DENTIST,
43 & 45 King Street, West.

New mode celluloid, Gold and Rubber Base, Separate or Combined; Natural Teeth Regulated, regardless of malformation of the mouth.

C. P. LENNOX, DENTIST, ARCADE BUILDING, Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth, \$8.

Teeth filled in the highest style of the art and warranted for ten years.

GEO. W. E. FIELD, C.E., ARCHITECT,
4 ADELAIDE STREET EAST, TORONTO.

EDWARDS & WEBSTER, ARCHITECTS,
Room "J," first floor, Toronto Arcade, Yonge St., Toronto.

WM. R. GREGG, ARCHITECT,
9 VICTORIA ST., TORONTO,

GORDON & HELLIWELL, ARCHITECTS,
26 KING STREET EAST, TORONTO.

Miscellaneous.

ARE YOU HAPPY?

If you are not, go to

JOLLIFFE'S

and become so! They can show you the greatest variety of

Bedroom & Parlour Suites,

Kitchen Furniture,

Carpets, Linoleums,

Oil Cloths, Sofas,

Lounges, Chairs,

and every requisite to furnish a room or a house. Seven immense flats for you to choose from. Take a Queen Street Car and go through their mammoth showrooms at

467 TO 473 QUEEN STREET WEST.

DOMINION LINE Royal Mail Steamships.

Sailing from Quebec for Liverpool, as under: Toronto, Friday, Sept. 24th. *Vancouver, Thursday Sept. 30th. *Sarnia, Friday, Oct. 8th. Montreal, Friday, Oct. 15th. *Oregon, Sept. 16th.

BRISTOL SERVICE (FOR AVONMOUTH DOCK).

Sailing dates from Montreal, as under: Quebec, Friday, Sept. 24. Ontario, Friday, Oct. 8. Dominion, Friday, Oct. 22.

*The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep. Passengers for s.s. Toronto, Sarnia and Montreal can embark at Montreal the day previous if they so desire.

Special rates for clergymen and their wives. Rates of passage from Quebec, Cabin, \$50 to \$80, according to steamer and accommodation. Second Cabin, \$30; Steerage at lowest rates. Apply to K. M. MURDOCK & CO., 69 Yonge Street; or to GEO. W. TORRANCE, 18 Front Street West.

SPECIAL NOTICE!

Lewis's Tea Company,
281 Yonge Street, Toronto, Ont.

has in stock a large assortment of new season choice teas and coffee, comprising all the best brands, a much higher grade of tea than can be found in country towns. Readers of this paper ordering will get the benefit of the wholesale prices: put up in 3, 5, 10 and 20 lb caddies; prices from 20 cts. to \$1 per lb, coffee from 20 cts. to 40 cts. per lb. Quality guaranteed in all cases. Teas tested chemically, all impure rejected. Samples sent by mail when requested, and state quality and kind wanted. Express charges paid on ministers' and teachers' orders. Lewis's Secret Blend Teas Registered.

JOHN MCINTOSH,
Lewis's Tea Co., 281 Yonge St., 420 Queen St.

SITUATIONS VACANT.—THE International Book and Bible House, 46 & 48 Front St. East, Toronto, are publishing the best selling subscription books in the market. Their Family Bibles are superb; in fact, unequalled by any now before the public. Three men and two ladies wanted at once. Permanent engagement if desired upon liberal terms. For particulars address the Manager H. E. Kennedy, Toronto.

WORMS CAUSE MUCH SICKNESS among children that Freeman's Worm Powders will surely cure.

Miscellaneous.

ESTABLISHED 1859.

FINE PERFUMES, FINE TOILET REQUISITES, THE PUREST IN DRUGS. We are direct importers of Sponge and Chamois. Rose's Lavender Water in two sizes, 25c. and 50c. per bottle.

ROBERT R. MARTIN & CO., Pharmacists and Perfumers, Cor. Queen and Yonge Sts. Always open.

HAMS AND BREAKFAST BACON.

Our Goods are Mild, Sugar Cured and Full Flavored. Ask your Grocer for them.

JAMES PARK & SON,
St. Lawrence Market and 161 King Street West.

JOHN SIM,
PLUMBER,
No. 21 Richmond Street East,
Corner Victoria Street.

WANTED.—ENERGETIC, Reliable Agents to sell Nursery Stock in Ontario. Must furnish good references. Good salesmen can make big pay—no drones wanted. Apply to CHASE BROTHERS, Nurserymen, Colborne, Ont. Nurseries at Rochester, N. Y.

HOME-MADE BREAD.

FRUIT AND OTHER CAKES IN GREAT VARIETY. FLOUR, OATMEAL, ETC., AT

JAMES WILSON'S BAKERY,
497 AND 499 YONGE STREET
Opposite Grosvenor St.

E. STANTON,
(Late Stanton & Vicars.)
PHOTOGRAPHER,
134 Yonge Street, - Toronto.

W. H. FERGUSON,
CARPENTER,
81 Bay Street, Corner Melinda, Toronto. Jobbing of all kinds promptly attended to. Printers' and Engravers' work a specialty.

PETER MCINTYRE,
27 ADELAIDE STREET EAST,
Steamboat & Excursion Agent, Real Estate and Life Insurance.

Excursions and Picnics to Lorne Park arranged for.

WE ARE AT PRESENT
CARRYING THE
LARGEST STOCK IN THE DOMINION
OF
Real Bronze Hardware.

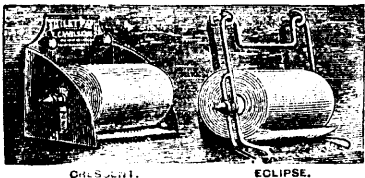
Call and examine before buying.
AIKENHEAD & CROMBIE'S,
Cor. King and Yonge Sts., Toronto.

HOOF OINTMENT.—A PERFECT Remedy. Cures hard and cracked hoofs, scratches, cuts, bites, bruises, sprains, sore shoulders, galls, swellings, etc. Price 25 and 50 cents. Desolite Emporium, 29 Adelaide West.

EPPS' COCOA.
GRATEFUL AND COMFORTING.
Only Boiling Water or Milk needed.

Sold only in packets, labelled:
JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS,
LONDON, ENGLAND.

Families, Hotels and Clubs
SHOULD USE
**MEDICATED
TOILET PAPER**
IN ROLLS AND PACKAGES.



We will send, prepaid, to any address in Ontario, Quebec or Lower Provinces, accessible by Express, on receipt of price,
HALF DOZ. ROLLS TOILET PAPER (each roll equal to 1000 sheets,) and one of either of above patented FIXTURES for holding and cutting same - for \$1.75
ONE DOZ. ROLLS with FIXTURE - for 3.00
HALF DOZ. PACKAGES TOILET PAPER. (1000 sheets each, Wire Looped) - for 1.50
ONE DOZ. PACKAGES do. do. do. - 2.50
A liberal discount to Hotels and the Trade in case lots.

ADDRESS J. C. WILSON & CO.
584 Craig Street, MONTREAL.

Manufacturers of Tissue Manilla.

The Improved Model Washer and Bleacher



Weighs but 6 pounds. Can be carried in a small valise. Satisfaction guaranteed or money refunded within 30 days.

\$1,000 REWARD FOR ITS SUPERIOR.

Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A 13 year old girl can do the washing as well as an older person. To place it in every household the price has been laced 21 \$3. Delivered to any express office in the Province of Ontario and Quebec. Charges paid \$3.50. Send for circulars. Agents wanted.

C. W. DENNIS,
213 Yonge Street, Toronto, Ont.

Parties in the United States will address me at, and be supplied from, Rochester, N. Y.

ELIAS ROGERS & CO'Y,



BRANCH OFFICES:—409 Yonge St. ; 769 Yonge St. and 552 Queen St. West.

YARDS AND BRANCH OFFICES:—Esplanade East, near Berkeley St. ; Esplanade, foot of Princess St. ; Bathurst St., nearly opposite Front St.

MACHINE OILS.

Farmers, Millmen and all Oil Consumers,

LARDINE

Machine Oil is the Best Lubricator in the Market.

The very best Cylinder Oil, Wool Oil, Harness Oil, etc., always in stock.

ILLUMINATING OILS.

Try our Canadian Coal Oil "Sunlight" ; American "W. W." "Solene." Quality unsurpassed.

**M'COLL BROS. & CO.,
TORONTO.**

**SPENCERIAN
STEEL PENS
Are The Best**

English Make. Established 1860.

USED BY THE BEST PENMEN.

Noted for superiority of metal, uniformity and durability.

Sold by all Stationers in United States and Canada.

MORVYN HOUSE,

348 Jarvis Street, Toronto.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.
MISS HAIGHT, Principal.

The course of study embraces English in all its branches, Latin, the Modern Languages, Music, and Drawing and Painting. French and Music specialties. Resident pupils have a refined Christian home with careful personal supervision.

The Fall Term will begin on the 9th of September.

**ONTARIO AGRICULTURAL COLLEGE
Will Re-open on the 1st of October.**

Course in Agriculture, Live Stock, Dairying, Veterinary Science and English specially adapted to the wants of farmers' sons.

For circular giving information as to terms of admission, cost, etc., apply to

JAMES MILLS, M.A., President.

Guelph, July, 1886.

**PETERBOROUGH
COLLEGIATE INSTITUTE.**

The above School will (D.V.) RE-OPEN on Wednesday, the 1st day of September.

The Principal would direct attention to the brilliant record of the School at the late University Examinations.

School thoroughly renovated and equipped with Philosophical Apparatus. Attention given especially to Exegetics.

Room for two boarders.

WM. TASSIE, M.A. (Tor.), LL.D.,

Head Master.

Burnham House, August, 1886.

**BRITISH AMERICAN
BUSINESS COLLEGE**
Arcade, Yonge Street, Toronto,
27th Year.

A School thoroughly equipped for Business Training, Bookkeeping, Business Penmanship, Commercial Arithmetic, Commercial Law, Business Correspondence, Shorthand, Type-Writing and Business Practice practically taught.

Re-opens Wednesday, Sept. 1st next.

Send for circular. Address,

C. O'DEA, Secretary.

**FOREST CITY
Business College**

LONDON, ONT.

Three Departments, each managed by a first-class teacher and penman. Practical men endorse our system of Business Practice. No connection with any other school ever conducted in London. Write for handsome Catalogue.

Western and York

PERRY DAVIS' PAIN-KILLER

IS RECOMMENDED BY

Physicians, Ministers, Missionaries, Managers of Factories, Work-shops, Plantations, Nurses in Hospitals, —in short, everybody everywhere who has ever given it a trial.

TAKEN INTERNALLY MIXED WITH A WINE GLASS OF HOT MILK AND SUGAR, IT WILL BE FOUND A NEVER FAILING

CURE FOR

SUDDEN COLDS, CHILLS, CONGESTION OR STOPPAGE OF CIRCULATION, CRAMPS, PAINS IN THE STOMACH, SUMMER AND BOWEL COMPLAINTS, SORE THROAT, &c.

APPLIED EXTERNALLY,

EXPERIENCE HAS PROVEN IT THE MOST EFFECTIVE AND BEST LINIMENT ON EARTH IN REMOVING THE PAIN

ARISING FROM

SPRAINS, BRUISES, RHEUMATISM, NEURALGIA, SWELLED FACE, TOOTHACHE, BURNS, FROST BITES, &c., &c.

25cts. per Bottle.

Beware of Imitations.

Scientific and Useful.

STEAMED BROWN BREAD.—One bowl meal, one bowl flour, one bowl sour milk, half cup molasses, two tablespoonfuls of soda, salt. Steam or bake two hours. Eaten with honey, it is delicious.

MODERN POUND CAKE.—One pound sugar, one pound flour, half pound butter, six eggs, one cup sweet milk, one teaspoonful soda, two teaspoonfuls cream tartar. Flavour with lemon extract. Mix all of the ingredients thoroughly, adding the milk and soda last.

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

SANDWICHES.—Chop ham very fine, season well, and place between two slices of nicely buttered bread. Then with a sharp knife cut off the crusts, and cut diagonally across the rest, making two three-cornered sandwiches. These are very dainty looking.

JAMES PYLE'S PEARLINE is universally recognized as a family favourite. If you desire to secure feminine smiles and domestic sunbeams, even on wash-day, ask your grocer for Pearline.

TOMATO CATSUP.—Boil ripe tomatoes one hour, and strain through a sieve. To one quart of juice add one tablespoonful cinnamon, one tablespoonful black pepper, half tablespoonful cayenne, one tablespoonful ground mustard, salt to taste, two onions chopped fine. Boil three hours, then to each quart of juice add one pint of cider vinegar, boil half an hour longer and bottle hot.

CERTAIN CURE.—A cure for Cholera Morbus.—A positive cure for this dangerous complaint, and for all acute or chronic forms of Bowel Complaint incident to Summer and Fall, is found in Dr. Fowler's Extract of Wild Strawberry; to be procured from any druggist.

TOMATO CHOWDER.—Slice a peck of green tomatoes, six green peppers, four good sized onions; strew a teacup of salt over them; in the morning turn off the water and put into a porcelain kettle, with vinegar enough to cover them, a teacup of sugar, one of grated horseradish, a tablespoonful of cloves, allspice and cinnamon. Boil until soft and seal air tight.

IMITATION IS THE SINCEREST FLATTERY.

If the above quotation is true, then Dr. R. V. Pierce ought to feel highly flattered, on account of the many imitators of his popular remedy, the "Pleasant Purgative Pellets," for they have scores of imitators, but never an equal, for the cure of sick and bilious headache, constipation, impure blood, kidney pains, internal fever and all bowel complaints. With a bottle of the sugared granules in the house, you can dispense with the family doctor and his often nauseous medicines.

PICKLED PEACHES.—Prepare ten pounds of peeled fruit. Strew four and one-half pounds of sugar over them and let stand one hour. Then drain off every particle of the sirup: add a cup of water, and boil until the scum ceases to rise. Put in the fruit and cook five minutes. Skim out the peaches; to the sirup add a quart of good vinegar and a small bag of whole spice. Boil ten or fifteen minutes longer, then pour over the fruit. Keep in glasses.

CHESTER G. PARKER, of Oneida, N. Y., was entirely cured of an affection of the throat and lungs, accompanied by a severe cough of several years' standing, by the use of WISTAR'S BALSAM OF WILD CHERRY.

PICKLED AND SPICED CABBAGE.—Prepare one cabbage by quartering as for boiling, then steam it until a fork will easily run through it, or about three-fourths done. Then take it out of the steamer, and when cool enough, stick into it a spoonful of whole cloves; then put it into a jar, cover with vinegar, add the amount of two spoonfuls of stick cinnamon and one of allspice; then cover the jar, and in a few days it is ready for use. If sweet pickle is wanted, add to the above half of a cup of sugar.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES. Is prepared in a perfectly agreeable form, at the same time increasing the remedial potency of both of these specifics. It is acknowledged by leading Physicians to be marvellous in its curative powers in Consumption, Scrofula, Chronic Coughs and Wasting Diseases. Take no other.

"MYSTERIOUS PEOPLE."

Celestial Children of the pig-tailed race! Scorned by us Easterns, who are yet obliged to face and bow before thy Ingression! What do we owe thee? Nothing more or less than thy anti-Christian idea that gave to Caxton his Printing Press, who multiplied the Bible, that superstition killed and gave freedom to ourselves—and now to-day on Yonge Street loads with Books our groaning shelves. We owe this debt as well thy Hindoo brother for those fragrant, pungent leaves, that give light, health and pleasure to all who use the Li-Quor Teas. All grades from 50c. to 80c. a pound. A handsome volume, your own choice, from our catalogue, with every 3 pounds. GEO. MANN & Co., Sole Wholesale Agents, 295 Yonge St., Toronto.



Invalids' Hotel & Surgical Institute

BUFFALO, N. Y.

Organized with a full Staff of eighteen Experienced and Skillful Physicians and Surgeons for the treatment of all Chronic Diseases.

OUR FIELD OF SUCCESS.

Chronic Nasal Catarrh, Throat and Lung Diseases, Liver and Kidney Diseases, Bladder Diseases, Diseases of Women, Blood Diseases and Nervous Affections, cured here or at home, with or without seeing the patient. Come and see us, or send ten cents in stamps for our "Invalids' Guide Book," which gives all particulars.

DELICATE DISEASES. Nervous Debility, Impotency, Nocturnal Losses, and all Morbid Conditions caused by Youthful Follies and Pernicious Solitary Practices are speedily and permanently cured by our Specialists. Book, post-paid, 10 cts. in stamps.

RUPTURE. Rupture, or Breach, radically cured without the knife, without dependence upon trusses, and with very little pain. Book sent for ten cents in stamps.

FILE TUMORS and STRICTURES treated with the greatest success. Book sent for ten cents in stamps. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.

The treatment of many thousands of cases of those diseases peculiar to

WOMEN at the Invalids' Hotel and Surgical Institute, has afforded large experience in adapting remedies for their cure, and

DR. PIERCE'S

Favorite Prescription

is the result of this vast experience.

It is a powerful Restorative Tonic and Nervine, imparts vigor and strength to the system, and cures, as if by magic, Leucorrhoea, or "whites," excessive flowing, painful menstruation, unnatural suppressions, prolapsus or falling of the uterus, weak back, autoversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, internal heat, and "female weakness." It promptly relieves and cures Nausea and Weakness of Stomach, Indigestion, Bloating, Nervous Prostration, and Sleeplessness, in either sex.

PRICE \$1.00, OR 6 BOTTLES FOR \$5.00.

Sold by Druggists everywhere. Send ten cents in stamps for Dr. Pierce's large Treatise on Diseases of Women, illustrated.

World's Dispensary Medical Association, 663 Main Street, BUFFALO, N. Y.



SICK-HEADACHE,

Bilious Headache, Dizziness, Constipation, Indigestion, and Bilious Attacks, promptly cured by Dr. Pierce's Pleasant Purgative Pellets. 25 cents a vial, by Druggists.

THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, SEPTEMBER 22nd, 1886.

No. 39.

Notes of the Week.

IF there is any truth in the announcement that Sir Charles Dilke is about to re-enter public life as the proprietor and editor of a London journal, he must have a phenomenal store of brazen effrontery. A man cannot vindicate his character by defying the moral sense of the community he has so grossly outraged. It would be wrong to follow even a flagrant transgressor with vindictive persecution; but an attempt to assume a prominent position as a leader of public opinion is sure to provoke indignant protests.

THE statistical report presented to the Methodist Conference, shows the following results. Ministers and probationers, 1,610—decrease, twenty-three; value of Church property, \$9,895,043—increase, \$764,236; members, 197,479—increase, 27,676; Sabbath schools, 2,675—decrease, thirty-two; scholars attending Sabbath schools, 191,185—increase, 16,133; Sabbath school scholars meeting in class, 31,496—increase, 12,966; Sabbath school scholars who have taken total abstinence pledge, 37,280; Sabbath school papers taken, 229,639.

ARCHBISHOP FABRE has spoken out very decidedly against the holding of political meetings on Sunday. He says: Political passions are inimical to the meditation necessary to the observation of Sunday, and are prone to make Christians forget that they must, on these days, give themselves up to pious exercises. This custom threatens more and more to take a footing amongst us. The exhortation of the Archbishop, however, has not produced an immediate effect, as the papers report that in many parishes political meetings were held last Sabbath after Mass.

THE Congregational Church in Canada and the religious community generally will regret the departure of the Rev. Dr. Stevenson, of Emmanuel Church, Montreal. Dr. Stevenson, says the *Canadian Independent*, has received an invitation to the pastorate of the Brixton Road Chapel, vacant since the death of Mr. J. Baldwin Brown. The friends of that London suburb have shown, as was to be expected, their appreciation of talent combined with holiness of life; we however start back from the very thought of losing our estimable friend, but we understand the call is accepted.

THE Woodstock *Sentinel-Review*, a journal conducted with enterprise and ability, and now published daily, gives voice to the general opinion as to the proper place of religious denominations in matters political: The Methodist Conference at Toronto did a sensible thing when it refused to pass a resolution, in effect recommending Methodists to take part as such in political contests. There should be no sectarianism in politics. Men should vote as citizens, without reference to their religious opinions. The introduction of denominational discussion into politics is a curse to any country, no matter by whom it is brought about.

MATTERS in Bulgaria are proceeding more quietly this week. The chances of Alexander's restoration to the throne are visibly lessening. The Powers who signed the Berlin Treaty seem to leave him to his fate. Prince Bismarck, instead of smoothing his path, has done diplomatically what he could to render Alexander's resumption of the Bulgarian throne impossible. The German Chancellor's action throughout these recent complications has been enigmatic. Austria is becoming more pronounced in her antagonism to Russian interference in the Balkan Principalities, and this antagonism may lead to decisive results. It is hinted that Russia would prefer waiting till spring for the outbreak of hostilities.

In a sketch of the Hon. John McMillan, of Portland, N. B., who died on the 12th inst., the *St. John Telegraph* says: His official position, as Post Office

Inspector, kept him in constant acquaintance with a very large proportion of the business men and people of the Province, all of whom will bear cheerful testimony to his uniform courtesy and urbanity. In our own city his circle of friends was very large, and the tidings of his demise will bring them heartfelt sorrow. He was a devout Christian and prominent member of St. Stephen's Presbyterian Church, of which he was a constant attendant down to the date of his last illness. Charitable, generous and hospitable, he was the friend of all, and had not an enemy in the world. A kind and affectionate husband and father, a worthy citizen, a faithful public officer, a good man has gone to his rest, dying without regret, but regretted by all.

PUBLIC attention having been called to the demoralizing effects of gambling in Montreal, it is gratifying to notice that an end has been put to the more flagrant instances. The wheel of fortune which was set up in St. Peter's Cathedral, and run in the interest of the bazaar, has been discontinued. The respectable portion of the whole community, Roman Catholic or Protestant, will rejoice that the Roman Catholic Church has thus stamped with its disapprobation open gambling. The gambling carried on by means of a mechanical contrivance by clockwork has also been condemned by the courts. Prompt and decisive measures are sufficient to stop these barefaced methods of swindling the unsuspecting dupes of their own avarice. People who indulge in gambling are not fit subjects for pity, but the devices of those who prey on human weakness have no claim to toleration.

THE Duke of Argyll, says an exchange, in opening a bazaar at Tarbert, Loch Fyne, for the liquidation of the debt on the new church, said it was one of the handsomest structures in the West Highlands. He was much struck with its tower, the original copy of which was St. Giles's and the original of which again was a church in Newcastle. He spoke of the great revival in the Establishment during the last forty years. Immediately after the Disruption, Norman Macleod and himself had almost despaired of its continuous existence. Now, however, in our towns and cities it is as powerful a body as there is in existence. Its weak part is in the Highlands, but in this ancient township was a new church worthy of the best times of the Church of Scotland, a teeming congregation, and an excellent minister—the son of one of his own tenants. The great cause of the weakness of the Establishment in the Highlands is the want of Gaelic preachers. No language in the world, he added, conveys the emotions of religious sentiment as the Gaelic does.

FRENCH aggression has of late been peculiarly offensive. The trouble in Madagascar does not seem to be ended yet. New claims are being urged, in order to obtain more complete control over the island. In the New Hebrides fresh troubles have arisen. A despatch from Melbourne states that the Rev. Mr. Macdonald, Presbyterian missionary at Havannah Harbor, in a letter to Lieutenant Marx, of the British gunboat *Swinger*, says that the French Hebrides Company have seized the lands of the native Christian mission, alleging prior title, and that the French commandant threatened the natives with an armed force if they resisted. The company also claim the lands of other British subjects. Mr. Macdonald asserts that the French practically exercise sovereignty over the islands, and a collision between the natives and the French is imminent. Threats have been made against Mr. Macdonald and the native Christians, and he demands assistance from the English squadron. The Premiers of the Australian Colonies are about to hold a conference to consider the situation.

SIR William Dawson's inaugural address as President of the British Association for the Advancement of Science has been most favourably received and commented on. The *Belfast Witness* says: The British Association is particularly happy this year in

its President. Principal Sir William Dawson is not only one of our foremost scientific authorities; but he happily combines with the wisest knowledge the deep reverence for the Creator of all in which some of his predecessors in the chair have unfortunately been badly deficient. In him we have another illustration of the dwelling side by side of the greatest scientific attainments with the profoundest piety. On Wednesday night we had no sneers at religion—no thrusting of the Creator out of the realms of His own creation—none of that scientific bigotry which has once or twice disfigured the meetings. Speaking of recent discussions on the problem of origins, he said well and characteristically. In entering on such questions we should proceed with caution and reverence, feeling that we are on holy ground, and that though, like Moses of old, we may be armed with all the learning of our time, we are in the presence of that which while it burns is not consumed; of a mystery which neither observation, experiment nor induction can ever fully solve. It would be well if all the Presidents of the Association and all scientific authorities acted on this dictum.

THE desire for Christian union is growing in depth and intensity. Those communions that in several things are wide apart are beginning to give public expression to the growing sentiment in favour of union. In response to the wish expressed by the Bishop of Algoma in his sermon at the opening of the Provincial Synod of the Episcopal Church, the Rev. J. Edgar Hill preached in Erskine Church, on Christian Unity. At the close he said: My mind has been directed to this topic to-day by the wise brave, Christian words of the Bishop of Algoma in one of the churches of this city last Wednesday evening. The Bishop evidently longs for a great national Protestant Church in this Dominion, and, moreover believes in not only the possibility, but the practicability of such a Church. The same idea has been in my mind ever since I came to Canada, and I have given public expression to it several times. It is the highest conception of the Christian Church; and if the Protestantism of this Dominion is not equal to the solution of this problem and to the sacrifice on the part of individuals which might have to be made for the national good, and the cause of Christ, it is a poor affair. But I believe it is equal to that union, and a great deal more; and I do trust the Bishop's words, so eminently Catholic and Christian, will not pass away without some fruit. It is the national religious well being that is at stake.

RECENT stories of destitution in Labrador were found to have been greatly exaggerated, but again it is asserted that widespread destitution and misery actually exist both in Labrador and Newfoundland. This time the story purports to be given on the authority of a member of the Newfoundland Legislature. Not less, he says, than 135,000 of the population are not only in actual want, but are absolutely without the possibility of earning a dollar to keep themselves alive. During the fall and winter 30,000 Newfoundlanders go to Labrador every season, and the average catch was formerly 300 quintals per vessel. This only enabled them and 20,000 other people dependent on them to eke out a bare existence. But this year the Labrador catch is not one-third the average, and not enough to pay the cost of transportation and supplies advanced by the merchants. Then there are 15,000 resident fishermen at Labrador who are, if possible, in a worse plight than those who go there from Newfoundland. All these 65,000 people to-day are in a state of great destitution, and will be entirely dependent upon Government support for existence. They are scattered along 3,000 miles of the most barren and most dangerous coast in the world, and unless prompt and extensive measures are taken to send these people supplies, it will be impossible for relief steamers to reach them during winter and hundreds of them must inevitably starve. If this account is true, immediate help is urgently needed; if a fabrication, the originators of it deserve a punishment that can be felt.

Our Contributors.

THE POLITICAL RIDERS OF THE PROTESTANT HORSE IN CONVENTION ASSEMBLED.

BY ANONIMOUS

As the Protestant horse is being exercised a good deal at the present time, nothing was more natural than that the political riders of the animal should hold a convention. There was a large attendance of riders, and considerable enthusiasm characterized the proceedings. Both political parties were represented. Some uneasiness was caused by the presence of a few true Protestants—men who are known to read their Bibles, pray, attend church, have worship in their families, and give of their means to send the Protestant religion to the heathen. Among these true Protestants was John Knox, jun., whose entrance created a sensation.

The chair was taken by the Hon. Pilate Double-face. He thanked the convention most heartily for the honour conferred upon him in asking him to pre- side over such a large, intelligent and patriotic gathering of his fellow-citizens. It had been his duty as a loyal and patriotic citizen to ride the Protestant horse for many years. He thought he might say that he had achieved some success as a rider. He had not confined his performances exclusively to the Protestant horse. The exigencies of the situation sometimes required him to ride the Catholic horse. There was nothing narrow or bigoted about him. He gloried in the fact that he could ride any kind of an ecclesiastical horse. The best party riders were men who could ride the Catholic or Protestant horse as the exigencies of the party might require. Due regard should always be paid to the course over which one was asked to ride. In the Province of Quebec it generally paid best to ride the Catholic horse. Exception might be made in regard to the Eastern Townships, but as a rule it was good policy to ride the Catholic horse in Quebec. In Ontario the Protestant horse was the animal chiefly to be depended on. Of course there were sections of Ontario where it was not prudent to ride the Protestant horse too fast or make much display. Some constituencies were hard to manage. One needed to ride the Protestant horse in one part of the constituency and the Catholic horse in another. This constant mounting and dismounting was troublesome, but as patriotic and religious men they must put up with it. The very perfection of riding was to be able to ride both horses at the same time. Thanking them again for the honour conferred upon him, he wished them all manner of success and could assure them that so long as a vote was to be gained he was ready to ride any kind of a horse the occasion might require (cheers).

Mr. Blowhard Nofaith was the next speaker. He said he stood before them as the champion of civil and religious liberty. He was ready to fight, or die, or take office in the interests of Protestantism. When votes were to be secured by defending the Protestant religion against Romish aggression he was ready to go to the front for a small fee and fight the foe. In the language of one of the fathers he was willing to sacrifice all his wife's able-bodied relations for Protestantism. He was—

A voice—Do you ever pray?

Pray? What has praying to do with it? A man can ride the Protestant horse without prayer. Prayer was all very well for people who believed in it, but for his part he could see no necessity for prayer in such matters. It was his business to ride the horse during election contests and at such other times as party exigencies might require his services. He could assure them that he would stand by the Bible until—

A voice—Do you ever read the Bible?

Read the Bible? That is a different question. Why should a man read the Bible? He could ride the Protestant horse at full gallop in the hardest election contest that ever took place without opening a Bible. He had ridden in many a contest and never found any use for a Bible. In fact, he believed it would be a hindrance. If those true Protestants who were interrupting the proceedings could show him how one more vote could be made by praying and reading the Bible, much as he disliked such exercises, he would pray and read.

A voice—Have you worship in your family?

He never heard such a thing. The family was no

place for worship. People who believe in what is called worship go to church for that purpose. Such questions showed how ignorant those who put them were. The church is the place for worship, and those ignorant intruders thought people should worship at home. That showed how much they knew about Protestantism. He would not be interrupted by such people.

A voice—How much do you give to send the Protestant religion to the heathen?

Why should they send it to the heathen? The heathen had no votes. This person who interrupted him thought that the Franchise Act extended to Asia and Africa. It did nothing of the kind. It let in some Indians, but as the heathen had no votes he took no interest in them. He would pay no money for missionary purposes.

A voice—What church do you belong to?

He belonged to no church. He did not believe in ministers and churches. Sometimes when riding the Protestant horse in different parts of the country he had gone to church two or three times a day and sat in a front seat, but he was a member of no church, and he never intended to be. His wife attended church. He wished to say once for all that he would answer no more such questions. Parties calling themselves true Protestants and Christians had obtruded themselves upon the convention and disturbed the harmony of the proceedings. He would not be questioned by such men. He assured his friends that, notwithstanding the treatment he had received, he was willing to ride the Protestant horse as long as a vote could be had or a dollar made (cheers).

Mr. Officeseeker Hightone was the next speaker. He said he wished to give them a point in regard to localities in which they were to ride the hardest. Out of all sight the best places were settlements of Scotch and Irish Presbyterians. The ancestors of these people had suffered a great deal some centuries ago from Roman Catholics and others and the present race of Presbyterians were sensitive. Personally, he had never liked Presbyterians. They were a narrow, church-going, Bible-reading, psalm-singing lot of bigots (cheers). He could never endure them. He was careful not to mix with them socially nor allow his family to do so, but they had thousands of votes and he must ride among them. It was a matter of regret that he and other people of quality who adhered to a church noted for its style should be compelled to ride in front of such vulgar people, but so long as such people were allowed to vote there was no help for it. He urged the riders present to ride at the hottest possible pace through all Presbyterian settlements.

At this reference to Presbyterians John Knox, jun., sprang to his feet and went upon the platform. Amidst constant interruptions and much excitement, he spoke as follows:

Go to, ye unprincipled jockeys. There is not a man among you that cares one straw for the Protestant religion. Some of you are Catholics; at least, if you are anything, you are practical infidels. All of you would kiss the Pope's toe for a small office. You talk about the Protestant religion. You have no religion. You talk about liberty of conscience. You have no conscience to bind. You prate about the Bible. You never read the Bible. There is not a man among you who could say the Lord's Prayer or repeat the ten commandments. How dare you drag the sacred name of religion in the dirt? Why don't you electioneer with the weapons of your own master? If the Protestant religion is to be defended, let men defend it who pray, and read the Bible, and attend church, and show by their lives that they have some religion. Who would ever take one of you for a religious man? Your religion consists in riding the Protestant horse at elections, and consigning the Pope to the bad place. Why don't you send him to some place where you will be less likely to meet him?

At this point the riders gathered around the platform, and showed their regard for Protestant freedom of speech by making such a noise that Mr. Knox could not be heard. The meeting then broke up in confusion. The next convention will be held in private.

TEN thousands of the greatest faults in our neighbours are of less consequence to us than one of the smallest in ourselves.

FROM THE FAR WEST.

NOTES BY MEMBERS OF THE PRESBYTERY OF REGINA.

MEDICINE HAT.

Under the able administration of Rev. Jas. Herald our cause has made noble progress in this important town and railway centre. The efficiency of the congregation was increased by the ordination on a recent Sabbath of a number of worthy and influential men to the office of elder. A vigorous session is a long-standing desideratum in several of our fields.

MOUNTAIN MISSION.

Several new points have been supplied by our missionaries to the mountains, with occasional services. Rev. D. McLeod preached recently at Glacier Hotel, to a congregation of nearly 200. Mr. McLeod leaves for the East in a few days. Large gangs of men will probably remain in the mountains all winter.

PRESBYTERIANISM IN GENERAL.

Presbyterianism has taken vigorous root in the North West. Our Church in fact has a commanding position and influence in many important towns, and all through the country our congregations, with few exceptions, have a good name for harmony and progress. To the Superintendent of Missions, whose energy and ability in the work are worthy of all praise, is due much of the credit in this respect. The missionaries too have been a self-sacrificing band. Upon the whole we should thank God and take courage, not forgetting meanwhile that the work is only entered upon, and that "there remaineth yet very much land to be possessed."

QUALIFICATIONS FOR EFFECTIVE WORK.

Friends in the East may be interested in the question, What qualifications are needed most prominently for successful mission work in the young and growing communities of the North-West? The missionaries with whom the writer has conversed agree substantially in their views upon this question—views emerging from their own actual practical experience in the work. There is first of all necessary a *pronounced personal spirituality*. Needed everywhere, this qualification is doubly essential here. For, to begin with, missionaries work in isolation. The nearest co-worker is in most cases long leagues away, and even Presbyterian meetings are expensive luxuries. Of lay workers for the Master there are in infant settlements for the most part few; the missionary's library sees few additions, even of books of devotion; and worldliness and unsettled anxious social conditions abound. Hence the influences are severe and constant on the side of exhaustion; and woe to the worker who finds no joy in the work itself, and no inspiration in the Master's presence and promises. To keep close to the living Christ is the great condition of successful and happy work.

The missionary in the North-West will also feel long the need of *organizing ability*. Instead of finding church life ready organized to his hand, he is there to organize it. Out of diverse heterogeneous elements he has to build up a congregation, impress his own personality upon it, infuse an *esprit de corps* into all its members, secure site and subscriptions for a church, appoint committees and office-bearers, supervise all work, arrange all details. Very early in the history of most congregations the spirit of faction emerges; there is also, arising from the unsettled fluctuating conditions of life, a lack of cohesion and church spirit; amid such facts and difficulties the missionary has to perform his work. Great judgment, mingled with firmness, is needed; for umbrage is easier given than avoided by the best of tacticians, and a false step may inaugurate a series of mishaps.

Then the missionary needs *aplus in pastoral conversation*. There is much scepticism in the North-West, and of an outspoken kind. Objections to the miracles, to the divine origin of Christianity, to inspiration, to Moses and to Christ, are rife. Often these come up before the minister of the Gospel suddenly and unexpectedly; and while he is trying to recall the old-time arguments, or beginning a laboured defence of the truth assailed, the sceptic or inquirer, and with him a golden opportunity, has gone. What is needed in this connection is a readiness to meet the objections quickly and incisively—as did the Master with the Sadducees and those who would entrap Him in His words. Ponderous college argumentation

and elaborate treatises in theology are excellent in their place; but that place is not the footpath or street corner in which a reader of Ingersoll pauses to ask a question or press a difficulty. Readiness and dexterity in conversation is a most valuable qualification here in all departments of church work.

Last, *good health and spirits*. What with cold winters and long prairie rides, it is too drastic a country for delicate constitutions. As for melancholic pessimistic dispositions, they are not likely to do otherwise than hinder the work disastrously.

HOLIDAYS AMONG THE ISLANDS OF THE ST. LAWRENCE.

BY FIDELIS.

If ever there was a river capable of supplying almost boundless scope for pleasure grounds and holiday-making to a hard worked and busy people, it is our noble St. Lawrence, more frequented every year by both Americans and Canadians, lying as it does, so conveniently adjacent to Northern New York and Eastern Ontario. Not the inhabitants of these particular localities alone, however, enjoy its privileges. People come from east, west, north and south—from hot Pennsylvania, and nearly as hot Montreal, from Boston and Chicago, to enjoy the pure delicious air, and the manifold pleasures of boating in all manner of ways among the beautiful islands. In summer, in August especially, the river is alive with pleasure boats of all sorts and sizes, from the handsomely equipped and costly steam yacht of a coal king—a Cleopatra's barge in its way—to the primitive birch-bark canoe. Of late, indeed, the ancient canoe has come to the front with an evident determination to "survive" as "the fittest." For the great centre of attraction was very recently the camp of the American Canoe Association, which, for the last two or three seasons, has held its annual "meet" at Grindstone Island—one of the largest American islands—stretching from the head of Wells Island up to Clayton and Gananoque, on the opposite shores of the river, here, about eight miles wide. The sight of the canoe camp is a yellow round-shouldered hill, about five miles below the Canadian village of Gananoque, and about three above the "Thousand Island Park," on Well's Island, from which it is separated by a wide bay, giving ample scope for aquatic evolutions. The hill is a bare one, showing tawny amid the green wooded islands for miles away; but there is a light fringe of trees at the water's edge, which shelters some at least of the tents of the canoeers. These are divided into little clusters, belonging to the different local clubs. Among the American clubs represented are the Brooklyn, New York and Knickerbocker, Amsterdam, Newburg, Sing-Sing, Canton, Lowell, Boston, Hartford, Oswego, Philadelphia, Pittsburg, Florida, Ogdensburg; among the Canadian ones, the principal are Royal Military College, Kingston, Brockville, Peterboro', Lindsay, Toronto, Deseronto. The Mother Country across the sea is represented by two canoeists, Messrs. Powell and Stewart. Other prominent men are W. P. Stephen, editor of *Forest and Stream*, Paul Butler and R. B. Burchard, of New York, who alone has performed the feat of sailing down the rapids of the St. Lawrence in a canoe. The British and American flags float side by side over the pretty little encampments and the canoes, as they lie, drawn up on the shore when not in use. They are extremely dainty and graceful little crafts, the greater number being of the decked "Rob Roy" model, beautifully finished in varnished wood. Others, as the Canadian "Rice Lake," are of the original open build, and a few of the paddlers use the original bark canoe, which certainly is the most picturesque. Most of the modern ones, however, carry two sails, a tolerably large one at the bow, and a small one astern; some bearing instead, little lateen sails. They look as pretty as white swans when gliding over the blue waters of the bay, under the light rippling breeze of a fine August afternoon; and hardly less graceful when the sails are down, and they are silently and swiftly propelled by the noiseless paddle. One of the Peterboro' canoes is styled the "baby" of the camp, being only ten feet in length, two in width, and about ten pounds in weight. The English canoes are rather broader and heavier than the American; and the Englishman sits, or lies, much lower in his "Rob Roy," only a little of his head showing above its deck, while the American

sits on the railing of the central hole. All manage their crafts with much dexterity, including the lady members of the association, of whom there are about twenty in camp. They have a pretty little encampment of their own, in a shady grove at the southern extremity, called appropriately, Squaw Point. There is a common dining hall a temporary light wooden structure, open all around; and almost every little camp has its central marquee for a sitting room. Some of the canoeists have simply a little canvas "canoe tent," or light cover, under which they can sleep in their canoe. The camp life is delightfully free and easy, and the boatmen, in their picturesque flannel boating suits and hats, look as if they enjoyed it thoroughly. Of course no one is allowed to land without the badge of the association, except at stated times, and the beach is kept strictly patrolled all day—a necessary precaution where money and valuables must often be kept in the open tents. Vice Commodore R. W. Wilkins, of Brooklyn, was Acting Commodore, Commodore Rathbun being a Canadian. Secretary Neide had with him a canoe, the *Aurora*, in which he has cruised on nearly all the waters of the United States.

Of course, the "canoeists" are out from early morn till dewy eve, cruising generally across Eel Bay to Wells Island, but sometimes going up and down the river as far as Clayton and Gananoque. Certain days are devoted to racing. Here is the programme for one recent day "Paddling race, one mile, canoe and load to weigh 200 pounds, paddling, one mile, weight 160 pounds, paddling and sailing, alternated each half mile, for three miles; paddling, one mile, weight 120 pounds; paddling in tandem, one mile, with decked canoes, sailing races, three miles; hurry-scurry race, 100 yards run, twenty yards swim, 200 yards paddle, tournaments and gymnastics." A final international race for the championship and guardianship of the cup, winds up the proceedings.

A description of the canoe camp would not, however, be complete without an account of the closing grand illumination, which conjures up, with the aid of a bonfire, and a few lamps and lanterns, a scene of enchantment that might lead the onlooker to dream for an hour or two that he was in Venice. A night without moonlight is of course purposely selected, and as the dusk deepens into darkness, lights sparkle out as if by magic along the shadowy shore, and dart to and fro like large fireflies across the dark water. Ere long, the several encampments along the beach are all outlined in lights, some being decorated with fiery arches, pyramids and monograms, forming nearly a continuous line of light for perhaps half a mile. The ladies' encampments sparkle like a tiara of diamonds out of the deep shadow of its protecting grove; and all the quivering lights, yellow, red and green, are doubled in the undulating reflection of the dark water. A huge bonfire blazes on the summit of the rounded hill, and throws a broad band of ruddy light far into the river. Canoes carrying lights at stem and stern, and some of them hung with Chinese lanterns—so as to give them a fantastic resemblance to a harp, a swan, or elephant,—glide silently about in capricious gyrations, or form a long *queue*, which seems like a fiery serpent as it sinuously turns and twists its long coil over the dark bay. Several steam-yachts, all sparkling with lights, and some excursion steamers, add their quota to the *mise en scene*; and when the coloured Greek fire begins to burn, and rockets and Roman candles fill the air with their coloured stars, the entertainment seems complete. It is all the more like an enchanted scene, because so silent, except when the steamers suddenly set up an orchestra chorus of whistles in all keys, with an irresistibly droll result; or when a boating song comes ringing out from a number of manly voices with great spirit and charming effect. But the pretty illusion is short-lived, and in a very short time both lights and tents are fled, and miniature Venice reverts like Cinderella to its original condition of a bare and solitary hill overlooking an almost deserted bay.

(To be concluded next week.)

LETTER FROM DR. MACKAY, FORMOSA.

The following interesting letter has been received from Dr. Mackay, missionary in Formosa: Out in the Pacific, north-east from Kelung, there are three islands, called by foreigners Pinnacle, Craig and Agincourt, and by the Chinese respectively, Flower

Pot, Bird and Large Island. The latter names are exceedingly appropriate, as they indicate the characters of the islands. I have visited them three times, and as I am just back from the last trip, a few notes may be of some interest to your thousands of readers.

Pinnacle is nothing more or less than two irregular rocks close together, standing about fifty feet above the water. Approached from the south, it certainly bears resemblance to a Chinese flower pot. It is naked, bare and barren. Sea birds only take time to rest the "soles of their feet" upon it.

Craig, on the other hand, was surely heaved up expressly for the flying dwellers of the sea. One side rises rugged and perpendicular fully two hundred feet, then slopes right down to the water's edge. By standing there you take in the entire sloping surface with one view. That surface occupies about two acres. It is smooth, without trees or shrubs, and completely covered with a soft grass, where the birds lay their eggs without making any kind of nests whatever. Only a few rocks here and there raise their heads above the grass. Of course, the edges of the sides of the island have rocks all along. What kind of rock? Volcanic and scoraceous, black and irregular. And the grasses, what kind are they? I picked up fifteen different kinds, all belonging to the sandy beach type. Flowers, there are none.

Insects include the much dreaded centipede, several species of the beetle family, the fly and mosquito. But the distinguished feature of the island is that it is a "home." Yes, the grand sight worthy of admiration is to gaze at the sky,

LITERALLY DARKENED WITH SEA GULLS,

etc., etc., returning home from the fishing excursions far out on the deep, deep sea, and hovering a few moments, then settling down, apparently each in his accustomed house. Rocks, ledges, points, peaks, and that whole sloping surface one mass of living creatures! When on a steamer, how often have I stood for hours watching the stormy petrels, sea gulls, etc., on the crests of the angry waves, but to see their home, and, indeed, remain a whole night in their midst, is so intensely interesting that it can't be put on paper, because we rise from them and seek their Creator, the divine, great and merciful God.

Every year, a dozen or so of the inhabitants of Agincourt go to gather eggs and catch birds. As these eggs lie thick all over, bushel baskets are soon filled, and as the birds get fairly settled down, torches are carried, and two bushel bags soon filled, when they are taken near a large fire, one by one taken out and dashed against a large stone until

HEAPS SEVERAL FEET HIGH

are collected among the deafening cries of the poor birds. In the morning they are cut open, salted and dried. It can be easily seen how their numbers must decrease enormously every year. Immense turtles are also hooked up night after night by these destroyers of birds. Agincourt is much larger than the other two, and has a surface of perhaps ten acres. There are about one hundred inhabitants (Chinese), originally from Kelung, Formosa. These live on one side of the island in small stone huts, with doors from three to four feet high. There grow trees, shrubs, grasses, and flowers. There also skip from hillock to hillock flocks of goats. The main production is Indian corn, which is eaten in all kinds of forms. Millet, pumpkins, cucumbers and beans are grown. All these articles of food, with their salted birds and shell-fish they got by diving, answer so well that they care little for rice, etc. The people I found very bright and kind, and they remember my former visit.

On the top of the island, just above the huts, I came across

A ROUND FORT,

such as I saw in Sutherlandshire, Scotland. It looked ancient in every particular. The oldest man on the island (about seventy five) could give no account of it. When the Dutch built a fort on Palm Island, did they also erect one on that island and mount it with guns? Or did mutiny take place on board a passing vessel, and the mutineers get left behind on that isle of the sea? Or were brave mariners gallantly ploughing the deep until during a storm or dark night their noble ship was dashed to pieces and they left on that lonely isle as so many Robinson Crusoes? None can tell, conjecture is in vain, and there are no figures to decipher; but sure enough, anxious hands in the bygone past put stone upon stone, and there

they stand memorials of some exciting scene, whilst the billows continue as ever to roar and dash against yon rugged shore.
G. L. MACKAY

The Rev. W. A. McKay, Woodstock, has also recently received the following letter from Dr Mackay:
MY DEAR BROTHER,—After the French left, it did not require much thought to decide what work in the field must be attended to first. Chapels were levelled to the ground and the enemy triumphing over the ruins. Personally, I had to go and silence them.

Oxford College and the Girls' School must remain closed until that is accomplished, just because there would be no one to teach. Mr Jamieson is only now beginning to preach. How then could he up to this time teach? Besides, he had no experience in building matters, so he could not attend to that work. In one word, he was studying the language. Then A'Hoia had to be on the move continually. Tan He, the other pastor, had to take his stand in the country. Nothing has been lost in the way of teaching, for the students were with me as in former years. Of course it devolved double work on me. But if I don't complain, others needn't. Indeed, they helped me not a little in overlooking workmen. "Honour to whom honour," be he Chinaman or anybody else. The same applies to the Girls' School. The preachers at the stations kept up their studies—so nothing lost.

I rejoice to be able now to make known the following: The missionary can travel in North Formosa, from south to north, and from east to west in our field, visiting the stations, and stay every night in a chapel. No necessity of putting up in an inn, etc.

From bitter experience, I declare this is no small matter. We have a chain of stations if you like, and many fine, clean, airy, comfortable and substantial chapels, all of which help very materially. Ever yours, as in the past.
G. L. MACKAY.

Tamsui, July 8, 1886.

YOUNG MEN'S GUILDS.

MR. EDITOR,—Your article on the above topic, which appeared in your issue of 25th August, strikes the key-note of evangelical progress. While Moody and other evangelists are "planting, it is needful that the process of "watering" the good seed should receive sedulous attention. Doubtless the pulpit is the appointed means both for planting and watering; next the Sabbath school. Some may think this enough. In Dr. Howard Crosby's church, New York, twenty years since, a number of the church members and others met every Wednesday evening to be catechised on biblical knowledge. Some who attended these meetings spoke of the stimulus it gave to the systematic study of revealed truth. The pastor himself took the desk when at home; one of the lay members of the congregation would do duty in his absence. This seemed to realize your ideal of a guild for members of one congregation studying in fellowship. Some such have been tried elsewhere and been short-lived. It is believed that nowhere have they become popular and well sustained out of Scotland. In few remote places in America certain congregations of Presbyterians and others have been known to act out the guild system; while the calls of business often engross the attention of persons who would gladly unite to form and foster such admirable methods for self-improvement in biblical lore and spiritual development.

Since a few writers have deprecated the utility of any such methods, the object of now writing is to say that many earnest Christians find the Bible class in Sabbath school, also the pulpit pleadings, too fragmentary or general to meet their views of self-improvement. To be "all of one accord in one place," like a weekly meeting of the guild, gives higher promise of advance in biblical attainments outside of colleges than any other existing plan, presumed. There is so much that is obscure in the prophecies of the Old Testament and in the parabolic teachings of the New that readers or hearers of the Word are constantly liable to misinterpret a meaning or to lose it altogether. When Jesus addressed His disciples or the multitude they did not understand at the time very many of the statements. His promise was that the Spirit of Truth or Paraclete should come after, and "bring all things to your remembrance whatsoever I have said unto you", also, "He shall teach you all things." It is surely a grievous error to belittle the importance of intellectual study of the

divine Word, as if this could interfere in any way with the diffusion and enlightening influence of the Holy Spirit. We may not forget that the age of miracles is past. We do not find that the gift of tongues, vouchsafed for an emergent case on the Day of Pentecost, was ever repeated. How many Sunday school teachers hesitate and stammer while trying to reveal to an intelligent class cognate truths in regard to which they are consciously in the dark? A new heart with its sanctified emotions may and does give elevation of aim and a spiritual sympathy with things heavenly, aside from intellectual acumen. The latter faculty, however, has a sphere of its own, equally incumbent to be exercised in the measure of one's gifts and opportunities. The circle of apostles was not complete until a Paul was added, with his intellectual gifts and versatile attainments. If such a man was needed to confute the wisdom of the wise, whether Jews or Greeks, is there not greater need in our day of agnosticism and other forms of unbelief that Christians individually should hold fast the form of sound words, and "be able to give to every man an answer." For lack of this the banner of the cross may, not infrequently, be found trailing in the dust because of the standard-bearer's timidity or unpreparedness. No derogation is intended toward the pulpit or the duly qualified Sunday school teacher. All are needed. The curse of Meroz, because her people "came not up to the help of the Lord against the mighty," is likely to fall far more heavily on modern Christians. Self-evident truths need no illustration or enforcement. While men sleep the enemy sows tares. Weeds are indigenous to the best soil. Intellectual supineness in the sphere of morals reacts on the spiritual side of every man's nature. Unbelief asserts itself in our midst like the upas tree with its blighting influence. Indifference is the stepping-stone between truth and error.

Satan finds some mischief still
For idle hands to do.

The Loadian Christian, like King Saul, "wist not that the Lord had departed from him." True, "the word of God is quick and powerful;" so is Satan, to every Christian caught napping.

The only tangible objection to such guilds is the danger of carrying investigations beyond their legitimate scope. The late Dr. King, of Glasgow and of London, used to say, "there is wisdom in knowing just where to stop inquiry." The right of private judgment needs the fortuitous help of experience or guidance in founding a Bible students' guild. Bootless discussion on unmanageable topics would soon wreck any religious society. A guild is not meant to be a debating club; neither is it a school for exegesis, or the practice of hermeneutics. Aiming too high is not wise in a mixed assembly of young men mostly engaged in commercial vocations six days of the week. If they evince a desire to form a guild, who shall file a caveat?
W. P. M.

IRISH PRESBYTERIANS AND POLITICS.

MR. EDITOR,—In your paper of last week, you refer editorially to Churches "dabbling in party politics," and how Ulster Protestants are disappointed at the appointment of Mr. Henry Matthews, an English Catholic, to a seat in the Home Government.

With reference to the Irish Presbyterian Church, I take the liberty to say that no evidence is furnished that she, at any time, identified herself with any Government. She certainly opposed the Home Rule Bill, as brought in by Gladstone; but it is well known that many of the brethren who assisted to defeat this bill were life-long supporters of Gladstone, and who would have opposed the bill no matter what government introduced it. As to Scotch Presbyterians supporting Gladstone's Bill in Scotland, this did not weigh a feather with Irish Presbyterians, as they took for granted that they understood the situation at least as well as their brethren in Scotland. The reference to the Lord Lieutenant as being a Presbyterian is probably intended as a compliment to this nobleman; but the Belfast *Witness* questioned the fact of his Presbyterianism.

The appointment of Mr. Matthews to a position in the Government is only a just recognition of his transcendent abilities, and as a leader of a strong party of English Catholics, who refused the dictation of Irish priests, and who have always been loyal to the throne of England; and who, in the late struggle for

Union, stood to their colours with a firmness which won for them the admiration of every loyalist in the Empire, and who contributed not a little to the signal victory of Lord Salisbury.

I subjoin a paragraph, clipped from the letter of an Ulster Orangeman, to the Belfast *Telegram*, which shows the feeling there regarding the appointment of Mr. Matthews. "Notwithstanding all the harsh things which our enemies say of us—and which, unfortunately, are so readily and so unreasonably believed by many of our friends—none welcome Mr. Matthews with greater cordiality than Irish Orangemen; and our great regret is that we cannot agree to see some of his creed amongst our own countrymen, elevated to governmental positions, because their entire past history proves that we cannot with the least degree of safety entrust our interests or our liberties to their keeping."
K.

Toronto, 6th September, 1886.

AS OTHERS SEE US.

In a very genial sketch "Across Lake Ontario," by a correspondent of the *Presbyterian Observer*, the following passages occur: The ride to Toronto is short. The first thing that attracts us are the church spires, and as they are pointed out, St. James' Cathedral, Knox Church, St. James Square and New St. Andrew's and a host of others, we feel Toronto is a city of churches, as indeed it is, and of beautiful churches.

Toronto is a model city in some respects. No street cars are allowed to run on Sunday, though the line, we are told, belongs mainly to Roman Catholics, no steam cars are allowed to start from the stations, and no vessels can leave the docks; no Sunday papers are published, and not one newsboy is seen or heard in the streets, and everybody goes to church. It is said the Mayor has this text on his office walls, "Except the Lord keep the city, the watchman waketh but in vain."

Every one who visits Toronto should see Knox College and the University. The University is said to be the finest specimen of Norman architecture in America. Principal Caven, of Knox College, though so scholarly, is most genial to meet, and we carry away from Toronto delightful recollections of the Monday "to tea" there, the friends we met, and the evening prayers in the library immediately after tea, where we sat for so long in the quiet light, the Scotch call "in the gloamin'."

Dr. Kellogg, formerly of the Western Theological Seminary, and well known in Baltimore, is pastor of the St. James Square Church. He wears a gown and bands; the service is different from our own, though not like the old "Kirk of Scotland," we were told, and we are delighted with it. They sing more than we do, while the paraphrases are chanted. Every one has a Bible and follows, not only through the reading of the Scriptures, but finds the text as it is announced; while, after the benediction, the whole congregation are seated, reverently, for a moment of silent prayer. We noticed many of our hymns in the collection used, among them Mrs. Prentiss' beautiful hymn, "More love to Thee, O Christ."

THE *Canadian Gazette* announces that Professor Leone Levi, a zealous elder in the English Presbyterian Church, has undertaken to prepare a course of lectures at King's College on the resources of the Colonies and India as displayed at the Exhibition. Arrangements are to be made for the students to visit the Canadian, among other sections, under the personal conduct of some gentleman intimately acquainted with the chief features of the display. The course of lectures is to be commenced in the second week in October.

THE most iniquitous form of gambling is when it assumes the guise of religion or philanthropy. It is stated that Father Labelle's great lottery colonization scheme is not turning out a successful venture. The final drawing, which was to have taken place recently, has again been postponed to November 10. The Rev. father publishes a circular, in which he explains the delay, by stating that half the tickets have not yet been sold, and he is therefore not in a position to pay the full amount of the prizes offered. If by November 10 the sale of tickets is not equal to the amount of prizes offered, he will pay the winners only in proportion to the number of tickets disposed of.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

THE BETTER PART.

BY I. K. HENDERSON.

"And Mary hath chosen that good part." Luke x. 42

She sat her down at Jesus' feet,
While other forms were bustling round,
For there alone a calm retreat,
Far from the noisy world, she found.

Oft as He came, an honoured guest,
To greet the household to His dear,
So oft she sought her wonted rest,
And by His side hush'd all her fear.

Her thirsty soul drank in the words
That gently fell like evening dew;
The Master's hand had touch'd the chords,
And to His touch it throbb'd anew.

Sweet was the task on Him to wait—
With Him the homely meal to share,
When passing down the village street,
He entered in to tarry there.

But better far the sister's part,
To nestle child-like in His love;
And learn, with meek, confiding heart
The faith that darker days should prove

Toronto.

CONDITIONS OF MINISTERIAL SUCCESS.

BY THE REV. J. C. QUINN, M.A., EMERSON, MAN.

Success in the work to which the faithful minister is called will depend largely upon the attention he gives to the development of his own Christian life.

First. He must live in the spirit of prayer. Our blessed Lord Himself has left us an example of constant prayerfulness. We must study His life in the Gospels and drink in daily of His spirit. No one can be a successful minister without prayer. The great Apostle was a man of prayer, and one of his requests was, "Brethren, pray for us." We must be much in prayer and God will bless us abundantly.

Second: We must seek to live under an abiding sense of the truth that Christ is our Master. ("One is your Master, even Christ.") The responsibilities of the ministerial office are many and onerous, and will weigh heavily upon us. We will find the burden greatly lessened by the realization of the truth that Christ is our Master. Christ is Master, and upon Him rest wholly the responsibility of our equipment and the result of our work. Upon us rests only the responsibility of doing our work well and thoroughly and earnestly. We should begin and carry on each day's work with the question, "Lord, what wilt Thou have me to do?" We should look to Jesus for everything, and by cultivating this habit we shall find even arduous work pleasant. "Mine eyes are ever toward the Lord."

We must be constant and careful students of the Word of God. "Give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things." That which we proclaim as healing, we must ourselves use as the food of our own souls.

Being well nourished "in word and doctrine," we will be enabled to rightly divide the word of truth to those to whom we are called to minister. "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

(1) That all Scripture testifies for Christ. (2) That all Scripture is for our learning.

Let our own daily life ever exemplify the truths we preach.

Precept teaches, but example draws.

As we move about in the society in which we live we are the observed of all observers. Therefore we must be careful of all we say and do, ever remembering that on Sabbath and week day we are ministers of Christ. Let nothing in us or in our circumstances mar the proper effect of our preaching. In all we do let our people see that we value the welfare of immortal souls, that the religious life is the first thing to be attended to. Preach and live in the line of Christ's injunction, "Seek ye first the Kingdom of God and His righteousness."

We ought to work ever under the sense of Jesus' presence, and success will attend our labours. The Lord Jesus has left us the promise of His continual presence. "Lo, I am with you always, even unto the end of the world."

Those ministers have always done most efficient work for Jesus who lived in His presence daily. "At one of the field meetings for religious services in Scotland, many years ago, Rev. John Brown, of Haddington, was one of the preachers. Among the audience was a Scotch nobleman and his party who were out hunting. They stopped and listened. While a pert, proud and flippant speaker preached a discourse, one of the party asked of another: "What

do you think of that?" "I think," he replied, "that the man himself did not believe a word he said."

Thereupon John Brown took the stand, and poured forth a stream of the rich Gospel treasures which were swelling up within his heart. The noble listened with rapt attention, and was asked at the conclusion, "And what do you think of that?" "Think! I don't know what to think. Why it seemed to me as if he thought that Jesus Christ stood behind him, and every little while he would stop as if he were asking. 'Now, Lord, what shall I say next?'"

Oh, for that close, confidential relation to Christ that made John Brown's preaching so powerful! We can possess this as he did if we use the same means.

Let us so live that the "mind that was in Christ" may be found in us, and God will then use us to do His work in the Church. Let Christ Himself fill our hearts and then our mouths will show forth His praise.

"All my fresh springs are in Thee;" "From Me is thy fruit found," "Without Me, ye can do nothing." Seek to produce not only "fruit," but "much fruit," and "fruit that will remain."

THE PROVIDENCE OF GOD.

BY REV JAMES M'COSH, D.D., LL.D., PRINCETON.

"Are not two sparrows sold for a farthing?" etc.—St Matthew x. 29-31.

The inspired writers employed all the objects of nature with which we are familiar in order to illustrate spiritual truth. Solomon sends the slothful man to the ant; Isaiah makes the ox and the ass rebuke the ingratitude of the professing people of God; and a greater than Solomon and all the prophets sends those who distrust God's providence to the lilies of the field and the fowls of heaven. In our text He appeals to the sparrow and to the hairs of our head to illustrate the providence of God. He calls attention to a providence over all, the plant, the animal and man, and a special providence over His people.

In the first place, consider the nature and reality of the divine providence. There is a general providence, which is seen in the circumstance that all things in our world take place according to the law of cause and effect. The resultant laws are so arranged that they produce the orderly arrangement of the seasons, of the times of budding and bearing seed by plants, and of the birth, youth and maturity of animals. These laws together constitute what has been discovered and established within the last few years, the uniformity of nature—a doctrine which was anticipated in the Scriptures, where the laws of nature are called "the ordinances of heaven." The modern doctrine of the uniformity of nature is much the same as the old Scripture doctrine of the foreordination of all things by God. They are the same truth seen from two different points of view—the one from below, the other from above. It is by there being a uniformity established, whereby the future so resembles the past that we are able to anticipate what is to come, and lay our plans accordingly. There is also a special providence which watches over the individual, and which is only possible under the direction of an omnipresent and omniscient Ruler.

Secondly, consider the interpretation of providence. This is a more difficult and delicate subject. But providence is a lesson-book. It is full of instruction. Experience, the result gathered by an observing man, should always be added to our book, our school and college learning. But the safest way to interpret providence is by the God-given Word of Truth. Many things there must be in this life which we cannot explain—the untimely death of the most promising, the prosperity of the wicked. We have only to say, "Thy ways, O God, are in the deep." What we know not now we shall know hereafter. It may be one of the profitable employments of heaven to trace God's goodness in the way in which we have been led. We may then discover the meaning of many dispensations now inscrutable.

I may be allowed to mention some of the incidents of my life, not to exalt myself, but to magnify the goodness of God. When I was licensed to preach, my only ambition was to be settled in my own neighbourhood, where I would have become a country minister. However, I lost the opportunity I sought, and was greatly disappointed; but in a short time I was called to a far more important charge, where I had to take part in the Disruption of the Church of Scotland, one of the great events of the history of that country. I had no thought of settling in this country (America) when the authorities of this college called me, being prompted thereto by the editor of an influential paper, in whose company I had travelled for a day. Be diligent and faithful in the lower work allotted to you, and in due time you will be called up to higher employment in this life or the life to come. In our short-sightedness we may be constrained to cry out with Jacob: "All these things are against me;" but when at last we stand within the veil we shall be able to say with St. Paul, "All things work together for good to them that love God, and are called according to His purpose."

THE POWER OF CALVINISM.

Despite the unpopularity of this grand system of doctrine, it has great power in the world. We do not refer merely to the intrinsic mightiness of all truth, of which this is the highest example, because it embodies so completely the divine element, but mainly to the influence which it exercises over men. There is no contradiction in affirming great power of an unpopular system. It is common for the most unpalatable truths to exert a moulding and dominating influence even over those who despise them. Sometimes hated men wield an invincible sceptre over their enemies. This strange power may be most confidently claimed for impersonal truths. A doctrine that has the stamp of truth, and especially of divine authority, while it may be denied, misrepresented, scorned and detested, has in it a force which sooner or later penetrates the clouds of ignorance and the mists of prejudice and reaches the solid foundations of convictions. There are large multitudes of people who have been taught to hate Calvinism by gross misrepresentation, by hideous caricatures, and by confessed and senseless abuse, who will yet admit each essential feature of it, one by one, when exhibited in language neither theological nor controversial. And it is no unreasonable assumption when we claim that every true Christian, who can lose sight of formulated creeds and denominational divisions, in tracing his own experience, will find in that experience the very heart and core of this so much misunderstood system of doctrine. Even while they speak against it as the badge of theologians, they bow to its power as Christians and see in it the only explanation of God's wonderful dealings with their souls. Every converted man knows that he is saved by grace alone; that he was regenerated solely by the undesired and undesired exercise of divine power; that if God had not begun the work and made the first approach, he never would have become a Christian. Every believer knows that he is sustained in his religious standing, and is enabled and prompted to persevere in his religious course, by the grace and faithfulness of the covenant-keeping God.

Surely there is a vast amount of power in these convictions and experiences of the whole body of believers the world over; and yet we find the large proportion of this power alongside of the unpopularity of the very doctrines which are verified and illustrated in the religious history of both this majority and their opponents. It is impossible to kill God's truth in true hearts, however it may be misconstrued or denied and ridiculed. God's truth is mighty and will prevail. It is invincible and cannot be kept under.—*Southern Presbyterian.*

IRRELIGIOUS HOMES.

These constitute the great defect in a civilized community, and the great drawback to all efforts toward its evangelization. The homes may be elegant and tasteful in their material appointments, cultured and refined in their social aspects; but the parents do not practically acknowledge God before each other, or in the presence of their children. The existence and providence of God may not be theoretically denied, but there is no outward manifestation given either by word or act, that God is in any of their thoughts, or that they are influenced in any way by their knowledge of His being. This is the calamity that prevails in many a social circle. How can it be not only abated but absolutely removed? Simply, we think, by the sweet, persuasive influence of Christian personal effort; by the wise and earnest teaching of the pulpit, and by those, who are Christians indeed, feeling the responsibility of their position and influence, embracing every opportunity afforded for speaking kind and faithful words to these unchristian parents; by placing such books in their hands as will set their duty and danger clearly and affectionately before them, and by remembering them daily at the mercy-seat. What a power for Christ would be enlisted if the homes of our country were converted to God!—*The Pulpit Treasury.*

THEATRES.

Were the testimony taken of the 70,000 evangelical ministers in this land as to the moral influence of the pulpit, that testimony would be unanimous and emphatic that such influence is good, and only good, and that continually. But the testimony of great numbers of actors and managers of the theatre is, that the moral influence is the reverse of good. Macready wished the ladies of his family to avoid the theatre. Fanny Kemble said that her profession was unworthy of a woman. Cüve Logan said that she would not advise any woman to go on the stage, for the demoralizing influences there prevalent are daily increasing. M. Dumas said, "You would not take your daughter to see my play? You are right. Let me say once for all, that you must not take your daughter to the theatre! It is not merely the work that is immoral, it is the place!" Every dollar paid at the door of a theatre is a contribution to spread immorality.—*Evangelist.*

THE CANADA PRESBYTERIAN,
— PUBLISHED BY THE —
Presbyterian Printing and Publishing Company
(C. BLACKETT ROBINSON),
AT 5 JORDAN STREET, - TORONTO.

TERMS: \$2 per annum, in advance

ADVERTISING TERMS:—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, 1.50 per line; 1 year \$3.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken.

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 22, 1886.

MOST heartily do we congratulate Dr. Dewart on his re-election to the editorial chair of the *Christian Guardian*. Considering the long time that he has occupied that position, and the determined manly stand he took on the University Question, a good many people more than half expected there would be a change. But our old neighbour has been fighting on the side of the large battalions, and comes back to his post with more influence than he had before. Arminian theology aside, the *Guardian*, under Dr. Dewart's management, is an admirably conducted paper, conspicuously sensible and fair on all questions of a local and moral nature. We wish our old neighbour all manner of success, and hope he may be spared and elected to conduct the *Guardian* just as long as he wants to work in that way.

A CONTEMPORARY that might have known better says that the thirty thousand dollar subscriptions conditionally offered in the Conference last week to Victoria University are the largest sums ever given to a denominational institution in this country. This is a mistake. Mr. James McLaren gave \$50,000 to Knox College without any conditions. The part of the Presbyterian College building in Montreal, known as Morrice Hall, cost Mr. David Morrice, we believe, about \$75,000. We have not the figures before us, but we feel reasonably certain that the late Edward and Joseph McKay and Mrs. Redpath have each given our Montreal institution over \$30,000. We hope our Methodist friends may get larger subscriptions than any of these, and when they do we may hear from a few more rich Presbyterians. So may it be.

BEFORE us lies a most interesting photograph. It bears the imprint, "Tan Tian Chong, Photographer, Tamsui." The workmanship is excellent; but for the legible inscription it would be difficult to determine whether it had not been produced by some of our prominent Canadian artists. It is a view of Sintiam Chapel, built of solid stone in three months under Dr. Mackay's personal supervision. The building is massive and graceful. Solidity, however, is its most conspicuous characteristic. The design is in the main a massive Gothic, though the finials are of an oriental cast. A well-proportioned spire gives completeness to the appearance of a building that would in several parts of Canada be an improvement on many of our existing churches. Behind the church building, and under the shade of a lofty mountain, nestles a commodious, comfortable and substantial looking manse, with the same style of terminals resting on the chimney tops as those gracing the church itself. We can understand the fervent thankfulness with which Dr. Mackay would hail the completion of the building. May it shelter successive generations of faithful and devout Chinese Christians.

MOST gratifying has been the testimony given by members of the Conference, especially those from Manitoba and the North-West, in regard to the progress of our missionary work in that region. It was affirmed again and again that our work there has been pushed with great skill and energy, and no

small amount of credit was given to our superintendent, Mr. James Robertson. In fact, the references to the progress of Presbyterianism in the North-West were so frequent and so emphatic that the missionary secretary, Dr. Sutherland, got the least bit riled, and declared that all things considered, Methodism was doing quite as well out there as Presbyterianism. We attach almost as much importance to the testimony of these Methodist brethren as we do to our own reports. If there is but one thing on this earth that a live Methodist preacher knows, it is successful work. He always knows aggressive work when he sees it. When these members of Conference say our mission work is well managed and vigorously pushed in the North-West, our Church may rest assured that such is the case. The Conference decided to appoint a Missionary Superintendent, whose duties will be much the same as Mr. Robertson's. There is room enough and work enough out there for all the Churches. We are glad the others are going in, but not at all sorry that we got well lodged there before some of them started. Calvinism is a good thing for these prairies but Calvinism never works better than when some of the other systems are working near it. We hope Conference will appoint a good genial man for superintendent. We almost imagine we see him and Brother Robertson starting out on a "backboard" for a 600-mile drive.

IN the matter of doing the agreeable to distinguished visitors the Methodist Conference far excels any Presbyterian Church court. Sir John Macdonald, Mr. Blake, Mr. Mulock and the Hon. G. W. Ross, visited the Conference, were introduced, warmly welcomed and made nice little addresses to the brethren. It is a matter of deep regret that the Conference was so absorbed with the University debate that they could not afford Sir John an opportunity to explain one or two matters. Our Methodist friends have always claimed that they lead the van on the Temperance question. Perhaps they do, and it would have been a pre-eminently proper thing for them to have asked Sir John how it comes about that the Scott Act has such hard lines in a parliament in which he has such a large majority, and over which he has almost absolute control. When a Scott Act boom strikes a county our Methodist friends are never backward in asking what course Presbyterian ministers are likely to pursue, nor are some of them very charitable in their criticisms if an occasional minister fails to get up the requisite amount of enthusiasm. Sir John can do more for the Scott Act than any other Presbyterian minister—he is both a Presbyterian and a minister—and the Conference should have interviewed him on the question. But the brethren didn't make any sign on the Scott Act. They might also have given him an opportunity to say what he is doing with those Indian agents in the North-West about whose conduct the missionaries complain. Had the veteran Premier been in the General Assembly when this question was being discussed the Presbyterians would have been happy to have given him an opportunity to say what he is going to do with those agents. The Conference might also have asked him something about Mr. Charlton's Seduction Bill, and the opposition of some of his colleagues to any good Sabbath law. A golden opportunity was lost, we fear. No doubt Sir John would have been most happy to have explained everything, but the Conference did not give him a chance. No time, we suppose.

DR. GRIFFIN made a good point neatly in the Conference the other day. Speaking against the extension of the ministerial term to four years, Mr. John Macdonald, the well known and highly esteemed wholesale merchant of this city, stated that he had been forty-one years a local Methodist preacher, and "he hated to see the removal of old and honoured landmarks." Dr. Griffin expressed his astonishment that Mr. Macdonald should wish them to remain where they were forty-one years ago, and pleasantly remarked that if Mr. Macdonald had conducted his business on this principle, his history would have been different. Well said, Brother Griffin. Had Mr. Macdonald conducted his business on this principle he would probably now be a salesman in some store at a small salary, instead of an influential wholesale merchant. There are several thousand men on this continent who make progressive changes in their busi-

ness, in their farms, in fact in everything in which a change makes for good; but the moment you propose a beneficial change in anything non-essential about the Church they shout "innovation," "sacrilege," "unconstitutional," "incompetent," "ultra vires," or some other word about whose meaning they may have not even a dim idea. They show far more enterprise and ambition in doing their own work than in doing the Lord's. Mr. John Macdonald does not belong to this class by any means. He is a man that any city or any denomination might feel proud of and grateful for; but he just happened to use an argument that has been used too many times to block progress in many Churches. In the same speech Mr. Macdonald stated that every other Church is sighing for the itineracy. Pursuing Brother Griffin's line of illustration we might say that if Mr. Macdonald's ledgers had not shown more accuracy during his splendid business career than this statement shows, he would perhaps now be "on the road." The Presbyterian Church for its part is not sighing for the itineracy. If we wanted it we could have it. There is, however, a good deal of sighing in certain Methodist quarters. Nearly all the best preachers are sighing for an extension of the ministerial term, and many of the people are sighing for the privilege of calling their own ministers. A good many of them have got beyond the sighing stage, and "entered an invitation" to the man of their choice. Of course it would not do to say "call." That sounds too Presbyterian.

THEOLOGY PROGRESSIVE.

WHAT in other days was the Theological Seminary of the North-West is now, in compliment to the memory of its most generous donor, termed the McCormick Theological Seminary. It has done good work in the past; honoured names have been associated with its professorial chairs, and able ministers of the New Testament have graduated from its halls. Like our own and many similar schools of the prophets, the session opens with an inaugural lecture. This year Professor Curtis was the lecturer. He took for his theme "The Minister the Interpreter of God's Word." The lecture, as it is reproduced, is sound, judicious and comprehensive. It reveals a mind that fully appreciates all that has come to us from the past, the permanency of the great cardinal doctrines of our holy faith. This however does not exclude the teaching of experience in the history of the Church, the many discoveries in the various fields of Biblical research and the clearer insight into the meaning of Scripture which the Holy Spirit vouchsafes to the earnest and single-minded inquirer. While indulging in no tendency to loose speculation, Professor Curtis is keenly alive to the intellectual and moral requirements of the present time. He claims that theology is a progressive science. Thus he explains by stating that it is "progressive, not in the discovery of new material, for the sacred canon is closed, and nature is the same to-day as yesterday, but progressive in a new and fuller arrangement of that material; progressive in the new emphasis given to the truth therein found." The substance of theology, "as unfolded by candid students of the Divine Word, may always remain the same, but the light and shadow, the perspective, change in every age. God is ever leading His people into a fuller understanding of His truth."

On the subject of creeds he says several excellent things in a judicious way. Those who regard an authorized formula of doctrine arranged by fallible men as the one absolute standard for all time and for all people may be slightly disturbed by what Professor Curtis says of the Confession of Faith. No one, however, though but slightly acquainted with the trend of thought within the Churches of our time, will be surprised at the position he takes. There are some who pose as advanced thinkers, and who like to say startling things for the mere pleasure of saying them, and watching for the flutter they make. It is not to this class that Professor Curtis belongs. He is sedate, thoughtful, sober-minded. He refers to the statement in the Confession that councils and synods may err, and claiming no infallibility for itself. The Westminster Assembly superseded previous formulas and constructed one of their own. "What," asks Dr. Curtis, "did this signify? They rejected the old confessions and framed a new one, that the new might be better than the old. Did they then leave

this never to be touched or revised? Nay, rather in the light of their example, in the inheritance of their spirit, they meant that this Confession, a mere human product, should not be regarded as immutable. No bold assumption did they make that they were the people and that wisdom should die with them. But rather did they hope, we may believe, that new light should break forth from God's Word."

In this inaugural lecture there are a number of excellent reflections as to the spirit in which Biblical study ought to be pursued. It makes valuable suggestions to those beginning the work of the ministry on combining the studious with the practical. It urges the complete study of the English Bible. The personal living experience of the truth in the heart of the preacher of the Word is earnestly and lovingly insisted on as essential if he would be an able minister of the Gospel and accomplish beneficent work that will stand the final testing time.

THE PROHIBITION CONVENTION.

LAST week a largely-attended Prohibition convention was held in Toronto. Leading temperance men from all parts of the country were present, and took an active part in the interesting and animated discussions that arose. It can be fairly assumed that the convention demonstrated the steady increase of the temperance sentiment throughout the country. The popular vote in favour of the Canada Temperance Act of 1878 is an unmistakable evidence that opinion adverse to the continuance of the liquor traffic has made immense advances since the efforts to secure the adoption of what was known as the Dunkin Act were made. It is now clear that the existing measure is not to share the fate of its predecessor.

The Scott Act came up for discussion, but concerning its merits and efficiency where reasonable efforts were made for its enforcement, there was no diversity of opinion. Numerous reports as to its working in various localities were submitted, the uniform testimony being that it had greatly diminished intemperance, and had promoted thrift and comfort among many who, while facilities for intemperance were open to them, were dragging out a miserable existence. In many cases the Scott Act has been a tangible evidence of the great blessing habitual temperance is sure to bring to those who practise it. A fair trial of the Act under proper conditions cannot fail to deepen conviction in the public mind that temperance is one of the best promoters of individual and social well-being. The Act is valuable because of its educative power. Steady application of the measure will in due time bring about a strong sentiment in favour of entire prohibition.

What is to be regretted, and what ought to be speedily remedied, is the imperfect way in which the provisions of the Act are in some localities enforced. Not a few delegates were able to report that the Scott Act was energetically carried out in their respective districts, and as might be expected with the very best results. Others—and they also in so reporting were serving the interests of truth and temperance—told that the law was being systematically evaded. Houses deprived of license were still selling liquor, some quite openly in defiance of law. Then these open infractions of the law were winked at, and by the remissness of the proper officials, the law was defied. The moral effect of such a state of things is bad every way. It encourages recklessness, leads to the formation of ruinous habits, and weakens that respect for law which ought to prevail in every well-ordered community. Magistrates, and other officers not in sympathy with the Act, seem indifferent to its success, and do what they can to embarrass its operation. These points were clearly brought out in the convention, and more energetic action was resolved upon. To aid in securing the better enforcement of the Act, a deputation, by appointment of the convention, waited upon members of the Ontario Government, to urge effective measures for the faithful carrying out of the law. Assurances were given that the Executive would not be wanting in its duty in this respect.

The debate that excited the greatest interest was occasioned by a recommendation in the report of the Committee on Resolutions, to the effect that those in favour of prohibition should form a third political party. Energetic speeches, for and against the proposal, were made, the discussion lasting longer on this

than any other subject brought before the convention. The chief argument of those in favour of the new departure was that neither of the great parties were sufficiently zealous in the promotion of temperance legislation, being too much bent on the conciliation of the liquor interest, and intent only on securing or retaining office. Very able speeches on the other side were made by the Hon. Messrs. S. H. Blake and G. W. Ross, and it was evident that the facts presented by these members of the convention carried great weight with them.

There is no doubt that the position taken by these sound temperance men is correct, both in principle and in policy. It is not to be wondered at, that good men who are in earnest, and who for long years have battled against intemperance and its procuring cause, should at times become impatient, and seek for a short cut to the goal they desire to reach. Hasty action while opposition is still formidable is fraught with peril. Were the action proposed the only course open, something more cogent than has yet been advanced might be urged in its favour, but we are not yet reduced to the dubious expedient of a third party, as either the only or the best possible method of securing larger or better legislative triumphs for the temperance cause. In the existing political parties there are true and tried advocates of temperance. Even in the Senate, which some not unreasonably regard as the stronghold of the liquor traffic, there are earnest and good men, who never let an opportunity pass without doing what they can to improve legislation, as it affects that traffic. Some talk glibly about the want of principle in political life, and satisfy themselves that one party is just as bad as the other. Are we then to get a third party so pure and high-toned that no mercenary schemer can get a foothold on the solitary plank of their platform? We are not unreasonable. We do not expect or hope for an absolutely perfect third party. In the sacred service of religion, the hypocrite has too often found a place. The temperance cause has not been without its selfish schemers, who found it a convenient stalking-horse for their own designs. Some are of opinion that we have more than enough of partyism now, without the addition of new contestants in the public arena. The path of duty seems plain. Let it be the aim of all true temperance people to raise the tone of feeling on this great question. It is not so much argument that is now needed as persuasive influence, consistent example, the steady and faithful use of appliances, legal and other, for the repression of intemperance, and placing temperance men in positions of public trust, parliamentary, provincial and municipal, and the ends desired by the friends of temperance will be both speedily and permanently secured.

Books and Magazines.

DADDY DAVE. By Mary Frances. (New York: Funk & Wagnalls. Toronto: William Briggs.)—This little volume is intended to memorialize the character and life long services of a faithful servant, who, as slave or freedman, followed the fortunes of the master and mistress in adversity and want as well as in prosperity and plenty. "Daddy Dave" is the type of a numerous class of those whose love for "ole massa" and "ole missus" never grow cold, whose fidelity never faltered. There are those who can recall out of the misty past a faithful and trusted one who clung affectionately to them, and perhaps even how can place their hand on such a one as "Daddy Dave."

ENTERTAINMENTS IN CHEMISTRY. By Harry S. Tyler, S.B., of the Massachusetts Institute of Technology. (Chicago: The Interstate Publishing Co.)—This little manual is designed for young students. Professor Tyler has aimed to make clear to the minds of pupils exactly what chemistry is, and the best methods of studying it. In the accomplishment of this task he has described a series of experiments which can be performed without the aid of costly apparatus, at home or in the schoolroom, but which demonstrate the main principles of the science just as accurately as those involving greater skill and knowledge. The book is written in a clear and lucid style, without the use of more technical terms than are absolutely required.

RECEIVED:—TREASURE TROVE for September (New York: Treasure Trove Publishing Co.), THE SANATARIAN (New York: 113 Fulton Street.)

THE MISSIONARY WORLD.

"ZENANA DAY" AT THE LUCKNOW EXHIBITION.

After permission had been granted for a "Zenana Day," every effort was put forth by the zenana teachers to secure the attendance of their pupils and native ladies under instruction. The result was astonishing, even to those most interested in the education and advancement of native women, and is certainly an inspiration for renewed zeal and earnestness in spending strength and life in the uplifting and refining of these secluded inmates of the zenana.

The doors of the college were opened early in the day. Mrs. Pirie stood at the front entrance to welcome and receive all English ladies, while missionary ladies received the native ladies at the rear entrance as they alighted from their closed carriages—palanquins, doolies and bairies. Within, the scene was unique and interesting. At each stand of displayed wares were stationed Christian young ladies from the different Mission schools, taking the places of the usual policemen on ordinary days. Bengali ladies assisted in the escorting of visitors from room to room. The excited and pleased women and girls were very much pleased with the curiosities displayed about them.

At eleven o'clock Lady Dufferin, Lady Lyall, and the Misses Lyall, Kunwarani Harnam Singh and other distinguished ladies entered the door and were received by Mrs. Wells and Mrs. Pirie, the band outside playing "God Save the Queen."

Lady Dufferin walked leisurely through the rooms examining the specimens of gold and silver ware, while all eyes were turned towards her, and the whispered words, "There is the lady sahib," were passed from one native lady to another.

Just before her departure Lady Dufferin requested that the native ladies be presented to her. As they filed before her each received a gracious *salaam*, and now and then her ladyship stooped and touched the forehead of a little child as it tripped along in its gay costume by its mother's side. Mohammedan, Hindu and Bengali ladies, each wearing their own peculiar costume, and all dressed in their gayest colours, passed by; then came the native Christian women.

To one interested in the souls of the people, the latter class was most striking. The plain white dress, the neatly arranged *chaddar*, the absence of tinkling bangles, nose-rings, excess of jewellery, the bright intelligent faces, the clean white teeth, with no *pan-stained* lips—these all spoke of a change of habit, customs and heart.

While English ladies were deceived by the plain dress of the Christian women on all sides, the native ladies, wrapped in their costly *chaddars*, and tinkling and sparkling with their gold and silver ornaments, were gaping astonished as they beheld Lady Dufferin in her plain black costume, and asked in loud whispers, "What! is that simply dressed woman the lady, the Viceroy's wife?"

Lady Dufferin, lending her gracious presence in her plain dress, smiling on all, her heart filled with sympathy for the millions of Indians suffering, unhappy women, coming near enough to touch them in their need, is a charming illustration of Christian womanhood, and all earnest Christian women will unite in the prayer already ascending, "God bless her."

It is to be regretted that her Excellency took her departure too early in the day to see the greater number of ladies who unfortunately arrived late in the afternoon. It would have been most gratifying also if it could have been arranged to have had her Excellency address the ladies for a few moments. Nothing could have been more befitting the occasion. The missionary ladies, whose duties were very great all day, were detained until a late hour dispersing the immense gathering of over 2,000 women.

THE Rev Robert Chambers, formerly of Whitby, now missionary at Erzeroum, Turkey, says: I have given up all hope of seeing a self-supporting Church in any of our villages during the reign of the Turk. There is hope in the towns, where merchants always succeed in gaining a little, and where we find larger and more compact populations to work among. It is a fact also that the more enterprising and successful villagers are almost certain to move into town and become merchants. We are, therefore, trying to make arrangements to push the work in the towns.

Choice Literature.

LORD OF HIMSELF.

CHAPTER III.

"Who envies none that chance doth raise,
Whose conscience is his strong retreat."—*Wotton.*

The request which Dick heard was one which had often been preferred over that threshold.

"I want to know whether you have a little pair of shoes."

But she who uttered these words was not quite an everyday person there, and she formed one of a still less common-place group. She was a young lady with a delicate, haughty face, and she wore rich garments, though Dick noted nothing then, except a gleaming diamond on the jewelled hand holding the latch. Behind her stood a dusky attendant draped from head to foot in thin bright-hued Oriental textures, and she held in her dark bangled arms what Dick presently perceived to be a little fair-haired child. Beside her stood a tall, and rather showily liveried footman; and beyond all was drawn up a handsome carriage, with a dashing pair of grays, who by their prancing and pawing seemed impatient to resume their journey.

"I want a very small pair of shoes for my little girl," the lady repeated. "May we come in?"

"Oh, please," said Dick, recovering from his astonishment. And Mrs. Reeves set seats for them all, but only the lady took one.

"We have had quite a long journey to-day," she said. "We have driven all the way from Seamount"—that was a port many miles distant—"and we have still to drive to the Priory"—that was a country seat a little farther on, which had once been a religious house. "We only landed in England yesterday," she added, "after a voyage from India."

Dick listened, secretly wondering what had induced the lady to diverge fully half a mile from her direct road to seek out his humble workshop. How had she even known of its existence? And she might well have made this strange pilgrimage for nothing, since it was seldom, indeed, that a village shoemaker would have in stock anything small or dainty enough to suit the little lady. As it was, there was the pair of shoes on which he had been at work all day. But he started to hear her proceed.

"You are making a little pair of shoes! Are they finished? And can you let me have them? Even if they are bespoken, perhaps the customer will wait another day to oblige a stranger who has met with a mishap."

How could she know anything about that pair of shoes? Was she a witch? Dick murmured that the shoes were not bespoken—that they were at her service, and that if they were fit for little miss a very few stitches would quite finish them off.

"Thank you, we will wait," said the lady. "If they will go on to Mina's feet they will do. She is not yet a belle and fastidious," she laughed, "but I cannot take her to the Priory with no shoes at all. There are no children there from whom we could borrow any, and they would think us terrible barbarians if they should see how easily we could do without shoes while we waited for some from town." Here she spoke some words in an unknown tongue to the Indian woman, whom she called "ayah." When we come back to the West, we must do as the West does," she resumed. "Besides, the weather is certainly getting cold."

Dick was busily stitching away, wondering to himself the while. The lady took the little girl from her dark nurse's arms, and placed her on her own knee.

"Mina has been very restless all day," she narrated. "She was always wanting to get out of the carriage to seize hold of some of the strange things she saw. It was because I indulged her once that she lost her shoes. We got out by the great mill which stands on the roadside about six miles below this, and while we were all scrambling about, gathering wild flowers which our little empress admired, it came into her head to throw something into the milldam, and the first we knew of it was, 'Splash!' 'Splash!' and the two little shoes were gone."

She laughed gaily as in admiration of her girl's performance, and the child, who was quite old enough to understand all that was going on, laughed too, and clapped her hands with pride and delight. Mrs. Reeves looked grave, for these were not her ideas of a good up-bringing.

"I wondered what we should do," the lady went on, "but there was a poor old beggar woman down by the water's edge, washing some miserable rags, and when she saw what had happened, she came to me and said I should find a shoemaker's not very far off my road, and she knew he had a nice little pair of shoes ready, for she had been in his shop that morning, and had seen him making them. I was very much obliged to her, and gave her the little reward in the hope of which, doubtless, she had so eagerly tendered the information."

So that must have been the old trumper woman to whom Dick had given a drink early in the morning, and who had departed without even the "May heaven reward you," usually tendered as thanks for such slight hospitalities. It did not occur to Dick to wonder whether her desire to oblige might not have arisen as much from a kindly wish to do him a good turn as from any mercenary design on the lady's purse; but he did vaguely feel that there was something in the lady's tone and manner that he did not like—a something implying that the world and all that was in it was made for her and hers, and lay at their command and power.

The spoiled child turned restive again, and must needs have the ayah's bangles and rings to play with. The woman gave them up unhesitatingly. Presently they were dropped one by one, and rolled far and wide over the floor. Dick, who knew its many chinks and crevices, felt uneasy, and instantly stopped his work to look for them. The first glance did not bring them all to light, and it was only after a prolonged search that one was found half sunken in a wide crack beside the hearthstone. Dick noted the anxious look

of the ayah while this was missing, and the delighted flash of her dark eyes when it was found.

The ornaments had scarcely been restored to their proper place before Mina cried for them again. This time the ayah showed a little reluctance, but the mother instantly bade her comply with the child's demand, adding carelessly, "And if you let Mina drop them this time you must look for them yourself. We must not hinder the young man with his work, for I am tired of waiting."

Dick saw a soft moisture gather in the ayah's eyes as she obeyed. One by one she tried to retain her ornaments, but the imperious little mistress would exact them all. What might not those jewels be to the poor foreign woman—as dear, perhaps, as his mother's wedding ring was to her? Dick must come to the rescue.

He laid down his work. The lady watched him, but did not protest. He went to an old bureau and opened a drawer. She thought he was looking for some necessary tool. He produced a toy parrot, made of soft, bright wools—a parrot which it seemed a luxury to hug, and which when hugged emitted from the mysteries of its interior shrill cries, which childish fancy could develop into "Pretty Poll," and "What's o'clock?"

He held it before the little girl. Her attention was instantly arrested, and down went one bangle, but the ayah deftly caught it.

"Little missy shall have this smart bird to play with," said Dick, "directly she has given back to nurse all her finery. There—gently, gently!" for she was slipping back the bracelets with rather ungentle alacrity.

That parrot was the solitary "bought" toy of Dick's early childhood, when his best-beloved and familiar playthings had been bits of leather and chips of wood. It had been the gift of an old friend, and happy memories of the long-ago birthday when it arrived had now made it something of a relic. Little missy's reckless fingers would do it more damage in ten minutes than it had ever yet received since it was made. What matter? things must get used up some time. And the homely toy had never been made for a higher use than to spare a pang to a lonely and exiled heart. "What's the use of giving money to make Christians of the heathen far away unless we act like Christians to the heathen when they are near at hand?" was Dick's pertinent reflection.

As Dick resumed his work, he heard the ayah say something to her lady in a low, earnest tone. The lady laughed lightly. Dick looked up and met her eyes.

"Ayah is paying you what she thinks a wonderful compliment," she explained. "She is a Baddhist, and believes in the transmigration of souls from one existence to another; and so she tells me now that the moment she set eyes on you she liked you, and felt that in some previous life you had been good to her, or to some of her people. Perhaps you were a cat and she was a mouse, and you ate her mercifully, without first teasing her, you know. Is it not ridiculous? She adds now, that when she meets you in yet another stage she is sure she will know you again. I hope you will be proud of the acquaintance."

"Yes, I shall," said Dick stoutly. "It is always something to have earned a kind recognition somehow."

The lady laughed lightly. The little shoes were fitted now, and the party prepared to leave. The lady put a piece of gold into Dick's hand, and told him he need not trouble about change. She dare say he would not have enough money to give it, it could not be every day that such a piece of luck came to his door. Some day, perhaps, she might send for him to do something for her at the Priory. If he got a message from a Mrs. Irvine, that was she. And then she and little missy, and the ayah, all got into the carriage and were driven away.

"Is this to be the beginning of your fortune, Dick?" observed his mother.

"Where does it begin, then, mother?" Dick asked with a smile. "With the lady coming here, or with the poor beggar woman sending her here?" But he could not help recalling the strange feeling which had flashed over him as he opened the door to the unexpected arrivals. It was in pursuance of this reflection that he said:

"I'm not sure whether I like that lady. Does the quality of a fortune depend on the person who begins it, I wonder? I'm not sure whether I would not rather reckon more from that poor heathen ayah than from her. But, mother, if I am to have such strokes of good luck as this, and such prospects of work, what a pity it is that you sold your hair?"

"I'm sure it was the right thing to do at the time, and that can never become wrong afterwards," answered Mrs. Reeves.

And then some days went by—days of steady, plodding work, which sufficed for each day's need, and did not break upon that evening's golden windfall, and yet did not increase it. It had served to give Dick a taste of the sweetness of prosperity. At first, after his father's death, it had seemed too much to hope to be out of debt; now it did not seem quite enough unless one could be saving a little. He did not say anything to his mother, but to himself he often wondered whether the lady would be as good as her word and send him a message from the Priory.

It came at last. On an exquisite morning—one of those when early winter seems to vie with summer, and the sun tries whether he cannot make faded leaves look as bright as fresh flowers—the gay footman came down with a summons from Mrs. Irvine to the young shoemaker. She was going to let him try his skill on a pair of boots for herself.

Dick knew what was the full significance of such a commission. It would possibly secure for him orders from the halls and mansions around—orders which had hitherto been sent to Caddiford for execution.

"It was our ayah who kept the mistress up to her promise," said the footman.

Dick looked at his mother. Yes, the good fortune, of which he had felt such a queer premonition, was really coming, and it was coming, too, by the very agency he had said he should prefer. As he smartened up his appearance, before following the supercilious flunkey, he looked round the cottage and thought how many things he would soon be able to get which had hitherto seemed quite beyond his

reach. An easy chair for the mother; yes, and a set of tea china. And, first of all, they must coax the friendly neighbours, who had bought the corner cupboard and the clock, to resell them. Oh, how sweet is the first taste of prosperity! Alas, that the tempting cup is often drunk so greedily, and with so little care about the ingredients which compose it, that it does not continue so sweet as it goes on, and has a bitter taste at the bottom!

Dick trod the soft carpets and wide staircases of the Priory, and felt almost as much a stranger in a strange country as could the poor ayah herself, who beamed one of her brown and white smiles upon him as he entered Mrs. Irvine's boudoir.

Mrs. Irvine herself had no kindly smile, no genial greeting. She was all herself now—or rather not herself—a cold, haughty fine lady; and Dick liked her far less here than in his own cottage, when she had been humanized by the excitement of her returning journey, and by the novelty of her surroundings.

He bent to take her measure, while she issued her mandates. The heels of her boots were to be so high, and a model pair was produced, which to the astonished Dick looked like a pair of miniature stilts; and the boots must not exceed such a measurement, and the heels must be pointed—just so.

Dick stood up. His tone was profoundly respectful. "Madam," he said, "I cannot make a pair of boots like that."

Mrs. Irvine gave a smile, which was almost a sneer. "I do not expect it," she answered; "that pair comes from a famous Parisian shop. But do your best, and I will submit to the result. We prepare for sacrifices when we try to do our duty to local interests."

"But, madam," Dick explained, "I cannot try to make boots like those. It is not right. It would be a sin."

"Is the man mad?" asked Mrs. Irvine, looking round her in dismay.

"No, indeed, madam," Dick pleaded; "but boots like these are against all the laws of nature. They fetter free action; they make motion perilous, and produce deformity and disease. My father told me all about it. He never made such boots as these in his life."

"Probably nobody asked them from him," said the lady sharply.

"He did not settle where he was likely to be asked for them, madam," answered Dick.

"Young man," said Mrs. Irvine sharply, "have I not a perfect right to wear boots made as I please?"

Dick looked at her with his mild, clear eyes. "I don't know about that, madam," he replied; "but I, being a shoemaker, have no more right to make you boots that I know will be bad for you, than a doctor would have to give you a poison because you asked for it."

"These are very fine ideas," said Mrs. Irvine, "gathered, I presume, from some of your new upsetting books. You will find you have your living to get."

"If a man can't live except by doing or making wrong things, then it is God's time for him to die," Dick answered; "but I don't think it often comes to that."

"I ought not to condescend to argue with you," pursued the lady; "but you struck me as a deserving and industrious young man, and I am sorry to see you sacrificing your interests quite fruitlessly. If you will not execute my orders, and show yourself a skilful and docile workman, whom I can recommend, of course you will not change my determination. I shall simply get it carried out at Caddiford. You might as well do at once what others will not think twice about doing."

"Madam," said Dick, "it would be an awful world if we all did every wrong thing which we know somebody else does quite readily."

"Wrong!" echoed the lady with scorn. "What wrong can there be in the fashion of shoes? You speak as solemnly as a parson might of his sermons, or a statesman of his laws."

"My father," said Dick, "always said that for a shoemaker right and wrong began in shoes, and for a baker in bread, and for a tailor in cloth and stitches."

It flashed into Dick's mind at that moment that it would not have been so easy for him to be resolute if his mother's sacrifice had not already removed the burden of debt—so small in itself, yet so hopeless to them.

There was a pause.

"Well," said the lady presently, "you may go. You need not expect me to send for you again. Insolence and ingratitude are all one ever gets for taking an interest in the common people."

"Good morning, madam," said Dick.

He turned with a smile to the ayah before he left the apartment, and she returned his smile faintly and doubtfully, for, though she had understood few of the words which had passed, she saw that Dick had given displeasure, and that he was going off without a commission.

As he passed from the room, a tall young gentleman with a bronzed face passed in, and Dick heard little missy give a delighted cry of "Uncle." Dick closed the door behind him and went away, and the fancy came into his head,—

"My fortune seemed to come with an opening door, and now it goes with a closing one."

The sunshine had departed; the sky was a dull, leaden gray; some drops of rain were falling. When Dick re-entered his cottage, he seemed to see the ghosts of the arm-chair and the clock and the corner cupboard standing where he had hoped to put them, and for the first time there seemed a spice of mockery in the starling's cry, "There's a good time coming!"

Before he told his mother a word of his adventures, he drew her to him and kissed her, saying,—

"Thank God, mother, that the debts are paid. If I opened my door to let in my fortune, I've had to shut it again behind it."

"Well, Dick," said Mrs. Reeves, when she had heard all, "we can manage to get on from day to day, and that's the way that life is given out to us. God knows what is best for us, and guides us to that by writing over every path 'right' or 'wrong.'"

And God knew that at that moment two people were talking about them.

Next morning the widow told her son she had had a curious dream. It was all through her having been thinking about Mrs. Irvine and little missy and the ayah. She must tell him about it.

(To be concluded.)

A SCENE ON THE BALTIC.

The close of the happy days at the Evangelical Alliance in Copenhagen was marked by an incident which fixed it in the memory of at least one group of visitors to that meeting. The steamer, which next day took its usual course to Sweden and Norway, was densely crowded with passengers from every land, most of them friends of the Alliance. Some were going home to spread their impressions of the meeting all over the north; others were eager, before turning their faces to the south and west, to prolong the charm of Scandinavian scenery, by devoting to the neighbouring shores the leisure of one or two lovely autumn holidays. The storm and rain which had darkened the passage toward Denmark, and even in fitful moods disturbed the brightness of the Alliance meetings, was now entirely gone; splendid sunshine wrapt the ship, and lighted up the far-extended, tranquil sea. As our way opened out from the narrow track of the Sound into the Cattegat, the mirror-like deep was still as if the ship were bounding over some harmless lake, so unlike the time when I once crossed from Sweden to England, and for forty hours the captain stood in fear that his frail bark would go to the bottom. Then, myself the only passenger not a victim to sea-sickness, and rather than sit in the dark cabin among the sufferers, preferring to be lashed to the deck,—now, these horrors were succeeded by a perfect calm.

In busy, eager contact with kindred minds and ministerial brethren, among whom, with Swedes, Norwegians, English, French and Swiss, there were a few Germans, the charming day of our passage hastened on to night. Toward evening, in the east, the picturesque outlines of the once distant Swedish coast rose in sight, as we made for that land; in the west, the sun's orb, red as fire, neared the horizon, and breathed its warm, soft colours upon the sea, whilst its last ray gilded with a dying glow the crags and peaks that seemed now almost within grasp of the hand. The solemn stillness in nature found an echo in many a heart. There was a cry for evening worship. Among the guests from Sweden was a fine double quartet of male and female singers—mostly ministers with their wives—whose masterly execution of hymns and chorales had delighted and edified us at the Roskild excursion. We gathered around, all on board, with our pious captain, his face lighted up with the joy of a Bethel service, and every seaman who could possibly leave his work—in all, above a hundred persons, on the quarter deck of the vessel. The service was entrusted to the ministers of St. Petersburg. After the apostolic benediction, we sung a well-known chorale, each of the company joining in his mother-tongue. The text was drawn from the 121st Psalm, a pilgrim psalm, which served the pious of old, as they came from their far-off dwellings to keep the temple-feasts in their true home on Mount Zion, alike as an evening hymn and a prayer. Once before I had had the same experience—and it now rushed to my mind—years ago in an extraordinary situation; but then the psalm rose from my wilderness tent, not far from the moon-lit Convent of Mar-Saba on its sea or rocks in the Kidron valley, while the unearthly howl of the hyena fell upon the ear. This time no such accompaniment disturbed the worship. Only the monotonous clank of the engine, only the gentle plash of the waves, broke the clear voice of the preacher, under whose words the twilight deepened into gray, and veiled all nature at length in silence. After the prayer, the gifted Swedes followed with another hymn. Then Pastor Storrjohann of Christiania, the zealous Christian, who has come into the inheritance of Hauge, and works in the Inner Mission at home, and follows his expatriated countrymen to America with all the sympathies of a father, gave a short address in his northern tongue. Then again came song and prayer, and a loud Amen from the whole company.

It was a true, ever to be remembered echo of the Copenhagen festival, a voice of the Evangelical Alliance rolled out into the main, to be taken up into many a home and congregation along the Scandinavian shores, and fitted to deepen by its spirit of love the impression through the far north of the first tidings of that great Society's work in one and another of the scattered regions of evangelical Christendom.—*Holiday Travels of a Protestant Minister.*

LISZT AT THE PIANO.

From an illustrated paper in the September Century, on the great pianist, we quote as follows: "Whenever the master waved a pencil from the stool and took his place at the piano to illustrate a passage, a sudden hush fell on the assembly; the stragglers whispering and laughing over in the corner stopped their chatter and joined the group of eager listeners, standing closely about the performer and concealing him from view. Those were moments of hopeful expectancy. How hard every one was wishing that he would play it all! Sometimes it would only be a few measures; again, a page or two; then he would stop abruptly. A score of happy faces grew long with disappointment, though all were grateful for even these fragmentary delights; but when the master deigned to perform an entire piece, the favour was regarded as a special act of Providence. As Liszt has long since ceased playing in public, and given up daily practice, one would naturally suppose, at his age (he was born October 22, 1811), that his fingers have lost much of their skill. Unquestionably there are moments when a falling in his technical powers is perceptible, and the master is altogether too clever to play more than a few measures when forced to realize this; but there are hours when he seems rejuvenated and in full possession of his old-time vigour. Then his playing over-

whelms by its majesty and passion, dazzles by its sparkle and brilliancy, animates by its light playfulness, or excites the deeper emotions by its tenderness and pathos. No pianist ever has so successfully worked upon the different feeling of his auditors. Whatever his mood, he compels one to feel with him. By the force of his irresistible personality he fascinates and conquers without putting forth an effort. His playing is like the man himself. As he sits at the piano or listens to a worthy composition his face mirrors the feeling of the inner self. A deaf person could learn the character of the work performed, and of the performance too, merely by watching Liszt's face. Added to his natural qualifications is the ripeness of knowledge grown of such an experience as his has been. Aside from the pleasure of having heard him play, the privilege of attending his class is exceedingly valuable to a young musician, as the master's interpretation of any composition is accepted as unquestionably authentic. His suggestions and instructions are treasured up among those rare things that stand out in relief from the experience of a lifetime. Few are granted this boon, as Liszt has never accepted a penny for lessons, and can call at pleasure from the many that seek his instruction."

THE OTHER WHERE.

Only a step between
Our souls and the unseen;
A single hair
Snapt through, and lo we stand
Within the silent land—
The other where.

How strange that such should be,
While all unmoved we
Hear the worn tale
As if, for our soul's peace,
We held a long life's lease
That could not fail.

We wake, we walk, and sleep,
And reckon long and deep
On many days;
What schemes we shall pursue,
How dare, and think and do
In the world's ways.

When lo! the morning breaks,
The feathered craft forsakes
The favoured creek;
Loud wailings fill the air,
But in the other where
'Twere vain to seek.

The tale is soon forgot—
One was but now is not
Who promised fair;
A few kind hearts the while
Another grief beguile
With pensive air.

But soon the memory fades,
Lost in the swift decades
Of struggling time,
While still to have, or be
What men can hold and see
Is deemed sublime.

Oh! blinded souls, and slow
To venture all below
Where naught endures!
Look up, dear heart, and see
A life eternally
That may be yours.

Only a plank between
Our souls and the unseen—
Most blessed ease;
Better than belt or buoy,
That time can ne'er destroy
The plank of grace,

Saviour! on Thee we call
Further we cannot fall,
Kept by Thy care;
Clasped in Thy loved embrace,
Happy in any case,
Here, or elsewhere.

Lord, teach us so to live,
Glad for what Thou dost give,
Great things or small;
Filling our little day
Humbly and hopefully,
Waiting Thy call.

—*Jessie K. Muir, in Christian Leader.*

THE column of steam which rose from Mount Tarawera during the recent volcanic eruption in New Zealand was nine miles in height.

OF all the sovereigns of England only six have, like Queen Victoria, inherited the crown at an early age; and of our thirty-six monarchs, only three have reigned fifty years.

THE drink statistics of Denmark show that the mortality from *delirium tremens* alone among the men of the poorer classes over twenty years of age amounts to almost as much as the mortality from all the epidemic diseases put together.

THE late Leopold Von Ranke was a humble Christian and a firm adherent of the Protestant Confession. The little catechism of Luther he praised as "equally childlike and profound, comprehensible and yet unsearchable." Of that compendium of Christian doctrine he declared: "Happy is he who nourishes his soul on it, who holds it fast."

British and Foreign.

DR. HALL, of New York, conducted the services in his old church at Armagh on a recent Sabbath.

IN the Madras Presidency alone thirteen million males and fifteen million females can neither read nor write.

THE Rev. Peter Leys, M.A., Strathaven, after his release from Colton Gaol, preached in Newton Place Church, Partick.

THE Rev. John P. Struthers, M.A., of Greenock, preached the annual sermon recently at Rullion Green on the Covenanters.

THE Lahore Church Gazette, the only paper ever started with a view to represent the whole Church of England in India, is dead.

DR. WILLIAM M. TAYLOR, of New York, conducted special services lately in Darlington Place Church, Ayr. The collection amounted to \$875.

DR. ANDREW THOMSON, Edinburgh, and Principal Caird, Glasgow, conducted the anniversary services in the Leckie Memorial Church, Peebles.

THE new church at Carndonagh was opened for worship by Rev. Robert Ross, Moderator of the Irish General Assembly. The original church was built in 1695.

THE Rev. W. George, for thirty years connected with the Baptist mission press in Burmah, died in Calcutta on his way to England to seek relief from a hopeless disease.

PRINCIPAL CAIRNS delivered the thirteenth exhibition lecture recently in the Synod Hall, Edinburgh. His subject was "Prophecy, and Recent Negative Explanations of It."

IN Sydney, New South Wales, there were 25,000 convictions through drink last year, and the drink bill of the colony was \$20,000,000. Of the \$22 hotels only 193 observe the law.

MR. W. YOUNG, long ago a lay agent of the London Society in Amoy, lately entered into rest. He was the first missionary in China to write hymns in the spoken language of the people.

THE Rev. John R. Omond, of Monzie, is to be presented with his portrait on the occasion of his jubilee next month. A wooden church at Monzie was one of the first erected after the Disruption.

THE Revs. T. Boston Johnston, of Bolton, and J. C. Johnston, the pastor, conducted the anniversary services in the U. P. church, Dunoon. There were large congregations, and the collections exceeded \$250.

THE Indian Missionary, the ably conducted bi-monthly organ of the London Society started last year, is already paying its way—a specially notable phenomenon in the East. Such a success would be extraordinary even at home.

THE Rev. Hugh Goldie, who has spent seven years as a missionary in Jamaica and thirty-nine years at Old Calabar, left lately to resume his work there. Mr. Goldie is a native of Kilwinning, and has been on furlough for twelve months.

DROITWICH Church, one of the oldest ecclesiastical edifices in England, is to be pulled down, a subsidence in the ground having undermined the building. This is the effect of the pumping for brine. The old tower escaped the great fire of 1293.

THE Rev. H. P. Parker, who succeeds the late lamented Bishop Hannington in Equatorial Africa, is a graduate of Trinity College, Cambridge, and went out to India as secretary of the corresponding committee for Bengal of the Church Missionary Society in 1878.

THE adult membership in India at the mission stations of the American United Presbyterian Church increased last year from 1,675 to 2,176, the schools from fifty-six to seventy-two, the scholars from 2,395 to 3,260, and the whole baptized Christian population from 2,500 to 3,275.

THE Irish Secretary says the reports about the disturbances on a recent Sabbath at Albert Street Church, Belfast, were greatly exaggerated. The pastor, Mr. Montgomery, is satisfied with the arrangements made for the protection of the congregation and the manner in which they had been performed.

THE converts of the Welsh Calvinistic Methodists among the Kassia hills, in India, now number 3,012. At the stations there has been during the past year a gratifying increase in the number of adherents who have abandoned the worship of the demons, keep the Sabbath, and are "trying to be Christians."

THE Rev. W. Drought, B.A., English chaplain at Chantilly, has been required to leave France within twenty-four hours, on the ground that he was a partisan of the Orleans princes and an enemy of the Republic, because he had sent an address of sympathy to the Duc d'Aumale by the English residents at Chantilly.

THE Rev. Nigel McNeill, of London, the Gladstonian candidate for Bute at the recent election, has received the degree of LL.D. from a foreign university for his attainments as a philologist and historian. He is at present engaged on a "History of the Scots." His brother is the Free Church minister of Cawdor.

"LIFE Among the Early Quakers" is the subject of a series of papers started in the September number of *London Society*. The author, A. C. Bickley, states that in many country districts, where the congregation is scanty and ministers are rare visitants, the silence will remain unbroken during the hour and a half or two hours the meeting lasts, and this for weeks and months together.

BARU YUNAS SINGH, for twenty-five years a member of the American Presbyterian mission at Allahabad, did much literary work, including a translation of part of Dr. Dick's Theology; but the MS. was destroyed in the mutiny, and the work was never resumed. With one exception all the books on theology issued by the American Presbyterians in North India have been prepared by native brethren, three of them pastors.

Ministers and Churches.

MISS CAVEN acknowledges receipt of \$2.34 for the Mc-All Mission from L. M., Stratford.

THE Rev. R. Y. Thomson, of Hensall, has been granted a month's vacation by his congregation.

THE Rev. G. M. Milligan has returned from his transatlantic trip and resumed his pastoral duties.

DR. REID acknowledges receipt of \$10 for Home Missions, from Member of Dumfries Street Church, Paris.

THE Rev. R. J. Laidlaw has returned from his holiday trip, and has resumed his duties in St. Paul's Church, Hamilton.

THE Rev. Dr. Waters, of Newark, N. J., has been visiting friends in Canada, and preached in Parkhill, London, Brantford, and other places.

THE Rev. Alexander Russell, formerly of Hawkesville, was, on Sept. 9, inducted to the pastoral charge of Bothwell, Sutherland's Corners and Florence.

PRINCIPAL GRANT, of Queen's University, and the Rev. D. Macrae, of Dundee, Scotland, spent two days at Deseronto lately, the guests of Mr. E. W. Rathbun.

THE respected pastor of Knox Church, Ayr, the Rev. John Thompson, M.A., has returned from his trip to the Old Country. He looks much benefited by his ocean voyages.

MR. JAMES HAMILTON, B.A., Avonbank, who has been pursuing his studies in Scotland, has returned. He has been supplying his father's pulpit during the latter's absence on a vacation trip.

A PICNIC and tea-meeting under the auspices of the Presbyterian Church, Leeburn, was held on Thursday, 16th inst. Addresses were delivered by Rev. W. Johnston, Salton, Dr. Ure, and J. McGillivray. The church choir furnished appropriate music.

THE Presbyterians of Puslinch held their picnic on the grounds of Mr. Robert Little lately. They were conveyed there by teams, and had one of the most enjoyable picnics ever held in Puslinch. Mr. Little did all in his power to make it an enjoyable affair for all.

WE have received, says the Chicago *Interior*, very thankfully, the Acts and Proceedings of the Twelfth General Assembly of the Presbyterian Church in Canada, for the current year. It is a large and valuable volume, from which we expect to gather interesting items at an early day.

THE Presbyterian Church at Gore Bay is getting along encouragingly. A respected minister of our Church who had an opportunity of visiting there lately wonders if some good friends could not provide the people at Gore Bay with a church bell. This is urged more for practical than sentimental reasons.

THE lawn party in aid of the Presbyterian Sabbath School, Sunbury, was a decided success. The programme was a good one, the music furnished being of an exceptionally high order. The sum realized, clear of expenses, was \$36. Special thanks are due to Mr. and Mrs. Toland for the use of their grounds, and for the valuable assistance otherwise rendered.

ANNIVERSARY services in connection with the settlement of the Rev. W. S. McTavish as pastor of the St. George Presbyterian Church, were held on Sunday evening, Sept. 12th, conducted by the Rev. W. Wylie, of Paris. On Tuesday evening following a grand harvest home was held. The following gentlemen delivered addresses, viz.:—Revs. W. Wylie, of Paris; James Little, of Princeton; W. T. McMullen and W. A. McKay, Woodstock, and resident ministers. The choir, under the able leadership of Prof. Hastings, and assisted by Miss McKay, of Woodstock, and others furnished musical selections.

AT a recent meeting of the Hamilton Presbytery, held in Burlington, a very hearty and unanimous call was tendered to Rev. A. K. Caswell, by the united charge of Oneida and Hagersville, of the same Presbytery. Stipend offered, \$800 with manse and glebe of ten acres. Mr. Caswell signified his willingness to accept, and it was arranged to induct at Oneida on the last day of August. On that day Rev. Mr. Black presided, Mr. McIntyre preached, Mr. Wills addressed the people, and Mr. Black the minister. At the close of the service Mr. Caswell was welcomed by a large congregation. The settlement seems a most happy one, and both pastor and people have bright hopes for the future.

MR. A. J. McLEOD, B.A., who has been in charge of the Rev. Mr. Stalker's field at Gladstone during the summer, has left for the east to resume his studies at Knox College, Toronto. During his stay at Gladstone he has been most assiduous in his labours and has gained the good wishes of all denominations. A number of friends met at Mr. Broadfoote's for the purpose of giving Mr. McLeod a good send off. A programme of instrumental and vocal music was successfully carried through, at the close of which an address and a well-filled purse were presented to Mr. McLeod, who very feelingly replied. A large number escorted him to the station where kindly leave-takings occurred.

ON Sunday, 12th September, the communion of the Lord's Supper was dispensed in St. Andrew's Church, Sherbrooke, Rev. A. Lee, pastor. The attendance of communicants was the largest in the history of this congregation, 102 taking part in the feast of remembrance. Twelve new members were received by the Session, ten on profession of faith and two by certificate. The weekly prayer meetings are well attended, and everything in St. Andrew's bears signs of increasing interest in the work of the Lord and the promise of greater prosperity yet to come. The church lately has been repaired and neatly and tastefully decorated in the interior and furnished with a furnace for heating purposes.

THE anniversary services of Knox Church, Beaverton, were held on Sabbath week, and Rev. Principal Grant, of Kingston, occupied the pulpit. The rev. gentleman gave excellent discourses. At the morning service the speaker gave a very impressive resume of the extent and labours of the Presbyterian Church since the Union, and urged on his hearers the necessity of drawing together and interesting themselves more generally in the Schemes of the Church. He also pointed out the great work the Presbyterian Church is doing in the mission field, and alluded to the action taken by the General Assembly in the matter of the North-West Rebellion. At the evening service the body of the Church was crowded by an appreciative congregation who listened very attentively to the speaker.

THE anniversary services of the Springfield Presbyterian Church were held on Sabbath and Monday evening week. On Sabbath, Rev. Mr. Watt preached special sermons suited to the occasion. On Monday evening, a large gathering assembled to partake of a bountiful repast provided by the ladies of the congregation. After a brief introductory address by the chairman, Rev. Messrs. Beattie, McNair, Brown, of Belmont, Francis, of Rodney, and Dr. Mills delivered addresses. The speeches were practical, pointed, and were attentively listened to. The musical part of the programme consisted of solos by Miss McLaughlin, Miss McEachren and Mr. Douglas, a couple of songs by Mr. John Patterson, and a number of quartettes and choruses by the members of Knox Church choir, St. Thomas. The proceeds amounted to \$77.

THE congregation of Bathurst, N. B., vacant for a considerable period by the removal of the Rev. Mr. Quin to Manitoba, has now settled among them the Rev. A. H. Thomson, late of Economy, N.S. The new pastor, says our correspondent, brings with him a high reputation for talent and Christian character. He has served the Church for twelve years as a minister, and his ministry here has been commenced in the midst of a gracious revival. Largely attended prayer meetings are being held every night in the lecture hall, and many persons have publicly testified that they have found peace in believing. One feature of this revival is that it appears to have laid hold of the young of the congregation, who seem to be deeply impressed with spiritual truth. About twelve will join the Church at the communion for the first time next Sabbath. At the morning service in the church every seat was occupied, the pastor officiated and preached an excellent discourse on the danger of neglecting the great salvation. All left profited, feeling that it was good to have been there.

SOME time since a large and representative company assembled at the manse at Bradford to bear testimony to the esteem in which the Rev. James Bryant is held by his congregations and the community generally. Mr. E. Garrett read an address which gave fervent expression to the warm feeling of attachment to Mr. and Mrs. Bryant, and the high value they placed on his ministerial labours while pastor at Bradford and neighbouring congregations. Mr. A. Bannerman, in the name of the respective congregations, presented Mr. Bryant with a handsome copy of Bagster's Bible and an elegant gold watch, bearing a suitable inscription, while to Mrs. Bryant was presented by the ladies a valuable assortment of silverware and other articles both for domestic use and ornament. Mr. Bryant replied in terms full of kindly feeling and grateful acknowledgment. The Rev. Mr. Caswell presided, and the gathering was subsequently addressed by Messrs. Graham, reeve of the village, Booth, reeve of the township, G. Evans, ex-reeve, Rev. Mr. Bryon and Dr. Forrest. The Bradford band and church choirs at intervals rendered excellent musical selections.

THE cornerstone of the new Presbyterian Church to be erected in Parkdale was laid on Tuesday week in the presence of a number of Presbyterian and other clergymen, and a large body of local and city laity. There were present the pastor, Rev. R. P. McKay, B.A., and the Rev. Messrs. P. McF. McLeod, Alex Gilray, H. A. Parsons, W. Reid, D.D., Dr. Eby, Professor McLaren, Dr. Thomas, John Smith, D. J. Macdonnell, W. Frizzell, and R. H. Abraham; also Mr. S. H. Blake, Q.C., Mr. Wm. Gooderham, Mr. S. R. Briggs and others. The stone was laid by the pastor, and most of the ministers named above took part in the attendant ceremonies, the chair being filled by Mr. W. C. Patterson, who made an interesting memorial statement, setting forth the origin of the Church and its growth to the present time. Interesting addresses were delivered by Rev. R. H. Abraham, Rev. H. M. Parsons, Mr. Wm. Gooderham, and Mr. S. H. Blake. The new church will be by far the largest in Parkdale, and is expected to hold about 1,100 people. It will be built with white stone after the style of architecture of Old St. Andrew's, with two towers on the front. It is expected to cost about \$20,000.

AFTER being enlarged and tastefully improved, the Presbyterian Church, Port Perry, was re-opened on Sabbath, the 5th instant. The building was crowded in every part. The Rev. J. K. Smith, M.A., of Galt, Moderator of the General Assembly, officiated. He preached from Heb. xii. 27. His sermon was an admirable presentation of the truth, uttered in the most simple language, most pleasant manner, and with the sweetest spirit, and should be long remembered by those who were privileged to hear it. In the afternoon there was a meeting mainly for the Sabbath school. Mr. Smith spoke from the words, "Train up a child in the way he should go," addressing himself first to the parents and teachers, and then to the children and young people of the Church. At the evening service the church was crowded, and yet a stream of people continued to flow in till the vestry and corridor and every available space was occupied, and many had to go away. The text was Ezekiel xvii. 22-23, which was discussed with much vigour and in a highly evangelical spirit. The proceeds of the collections at the different services exceeded \$100, including a cheque of \$20, generously put on the plate by Mr. Aaron Ross. The ladies of the congregation entertained a very large company in the basement of the church on Monday evening. The pastor, Rev. J. McMechan, occupied the chair, and made a statement as to the amount expended on

improvements, somewhere about \$1,800; all of which, he was satisfied was well spent, and he considered that there was nothing done that could have been left out. He reported that the committee of management recommended that subscriptions be solicited to meet the expenditures incurred, to be paid in three instalments—the first on the 15th October next, the second on the 15th April, and the last on October 15th, a twelvemonth hence. The ladies, he further stated, had undertaken all the internal improvements—the reseating, cushioning, painting, and the providing of new chandeliers and lamps; the whole cost exceeding \$500, half of which happily they had already in hand. Subsequently, admirable and highly appropriate speeches were delivered by the Rev. Dr. Carry and Rev. J. A. Carmichael, of Columbus. The choir responded to the frequent calls of the chairman in a manner that gave delight to all present. Though there was no appeal made to the meeting by sending round of subscription sheets, yet the chairman earnestly invited the members and adherents of the congregation present to make a beginning, and upwards of \$600 were subscribed before the end of the evening in the vestry. One very pleasing incident of the evening was a donation handed in by Mr. J. W. Meharry, to the Ladies' Aid Funds, to encourage them in their noble work.

KNOX CHURCH, Hamilton, was re-opened on Sabbath week with appropriate services, when Rev. D. H. MacVicar, D.D., LL.D., of the Presbyterian College, Montreal, preached morning and evening. There were large congregations in the morning and afternoon; but at the evening service the building was taxed to its utmost to accommodate the large numbers that were present. Principal MacVicar took for his text in the morning, Ephesians v. 25. He said: "Christ loved the Church, so should we love one another. What is the Church and how are we to manifest our love to the Church? The Church of God is not limited to any one period, as the Apostolic period; but back to the days of Adam, through all the generations down to the present time. The Church is a company of God's people, for it is said, 'Wherever two or three are gathered together, there am I in the midst.' The Church is in our home and in our sacraments, of which there are only two, viz., baptism and the Lord's supper, one flock, one Shepherd, one Head, one body, one, and one only, true Church. How should we manifest our love to the Church? By entering into loving fellowship with the Church, not mere formality, but giving our souls and all we are to the Lord, and showing our appreciation of the Church by loving Him who first loved us. Show your love to the Church by your active services in its behalf, not by words—talk is cheap—but by your services, and by your gifts and sacrifices. In the afternoon Rev. Mungo Fraser, M.A., minister of the church, preached from 2 Chronicles vi. 41. The theme of this is the abiding presence of the Lord implored. The temple had been built especially for God's service. Previously to this they had merely tented and tabernacled, and, as we are now re-opening and re-dedicating our church this day, may our God accept the work of our hands, which we have been, through His blessing, enabled to accomplish, and as we have now a most commodious schoolroom which we can use for all ordinary purposes, this church will in future, we trust, be used for the worship of God exclusively, and as in the improvements which have been made with so much satisfaction to all concerned and for the comfort of the congregation as a whole, may nothing in future occur to mar the beauty of the building, nor disturb the harmony which exists between members of the congregation. In the evening Dr. MacVicar preached from Philippians i. 29. The sermon throughout was a most thoughtful and eloquent one, and was listened to with the greatest attention by the large congregation, the talented preacher urging on all present the great duty of faith and trust in every walk of life, and, if it need be, to suffer for each other for the truth's sake. The collections were very liberal, and the building fund will be greatly helped by the efforts of the members and adherents of the congregation, as well as by the very many friends of the Church who turned out in such large numbers to all the services. The collections amounted to \$691.17.

PRESBYTERY OF LINDSAY.—The Presbytery of Lindsay met in Woodville on the 31st August. There were present ten ministers and nine elders, Rev. E. Cockburn, M.A., Moderator. Arrangements were made in connection with vacant congregations and supply, augmented congregations, mission stations' claims for the summer and winter supply. The ministers agreed to give a day each to those where students cannot reach them in winter, and have students to supply their pulpits on the day granted. The following students gave in discourses and were certified to college—Messrs. Perrin, Perrie, Gilchrist and Emes. A deputation was appointed to visit Uptergrove and report, Rev. G. C. Patterson, M.A., Convener. Congregations were instructed to make their congregational returns coincide with the calendar year. Committees were appointed on the Schemes of the Church. The next regular meeting to be held at Uxbridge on the last Tuesday of November, at eleven a.m.—JAMES R. SCOTT, *Pres. Clerk*.

PRESBYTERY OF PARIS.—The ordinary meeting of Presbytery was held at St. George on Tuesday, 14th inst., Rev. D. M. Beattie, Moderator. There was a large attendance of ministers and elders. The Session records throughout the bounds came up for examination, were sent to committees and afterwards attested by the signature of the Moderator. The committee appointed to visit Old St. Andrew's, East Oxford, reported the discharge of that duty, and gave an account of the state of the cause in that congregation. The committee was continued with further instructions. Messrs. Leeming and Nichol appeared for examination with a view of admission to Knox College, and their examination having been sustained as satisfactory they were certified to the College Senate. Mr. James E. Brown, a student entering in the third year in theology, read a sermon before the Presbytery which was also approved as satisfactory. A letter from Dr. Middlemiss, Convener of the

Assembly's Committee on the Aged and Infirm Ministers' Fund, was read, and a resolution passed strongly urging the claims of said fund on the generous consideration of congregations, and sessions were requested to interest themselves in this matter. Next meeting was appointed to be held in Brantford in First Church, Nov. 9th, at eleven a.m. —WM. T. McMULLEN, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery met in Exeter on the 14th September. It was agreed to certify Messrs. John McGillivray, M.A., and D. M. Buchanan to the authorities of Knox College. Messrs. Fletcher and Martin were appointed to deal with the congregation of Grand Bend anent arrears, as also to organize a station at Corbet in the event of a favourable reply thereanent being received from the Sarnia Presbytery. A scheme was agreed upon for holding missionary meetings. The following deliverance was unanimously agreed to respecting the application of Mr. Thomas E. Calvert, M.A., for being received as a minister of this Church:—"The Presbytery having resumed consideration of Mr. Calvert's application to be received as a licentiate of this Church, having heard that the Clerk had written to the parties in the case as instructed at the last meeting, and having heard the letters, etc., received in reply, deem it unwise to proceed further in the case, especially in view of a letter just received from Mr. Calvert, and agree to refuse to entertain the application, instruct the Clerk to communicate this decision to Mr. Calvert and send back to him his certificate of license." Letters from Drs. Torrance and Middlemiss on the Supply of Vacancies and the Aged and Infirm Ministers' Fund respectively were read, and action taken thereon. The following motion, moved by Mr. McDonald, and duly seconded, was unanimously agreed to:—"The Presbytery, having learned, through the public press that the Rev. R. V. Thomson, B.D., of Rodgerville, has been appointed by the Senate of Knox College, lecturer in said College, would record their approbation of such appointment, and their appreciation of the honoured recognition of their brother, and express their wish that he may be eminently successful and greatly blessed in this new sphere of labour." The next meeting of Presbytery is to be held in Clinton on the second Tuesday of November at eleven a.m.—A. McLEAN, Pres. Clerk.

PRESBYTERY OF STRATFORD.—A regular meeting of this Court was held in Knox Church, Stratford, on the 14th inst. There was a large attendance of members. Mr. Tully asked to be released as Moderator of the Court, which request was granted, and Mr. Boyd was appointed in his place for the next four months. The matter of Mr. McPherson's petition was taken up. The delegation from Knox Church, as also Mr. McPherson, were heard with regard to the retiring allowance. The resolution of the congregation is that they are prepared to pay to Mr. McPherson the amount due him up to 1st July last, less the amount of his arrears to the congregation, provided that after 1st July Mr. McPherson's retiring allowance be voluntary subscriptions collected by envelope, whatever that amount may be. After long and earnest consideration a committee was appointed to consult with both parties and report to next meeting of Presbytery. Upon the report of the committee appointed to visit the congregations of North Mornington and Milverton, and after hearing the delegates from these congregations, the Presbytery agreed to separate these two. Mr. Kay demitted his charge at North Mornington, and remains at Milverton. Mr. Boyd was instructed to preach in North Mornington on the first Sabbath of October, declare the pulpit vacant and act as Moderator of that Session during the vacancy. Mr. J. B. Hamilton was examined in the subjects prescribed for license. His examination was sustained, and Mr. Hamilton licensed to preach the Gospel. Mr. Hamilton, of Motherwell, desired the Presbytery to arrange for the designation services of Miss Oliver, who goes to the Foreign Mission Field, and also the ordination of his son, Mr. James Hamilton, who goes to the North West. It was agreed to meet in Avonbank on the 20th inst., at half past two, for these purposes, Mr. Hamilton to preside, Mr. Wright to preach, Mr. Tully to address Mr. J. Hamilton, Drs. Wardrop and Cochrane, Miss Oliver and the congregation. The Presbytery then adjourned to meet as above, and was closed with the benediction.—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF TORONTO.—An ordinary meeting of the Presbytery was held on the 7th inst. Rev. Peter Nicol was elected Moderator for the next twelve months. Rev. R. P. Mackay reported moderating in a call from Knox Church, Scarborough, which was given in favour of Rev. John Mackay, B.A., prothonotary. The stipend promised is \$1,000, with the use of a manse and a glebe. The call was sustained and put into the hands of Mr. Mackay, who declared his acceptance of the same. In view of his recent trials before the Presbytery for license, it was resolved to require of him only a sermon in trial for ordination, the subject thereof to be assigned by the Moderator and the Clerk, and it was also resolved to meet in the church aforesaid, on the 14th of October at two p.m. for the purpose of hearing the sermon, and, if satisfied therewith, to proceed afterward with the ordination service, the Moderator to preside, Rev. Dr. Kellogg to preach, Rev. D. Mackintosh to deliver the charge, and Rev. R. P. Mackay to address the congregation. On behalf of a committee previously appointed, Dr. Caven submitted and read a minute anent the late Rev. J. S. Mackay, New Westminster, B. C. The said minute was adopted by the Presbytery, and a copy of the same was ordered to be sent to the parents and immediate relatives of the deceased. Rev. James Cumberland, of the Presbytery of Kingston, was heard in support of the movement for improving the church in Fredericksburgh, in memory of the Rev. Robert Macdowall, one of the pioneer missionaries of Ontario. On motion made and seconded, it was agreed to express approval of said movement, and commend it to the liberality of the congregations within the bounds. Rev. Dr. Reid produced and read a letter from Rev. T. G. Thomson, of Vancouver, anent the losses entailed on himself and his congregation by the late fire. Dr. Reid reported also the amount of aid entrusted to him already on behalf of Mr. Thomson and his people, and assured the Presbytery that further aid entrusted to him, whether in the

shape of money or books, would without delay be forwarded by him. On application made, leave was given to the Session of College Street Church to organize a Sabbath school and missionary operations in the village of Seaton. Authority was given to Rev. J. Mutch to moderate in a call from Dixie and West Toronto Junction. The names of former members of this Presbytery, now connected with the Presbyteries of Orangeville and Columbia, were ordered to be taken from the Presbytery Roll. Revs. R. Wallace, J. Carmichael, R. P. Mackay, A. Gilray, and R. Monteath were appointed to hear the summer exercises of students within the bounds, with power, if satisfied therewith, to attest the students to their respective colleges. The following were appointed to take the oversight of the Schemes of the Church, as here specified, viz.: Foreign Missions, Rev. John Smith; Home Missions, Rev. A. Gilray; State of Religion, Rev. W. Frizzell; Sabbath Schools, Rev. John Neil; Colleges, Rev. J. Mutch; Augmentation Fund, Rev. D. J. Macdonnell; French Evangelization, Rev. C. A. Tanner; Aged and Infirm Ministers' Fund and Widows' and Orphans' Fund, Rev. J. Alexander. To Mr. Alexander also was referred a letter anent the Aged and Infirm Ministers' Fund from Rev. Dr. Middlemiss, Convener of the Assembly's Committee. Dr. Caven introduced a proposal of students of Knox College to engage in missionary operations in some particular field, or fields, connected with the city, and also introduced Mr. J. Goforth, one of the students, to make statements thereanent. Mr. Goforth was heard, and Revs. R. Wallace, A. Gilray, D. J. Macdonnell and J. Mutch were appointed a committee to confer with students, and report thereanent at another meeting. A circular was read from the General Assembly's Committee on Statistics, on which action was postponed to the next meeting. Mr. Wm. Adamson gave notice of a motion for next meeting anent the propriety of taking steps for determining on another place in which to hold the meetings of the Court. On motion duly made and seconded, the Moderator, Dr. Reid, Principal Caven, Rev. H. M. Parsons and Alderman Catlyle (St. Thomas' Ward), were appointed a committee to wait on the Methodist General Conference now assembled in this city, to convey to the brethren thus in session the cordial fraternal greetings of the Presbytery, etc., etc. The next ordinary meeting of Presbytery was appointed to be held in the usual place on the 5th of October, at ten a.m.—R. MONTEATH, Pres. Clerk.

Sabbath School Teacher.

INTERNATIONAL LESSON.

BY REV. R. P. MACKAY, B.A.

Oct. 3, 1886. } JESUS BETRAYED. } John 18: 1-14.

GOLDEN TEXT.—"The Son of Man is betrayed into the hands of sinners."—Mark xiv. 41

INTRODUCTORY.

Jesus said (chap. xiv. 30). "Hereafter I will not talk much with you." This address and prayer closed this portion of His ministry. How the wonderful prayer was answered is abundantly seen in the after history of the disciples and the Church. They were kept by His Spirit, and overcame all opposition. They were lifted above their former life into a mental and moral condition that was as noon day to twilight, and had grace given to win the martyr's crown. That prayer is still being answered in the experience of the Church, and will continue to be until "they are all one. . . when they are with Him where He is, beholding His glory."

After the prayer they sang a hymn (Matt. xxvi. 30), the great thanksgiving hymn—the Hallelujah—which consisted of Psalms cxlii—cxviii. Let us read these Psalms, trying whilst doing so to imagine the solemnity of the scene. It was late on Thursday night after He had ended His prayer, and was about to leave the upper room for the garden of Gethsemane—then they gave thanks unto the Lord for He is good, for His mercy endureth forever. There was as much heart in the song as in the prayer that preceded, as it should always be.

EXPLANATORY.

I. Gethsemane. (Verse 1.)—The gates of the city were open at night during the Feast—so they passed out through the street into the Kedron valley or ravine, which they crossed on the road that led over the Mount of Olives. On either side of their way were olive orchards, enclosed by stone walls. Into one of these Jesus led His disciples that He might there gather strength for the great conflict.

Gethsemane.—The name means oil-press—so called from a rock hewn trough in which the olives were pressed.

The Agony.—In the other Gospels (Matt. xxvi. 37-46, etc.) we have an account of this terrible experience. He left eight of the disciples near the entrance, taking the other three, Peter, James and John, farther into the garden. He, Himself, went a little beyond and fell upon His face and prayed that, if it were the Father's will, this cup might pass from him.

The intensity of that prayer is seen in his bearing, He knelt, then fell on His face, and prayed with strong crying and tears, so that the sweat came as great drops of blood. The burden of His prayer was, "O! My Father, if it be possible, let this cup pass from Me." In His great distress He came to the three, as if human sympathy would have been some relief, but found them asleep. With a gentle reproof for not watching with him, and a warning to watch and pray against the temptation to unfaithfulness to Him, He returned to prayer again and soon found relief. The temporary human shrinking began to pass away, and He became willing to submit entirely to the Father's will. He now prayed: "If this cup may not pass away, except I drink it, Thy will be done."

Returning to the three disciples again, and finding them still asleep, He retired a third time, and now, His spirit completely triumphant, He rested in the perfect love and wisdom of the Father. Then an angel appeared unto Him, strengthening Him.

The disciples. This apparent want of sympathy on the part of the disciples is explained by what they also had passed through. We remember that whilst He was speaking to them (chap. xvi. 6) sorrow so filled their hearts and overcome them, that they ceased to ask questions. Then when, in addition to that, they saw the storm gathering and breaking over His own soul, notwithstanding all His words of encouragement to them, they were crushed with the load of grief, and in their exhaustion could not rally their strength, but sank into sleep. Jesus, in His never-failing compassion, thus partly excused them, by saying, "The spirit is willing, but the flesh is weak."

But by their sleepiness they lost their opportunity of giving comfort to the Saviour of the world. He said: "Sleep on now and take your rest," as if to say—"Your help is no longer needed." How very often similar opportunities of serving and pleasing Him are lost because of our unwatchfulness!

That is the last great scene in this garden, to which Jesus and His disciples frequently resorted (ver. 2). What seasons of blessings these old trees witnessed—none greater than this! There are many such hallowed spots on earth. We should each have one.

II. The Betrayal. (Verses 3-9).—The hierarchy was intensely excited. They provided Judas with a company of the temple police and also a band of Roman soldiers, lest a rescue should be attempted. They brought with them lanterns and torches—although it was the full moon—in order to hunt Him in the shady recesses should he attempt to conceal Himself. It was arranged that Judas should kiss Him, in order that the soldiers might know upon whom to lay hands, and allow the others to escape.

Whom seek ye?—How completely they misunderstood the character of Christ! Instead of having to go and seek Him, He calmly came forward to meet them, knowing all the things that should come upon him. His momentary weakness was gone—He now voluntarily gave Himself up into their hands. To His question they answered, "Jesus of Nazareth." Jesus said "I am He!" and at the same time exerted such power upon them that they fell upon each other in alarm. It is, perhaps, another illustration of that spiritual light, that solar light, that was in His countenance, that made the traders flee before Him when He purged the Temple.

He a second time asked them whom they sought. They again answered "Jesus of Nazareth." He replied: "I told you that I am He. If therefore ye seek Me, let these go their way!"

None lost.—He thus fulfilled His own words, that none of them given him by the Father was lost (chap. xvii. 12). So ever shall it be to the end—He is able to keep that which is committed to Him.

It was at this point that Judas kissed Him, in order to give courage to his followers, who hesitated, although He had given Himself up to them. It is only the remembrance that Satan had entered into Judas that can enable us to understand such treacherous boldness. Jesus submitted; but asked Judas the searching question, "Friend, wherefore art thou come?" It once more gave Judas an opportunity of reflecting on the course he was pursuing. They then laid hands on Him and took Him.

III. Peter's Courage. (Verse 10.)—Peter could not endure the sight of his Master's arrest, and, drawing his sword, asked permission to use it; but not waiting for an answer struck at Malchus, a servant of the High Priest, and cut off his ear. Jesus at once rebuked him, and told him to put his sword away into its sheath, and gave three reasons for declining such service:

- (1) Because it was the law of the divine government that they who use violence shall suffer violence. It is not by the sword His kingdom was to be spread.
- (2) The cup of bitterness His Father put into His hand He was prepared to drink. In all things He pleased the Father.
- (3) If force were needed, why draw a sword when legions of angels were at his disposal, if he so desired?

He then touched the ear and it was healed.

IV. Jesus Arrested. (Verses 12-14.)—He is now seized and bound and led away. On the way He addressed the priests who were in the company, and asked them why, when He sat and taught in the temple, they did not lay hands on Him, instead of coming out against Him armed, as if He were a thief. But, said he, this is your hour, and of the powers of darkness, according to the Scriptures. He then silently went with them.

Caiaphas.—He was High Priest, but his father-in-law Annas had been High Priest before, and although he had been deposed, possessed vast influence. Besides his son-in-law, five sons of Annas had been high priests in succession. To him first, Jesus was led; but afterwards to Caiaphas. In order to show us what kind of a trial might be expected, we are told that it was Caiaphas who had already given his opinion, that it was expedient that Jesus should be made a political sacrifice (chap. xi. 50).

PRACTICAL SUGGESTIONS.

- 1. All have their Gethsemane.
- 2. The victory is sure to such as persevere in prayer.
- 3. We all feel the benefit of sympathy when suffering. Let us seek to extend it to others.
- 4. We have a cup put into our hands by our Father. Are we willing to drink it?
- 5. Courage needs grace to regulate it.

SEVERAL friends of the Church Missionary Society are about to send out five clergymen and four laymen gifted as evangelists to work in India among the converts and educated non-Christian natives.

Our Young Folks.

THE LORD WILL TAKE ME UP.

The winds of autumn howled drearily through the trees. One leaf after another came floating down, until the ground was covered with them and the leafless branches stood gaunt and bare. Little Maggie Gray pulled her warm shawl closely together, and tried to keep her bare feet warm by jumping about. She had been sent out to play by the woman with whom she lived, "because there were so many children under foot there was no doing anything."

The rich Mrs. Vernon came walking slowly along the road. She was dressed in the deepest mourning; her face was very sorrowful, and she was obliged to continually wipe away the tears which filled her eyes and overran her cheeks. She was returning from the cemetery, whither she had been to sit beside the grave of her little Ellie, who had been but a short time an angel. The mother's heart seemed to be buried in that little grave, and she refused to be comforted. She also cherished hard and bitter thoughts against God, who had taken away her treasure.

As she walked sadly along, she observed little Maggie. "Just the age of my little Ellie," she said to herself; "but one is cold and dead who had a home and plenty, while this poor child could have been better spared. God is very cruel." But, being very kind-hearted, she spoke to Maggie, saying, "Come here, my child. Why are you out with no shoes on this cold day?"

"I haven't any, ma'am," replied Maggie, lifting her blue eyes to the questioner's face.

"No shoes? Where are your parents?" questioned Mrs. Vernon.

"They are dead," answered the child, sorrowfully.

"Whom do you live with?"

"I live with Mrs. Merrill, but she is poor and can't buy shoes for her own children."

"What are you going to do, poor child!" continued Mrs. Vernon.

"The Lord will take me up," was the little one's answer.

"What do you mean?" asked the lady, astonished at such a reply.

"My mother said when she died that I must not be afraid, for the Lord would take me up; and He will, ma'am," the child continued, trustingly. "I don't know how, but He will, for mother was always right."

Mrs. Vernon was struck by the faith of the little barefooted orphan, and her conscience smote her as she thought of her own rebellion against God's chastisements. When Ellie died, her clothes and playthings had been "put away for ever"; but now Mrs. Vernon could not but think of the good they would do little Maggie; and, with the exception of the last she had worn and some articles for which she had had an especial fancy, the lady determined to bestow them upon the destitute girl. So she said to her, "If you will come to my house, I will give you some shoes."

Maggie's eyes shone with delight as she followed her kind benefactress. On arriving at the house, Mrs. Vernon gave the little girl into the hands of a servant, with instructions to bathe and dress her. When Maggie reappeared, clad in pretty, warm clothes, her hair brushed and feet neatly dressed, she was so changed that Mrs. Vernon was charmed. The child had evidently been well taught. She went to the lady and said very prettily, "I thank you very much for these nice clothes."

"She's a nice little thing," whispered kind Ann, the servant. "It's a pity to send her out again."

Mrs. Vernon asked Maggie how she would like to stay with her for a few days.

"O! so much," answered the child, clasping her hands. "I will be so good!"

At the end of the week, during which she had watched her closely, Mrs. Vernon told her that she might stay with her always and be her little girl. Maggie's delight and gratitude knew no bounds, and that night, as her kind friend bent over her little white bed to kiss her ere she slept, the child said, "Mother was right. The Lord has taken me up, for He put the thought into your heart to care for me, a poor little orphan."

THE NAME UPON THE WINDOW PANE.

In the old Scottish inn we met,
A motley group from every land,
Scholar and artist, peer and priest,
And many a traveller, browned and tanned:
All pilgrims, waiting for an hour,
Chatting in idle courtesy,
And yet, amid the drifting talk,
A little message came to me.

It happened thus: A restless boy
Unto the dripping window went,
Whose glass, scarred with a thousand names,
His mind to the same fancy bent.
He sought and found a vacant spot,
And took the diamond from his hand;
But ere a letter had been formed
A voice, accustomed to command,

Cried, "Philip, stop; before you write,
Consider well what you're about."
'Father, why should I hesitate?'
"Because you cannot rub it out!"
These words fell on my idle ear;
I said them o'er and o'er again,
And asked myself, O who would choose
All they have written to remain?

Unto a loving mother oft
We all have sent, without a doubt,
Full many a hard and careless word,
That now we never can rub out.
For cruel words cut deeper far
Than diamond on the window pane;
And, oft recalled in after years,
They wound her o'er and o'er again.

So, in our daily walk and life,
We write and do and say the thing
We never can undo nor stay
With any future sorrowing.
We carve ourselves on beating hearts!
Ah! then, how wise to pause and doubt,
To blend with love and thought our words,
Because we cannot rub them out!

BOYS AND MEN.

You are boys now, but you soon will be men. Then you will have your own way to make in the world. Do you mean to be idle and fretful, and deceive people, and give them a bad opinion of you? Or do you intend to go to work, and act bravely and nobly, and do your duty, and leave a name behind you when you die which the world will love and respect? Take care, now is the time! Did you ever notice a large tree that grew crooked, and was an ugly eyesore on that account? Perhaps it stood on the lawn, right in front of the porch, and your father would have liked very much to straighten it. It was impossible to do so. A hundred horses could not have dragged it erect. And yet think of the time when the large tree was a small sappling; a child might have straightened it then, and it would have grown properly, and every one would have admired it. By this I mean that boys ought to grow straight, not crooked. You are young now, as the tree was once; begin in time, and you will be as straight as an arrow when you are a man. If you wait, it will be too late. The way to make men erect and noble is to take them when they are boys and show them that there is nothing in this world so noble as doing their duty. Once more I say, remember that though you are boys now, you will be men soon.

You may do good or evil. If you are false and worthless, you and everybody else will have a hard time of it. You may be soldiers, judges, statesmen and presidents. What you say or do may decide the fate of millions of other people. These will look to you; and more than all, God will

watch you, and hold you to a strict account. If you are brave and true and unselfish, heaven will bless you, and every one who knows you will love and respect you. If you are mean and cowardly, and think of nothing but your own pleasure, God and man will be displeased with you. Which will you be? The best of all things is to be pure and do your duty.

A GOOD MAN'S TENDERNESS.

Boys are sometimes tempted to think that to be tender hearted is to be weak and unmanly. Yet the tenderest heart may be associated with the strongest and most forcible mind and will. Take, for example, the story told of him to whom we owe our wonderful railway system.

George Stephenson went one day into an upper room of his house and closed the window. It had been open a long time because of the great heat, but now the weather was becoming cooler, and so Mr. Stephenson thought it would be well to shut it. He little knew at the time what he was doing. Two or three days afterward, however, he chanced to observe a bird flying against that same window, and beating against it with all its might again and again, as if trying to break it. His sympathy and curiosity were aroused. What could the little thing want? He went at once to the room and opened the window to see. The window opened, the bird flew to one particular spot in the room, where Stephenson saw a nest—that little bird's nest. The poor bird looked at it, took the sad story at a glance, and fluttered down to the floor, broken-hearted, almost dead.

Stephenson, drawing near to look, was filled with unspeakable sorrow. There sat the mother bird, and under it four tiny little ones—mother and young—all apparently dead. Stephenson cried aloud. He tenderly lifted the exhausted bird from the floor, the worm it had so long and so bravely struggled to bring to its home and young still in its beak, and carefully tried to revive it, but all efforts proved in vain. It speedily died, and the great man mourned for many a day. At that time the force of George Stephenson's mind was changing the face of the earth, yet he wept at the sight of this dead family, and was deeply grieved, because he himself had unconsciously been the cause of death.

A WORD TO YOUNG CHRISTIANS.

1. Never neglect daily private prayer; and when you pray, remember that God is present, and He hears your prayer. Heb. xi. 6.

2. Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to believe and act upon what He says. I believe all backsliding begins with the neglect of these two rules. Job iv. 39.

3. Never profess to ask God for anything you do not want. Tell Him the truth about yourself, however bad it makes you; and then ask Him for Christ's sake to forgive you what you are and make you what you ought to be. John iv. 24.

4. Never let a day pass without trying to do something. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for Him?" Matt. v. 13-16.

5. If ever you are in doubt as to a thing being right or wrong, go to your room and ask God's blessing upon it. Col. iii. 17. If you cannot do this it is wrong. Rom. xiv. 23.

6. Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may. 2 Cor. x. 12. You are to ask yourself, How would Christ act in my place? and strive to follow Him. John x. 27.

7. Never believe what you feel, if it contradicts God's word. Ask yourself, Can what I feel be true, if God's word is true? and if both cannot be true, believe God, and make your own heart the liar. Rom. iii. 4; 1 John v. 10, 11.

Sparkles.

AN exchange tells of a dog that can count. But it can't equal a cat in running up a column.

OF VITAL IMPORTANCE.—It is just as essential that the human body should have pure blood as that a tree or plant should have sap to nourish and invigorate its growth. Nearly all our bodily ills arise from unhealthy blood. Burdock Blood Bitters purifies this fountain of life, and regulates all the vital organs to a healthy action.

"Yes," said the mother, "Mary is very ambitious. She vows she will marry a foreign count or some grandee of some kind, and she wants to be accomplished." "Accomplished?" "Yes, nothing will satisfy her short of being fitted to become the wife of a nobleman." "And are you educating her?" "Yes, I am teaching her how to wash and iron."

Mrs. Langtry, Sara Bernhardt, and Adeline Patti Revisit Toronto.

These celebrated artistes will arrive here in the coming season to give us pleasure during the dreary months. Some people, however, prefer a different kind of pleasure and that is to furnish a home of their own, and have music, cards and games to while away the hours. Jolliffe's is the place to furnish these homes, and 467 to 473 Queen Street West contains an enormous variety for you to choose from.

YOUNG lady: "My dear professor, I want to thank you for your lecture. You made it all so plain that I could understand every word." **Professor:** "I am truly glad you did understand it. I have studied the subject for about thirteen years, and I flatter myself that I can bring the subject within the comprehension of the weakest intellect."

MANY SUFFER rather than take nauseous medicine; and this is not strange, as the remedy is often worse than the disease. Sufferers from coughs, influenza, sore throat, or tendency to consumption, will find in **DR. WISTAR'S BALSAM OF WILD CHERRY** a remedy as agreeable to the palate as effectual in removing disease.

BOSTON GIRL: "Let me see, they have bears and such animals up in the Arctic region, don't they, Mr. Higgins?" **Returned Arctic Explorer:** "Oh, yes. I went out one day and followed an immense bear, and finally shot and cached it." **Boston Girl:** "Caught it? I suppose you mean caught, don't you, Mr. Higgins?"

HONESTY THE BEST POLICY.—An honest medicine is the noblest work of man, and we can assure our readers that Dr. Fowler's Extract of Wild Strawberry is not only reliable, but is almost infallible to cure Cholera Morbus, Dysentery, Canker of the Stomach and bowels, and the various Summer Complaints, whose attacks are often sudden and fatal.

"My dear," said a father to his daughter as she appeared upon the porch of a Saratoga hotel in her fifth costume for that day, "if you indulge in such extravagance, do you think that the angels will watch and wait for you?" "No," interrupted the old gentleman's wife, "of course they won't, but the men will, and that's what we came up here for. Don't be silly, John."

FOR SORE THROAT, Sudden Colds and Diphtheria, no remedy has ever been discovered so powerful to cure as **DAVIS' PAIN-KILLER.** As a liniment it has no equal in curing Rheumatism or Neuralgia, Burns and Bruises, and wounds of every description. It is the cheapest and best remedy ever offered to the public.

A **ROMANTIC** young lady in London obtained recently the desire of her heart—she met the poet laureate at dinner, and the sympathetic hostess even arranged that she should be placed next to him. One remark, and one alone, did the poet address to the gushing maiden at his side, and it was this: "I like my mutton in wedges."

Horsford's Acid Phosphate.
In Constipation.

Dr. J. N. Robinson, Medina, O., says: "In cases of indigestion, constipation and nervous prostration, its results are happy."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, **W. A. NOYES, 149 Power's Block, Rochester, N.Y.**

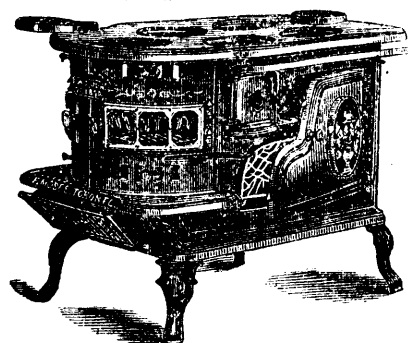


BRANTFORD LADIES' COLLEGE.

The Session opens Wednesday, September 1st, 1886.

The Literary, Art, and Music Departments are under the charge of able and enthusiastic masters and instructors. The leading Ladies' College in University work. Students prepared for full matriculation. Send for calendar and observe the actual working staff.

T. M. MACINTYRE, LL.B., Ph.D.



Cheaper than the Cheapest, Better than the Best. Moses' combination will put it to the test.

THOSE ABOUT TO MARRY OR RE-FURNISH should, before buying elsewhere, pay a visit to **F. MOSES' HOUSE FURNISHING EMPORIUM,** 301 Yonge Street, and see his world-renowned **COMBINATION STOVE.**

Also a large stock of Self-Feeders, Cooking Stoves and Ranges always on hand. Hardware, House Furnishings, etc. N. B.—Note the address—301 Yonge St., Toronto.

ALDEN'S CYCLOPEDIA OF

Universal Literature

The following are some of the authors whose Biographies, with illustrative specimens of their writings, are included in the pages of **VOLUME IV., ready Sept. 1.**

- | | | | |
|-------------------------|-------------------------|----------------------|------------------------|
| Cable, George W. | Campan, Madame. | Carlyle, Jane Welsh. | Chambers, R. and W. |
| Cædmon. | Campbell, Alexander. | Carlyle, Thomas. | Channing, Wm. Ellery. |
| Cæsar. | Campbell, Helen S. | Carnegie, Andrew. | Chapin, Edwin H. |
| Calderon. | Campbell, Lord John. | Cary, Alice. | Chat-aubriand. |
| Calhoun, John C. | Campbell, Thomas. | Cary, Phoebe. | Chatterton, Thomas. |
| Callimachus. | Canning, George. | Castellar, Emilio. | Chaucer, Geoffrey. |
| Callistratus. | Capel, Monsignor. | Catlin, George. | Cheever, Geo. B. |
| Calverley, Charles S. | Carey, Henry C. | Catullus. | Cherbuliez, Victor. |
| Calvert, George Henry. | Carey, Matthew. | Caxton, William. | Chesbro, Caroline. |
| Calvin, John. | Carlen, Emilia Flygare. | Cervantes. | Chesterfield, Earl of. |
| Camden, William. | Carleton, Willi. | Chadbourne, Paul A. | Child, Lydia Maria. |
| Cameron, Vernon Lovett. | Carleton, William. | Chadwick, John W. | Choate, Rufus. |
| Camoens, Luis de. | Carlisle, Earl of | Chalmers, Thomas. | Chrysostom. |

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE is publishing in parts of 160 pages each, paper covers (exchangeable for bound vols.), and in vols. of about 500 pages, bound in fine cloth, gilt tops. It will be completed, probably, in about 15 vols. Price, per Part, **15 cts.**; per Vol., **60 cts.**, post-paid. *Parts I. to XII., and Vols. I. to IV. now ready.*

Great Offer. Confident that the attractions and merits of the work are its best possible commendation I will, for **35 cents**, send a **sample volume**, post-paid, on condition that within three days after receipt you will either remit the remainder of the price, or return the book, in which case your money will be refunded.

Strong Words of Praise.

"The crowning work of this publisher's extensive list. It is the scheme of the project or to present in a convenient form and at a moderate cost, a complete survey of the written literature of all ages and all peoples. It is gotten up in a style that would make it suitable to the handsomest of libraries, while in price no one need say he cannot afford to buy it. It is one of the most remarkable schemes in the annals of publishing, and I am sure men of moderate means in the reading world will not be slow to appreciate it."—*The Keynote, Philadelphia.*

"In these volumes we have one of the best, and certainly the cheapest, work of the kind we have ever seen. It contains biographical notices, criticisms, and specimens of the writings of every eminent author, who has by his writings made a distinctive mark in the history of human culture and progress. In the case of foreign authors, the translations which have been caught the spirit of the original have been chosen. The literature of our day holds a very prominent place. So far as it has gone the collection is very full and complete, the two first volumes containing notices of about one hundred and eighty authors, with nearly as many specimens of their works. The book is

in a convenient form, printed in large, clear, readable type, neatly bound."—*The Week, Toronto.*

"A work which bids fair to be of essential service to the scholar and professional man."—*Southern Churchman, Richmond, Va.*

"The work deserves generous patronage both for its literary and biographical value and the low price at which such substantial volumes are furnished."—*Gospel Banner, Augusta, Me.*

"This is an admirable project, and the lovers of good literature will thank Mr. Alden for giving them so excellent a cyclopaedia of all that is good in the whole range of literature."—*Christian World, Dayton, Ohio.*

"The excellence of the work, as promised in the first volume, is fully carried out."—*Oregonian, Portland, Oregon.*

"This is an invaluable series of books, cheap in price, but not in make-up and appearance."—*Christian Advocate, Pittsburgh, Pa.*

"It is an admirable plan to enable any one to obtain, within a moderate course of reading, a general acquaintance with the best literature of the world."—*Lutheran Observer, Phila.*

ILLUSTRATED CATALOGUE of Choice Books, 132 pages, 4 cents; Condensed Catalogue, free. The best literature of the world at the lowest prices ever known. Address,

JOHN B. ALDEN, Publisher, 393 Pearl St., New York.

The Alden Book Co.; Clark and Adams Sts., Chicago; 420 Yonge St., Toronto.

CANADA PURCHASERS of Books advertised above WILL PAY COST OF DUTY in addition to prices marked.

DR. E. C. WEST'S
FOR THE LIVER BLOOD STOMACH AND KIDNEYS
DANDELION

Infallible Blood Purifier, Tonic, Diuretic, Loss of Appetite, Indigestion, Dyspepsia, Biliousness, Jaundice, Liver Complaint, Rheumatism, all Kidney Diseases, Scrofula, Diseases peculiar to Females, Salt Rheum, Exzema and all Skin Diseases, Headache, Palpitation of the Heart, Sour Stomach and Heart Burn. Purely Vegetable.
JOHN C. WEST & Co., Toronto Ont.

I CURE FITS!
When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed 'no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you. Address **DR. H. G. ROOT,** Branch Office, 37 Yonge St., Toronto.

INTERIOR DECORATIONS:
IN: WALLPAPER: TILES:
AND STAINED GLASS
ELLIOTT & SON
94 & 96 BAY ST. + TORONTO

F. Diver & Co.
ELECTRO STEREOTYPERS
14 KING ST. E. TORONTO

PRINTERS' LEADS SLUGS AND METAL FURNITURE
National ELECTRO & STEREOTYPE
SEND FOR PRICES!!! TORONTO

UNIVERSAL BATH. Full, also, hot, Vapor and Water—fresh, salt, Mineral
Artificial Sea Bath.
Centennial Award, Medal and Diploma, against the world. Wholesale & Retail.
Old Baths Renewed.
Send for Circulars. **E. J. KNOWLTON, Ann Arbor, Mich.**

\$500.00 REWARD!
We will pay the above Reward for any case of Dyspepsia, Liver Complaint, Sick Headache, Indigestion or Costiveness we cannot cure with **WEST'S LIVER PILLS,** when the Directions are strictly complied with. **Large Boxes, containing 30 Pills, 25 Cents; 5 Boxes \$1.00. Sold by all Druggists.**

CANADA STAINED GLASS WORKS
MEMORIAL WINDOWS
HOUSEHOLD GLASS
J. M. CAUSE AND SONS
1015 YONGE ST. TORONTO

Publisher's Department.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It cools the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

MEETINGS OF PRESBYTERY.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, October 5, at seven p.m.
ROCK LAKE.—At Pilot Mound, on Tuesday, 28th September, at half-past seven p.m.
WHITBY.—In Bowmanville, on Tuesday, October 19, at ten o'clock a.m.
BARRIE.—At Barrie, on Tuesday, September 28, at eleven a.m.
MIRAMICHI.—In the hall of St. James' Church, Newcastle, on Monday, October 4, at three p.m.
REGINA.—At Moosemin, on Tuesday, Nov. 2.
COLUMBIA.—In First Presbyterian Church, Victoria, on the first Wednesday in March, at ten a.m.
SARNIA.—In St. Andrew's Church, Strathroy, on the 28th September, at two p.m.
TORONTO.—In the usual place, on the 5th October, at ten a.m.
HURON.—At Clinton, on Tuesday, November 9, at eleven a.m.
LINDSAY.—At Uxbridge, on Tuesday, Nov. 30, at eleven a.m.

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

FOLEY & WILKS,
 Reformed Undertaking Establishment,
 356 1/2 YONGE STREET,
 TORONTO, ONT. Telephone No. 1176.

Home Mission Committee.

The Executive of the Home Mission Committee, and sub-Committee on Augmentation, will meet on **TUESDAY, OCT. 12,** at 9 a.m., in St. Andrew's Church, Toronto. Claims for the past six months, and all applications for appointment as missionaries during the winter season, should be in the hands of the Convener or Secretary by the 7th Oct. Ministers or Probationers desirous of special fields such as British Columbia or Prince Albert, should correspond at once with the Convener.

WM. COCHRANE, Convener H. M. C.
 Brantford, Sept. 13, 1886.

KNOX COLLEGE.

The Session of 1886-7 will open on **WEDNESDAY, 6th OCTOBER.** The Introductory Lecture will be delivered by Rev. Prof. McLaren, D.D., in the College Hall at three p.m., to which friends of the College are cordially invited.
 The Board of Management will meet at half-past one p.m. on the same day, and the Senate at five p.m.

Grand Summer Excursions

NORTH-WEST TRANSPORTATION CO'Y.
 (LIMITED.)



Beatty's Sarnia and Lake Superior Line
 (IN CONNECTION WITH GRAND TRUNK RAILWAY.)

Steamers **UNITED EMPIRE** and **ONTARIO** will sail from Sarnia via North Shore, calling at Southampton, Sault Ste. Marie, Port Arthur, and Duluth and intermediate ports.
 Steamer **WISCONSIN** will sail from Sarnia via American Shore, calling at Sault Ste. Marie, Marquette, Ashland, Washburn, Bayfield and Duluth.
 Sailing from Sarnia every Tuesday and Friday nights at nine p.m.
 Fare from Toronto and points West on Grand Trunk Railway:
 To Duluth and return.....\$28
 To Port Arthur and return..... 25
 To Sault Ste. Marie and return. 15
 Fare from Shore Ports:
 To Duluth and return.....\$25
 To Port Arthur and return..... 25
 To Sault Ste. Marie and return. 12
 Including meals and berths. Good only during months of July and August.
 For other information apply to Grand Trunk Railway Agents, or to
JAS. H. BEATTY,
 General Manager, Sarnia.
M. D. MURDOCK & Co.,
 General Freight and Passenger Agents,
 69 Yonge Street, Toronto.

PROF. LOW'S SULPHUR SOAP is a cheap and handy form of obtaining the healing virtues of a sulphur bath.

Fall Styles. **J. H. ROGERS 105 KING & CHURCH** Fall Styles.

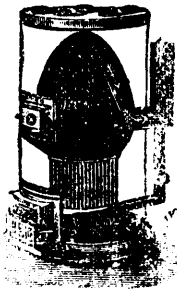
English and American Felt Hats. Tweed and Felt Travelling Hats. Children's Scotch and Polo Caps. Clerical Soft Felt Hats a specialty. Ladies' Fine Furs on view the year round. A liberal discount to clergymen.
JAMES H. ROGERS,
 Corner King and Church Streets.

GENTLEMEN,—

I beg to announce the opening of my magnificent Stock of Woollens and Furnishing Goods for Fall and Winter.

R. J. HUNTER,
 Merchant Tailor,
 CORNER KING AND CHURCH STS., TORONTO.

THE HENDERSON HOT AIR FURNACE



— IS THE —
MOST ECONOMICAL MADE.

Smallest size heats house with three tons of Coal. Large size heats church with less than three tons.

Try it and be convinced.

Satisfaction Guaranteed.

Latest Designs in Mantels, Grates, Etc.

E. PENTON & CO.,
 127 Bay Street, - Toronto.

\$9.00.

GENUINE WALTHAM WATCH,

Men's size, in Coin Silver, Open-face, Dust Proof Cases, sent per mail (pre-paid) to any address on receipt of price, or will send by express, C.O.D., on receipt of fifty cents, allowing the privilege of examining the Watch before paying. Accompanying each Watch will be our full guarantee for twelve months.

KENT BROS.,

WHOLESALE & RETAIL JEWELLERS,
 168 YONGE ST., TORONTO.



HUMPHREYS'

HOMEOPATHIC
 Veterinary Specifics
 Cure Diseases of

Horses, Cattle, Sheep

DOGS, HOGS, POULTRY,
 In use for over 20 years by Farmers, Stockbreeders, Horse R. B., &c.

Used by U. S. Government.

STABLE CHART

Mounted on Rollers & Book Mailed Free.
Humphreys' Med. Co., 109 Fulton St., N. Y.



HUMPHREYS' HOMEOPATHIC SPECIFIC No. 28

In use 30 years. The only successful remedy for **Nervous Debility, Vital Weakness,** and Prostration, from over-work or other causes. 1/2 per vial, or 5 vials and large vial powder, for \$5. SOLD BY DRUGGISTS, or sent postpaid on receipt of price.—Humphreys' Medicine Co., 109 Fulton St., N. Y.

NATIONAL PILLS will cure constipated bowels and regulate the liver.

BILIOUSNESS.

Bilious symptoms invariably arise from indigestion, such as furred tongue, vomiting of bile, giddiness, sick headache, irregular bowels. The liver secretes the bile and acts like a filter or sieve, to cleanse impurities of the blood. By irregularity in its action or suspensions of its functions, the bile is liable to overflow into the blood, causing jaundice, sallow complexion, yellow eyes, bilious diarrhoea, a languid, weary feeling, and many other distressing symptoms. Biliousness may be properly termed an affection of the liver, and can be thoroughly cured by the grand regulator of the liver and biliary organs, Burdock Blood Bitters. Act upon the stomach, bowels and liver, making healthy bile and pure blood, and opens the culverts and sluiceways for the outlet of disease. Sold everywhere and guaranteed to cure.

NEVER FAILS

M. PATTERSON, Druggist, Almonte, Ontario, writes: "I have sold **WISTAR'S BALSAM OF WILD CHERRY** for over twelve years, and have found it to be the most reliable preparation for Coughs, Colds, etc. I have never known it to fail, and do not hesitate to recommend it before all other preparations of the same class."

WM. JOHNSTON, Smith's Falls, Ont., says he has sold **WISTAR'S BALSAM** for nineteen years, and it gives good satisfaction to his customers.

W. T. BARKER, Druggist, Trenton, Ont., writes: "Mrs. John Kirk, the wife of a farmer living about ten miles from this town, in the rear of the township of Murray, has cured herself of a cold which threatened consumption, by the use of **WISTAR'S BALSAM OF WILD CHERRY.**"

ESTERBROOK STEEL PENS



Popular Nos.: 048, 14, 130, 333, 161.

For Sale by all Stationers.

R. MILLER, SON & CO., Agts., Montreal.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send **TWO BOTTLES FREE**, together with a **VALUABLE TREATISE** on this disease to any sufferer. Give express and P. O. address.
 DR. T. A. SLOCUM.

Branch Office, 37 Yonge St., Toronto

CLINTON H. MENEELY BELL COMPANY,
 TROY, N. Y.,
 MANUFACTURE A SUPERIOR GRADE OF

Church, Chime and School Bells.

McShane Bell Foundry.

Finest Grade of Bells, Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. H. Y. MCSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

BUCKEYE BELL FOUNDRY.
 Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

MENEELY & COMPANY
 WEST TROY, N. Y., BELLS

Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm, and other bells; also, Chimes and Peals

CINCINNATI BELL FOUNDRY CO
 SUCCESSORS—IN BELLS—TO THE BLYMYER MANUFACTURING CO
 CATALOGUE WITH 1500 TESTIMONIALS

BELLS, CHURCH, SCHOOL, FIRE ALARM
 NO DUTY ON CHURCH BELLS.

ROYAL BAKING POWDER
 Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Soly only in cans.
 ROYAL BAKING POWDER CO. 106 Wall St., N. Y.

CARTER'S LITTLE LIVER PILLS.

CURE

Sick Headache and relieve all the troubles incident to a bilious stage of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cure!

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.

CARTER MEDICINE CO.,
 New York City.

THE CAROL

—A BOOK OF—
Religious Songs
 —FOR THE—

Sunday School and the Home,

—BY—
CHARLES W. WENDE,
 With poetical contributions by Mrs. Julia Ward Howe, Miss Louisa M. Alcott, Henrich Butterworth, and many others.
 The Music, original and selected, by Geo. F. Root, J. B. Murray, J. B. Sharland, P. P. Bliss and J. B. Dykes, Stainer, Barnby, Handel, Mendelssohn and other eminent composers, old and new.
 This work, long in preparation by an experienced Sunday School worker, contains over 200 separate musical selections, together with a number of musical and responsive services for the festival and ordinary occasions of the Sunday School and the Home Altar.
 Price 55 cents each by mail, postpaid; \$5.60 a dozen by express, charges not prepaid.
 67 Specimen Pages Free.
 PUBLISHED BY
THE JOHN CHURCH CO., CINCINNATI, O.
The J. CHURCH CO., 19 E. 16th St., New York City.