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Whole No. 615.

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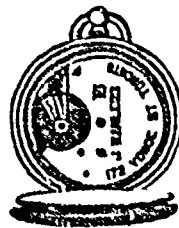
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Most gratefully yours, (Signed) ROSA NEEDHAM

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COLD FROSTING FOR CAKES.—To the white of one egg, beaten very light, add nine heaping teaspoonfuls of powdered sugar, with one teaspoonful of cornstarch. Stir all well together, and flavour to taste.

LEMON PIE, No. 2.—One egg, one and a half cupfuls sugar, two tablespoonfuls flour, half of a finely broken cracker, one cupful water and the grated rind of one large lemon. Squeeze out the juice or slice the pulp. Two crusts.

SALVE FOR CHAPPED HANDS.—Three drachms white beeswax; three drachms spermaceti; two ounces olive oil; three drachms gum camphor. Put into a tin cup; place on back of range, where they will melt slowly. Stir often. When well mixed pour into a china cup. Rub on the hands every night.

RATS AND MICE.—If a mouse or rat makes entrance into any part of the dwelling, saturate a rag with cayenne pepper in solution, and stuff it into the hole, which can then be repaired with wood or mortar. Neither rat nor mouse will eat this rag, which should be large enough to fill the hole completely.

WASHING CALICO.—To prevent the fading of calico during washing, use no soap but instead, very thick starch tied in a cloth. Wash on a clear day; hang out as quickly as possible, and allow them to be in the sun only to dry. Few calicos are worth this trouble, to be sure, but it is an excellent method with delicate cambric and lawns.

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TOTTERING VASES.—A tall vase filled with flowers and placed on a bracket is very apt to be blown to the floor, if the doors are open for ventilation. To prevent this, fasten the vase to the bracket with fine elastic cord, which will allow it to be easily taken down and replaced. If a light vase, holding dried grasses or everlasting flowers, is easily pushed over, put in an ounce of shot to make it heavy. If the vase is transparent, coat the shot with flour and dry before using.

HOW TO BOTTLE FACIL.—Take cherries, strawberries, gooseberries, plums, or apricots before they are dead ripe, put into large-mouthed olive bottles, and fill them very full, then cork tightly, place into a large pan or kettle of cold water with hay between the bottles, and let the water come up to their necks. When the water boils take the kettle from the fire, and let the bottles stand in it until cool. Then mix two-thirds beeswax with one-third tallow; heat together and dip the corks into the boiling mass. Keep in a cool cellar.

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—H. W.—, Detroit, Mich.

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ANOTHER WITNESS.—A. Chard of Sterling, testifies to the efficacy of "Holloway's" Yellow Oil, which he used for a long time to cure knee joint. It is the best remedy for inflammation, pain, stiffness, lameness, etc., and is used both internally and externally with infallible success.

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# THE CANADA PRESBYTERIAN.

VOL. II.

TORONTO, WEDNESDAY, NOVEMBER 14th, 1883.

No. 46.

## NOTES OF THE WEEK.

THE announcement that war between France and China has been declared would take very few people by surprise. The actual line between peace and war has been reached. To all appearance there is now very little likelihood of a peaceful understanding being reached by the antagonists. So long as war has not been formally declared, there is still a possibility of retreat, though at present the hope of war being averted is very slim. Both nations seem bent on preparing for a struggle that may lead to serious complications far beyond the range of a Franco-Chinese conflict.

THE antagonism between the Vatican and the French Republic has been considerably modified of late. The almost truculent attitude of the Gambettist party has been abandoned, and a better understanding has been reached. The relations of Germany and the papacy have also improved, though the *kulturkampf* has not altogether ended yet. Von Schlotzer, the German envoy to the Vatican insists on the resignation of Cardinal Ledochowski of Posen and the no-less intractable Archbishop Melchers of Cologne. Whether the Pope will accede to this demand remains to be seen.

IN a Toronto contemporary a pithy and common-sense article contains comments on the effort of the Presbyterian Church to increase the salaries of ministers in weak congregations. The case of the Canadian ministry is stated in a very matter-of-fact manner. There is a slight inaccuracy in the statement that four or five years' study is required of candidates for the ministry. In the Presbyterian Church a complete university curriculum and three years' study of the theology are required. The "Telegram" makes a point when it says that even preachers cannot live by faith alone, nor can they pay their butcher's bills with the Ten Commandments.

THE Inter-seminary Missionary Alliance of American theological students has proved itself a most successful institution. The annual conventions held under its auspices have been very interesting, and fruitful of excellent results. Canadian delegates have attended these conventions, and so favourably were they impressed by what they saw and heard that they called their fellow-students from different institutions together to consider the propriety of forming a similar society in Canada. The proposal has been most favourably received. At a meeting last week in McMaster Hall, the formation of a Canadian Inter-Collegiate Alliance was resolved upon. Its influence on the work of missions, and on the young men themselves will be highly beneficial. It is hoped that their endeavour will be crowned with success.

THE Rev. Fergus Ferguson, Glasgow, has been lecturing on "Signs of the Times." These are, he says, the decline of ecclesiastical authority and the rise of democracy. The causes of the former are the abuse of the legitimate authority of the Church by the Church of Rome; the practical abandonment by the Protestant world of the absolute need of a visible unity; the serious disparagement of the old doctrine of the authority of the Bible; and the extent to which literary and scientific men propound theories shutting out all idea of the supernatural. The Church was the meeting-place of true conservatism and true liberalism, and it was there that all parties would ultimately be obliged to rally; but the fact that democracy was sundering itself from the Church pointed to absolutism and anarchy.

ONE of the most bare-faced and persistent of swindles is the lottery. In Canada its illegality has been sufficiently demonstrated. No person with any regard to personal reputation would now care to be identified with any scheme of the kind. What cannot be safely done by parties in Canada it seems can be attempted by foreigners. The Hamburg lottery peo-

ple are trying to find out whether Canada is a fitting field for their operations. They have been sending circulars to people in various parts of the country. There are the usual inducements held out such as the possibility of obtaining for a trading investment a few thousand dollars or a castle on the Rhine, or some such likely windfall. To every one tempted to invest in a Hamburg or any other lottery "Punch's" advice to people about to marry is appropriate—"Don't."

THOUGH details of the evangelistic work of Messrs. Moody and Sankey in the south of Ireland have been somewhat meagre, Mr. Moody stated in London that his three week's work in Ireland has been the most productive of his life. These devoted men have now begun their labours in Islington in a new iron building erected for the purpose of holding evangelistic meetings. Vast crowds assembled. The opening services were attended by audiences numbering from 4,000 to 6,000. The Gospel, preached with directness, earnestness and simplicity by Mr. Moody, is heard with sympathetic interest, and the singing of Mr. Sankey is recognized as a powerful influence. Great and lasting results may reasonably be anticipated from the six month's mission in Islington. The Rev. Dr. Cochran has forwarded an interesting letter relating to Messrs. Moody and Sankey's work in Ireland, which will be found on another page.

THE Dundee University College founded by Miss Baxter and the late Dr. Exeter at a cost of £140,000, was opened recently by Lord Dalhousie. His Lordship spoke highly of the munificence of the donors, and rejoiced that the college was available for all classes of both sexes, irrespective of religion's belief. The inaugural address was delivered by Professor Stuart, of Cambridge who referred to the success of the Scotch University system, and spoke of the satisfactory progress that was being made in providing technical instruction to all classes in the various large centres of industry. While, however, this branch of education would be one of the chief features of the Dundee College, he was glad to think that literature and the arts were not to be forgotten. Miss Baxter's portrait in oil was afterwards presented by the Earl of Camperdown on behalf of the subscribers, and acknowledged by W. E. Baxter, M.P., who handed it over to the college authorities.

DOING evil that good may come is no safer a maxim now than it was in the days of the apostles. It is just as morally wrong to-day as it was then. It is no more legitimate in the sphere of business than it is in religion. In a case arising out of a recent bank failure, now before the court in Montreal, it comes out that there have been great discrepancies between the actual state of affairs and the returns made to government. This moral bankruptcy as is the case always in the long-run led to material collapse. We feel very much shocked when a subordinate bank official is discovered to be guilty of dishonesty. In the nature of things, however, it is to be wondered at that subordinates follow in the footsteps of their superiors, who ought to know that in financial matters honesty is the best policy, even if they are not intrinsically honest themselves. Men that give fraudulent returns to government need not be relied on to deal fairly by their stockholders when emergencies occur.

POLITICAL life is not altogether composed of patriotism as the election courts are making sufficiently plain. Bribery and corruption are very bad things. It is not pleasing to know that there are people in almost every constituency who are willing and ready to take a bribe and yield to corrupt influences. It is even less pleasing to learn that political leaders are ready to stoop to the degradation of utilizing the worst weaknesses of their fellow men to promote their patriotic ambitions. Surely one substantial benefit will result to the country from these election court exposures. Law-abiding and upright citizens will unite in demanding that politics be freed from the degrading and demoralizing arts that have been too frequently

resorted to in the past. The election law enjoins the closing of taverns and saloons on the day of polling. Recent trials reveal the fact that tavern keepers have continued their practice at the bar as on other days. Some of them had come to the conclusion that the law was a dead letter and they openly disregarded it. It may take some time before bribery and corrupt acts can be eliminated from Canadian politics, but the law against liquor selling on polling day can easily be enforced. If it is not, the people should know the reason why.

MEN who years ago occupied a prominent place in European affairs are gradually disappearing from the land of the living. Those who fought for freedom, and who from their heroic efforts and sufferings gained a place in the popular heart are now few in number. Garibaldi is gone, and now Louis Kossuth is no more. At one time a prominent figure in the European political drama, of late years he has lived in retirement in Turin. When Hungary rose against Austria in 1849, Kossuth guided the destinies of the Magyars. His personal influence was marvellous. The heroic contest promised victory, but Hungarian hopes were crushed by Russia acceding to the Austrian request for aid to suppress the rising. The Hungarian General directing the campaign was suspected of treachery. The aspirations of Kossuth were crushed with the defeat of the Hungarians. He found an asylum with the Sultan who refused to surrender him to Austria. He escaped from Turkey to America, where he was received with the utmost enthusiasm. He then took up his abode in England, and for several years busied himself with efforts to secure active interference in behalf of Hungary by England and France. Disappointed in his aims, and unlike his compatriots, refusing to be satisfied with the constitutional reforms granted the Hungarians, he retired into sullen silence and took no part in the political movements of late years. Louis Kossuth was a man of great ability, energy and enthusiasm. Though erratic, stubborn and vain, he was a disinterested and self-denying patriot.

WEEKLY HEALTH BULLETIN.—The week has been characterized by a more than average warm temperature, much cloud, and with much unsteadiness in barometric pressure. We see in these conditions the existence of weather which has generally proved most favourable to health. The large amount of clouded sky has prevented great daily extremes; and the more than average warmth of temperature has, with a humidity below the average, been favourable to the repression of any tendency to great increase in diseases of the respiratory organs. Under such circumstances we expect to find that diseases in general have been comparatively few in number, and that relative positions of diseases remain much the same as during the previous week. Bronchitis has but slightly advanced and other diseases of the respiratory organs hold situations similar to those of last week. Amongst Fevers, Intermittent has more than maintained its position of last week, but Enteric (Typhoid) has fallen quite markedly, for whereas last week it stood as high as 36 per cent. of all diseases, it represents this week only 2.1 of the total diseases. Amongst the contagious zymotics, we notice that while all are present throughout the Province in small numbers, yet in several Districts some one of them is present to a considerable extent. Thus District III, Muskoka and Parry Sound, shows Mumps to be largely present, as also District IV., north shore of lake Ontario, though in less degree; District VIII., north shore of Lake Erie, has both Measles and Whooping Cough prevalent; and Districts IX. and X., east shore Lake Huron and the south-western peninsula, show that Diphtheria has retained a large degree of that prevalence noted several weeks ago. It is to be hoped that the fact of these diseases being each prevalent in one or more localities of the Province, may warn the community generally that should atmospheric conditions favouring their recrudescence follow, isolation and careful disinfection can only prevent one or all of them from becoming widespread epidemics. Diarrhoeal diseases are, as remarked last week, steadily decreasing.



## OUR CONTRIBUTORS.

## IN MEMORIAM.

MRS. MACHAR.

MR EDITOR,—Kindly allow me space for a few sentences concerning Mrs. Machar, in addition to the appreciative notice which has already appeared in your columns. Having been privileged to know her intimately since the beginning of my college days, and to receive unspeakable benefit from intercourse with her, it is perhaps fitting that I should, however imperfectly, bear testimony to her singular worth.

Mrs. Machar had lived just fifty years in Kingston, having come out in 1833. She was born in the manse of Barry, some nine miles from Dundee, her father having been minister of that parish for nearly half a century. Coming from the Scottish manse to be the wife of one of our most honoured ministers, the late Rev. John Machar, D. D., of St. Andrew's Church, Kingston, she proved herself to be both to the congregation and to the community all that "the minister's wife" is expected to be. Since Dr. Machar's death in 1863, she has continued to reside in Kingston, spending the summer for some years past at Ferncliff, Gananoque, where she died on the 6th October last, after an illness of precisely one year—the result of a severe fall, occasioned by insidious paralysis.

Mrs. Machar was no ordinary woman, whether we consider the outward aspect of her life and work or her spiritual character. She devoted herself unremittingly to the work of ministering to the bodily and spiritual needs of the poor and the sick, the careless and neglected. From the time of her coming to Kingston she was connected with a society called "The Female Benevolent Society," which eventually became merged in the "Orphan's Home and Widow's Friend Society," in the organization of which Mrs. Machar took a leading part, and of which she was president till the close of her life. For twenty years she was at the head of the "City Mission and Poor Relief Society," and for a longer time president of the "Ladies' Bible Society." She took an active interest in the Ladies' Missionary Society of St. Andrew's Church during the whole of its existence, and was president of the Kingston Woman's Foreign Mission Society from its beginning until the time of her death. Mrs. Machar's connection with these various societies did not mean simply the attending of the meetings of boards or committees, but constant personal intercourse with the needy, the sick, the sorrowful, the erring. She was, indeed, "a succourer of many"—"full of good works and alms deeds which she did." Very truly did Prof. Williamson say in his address at the funeral service: "The death of no one in this city would be felt with anything like the same universal concern by all classes and denominations. Others have done well, but none have laboured for the good of the community so long and devotedly as she."

This was the outward aspect of her life. Those who had the privilege of knowing her intimately knew what were the secret springs of this life of active well-doing. Mrs. Machar lived near to God. Her spirit fed constantly on the bread of life. One could not be in her company without realizing that there was a spiritual atmosphere about her. The reading of the Bible was with her not simply a matter of devout routine. It furnished food for constant reflection; she was ever finding new treasures in the precious Word, and calling others to rejoice with her. She often spoke of the Psalms, and of the benefit of having committed them to memory in childhood. More than most Christians, she meditated on the law of the Lord day and night. Possessing a mind of great breadth and grasp, she took an active interest in theological discussions, bringing every view presented into the light of God's Word, and seeking to find out its bearing on the spiritual life. She saw clearly how much of controversy is about words rather than about realities, and she always sought to check the spirit of mere intellectual gladiatorship. There are many of us who have reason to know how wise she was in counsel, with the wisdom born of love and of the realization of God's presence. She appealed always to the highest motives and sought to set common duties in the light of God and of eternity.

Son and daughter mourn her loss, and many spiritual sons and daughters unite with them in blessing God for the life and influence of such a mother in Israel. At the annual meeting in connection with the

Orphans' Home, held a few days after her death, many loving words of remembrance were spoken. The remarks made by Principal Grant on that occasion will express the thoughts and feelings of many hearts:

"I came here to-night solely to pay a tribute to the memory of her whose loss we mourn—to drop, as it were, one little flower on her grave. As the resolution was read, her face and form appeared before my eyes and yours; that well-known face, so strong and gentle, so grave and sweet, so full of spiritual light and practical judgment. There is a sense in which this society and the city of Kingston have lost her. When I heard of her death I felt that a great moral and spiritual force had been taken from the community. But she is not really lost to us. She is still here, in every one of her good works, in every family assisted by her, in every institution built up by her wise and loving care, in every soul to whom she had been a minister of God. This is the difference between the selfish and the unselfish life, and in the difference we see the unspeakable dignity of the latter. When the self-seeking man or woman dies, what is left? Absolutely nothing. All that they have eaten and drank and toiled for is gone. There is nothing to show for it, and, as a matter of necessity, they are forgotten. But how supremely different is it with the Christ-like life! Mrs. Machar will live in as many of those children as may be inspired to walk in her footsteps. She will live in all those who shared her labours and who are animated by her spirit. She will live in the Orphan's Home and every good cause with which she identified herself. We are now divided from herself. We are now divided from her for a little time by the narrow stream of death, but her example will stimulate, and her memory will be a precious inheritance to every one who knew her."

D. J. MACDONNELL.

St. Andrew's Manse, Toronto, 1st Nov., 1893.

## THE RELIGIOUS SIDE OF RAT PORTAGE.

MR. EDITOR,—The people of Ontario have been so much deluged with Rat Portage during recent months that modesty would prevent me trespassing on your space did not justice demand it. You have had the boundary question *ad nauseum*, and the political side of our life without stint; but I have seen little or nothing of the religious side, and I dare say it may be news to some that we keep the Sabbath in much the same old-fashioned way as you do in Toronto. Blood-thirsty as we were pictured, law-breaking as we were reported, yet we always had, and still retain, a sneaking regard for the Ten Commandments, and endeavour, as a community, to adhere to them. Our Sabbath is outwardly fairly kept, our churches well attended, and our children are gathered into the Sabbath schools. The greatest hindrance to the labour of our pastor is the Sabbath-breaking of respectably respectable people from Winnipeg who came on the Saturday train and spent the time intervening until the departure of the Monday train, as if they had never heard of the fourth commandment. The unsettled state of the Boundary Question and consequent lax jurisdiction have prevented any steps being taken to enforce the Sabbath law: thus, the unlicensed sale of liquor, and the prevalence of the social evil are the moral wrongs entailed on a much-suffering community by delay in the question.

The different denominations are doing their part for the good of the town. The Methodists have had a mission here for over three years and have now a neat church, a parsonage, a good congregation and a large Sabbath school. The Episcopalians have held regular service for the past eighteen months. The Roman Catholics have a good church and residence.

The Presbyterians commenced service here at a very early period of its history, and among the first missionaries was our present secretary of Home Missions for Manitoba, the Rev. W. D. Russell. Following him the Rev. Dr. Collins laboured here for nearly two years, and there are abundant traces of his labours. During his pastorate it was determined to build a church, a subscription list was started, and soon reached \$1,500. On this basis an appeal was made to the Church and Manse Building Fund for a grant, and \$1,200 was promised. At this time a change of missionaries was made, and it was found that the change entailed a manse. The people accepted the responsibility, and cordially going to work, in two months as neat a little manse as there is in the North-West was finished; and within another month, and a fortnight before the contract demanded

it, the church was opened. The regular congregation is not more than 120, the families not more than twenty. Have they not done well? And this has been done in spite of the fact that we have been crippled in our chief industry—lumber—by one mill being burnt, another lying idle all the summer through the detention of the logs, from the very low water, and yet a third going under in the financial crisis of the past year.

Our people have manfully set their shoulders to the wheel; and, in despite of the general depression, believing in the future of the town, and the necessity of religious ordinances to make that future spiritually bright, they have done as indicated above, and are prepared to do more.

Aided by the Rev. Messrs. Gordon and Silcox, of Winnipeg, the church opening was a great success, and since then our congregation is increasing and our Sabbath school has almost doubled.

Your missionary here is at present isolated from his brethren, the nearest station to the west being Selkirk (110 miles), and to the east Port Arthur (400 miles), but next summer a student should be sent in to the district of Rainy River, and another to itinerate along the track from here to Port Arthur, as there are little groups of settlers, lumbermen, and railroad employes, who should not be kept without service.

My letter is already too long, but I have been so often remonstrated with by friends far and near for living in a place with such a name, that a word in regard to its origin may be interesting. About a mile from the present town site there were, before the saw-mills started, large shallow inlets filled with wild rice. They were so shallow that they froze solid in winter, so the muskrats had to seek deeper water in which to lay up their winter store. Between one of these shallow inlets and the deep water was a narrow barrier of rock, and over this the rats carried their winter store; and any visitor who wishes to verify the story can see the track himself from which we derive our name.

16th October, 1893.

C. T.

## AN ELDER ON LEAKAGE.

MR. EDITOR,—The supplying of ministers to vacant congregations is a matter of such vast importance to our Church that I think we owe the Rev. Mr. Hastie a deep debt of gratitude for bringing it so ably and prominently forward in your columns.

Before considering the means for the settlement of vacancies the Church ought to enquire into their cause, and then, if possible, should apply a remedy. We find ministers resigning their charges after labouring diligently and successfully for years in them, for the most trifling reasons, some of which that have come under my observation I may instance.

In the first place: an able and zealous man, after working for years without seeing any marked results from his labours, became discouraged, and began to look about for a fresh field, thinking his labours were not appreciated. This produced coolness, and in a year or two resulted in a vacancy. Whereas, had he laboured on, nothing doubting, leaving results in the hands of the Master, all would have been well.

Again, a minister is seriously disturbed in his charge by some troublesome member or church officer, the difficulty becomes local gossip, and then not only is he obstructed in his duty, but his private life is rendered uncomfortable, and he concludes the only remedy is—he must move; and thus a vacancy is made. Evidently the minister should have taken a different course. The difficulty should have been met with patience, in time it would, no doubt, have been overcome. As for all gossip, it should be allowed "to go in one ear and out at the other."

Again, a vacancy had been caused here by the Presbytery and Home Mission Committee bringing influence to bear on the minister to go to the North-West, alleging that good men were wanted out there, while, "as for the congregation, it could easily get another minister." That minister went out from a large charge here to a small charge there, where he may remain a life-time and not have the opportunity of doing the good he was doing here. How much, then, does the Church gain by such a change as this?

In these cases there was no sufficient cause for making a vacancy. The remedy is obvious. Presbytery should refuse to translate, unless the change is an evident benefit to the Church.

In regard to the filling of vacancies. If a congregation fails to call say within six months, Presbytery

should have the power to appoint a probationer for six or twelve months at a time—and this without depriving the congregation of the right of giving a call, or of bearing a candidate, should they be disposed to invite one.

This would greatly help our congregations that find a difficulty in deciding on a minister. It would prevent the disintegration that goes on during a vacancy, and would greatly add to the well-being of the congregation. In all cases of distress, sickness, or death in a family the presence of the pastor is an inexpressible comfort, and the minister so appointed would do a work that no minister going for one or two Sabbaths could do. Then there are baptisms, marriages, pastoral calls, prayer-meetings, Sabbath school, Bible class, and the general internal affairs of the congregation which require the constant attention of the pastor; and further, there is the influence he exercises on the community surrounding the vacancy, all of which is lost to the Church by the present system. The need of a remedy is urgent.

In conclusion, I remark there is a disposition to blame congregations that are slow in giving a call. There are reasons sometimes for this that are difficult to understand, even by those connected with the congregation who are anxious for a settlement, and which are impossible almost of explanation to those outside of it.

AN ELDER.

### DR. DEWART AND HIS CRITICS.

MR. EDITOR,—In the "Daily Globe" of Saturday, Oct. 27th, appeared a letter headed, "Dr. Dewart and His Critics." In that letter, written by Dr. Dewart, this sentence occurs: "I may inform Mr. Donovan that the phrase *horrible decree* is not of Wesleyan authorship, but is Calvin's own name for this theory." I infer from these words that in some former letter Dr. Dewart has been giving expression and currency to the opinion that Calvin used the term "horrible decree" in reference to the theory of predestination in its bearing on the past, in the sense of a decree calculated to excite horror, as anything outrageous or atrocious does. It should have occurred to a cautious controversialist that a mind like Calvin's—great in intellectual gifts and in spiritual life, of which the specific characteristic was profound apprehension and adoration of the supreme majesty and righteousness of God—could not have applied to any of what he believed to be the divine purposes the term "horrible" in the sense so recklessly imputed to him. It is for the purpose of giving the subjoined notes publicity, bearing as it does on this imputation, that I ask a portion of your space. The note is to be found in Dornier's "History of Protestant Theology," published by Messrs. Clark, of Edinburgh, 1871. In vol. I., page 400 of that work the translator says:

"In a copy of an edition of the 'Institutes' published in 1590, which I picked up some time ago, there are written on the fly-leaf the following comments upon this word (*horribile*): 'Dr. A. Clarke says that Calvin justly calls *decretum horribile*, the horrible decree of sovereign, eternal, irrespective reprobation. Ans. 1. The phrase is applied by Calvin to God's permission of the fall of Adam. (Inst. III. 23, sec. 7) 2. It is unfair to translate it "horrible decree." See Cicero Quinct. *Horribile est causam dicere, horribiliss, priore loco dicere*. It is a "solemn thing," etc. See also Virgil Gorg. III. 152. 3. Dr. Clarke derives *Elohim* (God) from Alaha (Arab.) *cum sacro horrore ac veneratione coluit—i.e., "worshipped with sacred awe (horrore) and adoration."* Would it be fair to represent Dr. Clarke, in adopting this etymology, as teaching that God should be worshipped with horror?"

Let me suggest that it might be of considerable advantage to show, as the note does, that there is very great danger of controversial ardour forgetting to look whether it be truth or vulgar prejudice that is stamped on the weapon with which it fights.

Unionville, October 30. D. M. MACKINTOSH.

### THE AMERICAN EVANGELISTS IN IRELAND.

The following letter from the Rev. Dr. Wilson of Limerick to Dr. Cochrane on the occasion of his sending the £200 grant, from the Presbyterian Church in Ireland for Home Missions will be read with interest:

REV. DR. COCHRANE: *My Dear Sir*,—Enclosed order in your favour—amount £200. The grant of our Board in aid of your Home Mission work in the west should have been forwarded ere now. But owing

to circumstances I now narrate, I had to lay aside letter writing till now.

Moody and Major Whittle from the States reached our city on the day I was in Dublin—this day fortnight—and began their work next day. I was in Dublin from Monday of that week attending Presbytery committee meetings and mission board. On Thursday I hurried home and found the citizens stirred up and flocking to the meetings. Moody and Sankey left on Thursday week for Cork. Major Whittle, a sound able preacher and expositor, remained behind with Mr. and Mrs. McGrahan who sang till yesterday.

At the meetings, calm, earnest but not wild appeals were made to any who believed and could for the first time, confess Christ to stand up and say to many of all denominations did so. This increased as the meeting proceeded. To the joy of my soul one after another of my congregation did so—old and young, parents and their children. Among the first were a father and two of his children. Nearly all the children of one of my elders and all the children of one of my deacons—then another entire family of children, etc.

With many of these I had been dealing in private and at their homes several times long previously and some of them left the meetings under a deep sense of sin, and came home with me for instruction and guidance, who then confessed, and afterwards at the meeting, Jesus their Lord and Saviour. Several hundreds in our city have done so.

On Saturday I announced two meetings for yesterday. At twelve and half-past seven o'clock for Bible reading, communicants' class, and to get workers and prescribe work. The evening meeting was marvelous. Parents and children were there in great numbers. A communicants' class was formed, about twelve times the usual number pressing forward to give their names. The work is the Lord's from first to last. There was no undue excitement at any other meetings. The result was plainly owing to the spirit of God applying the Word to souls and working faith in them.

Limerick, Oct. 23rd, 1883.

DAVID WILSON.

### GOSPEL WORK.

Having received an invitation from Mr. Catlin to attend on Monday last a tea-meeting, given to the members of the Cowcross Mission, of which Mr. Catlin is the well-known superintendent, I accepted the invitation, and went to Gloucester Hall, prepared for a useful evening, but not expecting much beyond the ordinary routine of social gatherings. The speaking on the occasion was, however, such a vivid illustration of the power of a rude, unlettered, but sanctified eloquence, to stir the masses, that a little record of it may be useful. Mr. Catlin, I may mention, is holding a ten day's mission among the poor at Clerkenwell.

The first speaker was a converted prize-fighter who for some twenty years may be said to have been changed from a powerful bruiser of men into a bruiser of Satan. Nothing in his address indicated his previous calling. In language it was correct, but chaste and fervent. He told us, among other things, that after recently giving an evangelistic address he invited a policeman to take Christ as his Master. The man burst into tears. On subsequently going to his house to learn the result of his appeal, the man was out, but his little girl, in her artless way, began to say: "Oh, do you know father sings, and prays, and reads the Bible with us now?" "Does he, indeed?" "Yes; and more than that, he goes into his own room, and prays!" "But how do you know that?" "Oh," answered the little prattler, in her innocent manner, "because I go to the door, and listen!" We were much struck by this proof of an arrow shot at a venture having gone home.

The treasurer of Gypsy Smith's Army at Hanley gave us an address, which was a striking mixture of the humorous and pathetic, a glimpse of the spiritual condition of the potteries, which revealed a dark mass of brutal and sensual life as existing there. Among other things, he thrilled his hearers by the narrative of the conversion of two most degraded drunkards, one of whom bore the startling title of "The Devil of the Parish." If this speaker's address had been noteworthy for nothing else than for a saying of Billy Bray (whom he personally knew), which he gave us, it would have been worth listening to for that. "When a bar of iron is cold," said Billy, "I can carry it about, and do pretty well what I like with it; but when it is red-hot I have to keep at a respectable distance from it. So when a soul or Church is cold,

the devil can carry it about, or do almost what he likes with it; but when it gets red hot, he is afraid to come near it." A good hint this to us all, was it not, to keep our hearts warmed by the love of God?

An evangelist from the manufacturing districts told us also with force and power of his conflicts with the publicans there, and, with a humour that was infectious, mentioned how in the act of singing the doxology, and praising Him from whom all blessings flow, their thankfulness for "all things" was put to the test by a shower of mud flying at that very moment past the face of the singer. A converted chimney sweeper was not less interesting than the previous speakers, as he told us the early story of his life, in the home of a drunken father, who would pull his children out of bed by the hair of their head, and threaten to cut their throats. One incident of his "professional" life was very touching. After telling us that he now found an opportunity of preaching Christ to the mistresses and servants where he swept the chimneys, he said that on a bitter winter morning he one day found himself without food or firing. The cook, where he swept a chimney afterwards, gave him a lump of coal, which she put in his soot bag, and said it would warm him. Recollecting, however, that it was the property of her employer, and not hers to give, "I said to myself," he continued, "shall I part with Christ for a lump of coal?" and immediately he took out the doubtful thing, and left it, going home in such a glow of gratitude at the victory given him over temptation that he felt the cold no more that day.

Mr. and Mrs. W. Haig Miller and the chaplain of Northampton Gaol said a few practical words, and the speaking was concluded by a young man, who testified to the good imparted by prison ministrations, telling us how, after entering a gaol a drunkard, he emerged from it converted, and was now leading a useful and thriving life.

We left the meeting greatly satisfied with the good Mr. Catlin (whom we recommend to the liberality of his Christian friends) was accomplishing by such a service, and gratified by the testimony that had been furnished of the power of Christ to pick up the most degraded members of society, and to furnish them with an eloquence for his service, more effective in its peculiar way than culture and lettered style.—*W. H. M., in "The Christian."*

### DESIGNATION OF ANOTHER MISSIONARY.

A very interesting service was held in the King Street Presbyterian Church, London East, on the 5th inst. The Rev. J. Knox Wright was formally designated to Foreign Mission work. Rev. D. McGilivray preached a suitable sermon from Matt. v. 16:—"Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

Rev. A. Beamer, Moderator of the Presbytery, narrated the steps of process by which Mr. Wright had been called to labour as a missionary in the island of Trinidad, after which he offered up the designation prayer, setting the missionary apart to his work and craving God's rich blessing to follow him and rest upon his work.

Rev. George Sutherland, of Fingal, then addressed the missionary. He spoke in warm terms of appreciation of Mr. Wright as a member of the Presbytery and a preacher of the Gospel. He was sorry to part with the brother, but glad that he had been led by the spirit of God to give himself to Foreign Mission work. He urged him to preach in Trinidad, as in London East, the whole counsel of God—the full Gospel of Jesus Christ; also to cherish a spirit of fervent prayer. In conclusion, he commended the missionary and his family to the kind care and blessing of God.

Rev. J. A. Murray, St. Andrew's, addressed the people. He referred to the good, solid manly work done by Mr. Wright in London East in the interests of Presbyterianism. He spoke of his ripe scholarship and preaching ability. The people were called upon to make a great sacrifice in the Foreign Mission. He urged them to set before them the example of Nehemiah in his building of the walls of Jerusalem. They must show earnestness, prayerfulness and perseverance in working to the upbuilding of the congregation. He trusted that the people would be led to a speedy and wise choice of a pastor to carry on the good work begun.

The Missionary Hymn was sung and the Benediction pronounced, and Mr. Wright was conducted by Rev. A. Henderson to the door of the church to receive the farewells and kindly wishes of the people.

## PASTOR AND PEOPLE.

### NEARNESS TO GOD.

"Nearer, my God, to Thee,  
Nearer to Thee;  
E'en tho' it be a cross  
That raiseth me."

How often is this most beautiful, touching hymn sung in public service and around the family circle; yet how many while joining in realize the depth of sentiment contained in the lines, the true meaning and force of the words? To sing this hymn and honestly mean it, to feel in our hearts exactly what the words convey, requires the most exalted piety, entire consecration of soul and body, time, talents, life, friends, and all, everything to God. We crave a nearness to God, we long for a closer walk with Him; but is the craving so intense, so earnest that we are willing in truth to gain this nearness on the terms contained in the line, "even though it be a cross, that raiseth me?" What is a cross? Are we willing for God to choose the cross? If so, how do we know what that cross may be? Are we so anxious for this nearness, is there such a yearning in our souls for the blessing, that we are willing to leave the means to His own choosing? Then indeed do we sing this hymn with the spirit and the understanding, and the blessing will be ours: otherwise to sing it is a mockery. To do this matter is very easy. When, as is often the case, we are called to watch by the bedside of some dear loved one, tossing in pain and parched with fever, our hearts tremble in view of what God may have in store for us. Sickness itself is a heavy affliction, a cross designed it may be to bring us nearer to God; but oh! if this sickness shall culminate in death, if our Heavenly Father sees that nothing less will bring our wandering souls to that nearness to Him which He desires, are we willing for it to be so? to have the darling of our affections removed from us by death? Can we bow our hearts in weak submission and say with earnestness, and trembling it may be, "Even so, Father, for so it seemeth good in Thy sight?" It would seem that the goodness of God manifested in the thousand daily blessings showered upon us, ought to be sufficient to keep our feet in the narrow path close to His side. But alas! it is not so; we becoming so absorbed in worldly cares, so hedged in and around by fleshly lust that war against the soul, that we forget our God, and unconsciously drift away from Him. We forget we have been purged from our old sins, and at last landing in that miserable place for a Christian to be in where we "walk in darkness and have no light," it becomes necessary for divine wisdom to use the hand of affliction. We must "pass under the rod." A dear old sister, long gone since to her eternal rest, said to the writer on one occasion, when talking upon this subject: "My prayer continually is, that God's amazing goodness will keep me so near Him it will be unnecessary to use his judgments." "Afflictions, though they seem severe, in mercy oft are sent." How the Christian's heart ought to swell with gratitude, when reflecting upon the mercy that interposes to check his wanderings and brings him to the Master's feet. When we reach this guilty distance from God, how cold and lifeless are our prayers; how reluctantly we turn to the blood-bought mercy-seat, and what a time we have to consume in making up with God, as it were, before we can get into accord and communion with Him and ask with assurance the blessings we so much need. What a privilege we enjoy in having a mercy-seat to approach! A greater privilege and blessing to be drawn there by the Holy Spirit, and thence blessed privilege, when we bow there to have immediate and precious intercourse with God. To feel that one is talking right to God; that Jesus is interceding, and the Holy Spirit helping us to pray. A worm of the dust, a poor, sinful, needy creature in sweet communion with the true God. Can there be any pleasure on earth equal to this? Can we get any nearer to God while on earth? If every Christian enjoyed this nearness to his God in prayer, what effect would it have upon his daily life, and what effect would the combined lives of all the children of God have upon the unbelieving world! Tidings come to us of glorious revivals throughout the land. Young converts, whoever you are, and wherever you are, take the advice of an old Christian, comparatively speaking, and keep close to God. You now have precious access to the throne of grace; you are in

your first love. As you value the smiles of your Heavenly Father and the happiness of your new born souls, maintain your peace with God. In order to do this, you must keep up secret prayer; go often and with a heart of love to the mercy-seat. Seek the Spirit's aid, keep Jesus in your thoughts, and you will enjoy at all times that nearness to God which so many older, but lame, stumbling, mourning Christians are sighing to obtain.—*Christian Index.*

### MARTIN LUTHER.

BORN 10TH NOVEMBER, 1483.

Can we, who know "the truth which maketh free,"  
And which hath made us what we are—a strong  
Free people, loving right and hating wrong—  
Allow this day into the past to flee  
Without remembering with grateful glee  
This matchless hero, in whose praise the song  
Of rescued nations soundeth loud and long?  
Not so unworthy of our sighs are we.  
Four hundred years have rolled into the past  
Since he whom God prepared to burst the chains  
Which bound the old world to raging Rome  
Rose from the abyss of the glittering mast  
Of some wretched slip. He rises still, and gains  
Each year new whilom Rome sinks to its tomb.

WILLIAM MURRAY.

Hamilton, 10th November, 1883.

### NOT I, BUT CHRIST IN ME.

One who the garb of a disciple wore,  
Knocked at the Beloved's door.  
And from within the voice of sweetness rare  
Asked, "Who is there?"  
In accents bold,  
The lover made reply—  
"Lord, it is I."  
Then the voice did say,  
"This house will never hold  
Both me and thee."  
The lover went away.

In thoughtful mood  
He sought the desert's solitude,  
Living a twelvemonth there  
In fasting and in prayer  
And on a certain day,  
He stood once more  
At the Beloved's door.  
Again the voice did cry—  
"Who's there?"  
Humbly he made reply,  
"It is myself, O Lord."  
The door, as by its own accord,  
Swung open, and he entered in.

### WHERE TO BEGIN.

In rebuilding the wall around Jerusalem, under the direction of Nehemiah, it is said of those engaged in this important work that they built "every one over against his house." In all that is done to promote the cause of God in the world, each actor should begin at home, and first attend to self-improvement. Those who profess to be servants of the Lord may talk much about His cause, and expatiate fluently and profusely upon its pressing necessities; they may deplore the prevailing declension of the churches, and the existing apathy in regard to the claims of a perishing world; they may not be noticeably backward in furnishing pecuniary aid for the advancement of religious enterprises; they may be identified with those engaged in supporting Foreign and Home Missions; they may be even prominent as Sabbath school workers; and thus they may be at work upon the wall in general, though neglecting to build over against their own houses, by keeping their hearts with all diligence, and maintaining a close walk with God.

In their declining piety, they greatly fail to receive the promised aid of the Holy Spirit, upon which all their hope of success depends, and their attendant inconsistencies of life, and improprieties, not to say criminalities of conduct, cannot fail to do much harm, and be as a gap in the wall, through which the enemy may not only rush upon them, but upon the whole city. Too many for want of more personal piety bring evil upon the cause of Christ, which they may be desirous of promoting, and for the prosperity of which they may be labouring, while having the form of godliness without the power. Their labours may not be wholly in vain. They may even accomplish much in certain directions of Christian effort in which they are active; but they might produce far greater and better results in what they do, were they to begin nearer home. With a better preparation of heart, they would be more successful in the work of the Lord.

Public Christians should also be private Christians.

Those who are seeking the progress of religion generally should not lose sight of its claims upon them personally. Nothing whatever can take the place of vital piety and spiritual religion in any who would engage in advancing the cause of Christ in the world. The heart devoted to God and filled with the Holy Spirit is the starting point of Christian efforts, such as God will own and bless. For want of a due consideration of this order of religious progress, there is much lost labour in the Church of Christ. Too many seem to prefer building anywhere but over against their own houses. Any other work in religion is more attractive to them than heart work. They are much better keepers of others' vineyards than their own. Hence they labour, to a great extent, in vain, when they ought to be successfully abounding in the work of the Lord. Unfortunately, they do not begin at the right place. Their hearts are not sufficiently enlisted. They are destitute of the best of all impulses, such as full consecration of heart affords. In the supply of what is thus lacking in the piety of many, would be found a remedy for the greatest evils now deplored in not a few churches.—*Watchman.*

### THE TEACHER OUT OF SCHOOL.

In a true sense the teacher's work is only half done when he leaves the class-room. Elsewhere he must upbuild his own character, and equip his mind and soul for their work of instruction and influence; and elsewhere he often finds his best opportunities for affecting the lives of those whom he regularly meets as students.

A sound character is, of course, the basis of success in every work; without it, all triumphs must be superficial and short-lived. The nature of the output is caused by, and measured by, the nature of the cause; thorns do not produce figs, nor brambles grapes. But the teacher, because of the very character of his work, is measured by severer standards than those applied to workers out of the strong light of daily publicity. He who teaches or preaches, before a class of learners or hearers, appears before them as a man, impresses a man's force upon their minds, and is strictly measured by them in all the attributes of the noble mind. If he says, "Do this," or, "Refrain from doing that," and his own life fails to show the practice of his precepts, his scholars are swift to mark the inconsistency. Every teacher may well take heed, when he standeth, lest he fall. Chaucer's queries have not lost their force: if gold rust, what should iron do? how can we have a dirty shepherd and clean sheep? The teacher out of school should strive with all his power to make his life like that of the great Teacher of all, in purity, and self-sacrifice, and constant communion with God. In this endeavour he has need to cry, in the words of the old prayer: "From the evil that is around and within us, graciously deliver us; make the path of duty plain before us, and keep us in it even unto the end." He has need, also, to remember the exhortation: "First, last, midst, and without end, honour every truth by use."

The teacher out of school should strive by all means to develop and strengthen his character as well as his mind. Students often despise a learned but untrustworthy teacher, and respect one whose soul is large and true, though his mental powers be not of the highest. A good man is not necessarily a good teacher, but a bad man can hardly teach wisely, whatever his intellectual competence.—*S. S. Times.*

### GOD IN JESUS.

When we look up to Jesus, we see nothing of which to be afraid. The invisible God, indeed, eludes our sight, but we can see Him in a gracious face we know well; with the eye of faith we can see a gentle, loving countenance looking down on us, with eyes that for us have been dim with tears! We see "the glory of God in the face of Jesus Christ"; we can trust our souls to His blessed keeping; we can worship and serve Him "whom, having not seen, we love"—and love without a fear!—*A. H. Boyd.*

IN Mr. Spurgeon's inexhaustible fund of illustrative stories is one of a man who used to say to his wife. "Mary, go to church and pray for us both." But the man dreamed one night, when he and his wife got to the gate of heaven Peter said: "Mary, go in for both." He awoke and made up his mind that it was time for him to become a Christian on his own account.







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TORONTO, WEDNESDAY, NOVEMBER 14, 1883.

THE "Guardian" quotes our article on Calvinism as a motive power in the cause of theological education and makes it the basis of a very sensible appeal to rich Methodists to aid Victoria. Our earnest wish is that the appeal may be highly successful. It would mightily please us to know that THE PRESBYTERIAN had been the means of stirring up these people. One of the reasons given by our excellent contemporary *the Guardian* do more to equip and endow colleges is so good in its way that we must lay it before our readers:—

We might, indeed, have argued that Calvinism needs colleges to teach it more than Arminianism. Unless a man is early caught, and taught, and trained in that peculiar creed, he is not likely to ever be a Calvinist; but men, by independently studying the Word of God and the nature of man are almost sure to become Arminians.

Our esteemed neighbour might quite safely have gone one step farther and said that *all* men while in the state of nature are Arminians.

A CAPITAL illustration occurred last week of the manner in which the press is now doing a part of the work formerly done by the pulpit. When ministers of all our churches were no doubt busy "reading up" on Martin Luther and putting the leading facts of the Reformation in shape for their congregations, out came the "Globe" with a well written history of the great Reformer. Of course everybody read it, and so far as giving a sketch of the Reformer's life was concerned, the preacher's work was anticipated. The principal sources from which the "Globe" writer got his facts were no doubt the same as those available to most ministers. The subject, however, was not exhausted when the historical facts were given. The *causes* which led to the Reformation and the *results* which flowed from it are capital pulpit themes. In so far as the press laid the *facts* before the people it was a helper to the pulpit. Indeed, a well conducted secular press might be a mighty aid to the pulpit in a hundred different ways. In this case the aid was palpable and timely.

AS elocutionists, English and Scotch speakers are as a rule, greatly inferior to Americans and Canadians. The difference was noticed by many at the meeting of the Pan-Presbyterian Council in Philadelphia. The reading of some of the ablest papers there by men from the other side of the Atlantic was so execrably bad as to be quite inaudible at a short distance. It seems that Matthew Arnold, at present in New York, is no exception if we may judge from the following pen-and-ink picture of his first appearance:—

Mr. Arnold came forward and produced a huge roll of manuscript from an inner pocket. He spoke in a low and seemingly affected voice, which made it difficult for any one at a little distance to understand what he said. His delivery was exceedingly faulty, and an unhappy habit of raising his manuscript at stated intervals closely to his nose and lowering it again with the regularity of a pendulum, and speaking with a falling inflection of the voice in the middle as well as at the end of every sentence, changed what would have been a warm audience into a visibly listless and sleepy one. He had not spoken three minutes before cries of "louder" were heard all over the house, and as he continued in his set way, without paying the least heed, a number of people rose up and left the hall.

They showed their good sense by so doing. Some very high-toned lecturers seem to think that it is evidence of high breeding and culture to mumble through their piece. Most men of common sense are of the opinion that if a speaker has not interest enough in his audience to speak so that they can hear him

had better not speak at all. Chief Justice Coleridge must have given our neighbours some fine specimens of oratory. If John Bright comes across next summer he will give them a point or two. The great Tribune is one of the finest speakers in the world.

A PRESBYTERIAN minister in one of the American cities recently refused to take part in the services at the funeral of a deceased fireman on the ground that a public parade with music was improper on the Lord's day. For the same reason he refused the use of his church. Of course the rev. gentleman was visited with the usual amount of hostile criticism—perhaps the word abuse better describes what a minister has to endure when he dares to act conscientiously in such circumstances. When the excitement died away, however, it was found that a large number of the best people of the city approved of the gentleman's conduct and some of the secular papers strongly endorsed the manly and honest course he pursued. Referring to funerals conducted in this way on Sabbath the New York "Evangelist" says:—

It is high time that cities, great and small, should refuse to have the quiet and decorum of our American Sabbath invaded by the mere love of excitement and display of a small portion of the community, and under colour of doing honour to the dead. The thing will not bare examination. Such noisy parades are distasteful to real mourners; and no church or minister ought to favour them at any time, least of all on the Sabbath.

Might it not be well for Canadians who are inclined to lay all the Sabbath desecration at the door of the Dominion and Provincial Governments because they do not give us more legislation, to ask themselves if all reasonable means are being used to lessen Sabbath breaking as the law now stands. The running of railway trains is only one form of Sabbath desecration. Can Sir John Macdonald or Mr. Mowat be blamed for not passing more stringent Sabbath laws if ministers encourage Sabbath parades with music that may be just as annoying as a passing railway train. So long as any number of the spiritual guides of the people try to get a little cheap popularity by encouraging such exhibitions on Sabbath, politicians may well be excused for not running their heads against powerful railway and steamboat companies. Probably the most dangerous foes of the Sabbath are its professed friends who glory in a street parade on the Lord's day and declare that the music of a brass band is a means of grace.

## THE AUGMENTATION OF STIPENDS.

AGITATION of a scheme to provide more adequate support for a poorly paid ministry has given place to enlightened and systematic action. After keen discussion and mature consideration a plan was devised at last General Assembly for aiding weak congregations to support their ministers. The object aimed at is that every settled minister in the Presbyterian Church in Canada should be provided with a salary of not less than \$750 a year and a manse, or its equivalent. No person accountable for his actions would think of describing this as a munificent provision for a deserving and laborious body of men.

It is neither large nor extravagant, but its realization would be a decided improvement in the circumstances of not a few worthy Christian ministers. Presbyterians, as a rule, approve most heartily of an educated ministry. They do not approve of afterwards subjecting them to uncalled for privation and unnecessary humiliation by doling out a scanty pittance to a university graduate which would be spurned by the average clerk in a business house.

Our people generally know from experience that the cost of living has very considerably increased within the last few years. In several gratifying instances congregations have considerably and spontaneously increased their minister's income, while others have allowed the slender salary, with its much diminished value to continue.

It is generally supposed that in towns and cities people are more considerate of a minister's requirements and comforts than those who live in the country. There is no doubt, much praise-worthy liberality among business men in the cities and they are afforded frequent opportunities for its exercise. There are many well-to-do farmers who give liberal things; but the fact remains that both in town and country there is far too much niggardliness in contributing for purposes of religion and charity. There are those who have prospered in business, their expenditure has largely increased, but whose contributions for the

maintenance of the Gospel show no proportionate advance. There are well-off farmers whose giving for ministerial support is as paltry as it was twenty and thirty years ago, notwithstanding the greatly enhanced value of their farms. The average contribution per member last year for ministerial support was \$4.62—a slight decrease on the average contribution of the previous year. An increase in this branch of personal giving over the whole Church cannot surely be regarded as unreasonable. If the scheme so carefully matured, now being submitted to the Presbyteries, is to be successful, an enlarged rate of giving is an absolute necessity.

An encouraging circumstance connected with the plan for improving the condition of ministers now inadequately supported is the active interest and co-operation of the pastors of the wealthiest congregations in the Church. Influential business men also are giving effective aid to make the scheme successful. This is as it should be. Many a sensitive minister feels hampered in advocating increased liberality in the matter of ministerial support. They feel as if it were a personal plea. In the successful working of the scheme now inaugurated the efficient committee, whose work it mainly is, very properly place its advocacy in the hands of those to whom the slightest suspicion can in no way attach. To carry on efficiently the Home Mission work of the Church and to raise the amount necessary to give settled pastors in weak congregations an income of \$750 and a manse the sum of \$60,000 will be required for the current year. For the supplemental scheme \$35,000, and for Home Mission work \$25,000 are required.

There is nothing really to prevent the accomplishment of this most desirable purpose. Many people spend in the course of a week on superfluities and amusements more than is requisite to make the scheme of the General Assembly a splendid success. All that is needed is wise, systematic effort, united and individual, and many homes where there is pinching and discomfort will be gladdened by the Church's liberality.

## "THE SOLITARY MONK WHO SHOOK THE WORLD."

FOUR hundred years have passed since Martin Luther was born in the humble home of a miner in Eisleben. His name is still honoured, and the work he did remains and is more fruitful in good results than ever. Strenuous efforts were made to silence his voice and the sword was unsheathed to kill the Reformation. It continued to advance. The thirty years' war tried its endurance but failed to extinguish it. With renewed vigour it proceeded on its victorious way. If the idea was entertained by some that the cause represented by Luther and the noble band of reformers was becoming feeble through age, the grand response to the proposal that the four hundredth anniversary of his birth should be observed proves that the Reformation is a mightier power than ever.

In the Luther celebration just held there has been a degree of heartiness far beyond what some were prepared to expect. This shows that the people of this age do not forget the services rendered to vital religion three centuries ago. It is an impressive evidence that the blessings of the Reformation are still highly appreciated. Reactionary tendencies, visible enough in certain quarters, are not to be regarded lightly. The vagaries of ritualism are not to be despised, but the remarkable demonstrations in connection with the Luther celebration show how little hold they have after all. Evangelical Christianity has a firmer place in the popular heart and intellect than many are willing to acknowledge.

There are strong reasons why the memory of Martin Luther is still so lovingly and widely cherished. He was singularly gifted. His true strength lay in the sincerity and depth of his convictions. He had an intense sympathy with truth. His spiritual experiences were real and profound. He struggled towards the light with soul agony. His ardent longings after reconciliation with God were the outcome of the deepest sincerity. The failure of the mechanical methods then in vogue only increased his disquietude. He appreciated the sympathy and helpfulness of the kindly Vicar-General Stanpitz, but only when he comprehended the meaning of the Scripture, "The just shall live by faith," did he find the peace he had so long and painfully sought. The prevailing corruption in the Church, from its highest dignitaries down to its

mendicant friars, filled him with pain. The effort to build St. Peter's at Rome according to Michael Angelo's magnificent design revealed the venality to which the papacy had sunk. The indulgence-mongering of Tetzel made Luther's silence impossible. This kindled a conflagration which neither Church nor State could extinguish.

Loyalty to his convictions made Luther fearless. Courage on the battle-field is great, but moral heroism is greater still. Posting his theses on the door of Wittenberg Cathedral was more than a highly dramatic incident. The miner's son, a hitherto obscure Augustinian monk, undertook a task from which the boldest baron would have recoiled. He took his life in his hands when he challenged the mightiest power of his age. This undaunted courage never forsook him. And it was true courage, not mere brazen audacity. His readiness to face all danger on his journey to Worms and the moral grandeur of his conduct and speech before the Imperial Diet has few parallels in history.

Another element of Luther's strength was his broad humanity. He was an ideal German in his strong attachment to his home, with its simple pleasures. His love for his children evoked the wealth of his affectionate nature. He could say and write bitter things of his antagonists. He had his faults and the age in which he lived was to some extent responsible for them. Even at a later day Samuel Johnson liked a good hater. If at times his words were half battles there were far more frequent occasions on which they dropped as the dew of Hermon.

He was the champion of religious freedom. He broke the fetters by which the souls of men were enslaved. He gave the German people the Word of God in their own tongue, by which the knowledge of the truth would make them free. Many were the blessings conferred through Luther's instrumentality. No wonder then that at the present time his memory and his work should be commemorated.

The remembrance of the past will give a new impulse to the present, and stimulate to greater endeavour for the advancement of the cause of righteousness and truth. If it were only a mere glorification of the past it would signify but little. It would be a sorry affair merely to garnish a prophet's sepulchre if we misunderstand the meaning of his mission and message. The Reformation is a thing of the past. We cannot rest in it. We must go forward. The Church has her reformation work of to-day to accomplish. It is a great and a noble work to which she is called. It is not merely to pull down but to build up. The Gospel which Luther found such a blessing to himself, and which he proclaimed is still the power of God and the wisdom of God, whose command to the Church is "preach the Gospel to every creature."

## BOOKS AND MAGAZINES.

**THE MINNEHAHAN.** Professor William R. Dobbin, Literary Editor. (Minneapolis: Cochrane & Dobbin.)—The enterprising publishers of this new and worthy representative of western literature are bound to make it a success. The contents of the October number show that it deserves to succeed.

**HARPER'S YOUNG PEOPLE.** An illustrated weekly (New York: Harper & Brothers.)—Every week this beautiful magazine sheds pleasures in the many thousand homes into which it enters. Its articles, poems and stories, with many fine pictures, are admirably fitted to instruct, delight and amuse the large class of readers for which it is intended.

**ELECTRA.** A Belles Lettres Magazine for Young People. Edited by Annie E. Wilson and Isabella M. Leyburn. (Louisville, Ky.: Isabella M. Leyburn.)—"Electra" is steadily advancing in public favour. The October number presents its readers with a number of short readable articles on a variety of subjects. It also contains a clear cut steel engraved portrait of Professor Edison. "Electra" has a career of usefulness before it.

**CASSELL'S FAMILY MAGAZINE.** (Toronto: J. P. Clougher.)—Although the October number of this excellent magazine has been somewhat late in arriving it is not behind in any other respect. Its conductors have a good idea of what a serial intended for family reading ought to be. Every household into which it comes will be the better for its coming. It fully merits the favour with which it is received. Its con-

tents are varied, interesting and instructive. Its illustrations are profusely supplied and well executed.

**ST. NICHOLAS.** Edited by Mrs. Mary Mapes Dodge. (New York: The Century Co.)—"St. Nicholas" has entered with this number on a new volume. It has achieved an immense success. The favour with which this splendid magazine for the young has been received is an excellent augury for the future. Its educative power must tell powerfully for good on the minds of its readers. The arrangements made by the publishers for future numbers are on a most liberal scale, and the result is sure to be that "St. Nicholas" will become a greater favourite than ever.

**KNOX COLLEGE MONTHLY.** (Toronto. Printed by C. Blackett Robinson.)—Academic literature begins to effloresce with the winter season. The reappearance of "Knox College Monthly" is cordially welcomed, and its conductors are to be congratulated on the marked improvement of the November number. There is an admirable and appreciative sketch of the Rev. William Rintoul. It is followed by the now famous lecture with which Professor MacLaren opened the present session of Knox College, "Calvinism in its Relation to other Theistic Systems." The editorials are written with considerable *verve*, and the personals—yes, they are personals.

**THE CATHOLIC PRESBYTERIAN.** (New York: Anson D. F. Randolph & Co.)—That the present number maintains the acknowledged excellence of this magazine will be seen from the following summary of articles and their writers: "Montanism and its Modern Representatives," by Professor Phillip Schaff, D.D., LL.D., New York; "Our Lord's Method of Dealing with Different Classes," the Editor, Dr. W. G. Blaikie; "Friends in Council concerning Presbyterianism," by Rev. A. C. Murphy, D. Lit., London; "Bible Revision in Germany," by Professor Blainie, D.D., Aberdeen; "Land Tenure in Bible Times—IV.—Bearing on Recent Questions," by Richard Reid, Kirkintilloch; and "Bogatky as a Lay Preacher," by Rev. John Kelly, London. Then come Portfolio Leaves, Notes of the Day, American Notes, by the corresponding editor, Dr. G. D. Mathews, of Quebec, General Survey and Open Council. Several of these papers are of great interest and value.

**THE ATLANTIC MONTHLY.** (Boston: Houghton Mifflin & Co.)—"The Atlantic Monthly" appeals to an intellectual constituency. It rests its claims on the vigorous thought and literary excellence of its contents. It is one of the leading magazines of America. Month by month it lays before its readers a varied series of articles. Its contributors are recognized celebrities of our time. Among them are such writers as George Parsons Lathrop, Henry James, Charles Dudley Wernier and many others of equal eminence. In the present number are papers on "The Trustworthiness of the Hebrew Traditions," a sketch of Ezra Ripley, D.D., by Rolph Waldo Emerson. "A Noble Lady," by Maria Louise Henry; "Recollections of Rome During the Italian Revolution," by William Chaney Langdon; "The New Departure in Negro Life," by O. W. Blackhall; and "What Instruction Should be Given in our Colleges?" by Albert S. Bolles. "A Roman Singer," "En Province," and "Newport" are continued. Poetry and Criticism are well represented in the present number of "The Atlantic Monthly."

**THE HOMILETIC MONTHLY.** (New York: Funk & Wagnalls.)—The November number of the "Homiletic Monthly" contains many excellent contributions. Besides sermons by preachers of acknowledged eminence and usefulness and sermon outlines there is much that the Christian minister will find valuable and useful. Dr. Ormiston's "Commentary on the Epistle of James"; Dr. Chambers' series of papers on "Misquoted Scriptures"; Dr. Broadus' "Critical Estimate of certain Preachers," and "Best Methods of Preaching" are continued; while "New Reading of Familiar Texts in the Old Testament," by Dr. Samson, and "Light from the Post-Biblical Literature of the Jews" by Rabbi Max Moll are begun. A brief paper, of more than ordinary interest by Dr. Phillip Schaff on "The Oldest Christian Sermon" appears in this number. It is a translation of a portion of Clement's second Epistle, recently discovered in a Constantinople convent library. There is also the usual amount of varied, useful and interesting reading to be found in the pages of the "Homiletic Monthly."

**THE CENTURY MAGAZINE.** (New York: The Century Co.)—The November number, the first of a

new volume of the "century" is a charming one. An autograph and portrait of Queen Victoria at the age of nineteen, engraved from Thomas Sully's picture, is given as the frontispiece. Mrs. Oliphant contributes a paper on Queen Victoria which is illustrated by an engraving of Bassano's portrait. The principal illustrated articles—and the illustrations are for the most part very beautiful—are "The Bull Fight" by Charles Dudley Warner; "An American Artist in England," by Mrs. Schuyler van Rensselaer; "The Scenes of Cable's Romances," by Lafcadio Hearn; "Tourgénéff in Paris," by Alphonse Daudet; "Glimpses of Paris," by J. D. Osborne; "Nature in England," by John Burroughs. George W. Cable begins "Dr. Sevier," in this number, and chapter IV. of "The Bread-Winners" appears. There are a number of short papers, stories and poems, as also the usual departments with which readers of "The Century" are familiar. "The Century" starts out on a new volume with a magnificent number.

**THE EMIGRANTS.** A Tale of the Last Century. From the German of Franz Hoffmann translated by Mrs. H. D. Conrad. (Philadelphia: American Sunday School Union.)—The celebration of the two hundredth anniversary of the landing of the first German settlers in the United States adds a fresh interest to a work like that now before us. The early emigrants to this continent were not all impelled by ambition and the desire to achieve worldly success. Many were driven by persecution. They sought freedom to worship God. The translator, in a brief preface gives an account of the circumstances leading to the early settlement of Protestant Germans in the New World. She says "the interesting story of Emanuel Wackerman and his family, which Franz Hoffmann has so vividly related in the following pages, presents a striking illustration of the best traits of German Protestants, exiled from their country for conscience' sake; also of the peculiar kindness and sympathy, or *gemuthlichkeit* of the true German character, to express which there is no equivalent word in English." It is a good story and it teaches valuable lessons.

**FRANK LESLIE'S SUNDAY MAGAZINE.** Edited by T. De Witt Talmage, D.D. (New York: Mrs. Frank Leslie.)—"The Sunday Magazine" is brightened in appearance by a new design for its cover. The familiar face of its editor is replaced by plain but tasteful lettering. The contents are varied, useful and instructive. As public attention is now largely directed to Martin Luther, considerable space is given to articles bearing on the life and times of the great German Reformer. There is an admirable paper, by Professor Conrad on "Luther and His Work." Then there are "Lutheriana" and "Albert Durer: A Christian Artist" in which characteristic specimens of his work are reproduced and "The Luther Festival in Germany." There come an excellent sketch of the late John Angell James of Birmingham; A Sermon by the Editor; "St. Elizabeth of Hungary and Her Church"; "Sacred Musicians of the Nineteenth Century—Richard Wagner," by Alfreton Harvey; and the "Apostle of Greenland." In addition there is a large selection of varied and profitable reading. "Mr. Burke's Nieces," short sketches and tales, and a large number of engravings make this number specially attractive.

**HARPER'S MAGAZINE.** (New York: Harper & Brothers.)—The November number of "Harper's" completes the sixty-seventh volume of this standard magazine. It has not only grown in years it has also gained steadily in excellence. The frontispiece presents to the reader a realistic picture of a scene that belongs to the past. The stage coach has arrived and the wearied passengers are glad their tedious journey is over. It bears the suggestive title "At Last," and illustrates a poem by Austin Dobson. Amongst the principal articles in the present issue may be mentioned "A Vacation in Vermont," "Some Glimpses of Artistic London," "The Metropolitan Opera House," "Sir Moses Montefiore," and "Evacuation of New York by the British in 1873." These are all profusely illustrated with engravings of that high standard of excellence with which the readers of "Harper's" are familiar. "The Castle in Spain" is concluded, while several short stories enliven the number. Poetry is also well represented by a translation from Victor Hugo, and contributions from E. C. Bradley, Herbert E. Clarke, Sarah Orne Jewett and Edgar Fawcett. The Easy Chair, Drawer and Records are entertaining, instructive and curious. "Harper's Magazine," maintains its accustomed excellence.

## CHOICE LITERATURE.

## ALDERSYDE.

A BORDER STORY OF SEVENTY YEARS AGO BY ANNIE S. SWAN.

## BOOK I.—CHAPTER IV.

"Gin ye be wyse, ye'll pit yer trust  
In a' the fickle winds that blaw,  
Afore ye lippen tae the wuid,  
O' faithless Riddell o' Ravelaw."

In the window of her own sitting-room, which looked out upon a wide expanse of rich pasture land, sloping gradually down to the Ettrick, sat my lady of Ravelaw. Her white and slender hands, on which sparkled many gems, were crossed upon her silken lap, and her fair face wore an expression of deep seriousness. She was young still, and very fair to be a widow and the mother of a six-foot son. She had been a wife at seventeen, and a mother before she was twenty.

Slight and fragile of form, my lady was yet a very haughty and formidable person, being descended from the old and honourable house of Arngask. The wealth and goodly dwelling-place of rough Sandy Riddell had tempted the penniless daughter of the Napiers, grown tired of the genteel poverty of Arngask; and with the reluctant consent of her proud kinsfolk, she had come to reign at Ravelaw.

For ten years Sandy Riddell and his wife lived stormily together, till the unhappy wedlock was ended by death, when their heir and only child was eight years old. Since that time Mrs. Riddell had lived an easy luxurious life; but she was beginning to have her cares again, for Sandy had grown to manhood, and she was in daily fear of becoming the dowager Mrs. Riddell, and of beholding a young wife in her place at Ravelaw.

It was indeed this very subject which made her so serious this November morning, one week after the burying of the Laird of Aldersyde. She had heard it rumoured in her own circle even, that her son was paying unmistakable attention to Miss Nesbit. Knowing the nature of the girl, she trembled, and the instability of the Riddells was her only hope. Sandy Riddell did not confide all his goings out and comings in to his mother; therefore, although she was aware that he had not attended the funeral of the Laird, how was she to be sure that he had not seen Miss Nesbit a dozen times since? It entered into her head suddenly, that she could not do better than ask her son a plain question; therefore she rang the bell, and ordered the servant to request the Laird to step into her sitting-room.

He obeyed the summons with unusual promptitude, because at the moment he had no other thing engrossing his attention. He came lounging into his mother's presence, with his hands in his pockets, and enquired carelessly what she wanted of him. He was a great, powerful giant, with a ruddy well-featured face, big blue eyes, and a mass of lawn hair. His physique was faultless, yet it was easy to see that nature had not endowed him with a large share of her higher gifts. He was not a man, one would think, likely to win the heart of a pure, high-souled maiden like Janet Nesbit; yet won it he had, away from a man who would have prized it above any earthly thing, and who was undoubtedly worthy of her in all ways. It is not a good thing to sit down and dwell upon such twists in the cord of life. To our narrow comprehension, they seem needless and inscutable; but when we reach the fuller light beyond, we shall see how what we thought jarring discord was after all deep, sweet-toned harmony.

"Have you been at Aldersyde to see Miss Nesbit since her father died?" asked the lady of Ravelaw, fixing her piercing eyes on her son's face.

His full red lips parted in a curious smile.

"No, mother, I have not."

She looked for the moment as if she disbelieved him, yet she knew enough of him to be sure he would not tell an untruth to spare her mortification.

"I am very glad to hear it," she said heartily. "Then there is no truth in the rumour that I would need to welcome her as mistress of Ravelaw?"

Sandy Riddell laughed a laugh which might mean anything.

"Were you afraid of it mother?"

"Yes," she answered candidly. "Knowing you were often at Aldersyde, and that she is not one of these light-headed things a man might find amusement in playing with, I had made up my mind to it."

Mrs. Riddell did not guess that it was the very fact of her being so unlike other girls that had caused the pastime of making love to her to be so enjoyable to Sandy Riddell. No woman in the world ever thought less of lovers or marriage than Janet Nesbit, therefore her treatment of all young men was, though courteous, very cool and indifferent. This piqued the Laird of Ravelaw; it annoyed him to find one of the daughters of Ettrick Vale quite unimpressed by his charms. So he set himself in earnest to break down the barriers of her indifference. It had been a hard task. She had taken a very long time to discover that he was making love to her; and after the discovery was made, her own heart had awakened very slowly. He had succeeded well, and now she believed herself pledged to him, though there never had been any formal troth plight between them.

There are engagements which are not the outcome of a plain request to marry; also there are looks and actions, and a thousand indefinable things which constitute as perfect an understanding as any words that ever were uttered. To all these Sandy Riddell had confined himself, and to Janet Nesbit they seemed sacred and binding. It was the difference in their natures which caused them to estimate so differently.

"Janet Nesbit will never be mistress of Ravelaw," said Sandy Riddell.

My lady breathed freely to hear the decided words, yet she desired to be at the bottom of the whole matter.

"I doubt you have led her to expect it, Sandy, if all rumours be true?" said she.

"What has Mistress Rumour not said about me, mother?" he asked in his easy, careless way. "You may set your fears about Miss Nesbit at rest; she's not the wife for me. I'd rather have the other one, if I had to choose." Mrs. Riddell took fresh alarm.

"If it's to be one of them, let it be Janet, Sandy; I couldn't think to see that saucy, fair-faced Isabel Nesbit mistress of Ravelaw."

"She'd make you turn right about face, eh, mother?" asked Sandy with a mocking smile. "Well, if you have no more questions to ask, I'll be of to the meet at Drumkerr; I promised Patrick Kerr to be over by eleven."

"I am satisfied, my son, only remember that I want you to take a wife who will do honour to Ravelaw. I would have no objections to Patrick Kerr's sister Susan, for instance, or to Marjorie Scott of Scottrigg."

"Marjorie Scott won't look at me, mother, and Susan Kerr is a big, rough young woman," returned Sandy in his coarse way. "Well, good-day; and don't make any matches for me, mother. I'll marry when the Spirit moves me, and bring home whoever I take a fancy to, though she should be a peasant lass herding her ewes on the braes of Ettrick," with which polite and consoling assurance the Laird of Ravelaw departed out of the presence of his lady mother.

For awhile she sat cogitating on what had passed; then he called her serving-woman, Rebecca Ford, and bade her order the coach to drive to Aldersyde. Then Rebecca had to attire her mistress in a very stiff silk gown, made in the newest and most expensive fashion, a sable cloak of priceless value, and a bonnet with nodding plumes. Also, Mrs. Riddell did not forget to adorn herself with sundry articles of jewellery likely to inspire awe and envy in the minds of poor young women like the Miss Nesbits.

The family coach of the Riddells was a very cumbersome affair, of a genteel claret-colour, with the Ravelaw crest, an uplifted sword in a mailed hand, painted on the panels of the doors. The inside was comfortably cushioned in drab epp, with claret coloured buttons and braidings. It was drawn by a pair of very fine, high-stepping greys, which accomplished the distance to Aldersyde in less than an hour. It was noon when they swept through the lodge gates and up the avenue to the house. The Miss Nesbits being busily engaged with their one domestic in packing their goods prior to their removal to Windyknowe, did not observe its approach till a loud and pompous knock at the front door awoke sounding echoes in the quiet house.

Marget very hastily made her hair straight, and putting on a clean apron, went with no very good grace to answer the summons. She was rather chagrined to behold alighting from the coach the magnificently-attired lady of Ravelaw, particularly when, at that moment, the Miss Nesbits, in the plainest, homeliest garb, were performing the work of menials up-stairs. But there was nothing for it but to show my lady up to the drawing-room, and announce her arrival to Miss Nesbit.

Janet's face flushed deep red, and she retired immediately to her own chamber to remove her white apron and wash her hands. She had to go down alone, Tibbie requiring first to attire herself in her best gown before she could appear before the lady of Ravelaw.

Mrs. Riddell rose up when Miss Nesbit entered the room, and approaching her with outstretched hands and sympathetic smile, kissed her on the brow. To Janet's mind such treatment, coming from the mother of the man she loved, could have but one meaning.

"My dear Miss Nesbit, you look wretchedly ill," said Mrs. Riddell sweetly. "This has been a sad and trying time for you."

"Yes, Mrs. Riddell," answered Miss Nesbit very low.

"How is your sister?" was the next question.

"Isabel is well; she'll be doon by an' by. We're very busy, Mrs. Riddell, makin' ready tae flit tae Windyknowe."

"Oh yes, I understand. Your cousin, of course, will take up his abode in Aldersyde. You will feel to leave the only home you have ever known."

"It's tae be expectit that we couldna leave without feelin', Mrs. Riddell," said Miss Nesbit somewhat sharply, the words seemed to her so needless.

A silence fell upon the two women then. A ray of sunshine stole in at the narrow window, and set a blaze the rubies clasping the cloak of my lady of Ravelaw. It also shone very tenderly on the pale face of Janet Nesbit. Looking at her, Mrs. Riddell could not but think what a sweet, lovable, thorough gentlewoman she looked, even in a gown her serving-woman would not have deigned to wear.

"You would wonder at Ravelaw's absence from the funeral?" said Mrs. Riddell abruptly.

"Mair than me wondered, Mrs. Riddell," Miss Nesbit made answer bravely, though the red dyed her cheek.

"He was very sorry, Miss Nesbit, that a previous engagement at Kelso prevented him, and he bade me convey to you his respects and apologies."

Mrs. Riddell had learned her lesson in polite falsehood-telling very well, for her lips uttered the words glibly and unconcernedly.

Miss Nesbit sat straight up in her chair, and looked her visitor in the face with calm, scornful eyes.

"He rode to the hunt at Pappertlaw on that day Mrs. Riddell," she said quietly.

For the moment the lady of Ravelaw was put out, but as behoved a woman of the world, she recovered her equanimity.

"You are well informed, it seems, even is this solitude," she said smoothly. "Well, Miss Nesbit, I believe the truth to be, that the Laird, remembering certain foolish words he may have uttered to you, as is the way of young men with maidens, would not care to intrude upon you in your sorrow, knowing he could not in anyway comfort you."

Surely Mrs. Riddell's native tact had failed her, when she could make such a blundering speech.

"Did the Laird o' Ravelaw bid ye come an' tell me that, Mrs. Riddell?" inquired Miss Nesbit in clear, cold tones.

"Well, not exactly," said my lady with a smile. "But we were talking of you this morning, and I asked him if there was any truth in the rumours that you were likely to become mistress of Ravelaw."

"Weel, Mrs. Riddell?"

"The young man laughed, Miss Nesbit, and answered no. Had you not been of so proud and reticent a nature, I would have ventured to warn you against settling store by anything a Riddell may have said. You remember the old rhyme concerning them?"

Miss Nesbit felt her face grow ashen grey, as if all the blood had fled from it, to gather about her heart, and make it faint within her. But she kept her clear eyes on the smooth face of the woman before her, and said in tones which her pain made sharp and strained: "An' what brings ye here the day, Mrs. Riddell?"

"To tell you that I, his mother, am sorry for you, Miss Nesbit; for whatever Ravelaw may have said to you, he has no intention of making you his wife. I had it from his own lips not many hours ago."

Miss Nesbit's lips parted in a bitter smile. "Ye'll be glad that a penniless dochter of the Nesbits will never get the chance tae reign at Ravelaw, Mrs. Riddell?" said she.

The lady of Ravelaw was nettled by the young woman's half-scornful and wholly calm demeanour.

"Well, since you take it for granted that such are my feelings," she said sharply, "I do think that Ravelaw might bring home a bride whose dower and name would do more honour to his own."

"Aldersyde ewes grew fat on Yarrow braes afore there was a Riddell in Ravelaw or a Napier in Arngask," said Miss Nesbit in a slow dry way. "An' for honour, it wadna be ill tae match the honour o' Ravelaw in mony a lowlier biggin' than Aldersyde. I'll bid ye guid-day, Mrs. Riddell, wi' mony thanks for this kind and well-meant visit. If ye'll be pleased tae sit a meenit, I'll bid my servant show ye doon the stair."

Mrs. Riddell, however did not choose to wait for Marget, but rose at once and got away down to her coach, where she had time to digest the insults she had received from the penniless daughter of the Nesbits. It was many a day since the proud dame had been so humbled, and had felt so wretchedly insignificant among all her splendour.

Coming out of the drawing-room, Miss Nesbit encountered Tibbie in the corridor, dressed in her best, and looking very fair.

"Is that Mrs. Riddell away, Janet," she exclaimed in extreme surprise, "an' me just comin' to speak to her?"

Answer good or bad Miss Nesbit made none, but passed by her sister, and entered the room where there father had died. She locked the door after her, and walking unsteadily over to the bed, sat down by it and buried her face in the pillow. So long did she remain there, that Tibbie and Marget began to feel alarmed as well as astonished. By and by, when it was getting near the early tea-time, Tibbie crept to the door, and knocked softly.

"Let me in, Janet?" she pleaded. "Then Miss Nesbit opened the door and bade her enter."

"What is it, Janet?" cried she in affright, her sister looked so unlike herself.

"I ha'e been at the burial o' dead hopes, Tibbie," she said with a wintry smile. "Like other burials, it is sair tae thole. But its past. I dinna need tae tell ye mair, Tibbie."

"No, for Tibbie understood, and all the hot blood of the Nesbits rushed to her face, and she clenched her slender hands together, and was only restrained from indignant speech by the look on Janet's face. She made no moan, therefore Tibbie also must be silent. Miss Nesbit's one love affair ended here, and having faced the tribulation bravely, and mastered it at the first, she was ready to take up her life and live it as became a Christian woman and a daughter of the house of Aldersyde.

(To be Continued.)

## VISIT TO A RUSSIAN CONVENT.

## HOLY MOUNTAINS.

On the bank of the Donets River, in the Province of Khar-koff, there is a high, chalky mountain, white as snow, whose shape reminds the beholder of an enormous temple, crowned with a pinnacle. Upon a slope on the side of the mountain stands a convent whose shining gilt domes rise above the majestic old oak trees that surround it. This is the convent of the Holy Mountains. It was established by Russian monks in the twelfth century, when the place was in possession of the Tartars. The monks lived in catacombs connected by a subterranean passage with the river. In the Russian chronicles the convent was known as the one "beyond the frontier." Many Christian hermits were murdered there by the Tartars. At length the holy fathers determined to defend themselves. They obtained cannon and other arms, and repeatedly saved not only themselves, but also many Russian prisoners, from the Tartars. In the course of time, when the Muscovite Czars conquered the Tartars, the convent became a sacred asylum for all who were persecuted by the Czar's authorities. Runaway peasants, Cossacks and even rebellious Boyards found a safe abode there. By order of the Czar the monks were dispersed, and the convent was abolished. During the present century the convent has been re-established, but the catacombs, left alone for four centuries, were quite forgotten until about twenty years ago, when they were accidentally discovered. They have since been cleared.

On entering the convent I noticed everywhere well-fed and well-dressed monks idling about. "How unlike these men are to those who centuries ago dug these catacombs and with swords in their hands fought against the Tartar hordes," I said to myself. I gave a hint of my thought to an intelligent monk whose acquaintance I made.

"Don't do us injustice," he answered. "Times are



changed, and men are changed too; but we have high characters of our own. Follow me."

He led me into the underground church, where, during four centuries, not a prayer was delivered nor a taper burned. A shudder seized me when I found myself in a dark, damp underground passage. The lower we descended the more stifling the air was. Finally we entered the church, which was a dark, dripping vault. The severe faces of the holy images seemed to tremble in the weak light of the oil lamps that hung before them. "And here for centuries God was glorified, and men tried to silence the voice of their nature," thought I. Suddenly I was startled by a strange appearance. There slowly approached us a figure clad in a wide, dark cloak, ornamented with white insignia—the skull and bones and white crosses. It was a schema-monk.

"Who is here?" he asked in a hollow voice.  
"A monk and a layman, holy father," answered my guide.

"Layman? Why layman? Go and pray that you may be received into the convent. Hasten, for the axe is laid unto the root of the tree. An unquenchable fire is blazing, and the gnashing of the teeth of sinners is heard, O Lord, Lord!"

The schema-monk prostrated himself on the earthen floor and sobbed. We left the church. My guide told me that the schema-monk had lived in the catacombs for over thirteen years.

We entered another underground apartment. An iron door was seen at the end of a passage.

"In that cell," said my guide, "the hermit John lived for seventeen years. He was born in 1795. From boyhood he seemed to be a religious enthusiast, yet he stayed in the world until his thirty-eighth year. Then he entered the convent, put letters upon himself, and began to mortify his flesh. The meanest and hardest work he performed joyfully. He prayed to be permitted to shut himself up in the catacombs, but the Prior submitted him to various trials for years. At length, in 1800, he was blessed and allowed to shut himself up in this cell. A coffin with a little straw in it was put in the cell, and daily bread and water were given to him. Here he remained in the winter without any stove. He prayed day and night. Finally he looked like a skeleton, and then he had visions. Various saints, and even Christ, appeared to him and comforted him. There is a little hole leading from his cell to the underground church. Applying his ear to that hole, John used to listen to the divine services in the church. At last, in 1877, he died, and was buried in the cell."

My guide opened the iron door, and there in the floor I saw the black grave of the hermit. Heavy fetters lay on the floor. A dark painting of the crucifixion hung on the wall, which was lighted by an oil lamp.

When we emerged from the catacombs we met a stout, handsome monk, with two young women leaning on his arms.

RELIGIOUS LIFE OF FREEDMEN.

The vast majority of the blacks are Baptist. Next in point of numbers come the Methodists. Lastly, though vastly in the minority, stands the Presbyterians and Episcopalians. In fact the latter admit and deplore their inability to carry out an adequate system of missionary work among the negroes. In only a few of the large towns do we find African Episcopal churches. True, all the white Episcopal churches have galleries set apart for the negroes, but they are unused, or at most sparsely occupied. It is not uncommon to see a white Episcopal church with one or more coloured members; but the chances are that one will turn out to be the well-paid sexton, and the rest a couple of superannuated carriage drivers, who, having in former days "sociated wid the quality," scorn to "take up wid poor folks and diggers."

As a rule the doctrine and ritual of the Church seem utterly incomprehensible, and therefore repellant to the negro. He harbours an undisguised distrust of it. He does not consider it religion at all. He has not the faintest idea that it can save anybody. There is too little heat and too much form; and the negro is the truceless enemy of form in religion or out of religion. He is a creature of emotion, impulse, noise. Restraint is odious, insupportable. An apt text, a familiar allusion, or simply the shout of a fellow listener, plunges him into ecstasies, and henceforward he is alive only to the sound of his own voice.

As an illustration of what the mass of the negroes think of Episcopacy, I will give a colloquy I once overheard between an old Baptist negro and his former master's son. It had been nearly a score of years since they parted, and the affectionate old man had made a long and weary journey on foot to see as a man the one he had doted on as a child. Before separating he gave the talk a religious turn, expressing much anxiety lest the young man should be lost.

"Why, Uncle Ned," responded the youth, "I attend church regularly, and endeavour in all things to do what is right. What more can I do?"

"Ah, Mars Tom, Mars Tom," said the old man fervently, "when did ye get 'ligion? Whar was it yer went down under the water? 'Member, child, de good book says 'pent and be baptized, else yer ca' enter de kingdom of heaben."

"True, Uncle Ned," was the rejoinder; "but you must remember that we Episcoj Jians, while as devout and earnest as you are, have different notions of what repentance and baptism mean. We are less demonstrative though more deliberate than you are."

"Child," said the old man solemnly, "yer talk is too hifalatin fer me. But the Bible is plain as A. B. C., whar it says yer is got to 'pent and be baptized, er yer'll be damned. Ise feared, fact I knows, yer's not done nuther. It's dat Pisterpallium church whar der matter longer. Fer whar wid yer gittin' up and yer sittin' down, and yer 'sponsin', and yer prayin prayers dat er man up Norf made and put 'em in er book, and yer mollydorus er playin' all ther time, yer's so tuck up ther 'Sperit ca' come nigh yer. Why, honey, dese same old eyes" (touching them thoughtfully) "is seed yer preacher lookin' on at folks

dancin' and breakit' der commandments. And dat al' all. My Polly says a<sup>nd</sup> seed him fingerin' un er fiddle herself, and moughter nigh 'bout ter play. 'Member, honey, ther Scripture says keep yer lamp trum an' er burnin', an' yer ile-can full ter pour in it.

"Now, Uncle Ned," was the evasive reply, "I hope you don't think my lamp is without oil, do you?"

"Child, tai' even got no wick in it. Fac' is, Ise erfear'd yer a' even got no lamp," muttered the decrepit old negro, as he mournfully shambled off.—*Atlantic Monthly.*

AN INDIAN SUMMER LOVE.

As in the chill November's shortening days,  
When summer's gold has faded from our sight,  
And thickening gloom, and speedy coming night,  
And gathering leaves along the gusty ways,  
And noon-day sun, half shorn its ardent rays,  
With prophecies of winter's death affright,  
There sudden shines, amidst the dark and blight,  
A summer radiance on the astonished gaze,  
So to my heart, in life's autumnal time,  
When passion's wasting fire burns faint and low,  
Thy late found love, my darling, brings again  
The spring's bright promise and the summer's prime;  
Kindles my soul to an ethereal glow,  
And wakes my lute to unaccustomed strain.

—Independent.

ROMANCE AND REALITY.

Proceeding on our trip towards the Yellowstone Park we reached a place named Dickenson. Here was a party of seven Crow Indians. They were standing about the station in a helpless, listless way, as if the world had gone wrong. We learned that they were waiting to go on, and were either without money or hoping for some chance by which to save what they had and perhaps pick up a trifle besides. They wanted to move forward to Little Missouri. Mr. Rufus Hatch kindly offered them places in the last car of our train—which was very carefully cleaned when they left. They did not understand a word of English, but by the Government papers which they carried, and a truly comical pantomime, we ascertained something about them. The child, who had a face like a piece of knotted, stained mahogany, showed me a paper which was a United States Indian Service Permission. It was dated Fort Berthold, Aug. 17th, 1883, and said, "Permission is given to Crow's Beast, Rabbit's Head, Porcupine Head, Kidney, Young Wolf, Big Bull and Dog Bear to be absent from Agency for twenty-five days, to enable them to visit their friends at the Crow's Agency." In romance the Indian is picturesque, he is a noble savage, brave, if cruel, with such enduring qualities as an athlete that a civilized being could for one moment compare with him. He is tall and fleet and strong. Under torture he never winces, he endures all ills like a stoic. If slightly treacherous to a foe he is kind and true to his friend, and his one weakness is a love of scalps, feathers and trinkets. In actual fact he is a dirty and loathsome object, a being curious to look upon once and then to be avoided forever. A man with as much nobility and kindness as the wild beasts which roam over his prairies. Such, at least, were my impressions, judging from the specimens I saw. They looked like animated bundles of blankets and moccasins, with long, tangled, matted hair, dirty straw and felt hats, dirtier ribbons, bits of mny and feathers. They wore big brass finger-rings, bracelets and armlets. They were tall, broad-chested, strong-limbed looking ruffians, whom no sane being would trust for an instant. They showed that they were a greedy, if not a thievish, crew, and were certainly an ungrateful set. Some of the ladies and gentlemen made them presents of knives and useful articles, and offered to buy their rings and moccasins at twenty times their value. The rascals demanded such prices that the ladies quitted them in disgust. At Little Missouri, when requested to leave they stalked away without a word of thanks for the ride, looking as if they had been defrauded. A lady who had joined the train at an outlying station, and, having passed some months in one of their wretched, miserable camps, styling herself an Indian princess, explained that the creatures were offended because we did not take them farther on their way.—*London Telegraph.*

THE SOURCE OF LONGFELLOW'S LAST INSPIRATION.

San Blas is hardly more than an extensive thatched village. On the bluff beside it exist the ruins of an ancient, substantial San Blas shaken to pieces by an earthquake. Some old bronze bells from its church have been brought down and set up on some rustic wooden trestles on the ground in front of the poor chapel, without a belfry, which now fills the ecclesiastical needs of the place. This arrangement is sometimes referred to as *la torre de San Blas*—the steeple of San Blas. My slight sketch of these bells made on a fly-leaf of my note-book in the first instance came to have an importance far beyond its own merits. I have the gratification of knowing that it proved to be the source of the last inspiration of Longfellow. The great and good poet died on the 24th of March, 1882. In his portfolio was found his final work, "The Bells of San Blas," dated March 15, which afterward appeared in the "Atlantic Monthly." His memorandum-book contained a reference, as a suggestion for a poem, to the number and page of "Harper's Magazine" of the same month, in which the sketch was published.—*W. E. Bishop.*

The Rev. J. L. Rentoul, M.A., of East St. Kilda, Melbourne, has been unanimously nominated by the Melbourne Presbytery for the new professorship of "Biblical Criticism and Apologetics" in the Ormond College. This college will soon be amongst the most richly endowed in the world. It has lately received additional donations amounting to \$283,000.

BRITISH AND FOREIGN ITEMS.

The girls of Princeton, Indiana, have organized an anti-chewing gum society.

MR. WALTER POLLOCK has been appointed editor of the "Saturday Review."

It is said the successor of Bishop Jackson in the bishopric of London, will be Bishop Temple.

DR. MONK, the retired organist of York Minster, is to receive an annual allowance of \$1,500.

THE LEW facade of the cathedral of Florence was uncovered on the 1st inst. It has cost \$200,000.

A MARRIAGE took place recently at Portsea, England, in which the principals and whole bridal party were deaf mutes.

THIRTY per cent. of the suicides in France take place in cafés and after the intending suicide has first partaken of a hearty meal.

THERE are two cats at the crystal palace exhibit of London priced at \$50,000 each. Five hundred dollars is a common price fixed on the exhibits.

ACCORDING to the Vienna "Med. Blätter," the most expensive drug now in the market is ergotinin; it costs \$3.35 a grain, or nearly \$1,500 a pound.

THE title of "Grand Old Man" conferred on Mr. Gladstone was originally given by Dean Hook to Archbishop Theodore, of Tarsus, who died Sept. 16, 690.

ON the feast of St. Edward the Confessor a large number of Roman Catholics visited his tomb in Westminster Abbey, where they prayed, counting their beads.

EDMUND KIRKE opposes the idea of giving education to the negroes of the South, because he thinks that it lifts them above their condition and makes them dissatisfied.

DR. JACHIMOVICZ, of Kiew, Russia, died recently at the age of one hundred and six. He superintended his large and successful practice until within a year or two.

THE two western piers of Peterborough cathedral have been condemned. The renovation of the structure will cost \$350,000, of which only about \$85,000 have been subscribed.

AN SLAB, a Chinaman of rare Mongolian attractions, living in Lafayette, Ind., has been expelled from Chinese society in that city on account of his betrothal to a white girl.

THE Bishop of Lincoln has put himself on record, that in his opinion the bill to legalize marriage with a deceased wife's sister is a blow aimed at Church and State connection.

THE unveiling of the Luther monument at Eisleben took place on the 11th inst. The Crown Prince, Prince William, the Ministers, and many high officials were present at the celebration.

PRINCE GORTCHAKOFF wrote at the bottom of his report on the Berlin treaty: "This is the saddest page in my whole career," and under it the Czar Alexander II, wrote: "And in mine too."

MISS FORD, of the "Irish World," is in Dublin distributing to the families of the murderers of Lord Edward Cavendish and Mr. Burke the money collected for them in the United States.

THE jubilee of Dr. McGavin, Dundee, was celebrated lately, when Principal Cairns passed a high eulogium on his life and work. On Monday Dr. McGavin was presented with an address and £500.

THE amount subscribed towards the deficiency in the funds of the friendly society of Dissenting ministers, caused by the defalcations of Mr. Donald Peddie, has now reached £13,278. About £2,000 more are required.

IN Warsaw a ladies' school, which is under the patronage of the Empress, has been searched by the police, and one Russian teacher and eight pupils were arrested on the charge of having helped to propagate Nihilist writings.

THE inventory of the estate of the late Roman Catholic Archbishop of Edinburgh and St. Andrew's has been returned. It shows that he had £98 left after deducting his debts. He gave all his large revenues to the parish poor.

AFTER six months' trial of a harmonium in Rothesay church a plebiscite of the congregation has resulted in 182 voting in favour of the continuance of instrumental music, 43 against, and 31 neutral. At its introduction some of the people left.

ONE of the chief features of interest at a recent county exhibition in England was an iron watch, which had been turned out by a Kidderminster firm for the purpose of showing the extraordinary malleability of their metal. The watch is said to be perfect.

AFTER a temperance sermon had been preached in an English country town two weeks ago, a collection was taken up for the benefit of one of the temperance societies. Three gentlemen passed the plates. One was a wine merchant, one an excise officer, and one a brewer's travelling salesman.

THE idols worshipped by the heathen of Africa and India are nearly all manufactured in England, and pay a very handsome profit. It is stated that the commercial value of the brass and cast-iron gods shipped to heathen lands far exceeds that of the Bibles, books and tracts which reach the same destination.

THE recent Florida enactment forbidding licenses for the sale of intoxicating liquors, except upon a petition of a majority of the voters of the election district, has been considered by the Supreme Court and the constitutionality of the Act affirmed. The people in any election district may hence declare absolute prohibition if they choose.

A CORRESPONDENT at Dalkeith informs us that the student labouring as missionary in connection with Buccleuch Street Church in that town has been refused the use of the school in the village of Easthouses for his services. The people of Dalkeith sent a unanimous petition to the Marquis of Lothian, asking the use of a school for holding mission services. His lordship, after a long delay, replied that only a licensed preacher would be allowed to officiate in the place.

## MINISTERS AND CHURCHES.

THE congregation of Knox Church, Cornwall, have resolved to give a call to Rev. James Hastie, Lindsay.

DR. COCHRANE has received the sum of £200 from the Presbyterian Church in Ireland in aid of Home Missions.

THE Rev. Isaac Campbell, of Richmond Hill, has received a unanimous call to Knox Church, Listowel. The call will be disposed of by the Toronto Presbytery on the 29th inst.

DR. WARDROPE acknowledges with thanks the receipt per Mrs. Crannel of \$250 from the Woman's Foreign Mission Society of Ottawa, for the erection of a chapel in Formosa.

THE Kingston Women's Foreign Missionary Society has resolved to raise by special contribution \$250, for one of Dr. Mackay's ten churches as a memorial of their late president.

REV. A. HENDERSON, Hyde Park, begs to acknowledge the following additional sums, received in behalf of A. B. Namely, per P. A. McDiarmid, Alvinston \$8; per Rev. A. Beamer, Wardsville, \$1.

A MEETING of the Woman's Foreign Missionary Society was held in the Presbyterian Church, Port Perry, on the 31st ult. There was a good attendance, and Mrs. Harvey, of Toronto, gave a very interesting address. A pleasing feature of the meeting was the presentation by the ladies of the society, of a life membership to their president Mrs. H. Crozier.

THE Rev. John Jamieson, who proceeds as a missionary to Formosa, has received many valuable tokens of kindly appreciation and fervent good wishes for his usefulness and prosperity. The people among whom he laboured at Maganetawan, Spence, etc., have presented an address full of generous and kindly expressions, accompanied with a handsome photograph album. Mr. Jamieson bears with him the affectionate esteem of a wide circle of friends.

THE Rev. Alexander Mackay, D.D., having completed the tenth year of his ministry as pastor of Duff's Church, East Puslinch, on Oct. 30th, 1883. Decennial services were held on the following Sabbath, in said church. In the absence of Rev. M. Fisher, of Elora, who was expected for that day, the pastor preached from John xiv. 6: "Have I been so long time with you, and yet hast thou not known me, Philip?" The weather being exceptionally fine for this season of the year and the roads in splendid condition the congregation was very large. It is over ten years now since Dr. Mackay was called from Knox Church, Elmira, Illinois, U. S., to east Puslinch. The Puslinch call was very cordial and unanimous, signed by 373 names. In this age of ministerial changes few pastors remain in the one congregation for a decade.

ON Monday evening, the 5th inst., a very pleasant meeting was held in the Presbyterian Church, Collingwood. The Rev. John Jamieson, who with his wife is on the eve of setting out for China, to engage in the Mission work along with Dr. Mackay, being on a visit to some friends, was invited to give an address. The audience was not very large, only about 150 being present. The service was opened by the pastor, the Rev. R. Rodgers, the Rev. R. Ewing leading in prayer. Mr. Jamieson then gave an address full of living interest to all earnest Christian workers, and well-fitted to awaken fresh zeal in the Master's work. At the close of the meeting Mr. John Tait, on behalf of the friends read an address to Mrs. Jamieson and presented her with a small token of kindly remembrance and good wishes as she leaves her home for a distant land. Mr. Jamieson replied in fitting terms on behalf of Mrs. Jamieson. The meeting was closed with a song of praise and the benediction.

AS Mr. John S. Steele, of the firm of Steele Brothers, is closing his business in Oshawa to remove to Toronto, his many friends in the Presbyterian Church, where for a number of years he has been a devoted elder and Sabbath school superintendent, recently gave him a farewell social, at which he was presented by the congregation with an address and a beautiful French clock. The Sabbath school teachers also presented him with a photographic group of his co-workers. Addresses interspersed with music and refreshments were given by the ministers and some of the lay workers of the town, all expressive of the very high esteem in which Mr. Steele is held, and of regret

at his departure. The following evening the Sunday school children met and presented their esteemed superintendent with an elegant ink-stand accompanied by an address. Mr. Steele leaves with the best wishes of the entire community, whose confidence and affection he has won by his upright business life and earnest Christian character.

THE Rev. Principal MacVicar and the Rev. Dr. Potts have returned from an annual meeting of the International Bible Lesson Committee held on the 31st ult., at Nashville, Tenn. The committee, at their invitation, resolved to meet in Montreal on the 21st February next. Their work has been marked by unparalleled success, and now the lessons selected by them are used by over 6,000,000 in the United States, Canada, England, Scotland, Ireland, Australia, the Sandwich Islands, Norway, Sweden, Denmark, Germany, Switzerland, Italy, Turkey, India and China. The English representatives on the committee are Mr. F. H. Hartley, and Mr. W. M. Groser. For Canada there are Principal MacVicar and Dr. Potts, and for the United States, Rev. Drs. Vincent, Hall, and Newton, New York; Dr. Randolph, Newport, R. I.; Mr. B. F. Jacobs, Chicago, Ill.; Dr. P. G. Gillett, of Jacksonville, Ill.; Rev. Dr. Palmer, New Orleans; Col Fairbanks, St. Johnsbury, Vt.; Rev. Dr. Cunningham, Nashville, Tenn.; Rev. Dr. Broadus, Louisville, Ky.; Dr. Baugher, Omaha, Neb., and Rev. Dr. J. A. Worden, Princeton, N.J.

THE Presbytery of Manitoba met at Carman on the 16th Oct., at eleven o'clock in the forenoon, for the purpose of inducting Rev. W. R. Ross, M.A., to the pastorate of Carman congregation. Rev. J. A. Townsend, of Manitoba City, presided on the occasion, and constituted the Presbytery with prayer. Rev. Messrs. Finn and Myers, of the Methodist Church, being present, were asked by the moderator to sit with the Presbytery. After reading the Word and singing, Rev. F. M. Finn, at the request of the moderator, engaged in prayer. Mr. Townsend preached, taking for his text John x. 27. At the conclusion of the sermon he put the usual questions to Mr. Ross. The questions being answered satisfactorily Mr. Townsend offered up the induction prayer. Mr. Townsend then gave Mr. Ross the right hand of fellowship, saying: "In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of the Presbytery of Manitoba, I induct you to the pastoral charge of this congregation, and admit you to all the rights and privileges thereto pertaining." In the absence of Rev. Jas. Douglas, of Morris, Rev. J. A. Townsend addressed the newly-inducted pastor, taking as the burden of his address 2 Tim. iv. 2. Rev. D. G. Cameron, of Nelson, addressed suitable exhortations to the congregation. Mr. Townsend informed the people that an opportunity would be given the congregation to welcome their minister as they retired from the church. After the pronouncing of the benediction the reverend gentlemen was conducted by Rev. D. G. Cameron to the vestibule, where he received the hearty greetings of the people. In the evening the ladies entertained the friends of the congregation. Speeches were delivered by the ministers, and the musical friends in Carman enlivened the proceedings with appropriate selections. The programme closed with "God Save the Queen" and the benediction.

A FEW weeks ago I had the pleasure of addressing a large gathering of ladies in the lecture room of McNab Street Church, Hamilton, Ont. At the close of the meeting many of the ladies spoke very kindly and some handed to me donations in aid of our work. Among these I would like to mention particularly the president of a ladies' missionary society in the Church of England. In the evening a general meeting was addressed by Mr. Builder and by Mr. Morton. On the collection plate was laid a small box neatly wrapped and addressed "for Mrs. Morton's work." It was accompanied by the following note: "Dear sister in the Lord, I was present this afternoon and heard your address on the wants of the women coillies of Trinidad. I looked around on the richly dressed ladies with shame for myself and them that the religion of Christ should be so misrepresented by us. Perhaps the others have not had the light of the Word so opened to them on the subject of dress as I have, so I will let my judgment begin at home with myself; as a result I send you my jewellery for your mission. Yours for the love of Christ.—One of His Saved Ones. Hamilton, Oct. 2nd." The box contained a handsome

watch chain (short), two brooches and two pairs of cuff buttons—all valuable. I have been able to realize on them, by the help of ladies in Halifax fifty-four dollars. The Helping Hands Mission Band in connection with the Woman's Foreign Missionary Society of Halifax generously purchased the chain and handed it to me as an accompaniment to the elegant watch which was presented to me by "A Few Friends" in Halifax. The work of that chain will never be done so long as I am spared to wear it. It will be to me a constant lesson of self-denial, and an enduring encouragement thereto—SARAH E. MORTON. [Mr. and Mrs. Morton expect to leave New York for Trinidad about the 20th of November. Their address will be Tunapuna, Trinidad, B. W. Indies.]

THE congregation of Knox Church, Vaughan, has had one of the most successful church openings among all such events taking place in these days of big churches and big mortgages on them. On Sabbath, 28th Oct., Rev. Prof. McLaren preached morning and evening with great acceptance to large and attentive audiences. In the afternoon Rev. R. D. Fraser, of Claude, preached in his usual clear, practical, and forcible manner, and was highly appreciated. But the crowd who got together could not be accommodated in the body of the building, and over one hundred met in the basement, and an overflow meeting was conducted by the pastor of the church, assisted by the Rev. Thomas Fenwick, of Métis, and Mr. R. T. M. Glassford, student of Knox College, and son of the former pastor of the congregation. The three collections amounted to over \$234. A tea-meeting was held on Monday evening and a splendid programme carried out with great enthusiasm. The weather in the forenoon was very unpropitious, but about half-past two, all concerned were greatly delighted that, in the Providence of God, the weather became actually fine, and from the money taken for "tea"—viz: \$205 there must have been over 500 people present. The chair was taken at 6:40 p.m. by the pastor, Rev. P. Nicol. Humorous readings were rendered in excellent style by Miss Josephine H. Graham, B.E., of Brampton, honour graduate and gold medalist of the Philadelphia National School of Elocution and Oratory. Music, selected mainly from the new Presbyterian Hymnal, was executed in a very pleasing and creditable manner by the choir of Central Presbyterian Church, Toronto, under the able leadership of Mr. Wood, organist of the Carlton Street P. M. Church, Toronto. Also two pieces were given in an excellent and effective manner by Mrs. D. Idle, of Clairville, and her little daughter, aged nine years. Well-timed and appropriate addresses were delivered by Rev. R. Pettigrew, of Weston, Mr. J. M. Glassford, of Knox College, Rev. J. Smith, P.M., Bolton, and Rev. T. Fenwick, of Métis. But the principal speaker of the evening was the Rev. P. McF. McLeod, of Central Church, Toronto, a gentleman who deserves great credit for the most friendly and enthusiastic response he and his choir gave to the invitation from Knox church, Vaughan. So abundant was the provision made by the ladies of the congregation that, notwithstanding the fact that the numbers present were greater than the most sanguine had dared to expect, yet so much was left that a social was held on the following Thursday on behalf of the Sabbath school. The Church is of brick, 32 x 50, having a basement, and costing in money \$3,320, besides about \$500 of voluntary labour. But the most gratifying feature of the whole highly successful affair was the announcement made by the chairman at the close of the meeting that the new church was opened entirely free from debt.

PRESBYTERY OF BARRIE.—An adjourned meeting of this Presbytery was held at Orillia on the 17th ult. at two o'clock p.m. At the afternoon sederunt there was little business done. A plan for holding missionary meetings in the bounds during winter was adopted. Home Mission matters engaged some attention. Mr. G. B. Greig was appointed to labour at Nipissing as ordained missionary; and the Home Mission Committee were instructed to use means to obtain ordained missionaries for three fields yet unprovided for. The evening sederunt was occupied with the services designating Mr. John Jamieson, late ordained missionary at Maganetawan, as missionary to Formosa, China. There was a large attendance of the public, the church being well filled. Mr. Dawson, moderator of Presbytery, conducted the opening services. Mr. D. James preached an appropriate sermon from Isa. xl. 27: "Why sayest thou, O Jacob,

and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God." At the close of the sermon the moderator narrated the steps taken in connection with Mr. Jamieson's call to the Foreign work in China; Mr. Gray then engaged in prayer, designating Mr. Jamieson as missionary to Formosa and commending him to the grace of God for comfort and success. The right hand of fellowship was given to the missionary by the moderator and other members present, and by the brethren who were invited to sit with the Presbytery. Dr. Wardrope, convener of the Foreign Mission Committee, was expected at this part of the proceedings to address the missionary, but was not for ward, owing to some difficulty with trains. His place was taken by Mr. Grant, pastor of the congregation, who delivered an appropriate, though almost impromptu address. Prof. McLaren addressed the assembly on the subject of Foreign Missions. A collection was taken and the closing piece of music was being sung, when Dr. Wardrope appeared. In a brief address he expressed his pleasure at having arrived before the services were over, and with words of kindly counsel handed Mr. Jamieson a copy of the Scriptures. Besides Drs. McLaren and Wardrope there were associated with the Presbytery Dr. Moffat, of Walkerton, Mr. Sinclair, of Uptergrove, Mr. Strauth, of Shelburne, and the Rev. Messrs. Armstrong, Rose, and McKee, of the Methodist Church. An efficient choir, under the leadership of Mrs. Warner, led the service of praise. The large audience sat to the close, evidently favourably impressed with the services.—ROBT. MOODIE, *Pres. Clerk.*

**PRESBYTERY OF TORONTO.**—This Presbytery met on the 6th insts., Rev. R. P. Mackay, moderator. A call from the congregation of Orangeville to Rev. R. J. Beattie, of Port Hope, was reported on by Rev. A. McFaul. The call—a unanimous one, with promise of \$1,200 per annum, without manse—was sustained, and Mr. McFaul was appointed to prosecute the same before the Presbytery of Peterborough. Rev. Dr. Laing, of Dundas, was heard at considerable length in support of the Assembly's scheme for the augmentation of stipends. On motion made, Dr. Laing was thanked for his clear and full address; the Presbytery also recorded its approval of the scheme, and pledged itself to make endeavour for its success; and further, a committee was appointed, consisting of Revs. D. J. Macdonnell, J. M. Cameron, J. Carmichael, P. McF. McLeod, and Mr. W. B. McMurrich, to arrange for visiting the congregations of the Presbytery, and for raising, if possible, not less than \$9,000 for the augmentation of stipends and Home Mission work. A paper was read from Dundas Street section of Oakville congregation anent an expressed purpose of Rev. W. Meikle to leave off the supplying of said section at the end of the year. Messrs. C. Porter and D. McKay were heard for Dundas Street, Mr. A. Robertson for Oakville, and Mr. Meikle on his own behalf; also Dr. Laing being present, was asked to express his opinion anent a proposal to unite Dundas Street with the congregation of Nelson, in Hamilton Presbytery, when he spoke favourably of such a proposal. It was then moved by Rev. Dr. Reid, and agreed, to appoint a committee to Oakville and Dundas Street, and confer with the people there as to their future supply and connection, giving authority to the committee to correspond with the Presbytery of Hamilton, if deemed expedient, anent the union proposed. Rev. J. M. Cameron and Mr. James Brown were appointed a committee for the purpose foregoing. On application, made by the congregation of St. Andrew's Church, Markham, permission was given them to sell, or dispose of otherwise, their manse property, on condition that the proceeds realized shall be employed to erect or purchase a new manse. The congregation of St. James' Square Church, Toronto, asked and obtained leave to provide supply for their pulpit during the vacancy. Rev. J. M. Cameron was appointed convener of the Presbytery's Home Mission committee in room of the former convener, Dr. King. It was left to the several sessions to make arrangements for missionary meetings, with the understanding that they shall also correspond with the committee on augmentation of stipends. A report anent presbyterial visitation was read from the committee appointed thereon. Said report and appended recommendations after being modified were adopted and ordered to be printed. After undergoing the usual examination, Messrs. David Perrie, William Farquharson, R. C. Tibb, A. M. Haig, George Kin-

near, A. U. Campbell and William M. Kay, were ordered to be attested as entrants to theological study at Knox College. On motion made by Principal Caven, a resolution was carried expressing satisfaction in the appointment by the Dominion Government of a day of thanksgiving, but expressing regret at an order for inspection of the militia in the city of Toronto at an hour appointed for public worship, and hoping that such an anomaly would be avoided in future. In the interests of several congregations in the bounds, an early meeting of Presbytery was resolved on; and the next meeting (for any competent business) was appointed to be held in the usual place on Thursday the 29th current at half past two p. m. R. MONTGATH, *Pres.-Clerk.*

**PRESBYTERIAN COLLEGE MONTREAL.**  
STUDENTS' MISSIONARY SOCIETY.

The annual meeting of the above Society was held in the College on the evening of Friday, October 19th. The meeting was opened with devotional exercises, after which the minutes of the last annual meeting were read and approved. Eighteen new students were duly nominated and elected members of the Society. The nomination and election of Officers for the current year then took place which resulted as follows.—President, R. Gamble, B.A.; 1st. Vice President, G. Whillans, B.A.; 2nd. Vice-President, W. K. Shearer, B.A.; Recording Secretary, W. M. Rochester; Corresponding Secretary, R. Stewart, B.A.; Treasurer, N. Waddel; Executive Committee, Messrs. McRae, Hodges, Blair, Dewar, Roberts; News Committee, Messrs. Ogilvie, B.A.; Barron, B.A.; McKay, B.A.; McIlraith, McLean and M. McKenzie.

Addresses were delivered by several of the newly-elected officers indicating their readiness to engage in mission-work, and their desire to promote the interests of the society.

The treasurer's financial report, which is an encouraging one, was then read. Last year there were only four missionaries employed by the society, and after all expenses were paid there remained in the treasury \$270.56. This year, there were six missionaries employed, and when they are all paid there will remain in the treasury \$358.17. This advance on last year is largely due, not only to the success of the missionaries employed by the society, but also to the strenuous and successful efforts put forth by many of the students to collect for the funds of the society in the mission-fields in which they were labouring during the summer months.

The hearing of the missionaries' reports for the summer of 1883 was the next item of business. Six fields—North Sours and South Souris of Manitoba, Chaudière, Mattawa, Moose River, Eardley, have been supplied by the society during the past summer; but, owing to the large amount of business to be transacted, the report of Mr. Rochester, missionary to South Souris and that of Mr. McLean missionary to Chaudière were the only two read. The South Souris district is about seventy-five miles south-west of Brandon, and is described as one of the most beautiful parts of Manitoba. Our missionary had seven appointments, at each of which a fortnightly service was held. Though this part of Manitoba is but sparsely settled as yet, the attendance on the whole was encouraging; and the finances were well supported.

Mr. McLean supplied two stations, viz: Chaudière and the Dunmore Settlement. The former is a village situated on the banks of Lake Megantic. The latter is a new settlement five miles distant consisting chiefly of Scotch and English immigrants. Mr. McLean conducted weekly service and Sabbath school in each of these places. A good report of the work done is given. The people requested that supply should be given them in the winter, and the society decided to grant their request. Steps have already been taken towards the erection of a Church at Chaudière, and it is hoped that in a few years this will be a self-supporting congregation.

Committees were then appointed to wait upon the city churches to solicit their financial support for the current year. The benediction having been pronounced, the meeting adjourned.

R. STEWART, *Cor.-Sec.*

**ACKNOWLEDGMENTS.**—Rev. Dr. Reid has received the following sums for schemes of the Church, viz:—A Friend of Missions, Kingston, special for Formosa, \$10; a Friend, Vernon, special for Formosa, \$5; a Friend, Bensford, special for Formosa, \$2; a Friend, Owen Sound, for Knox College, \$1.

**SABBATH SCHOOL TEACHER.**

**INTERNATIONAL LESSONS.**  
LESSON XLVII.

Nov. 28, 1883. } **DAVID AND GOLIATH** { 1 Sam. 17: 38-51.

**GOLDEN TEXT.**—"The battle is the Lord's."—Sam. 17:47.

**CONNECTION.**—After David was anointed, he still continued to tend his father's sheep. Saul, being afflicted with an evil spirit, was advised to obtain some one to play before him on the harp. The youth, David, was suggested: who was sent for, and ministered thus to Saul in his affliction. Saul being better, David returned home. In perhaps a year or two more, war arose again: and Goliath defied the armies of Israel. David had come to the camp, and offered to fight the Philistine.

**I. THE PREPARATION.**—Vers. 38, 39.—Saul armed David: see, in former verses, the conversations leading up to this interview with the king. In the time that had elapsed, David had so grown and changed that Saul did not recognize his former minstrel. The king thought David must be protected with armour, and furnished with weapons. So he gave him "a helmet of brass" (rather copper, or bronze; our mixture, brass, not being known), "a coat of mail" (some strong material covered with overlapping small plates of metal), and a sword. I cannot go with these: David felt ill at ease in this armour. It seemed to him like trusting in these things instead of God. Besides, he felt that if God would use any of the qualities he possessed, to give him the victory, it would be agility and swiftness (which would be hindered by the armour), and not muscular strength.

Ver. 40.—His staff in his hand: some modern commanders like to see their men with their weapon always in their hand. They like a soldier to feel that "himself and his weapon are one." So David had gone for years, with his shepherd's staff in his hand; and it was at once a support and a skilful weapon for him, and he would not part with it. Five smooth stones out of the brook: a stone from a sling revolves; and everyone who, as a boy, has used a sling knows that, while a stone with edges will "hum" more, and so, perhaps, be more *entertaining*, a smooth, round stone will go farther and swifter, and straighter to the mark. How true to nature and experience are even the *small details* of the Bible! David had, no doubt, killed many a jackal with his sling. Sling: generally a wallet of skin, suspended from the shoulders by thongs. Sling: with us, a well-known but dangerous plaything; anciently used in war.

Ver. 41.—The Philistine came on: seeing a warrior step out from the Jewish camp, he came forward to meet him, a considerable distance, we may conclude, being between the armies. That bare the shield: he had a man to carry his heavy shield for him, till he should need it; just as effeminate sportsmen with us have men to carry and load guns for them.

**II. THE MEETING.**—Ver. 42.—He despised him: when he came near enough and saw David—only a fresh-looking youth, and without sword or armour—he despised him. Just so the Jews despised Christ, because He had not the dignity and earthly glory they expected to see. *But both were wrong!*

Ver. 43.—With staves, or "with sticks" he wanted to know if David came against him as he would against a dog? "Staves" here is the plural of staff, not of stave; and is to be pronounced with a broad a. Cursed David by his gods: not the Philistine invoking his *own* gods to curse David, but he cursed (just as an Arab does now), David's tribe, and father and mother, and his country and his "gods." Looking upon Jehovah as a local god of the Hebrews, as Dagon was of the Philistines, he cursed David, and cursed Jehovah along with him. Goliath may be taken to illustrate the world and Satan, David to illustrate the Christian.

Ver. 44.—The Philistine continued boasting.

Ver. 45.—Is the name of the Lord of hosts: David replied that his trust was in God, whose armies and whose Divine Self this heathen had defied.

Ver. 46.—Deliver thee into mine hand: David could only speak the words of this verse by the suggestions of the spirit. The spirit of the Lord was upon him (16: 13) and he here prophesied.

Ver. 47.—The battle is the Lord's: all God's deliverances are lessons of trust to us. We should often reflect upon them—in our own history, the history of our times and of former days.

**III. THE VICTORY.**—Ver. 48.—Arose . . . to meet David. The time of words was past; the time of action had come. David now rushed to meet him. How many cries would go up to Jehovah, "God save the lad?"

Ver. 49.—Smote the Philistine in his forehead: before this time (Judg. 20: 16) we read of men who "could sling stones at an hair breadth," and David, in his shepherd's life, would be a practised slinger. Throwing stones by the hand with great precision is not an uncommon acquirement with us, so, anciently, with the use of the sling. There was no bow in David's hand; only a "staff," and the sling would not be noticed at a distance; and the Philistine, not yet at "close quarters," perhaps had not pulled down his visor, nor held up his shield.

Ver. 50.—David prevailed: the giant died at once; and the comparative feebleness of David's weapons is often dwelt upon—as showing that it was *God* who conquered the enemy. So with us!

Ver. 51.—Took his sword: the Philistine's own sword. Cut off his head: as a trophy of his victory. The giant's armour and sword he put in the "tent" or tabernacle of the Lord. (See 21: 9.)



## OUR YOUNG FOLKS.

### SAVIOUR, TEACH ME.

Saviour, teach me, day by day,  
Love's sweet lesson to obey;  
Sweeter lesson cannot be,  
Loving Him who first loved me.  
With a childlike heart of love,  
At Thy bidding may I move;  
Prompt to serve and follow Thee,  
Loving Him who first loved me.

Teach me all Thy steps to trace,  
Strong to follow in Thy grace,  
Learning how to love from Thee,  
Loving Him who first loved me.  
Thus may I rejoice to show  
That I feel the love I owe;  
Singing, till Thy face I see,  
Of His love who first loved me.

### WHY HE BROUGHT THEM BACK.

A small boy with an intelligent face went into a fruit-dealer's store and, depositing a box of grapes on the counter, stood looking down.

"I don't want the grapes, my little fellow," said the dealer. "I've got as many now as I can sell. Take them away."

"They are yours," the boy said, looking up. "Mine?"

"Yes, sir. Yesterday morning I came along here and took this box of grapes from the stand at the door. I knowed it was stealin' an' my mother always told me not to take anything that did not belong to me, but I couldn't help it. Just before I left home my little sister that was sick said, 'Oh, if I had some grapes like them I saw down town. I could eat 'em.' We didn't have no money, an' nobody knowed us 'cause we had just moved into the house. Mother washed clothes, but when sister got sick, she had to quit. When I took the clothes home the lady told me to come next day for the money, but when I went there the house was shut up and the people was gone, so we didn't have any money to get grapes with. Mother said, 'never mind, we would get some money after a while.' I saw her go into the other room, an' when I watched her, she had her face buried in a pillow, and was prayin'. I come away down town an' stood aroun' a long time waitin' to git a chance, an' after a while, when you wasn't lookin', I took a box an' ran away with it."

"But why did you bring it back?" the dealer asked.

"Because," replied the boy, choking down a sob, "when I got home the little girl was dead."

### THE LAMP THAT LIGHTS THE WORLD.

A venerable minister smiled down on his congregation, composed of Sunday school boys and girls, and said:

"Dear children, can you tell me what a lamp is?"

And they looked at him and at one another, and murmured, some of them, confused answers, and hung their heads shyly.

"What! Does nobody know what a lamp is?" he exclaimed with surprise.

All at once he heard a voice:

"Something to hold a light, sir."

"That's just right," was the minister's glad reply. "An empty lamp is of no use in the dark. Can you repeat a text which mentions the Bible as being like a lamp?"

Without waiting a moment the same young voice rang out again:

"Thy Word is a lamp unto my feet."

"Ah, yes," said the aged minister. "The Bible is a lamp giving light to the whole earth. And how about the light, children—where shall we find that?"

"In the Lord Jesus He said, 'I am the light of the world.'"

Again it was that same voice.

"One child answers well," said the minister, as he scanned the sea of faces to discover who it was.

A little girl told him it was blind Arthur.

Yes it was blind Arthur Beatty who answered so correctly about God's glorious lamp. The minister told his little hearers never to try to go, even a few steps, on life's journey without their precious lamp, or they would stumble into trouble and sin. He asked them, as I also ask you, dear children, to learn all they possibly could of God's Word, so that they might not at another time be so unready with their answers, and more than all, because the light shines brightest on the path of those who study the Lamp and know it the best.

### BOYS SHOULD LET IT SEVERELY ALONE.

Dr. G. Decaisne has made some interesting experiments with a view to determine the effect of tobacco upon the organs and systems of boys. He had in his charge thirty-eight youths from nine to fifteen years of age, who were addicted to smoking, and has made known some interesting results concerning his observations. The extent to which tobacco was used, varied, and the effects were of course unequal, but were very decided in twenty-seven cases. With twenty two of the boys there was disturbance of the circulation, palpitation of the heart, imperfect digestion, sluggishness of intellect, and to some extent a craving for alcoholic stimulants. Twelve patients suffered from bleeding of the nose; ten had constant nightmare; four had ulcerated mouths; and one became a victim of consumption. The symptoms were most marked in the youngest children, but among those of equal age the best fed were least affected. Eleven boys stopped smoking, and were cured within a year.

### THE LION AND THE ANIMALS.

Martin Luther was fond of young folks. He knew how to amuse and instruct both old and young. Here is one of his fables which young people can easily understand. It contains a lesson that even some old people could learn with advantage:

The lion commanded many animals to pay their respects to him in his den, wherein there was a horrible smell, arising from the half-consumed flesh and bones. When he asked the wolf how he was pleased with the royal resi-

dence, he answered "It is a very good situation, but the stench of the place is suffocating." The lion was indignant, and, springing upon the wolf, tore him to pieces.

Turning to the donkey he asked how he was pleased. Being alarmed by the fate of the wolf, the ass thought it best to play the hypocrite, and replied, "Oh your majesty, the place is beautiful, and the odour is delightful!" The lion knew that he lied, so he slew him instantly.

He then asked the fox how he was pleased, and how the odour seemed to him. So Reynard answered craftily, "Oh your majesty, I have such a bad cold; I cannot smell at all!" As though he would say, "It is not expedient always to reveal whatever we feel, and we should learn from the misfortunes of others a prudent reserve, and how to hold our tongue."

### CONVENIENTLY.

A lady went into one of the large stores in Boston, where there are a number of young girls who act as saleswomen, and asked to look at a boy's hat. Not being quite sure what size she needed she said, after looking at several, "I will look at a number six and five-eighths, if you can find one conveniently," thinking the girl might have to search through a pile of them, and regretting the trouble it was causing.

The face of the young girl brightened, as she said, with real gratitude, but with a pathetic tone, "No one ever says to us, 'if you can find one conveniently.'"

Alas, that we forgot to be polite! We say he or she is hired to wait on customers, and we do not say, "Thank you," or acts as though we appreciated anything done for us. That person makes many friends who goes through life with a smile and a kind word.

### DON'T BE BABYISH.

If you have backache or headache, don't often complain about it. If a lesson is to be learned, a journey to be taken, or a piece of work to be done, don't grumble, but do it bravely. "Don't you dread to do it?" said one person to another, in our hearing, recently. "If I have a duty to perform, I go ahead and never stop to think about it," was the reply. The boy or girl who cannot overcome obstacles does not deserve success. Easy pathways, as a general thing, make very weak persons.

### A FAITHFUL MOTHER.

A very pretty little story comes from a neighbouring town, and it is true. A nest of the orchard oriole was discovered by the owner of the lot, whose child wanted the young birds. The nest was taken home, and the fledglings were placed in a cage outside the house. One day the mother-bird discovered her lost children, and fed them through the wires of the cage. This proof of parental affection was continued, till at length the person who had removed the nest and put it in the cage was moved to restore it to its place on the tree, with the young birds in it.



