



# THE RESBYTERRIAN

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Miscellaneous.

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IRISH STEW.—Cut in pieces one pound of mutton, half-stone of potatoes, a nice sized onion, pepper, salt and flour. Take a large sized dish, and cut the onion very fine into it.

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# THE CANADA PRESBYTERIAN.

VOL. 13.

TORONTO, WEDNESDAY, OCTOBER 29th, 1884.

No. 44.

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## Notes of the Week.

SOME people entertain the opinion that a first-class weekly religious paper can be produced for a dollar a year subscription. It is, as has been over and over again demonstrated by actual and painful experiment, an utter impossibility. This is what an esteemed exchange has to say on the subject: A Baptist paper in New York, whose subscription price was one dollar a year, spent eighteen thousand dollars over its receipts, and then failed, and yet our friends sometimes say that the religious papers are too costly. It takes money to run a good religious paper, and considering the labour and expense incurred, we believe that our religious papers generally are the cheapest in the world.

SOME Chinaman has evidently been beguiling his leisure hours with a study of the American humourists. A pamphlet recently circulated in Hong Kong against Christian mission work affirms that "Europeans do not belong to the human race, but are descended from monkeys. This race of wild beings worships neither the Heavens nor the earth; they do not honour their parents nor have respect for their forefathers. They come into China under the pretence of preaching a religion, but really come to take the eyes and the brains of dying people, and the blood of children. With these they make medical pills, which they sell in their country, and in this manner secure shrewdness. Many of them take to politics." The last stroke is obviously intended for American politicians.

MR. F. B. STEWART, who takes a deep interest in the improvement of church psalmody, as convener, reports on behalf of the committee on the subject appointed by the Synod of London and Hamilton. He states that several demonstrations of the Tonic sol fa method of teaching have been given, and several trial classes are now in operation, all of which, so far, have been very successful and satisfactory to the committee. The committee would now confidently invite all congregations within the bounds, who feel their need of improvement in this essential part of worship, to make application at once to the convener. He adds that congregations who may be ignorant of the new method, and doubtful of their ability to raise a class, should apply for a public demonstration of the system by one of the teachers, the expense of which could be covered by a collection.

THE Executive Committee of the Canadian Evangelization Society has arranged a series of evangelistic meetings to be conducted by Mr. George Soltau as follows. —Bible readings at the Union Mission Hall each afternoon at four o'clock, from Thursday, October 23rd, till Friday, October 31st—subject, "Service for Christ in its Various Aspects", evening meetings in the Union Mission Hall from Sunday, October 26th, till Friday, October 31st; meetings and Bible readings in the west end of the city from November 2nd till November 11th, in the north end of the city from November 13th till November 22nd. The evening meetings in the north end of the city will be held in

the new Baptist Church, Bloor street, the Bible readings will be given in the school-house of St. Paul's Church. The Sabbath evening meetings will be opened at 7:15, so as not to interfere with the churches.

THE Annual Meeting of the Provincial Sabbath School Association, was held at Brockville last week. It was well sustained and full of interest. The meeting was held appropriately in the church in connection with which the first Canadian Sunday school was held, the first Presbyterian Church. An address of welcome was made by the pastor, Rev. George Burnfield, B.D., which was responded to by Mr. D. McLean, Toronto, Revs. Principal Grant, Dr. Jardine, S. B. Bernitz, and many others, took an active part in the proceedings of the Association. The indefatigable secretary, Rev. John McEwen, presented a most interesting report, showing that a great amount of effective work had been done during the year, that the large number of institute meetings held had been most beneficial and had contributed greatly to the promotion of the good work. The treasurer, Mr. W. B. McMurrich, was also able to present a satisfactory financial report.

It is not often that a person is privileged to be present at the celebration of his hundredth birthday. An unusual occurrence of this kind has just taken place. The large-hearted Jewish philanthropist, Sir Moses Montefiore, on Friday last, entered on his 101st year. From all parts of the world congratulations and testimonials have been sent to the esteemed Jewish centenarian. He now resides at Ramsgate, England, having all his life fought nobly for the emancipation of the Jewish people in various parts of the world. His great aim has been the restoration of the Hebrew Commonwealth in Palestine. He has visited Jerusalem several times, on the last occasion when in his eighty-seventh year. He has spent millions of dollars in acts of unsectarian charity, having not only inherited a considerable fortune, but added to the same whilst a young man. A hospital and a Jewish college in England stand as monuments to his name. During the past half century he has been the senior warden of the Portuguese and Spanish Congregation at London, which is itself the oldest and most celebrated of the Jewish congregations there. He is still senior warden. Isaac D'Israeli was a member of this congregation, and acquainted with Sir Moses, the name of Benjamin D'Israeli being on the registration book of the church.

WINNIPEG has had a visit from Joseph Cook. A large audience assembled in Knox Church to hear the renowned lecturer. Archdeacon Pinkham occupied the chair. Before proceeding to lecture on the topic announced Mr. Cook touched in kindly and comprehensive terms on the relations of Great Britain and the United States. These two nations were Christian allies. He concluded his remarks by advocating the substitution of arbitration for war, and municipal reform. After prayer by Rev. C. B. Pitblado, Mr. Cook then lectured on "God in Natural Law." The lecturer's object was to give intelligible and solid reasons for living as those do who see Him who is invisible. In giving the proofs from nature he laid down the principles that matter cannot originate force, motion or life, that all force originates outside of matter, that is in mind, and that natural law is therefore the fixed, regular, stated method of the Divine action. Having concluded his argument that all force and motion in matter originates in mind, and that God is omnipresent in matter, the lecturer next proceeded to treat of the omnipresence of the Divine Spirit in the operations of human consciousness. Consciousness has its laws, and we ought to be governed by them. The innermost thing in consciousness cannot be separated from the Divine Spirit. The deepest laws of consciousness make God spiritually tangible. He concluded with a reference to the teachings of materialism as being now discarded by most scientific men, particularly in regard to spontaneous generation, which he said, could not now be mentioned in scientific society without a smile.

THIS week the Fisk University Jubilee singers give three of their attractive concerts in Shaftesbury Hall. The manager, Mr. Henry Cushing, says: "Although the company is not now singing for the interests of Fisk University, it is not thought inappropriate to remind their friends and the public generally of their past service in building that University, at a cost of over \$150,000; and of the fact, that, owing to their liberal terms and great drawing power, churches, Young Men's Christian Associations, libraries, temperance and other organizations which have engaged them, have profited through their concerts, during the last four years to the extent of over \$60,000. Mr. F. J. Loudin, now in England, has issued a circular, declaring the company now in Canada impostors. The following answer, however, is a conclusive refutation of the charge: When Mr. Loudin secured the management, two years ago, the former high standards and traditions of the company were largely departed from, and secessions became numerous. Mr. Loudin is now in England with a company, several of whom have done honourable service, but not one of whom is an original Fisk Jubilee Singer, Mr. Loudin himself not having joined the company until 1875, four years after its organization. On the contrary, Miss Jennie Jackson, Miss Maggie L. Porter-Cole, Miss Minnie W. Tate and Miss Georgia M. Gordon, four of the original members, who carried the banner of song triumphantly through the first European campaign, are enrolled with this company, while Miss Laura Wells, Miss Millie E. Seals, and Mr. R. A. Hall are old members, and Miss Sammie Murfree, though a new member, comes direct from Fisk University. So it need not be a matter of doubt where the original company of Fisk Jubilee Singers are. Mr. Cushing has not severed his long connection with them; he has simply severed his connection with Mr. F. J. Loudin.

THE first Annual Convention of the Canadian Inter-Collegiate Missionary Alliance will be held at Toronto on the 30th and 31st instant and 1st and 2nd of November. The alliance of theological colleges was formed for the purpose of cultivating a missionary spirit among students before they enter upon the actual work of the ministry. All the colleges in Ontario and four in Quebec, have already joined the alliance, and an earnest effort will be made to bring in every theological college in Canada with every prospect of success. Eminent members of the different denominations will address the convention, as will be seen by the following programme:—Thursday, Oct. 30, 8 p.m.—Address of Welcome, Rev. Principal Castle, D.D., MacMaster Hall, Toronto. Address, Rev. John Potts, D.D., St. James Street Methodist Church, Montreal. "The Baptism of the Holy Spirit, the Need of the Church in Relation to Missions." Friday, Oct. 31, 9 a.m.—Devotional services; paper, A. W. Daniel, Wycliffe College, "Henry Martyn"; paper, A. Weir, McMaster Hall. "Needs and Methods of Missionary Work in the North-West." 2:45 p.m.—Paper, Rev. J. C. Davidson, Trinity College: "Zenana Work in India"; paper, "Mission Work in Cities." 8 p.m.—Address, Rev. W. F. Campbell, Mission Secretary to the Anglican Church, Provincial Board of Missions. Saturday, Nov. 1, 9 a.m.—Devotional service, paper, J. L. Morin, Presbyterian College, Montreal. "Protestant Missions in the Province of Quebec"; paper, J. A. Jaffary, Knox College: "Missionary Work in Madagascar." 2:45 p.m. W. W. Andrews, Victoria College, Cobourg. "History of Missions in Japan." 7:45 p.m., address, Rev. Principal Grant, Queen's University, Kingston. Sunday, November 2, 11 a.m.—Sermon in Jarvis Street Baptist Church, Rev. J. W. A. Stewart, M.A., Hamilton; 3 p.m., Rev. G. H. Wells, Montreal, 7 p.m., sermon in St. James Cathedral, Toronto, Rev. Canon Dumoulin, Rector of St. James' Cathedral, Toronto. The following committee have charge of the work; Rev. W. J. Arncliffe, Wycliffe College, Chairman, W. H. Cline, McMaster Hall, Secretary, J. C. Robinson, Wycliffe College, Charles Scadding, Trinity College; R. N. Hudspeth, Trinity College, J. C. Smith, Knox College; W. M. Walker, McMaster Hall; J. N. McTavish, Queen's University.

## Our Contributors.

### NOTES OF A WESTERN RAMBLE.

FROM OUR OWN CORRESPONDENT.

When I accepted your roving commission for the work in which I am now engaged, I confess I did so with some misgivings as to the result. It was to me like beginning a new life, entering upon a new sphere, or any other simile which comes handy. I think, if memory serves aright, it was the First Napoleon who said there was no such word as fail in his vocabulary. I admire Napoleon's determination, and would emulate it, if I could, but I also remember Waterloo. But again what a wonderful effect the free, fresh air of Heaven has upon the human frame and mind! I had not been three hours out of Toronto when I began again to feel the pleasure of confidence and of strength. The early morning train had deposited me at the pretty little village of

WESTON.

The day was one of "Old Probs" best October specimens. There was a rural aspect of quiet and contentment to which for some time I had been comparatively a stranger. The ploughboy did not whistle harmonious melodies behind his moving team. That does not seem to be an acquirement of the Canadian agriculturist. Possibly it is because he never hears that rival of his old country compeer, the meadow lark, making Heaven's blue vault peal with thankful music, and attuning the heart and ear of the listener alike to thankfulness and song. But if I missed these charms, my eyes at least were gratified. The tiny cascades of the Humber glistened in the morning sun. Its banks were gorgeous in their leafy covering, or shimmered in emerald green. Nature seemed to have overgrown the modesty of youth, and was shining everywhere resplendent in a charming variety of adornment, even while the passing breeze gave constant reminders that of these she would soon be stripped, and rest a skeleton in her winter's death. Of the village itself there is not a great deal to be said. Were it not for the clang of the blacksmith's anvil, and the slight evidences of life around the corner groceries, it might pass for another "Deserted Village." From such places, it is difficult to find the way. There is nobody of whom the stranger might enquire. But on the other hand, the neat aspect of the houses belie the idea of desertion. Weeds do not find congenial soil in Weston, and everything is neat and trim. Around the outskirts of the village the farmer turns over the mellow soil, and 'is ruddy checked boys gather those excellent esculents which our French neighbours call "apples of the earth," and which we know as the humble potato.

In our peregrinations we pass

#### THE PRESBYTERIAN CHURCH,

a very handsome little edifice, of the Gothic style, erected some three years ago, at a cost of \$5,000. Since there are only five or six families in the village connected with the denomination, the edifice is presumptive evidence of their liberality, and also of the fact that there is a strong body of the faith in the township around. At present the congregation is without a regular pastor, and the flock are looking for a shepherd from among those sent to them each Sunday. The other denominations are well represented, and their places of worship are exceedingly creditable. The village also boasts of a very commodious council chamber and public hall. Impelled by the brief space of time which had elapsed since leaving the city, and forgetting the eight miles traversed,

#### A PROPHECIC VISION

arose before our eyes as we bade farewell to Weston. Its quiet retirement vanished; the beautiful green of the river banks became clouded with smoke and dust; the waving branches and the glory of the trees became a forest of masts, and tall chimneys vied with each other in destroying the fair beauty of the landscape. Locomotives rumbled here and there, and the jingle of the street car bells proclaimed that Weston had been transformed to west end, that the great city had stretched out her greedy arms and taken her fair little neighbour to herself. But the vision had barely passed when we were jolting over the muddy streets of

BRAMPTON,

and feeling as if we were back to urban life again. This stirring town of 4,000 inhabitants does not look as if it

would ever permit anything to swallow it up, unless it were darkness and mud, of which it has a large share. The latter, however, is but an evidence of its prosperity and the traffic which has made it what it is. We presume the citizens are rather proud of it in front of their stores, as the beautiful lawns, gardens and shrubberies attest the fact that they keep it where it belongs—to business. Outside of the principal business section, which has nothing particular to recommend it, and is disfigured by a dirty creek with a jaw-defying name, a prettier town than Brampton cannot be found. Sallying out, our steps take us past the Presbyterian Church, and we pause with emotions of surprise, admiration and amazement. A handsome Norman-Gothic edifice, built of pale grey stone, surrounded by an ample and well-cut lawn, stands before us. At first sight the building seems to be cruciform in shape, but walking around we find the cross has two ends and that it is built in the form of an **I**. Very commodious sheds for sheltering teams, kept as neat as a new pin, in no way disfigure the rear of the building.

While feasting our eyes, suddenly the deep tones of a powerful organ proclaim that there is an open door somewhere, and the temptation to enter is too strong to be resisted. Doing so, another familiar, if less musical sound, arrests us. The clatter of dishes, and the happy voices of a number of ladies, proclaim the near approach of a tea-meeting, in preparing for all which affairs the gentler sex seem to take so much delight. It did not require much persuasion to induce us to "take it all in." An anniversary tea-meeting in a beautiful church is a much more agreeable way of spending an evening than lounging round an hotel, the principal and attendants of which feel like unjustly condemned criminals, and that every *lectotal* stranger like myself is a self-appointed executioner. We return to the church and tea-meeting. Inside, the building is in keeping with its handsome exterior. The foot of the **I** forms a large Sabbath-school room, with several special class rooms. The seating arrangements and acoustic properties of the church proper are of the most modern construction and design. It has accommodation for nearly 1,000 worshippers. The decorations are modest and quiet, but the pews have been made very commodious and comfortable. Besides the class rooms mentioned, there is a large "kitchen," well supplied with stoves, delf, etc. In the basement, also, the gas is manufactured by which the building is lighted, and that it is well lighted was amply proved during the evening. The organ is a very handsome, two-manual instrument, and organist and choir proved themselves worthy of having such an aid to their services of song. The total cost of church, organ, sheds, etc., was only about \$26,000.

On the tea-meeting proper, time will not permit us to dwell. It was presided over by the venerable senior pastor, Rev. Mr. Pringle. The intellectual pabulum was furnished by Revs. J. M. Cameron, of your city, J. C. Smith, of Guelph, and J. B. Mullin, of Fergus. The latter gentleman furnished the "mustard"—with a good deal of meat too—to the bread of those between whom he was sandwiched. The audience was large and appreciative, and evidently took a warm interest in the whole proceedings. It should be mentioned that the Rev. Mr. Smith had preached the anniversary sermon on the previous day. Altogether the anniversary of Brampton Presbyterian Church was celebrated this year in a becoming and enjoyable manner. Over \$100 was added to the building fund.

T. A. A.

Brampton, Oct. 7th.

#### THE CHARACTER OF JOSEPH IN THE BOOK OF GENESIS.

MR. EDITOR,—Of all the beautiful characters described in the Bible, none in my opinion is more so than that of Joseph, the son of Jacob. There are some persons who are inclined to decry the value and truths contained in the Pentateuch—the five books of Moses—especially Genesis, which, although in the first chapters thereof, some things appear which are apparently inconsistent with science as now understood, and not easily explained according to our notions of things in the western civilized world, yet these books are full of the most thrilling and beautiful historic pictures—the deepest moral and spiritual truths—the most lovely instances of filial, parental and domestic family life—as well as some of the grandest instances of trust in a living God. To discard them,

or any of them, from that grand old book, our Bible, would be like blotting out of our planetary system some of the bright worlds that are seen in it. In this view I need only refer to the character of Enoch, in Genesis, who walked as a friend with God and was not, because God took him; to the pure and devotional character of Abel, slain by Cain; to the trustful and pious character of Noah, and the wickedness which teemed in the old world. As to the flood of Noah, we must believe that there was such an event, (whether all of its incidents be true or not) because Christ, our Redeemer, who could not speak an untruth, refers to such an event as having taken place. Then the Book of Genesis speaks of the noble character of Abraham—his patriarchal character—his separating himself from a heathen race and from his own friends, and asserting his faith and belief in that Great Jehovah whom we worship, who promised and made a covenant with him that in his seed should all mankind be blessed? We see in him a kind neighbour, a just man, and devoted friend of God, because he was willing at God's call and prepared to sacrifice his only beloved son Isaac, the heir of promise, the beloved of his aged mother and father. Where, in all the profane histories of the world—those of India, China, Persia, Greece or Rome can you find any such instance of a man willing to sacrifice on the funeral pile by fire, his dearly loved and only son? Then we see some noble traits of character in Isaac and Jacob—and the charming instances of their courtship and married life. Throughout the New and Old Testament it is said God spoke to Jacob in dreams.

Now I know it may be said and is said sneeringly, by those who discard these books and even all the Bible, that there are many blots in the characters of some of these great and good men, such as the conduct of Abraham to Abimelech about his wife; the weakness of Noah in yielding to excess in wine; the deceit, cunning and even treachery of Jacob toward Esau, aided by his mother, defects which we find in all men; yet we find in the characters of the Bible patriarchs the most beautiful redeeming features. We find great parental devotion, the worship of one God and the inculcation of moral principles as the rule of life. And then the noble impartiality of the books are seen in the fact that the bad as well as the good traits of the characters of these great men are given. We find no fulsome flattery of any man, no palliation for misconduct, nor falsification of history, but plain unvarnished truth, be it unfavourable or favourable, leaving all to draw their own inferences. Indeed this character pervades all the records of the Old and New Testaments, going so far as to condemn even Moses in some things, and particularly to hold up to condemnation the conduct of David and in his conduct to Uriah, and Solomon for his vanity and worldliness. Then the latter part of the Book of Genesis, where the account is given of the meeting of the aged Jacob with his long lost son Joseph, is the most touching and beautiful in incident and feeling of father and son and brothers contained in any history in the world. All is so natural, life-like and apparently truthful that none can doubt its truth or would wish to blot it out. Where in profane history can you find such words as these: "And Joseph fell upon his father's face and wept upon him and kissed him." All this from a man placed in the palace of the great Pharaoh, in the midst of princes, princesses, luxury and learning, the most so in that ancient world. Behold the noble filial feeling, the grand love of the parent, the gratitude of brothers! What, would I ask, in this heathen court, amid idolatry, kept the stolen Hebrew boy in the faith of his fathers, in the fear of a living God? What made him trample sin under his feet and scorn the tempter, and what made him lay hold of the promise to Abraham? What made him wish that his bones should be carried into the promised land? Can any one tell me this? Can history among heathens show such a thing? We can only account for it by following the finger of God in history, His spirit is seen, although invisible, in all this dealing with Joseph.

I have recently been reading an account in the travels of Sir Samuel Baker in Africa, and Abyssinia, where an account is given of the stealing of a poor Arab boy from his father by camel drivers or merchants of the desert, very much like that of the selling of Joseph by his brothers to the merchants who carried him into Egypt, and its similarity is so striking that I will here mention a few incidents I read in this traveller's book.

Saah was a boy that would do no evil. He was hon-

est to a superlative degree and a great exception to the natives of this wretched country. He was a native of Fertit and was minding his father's goats, when a child of about six years old, at the time of his capture by Baggara Arabs. He described vividly how men on camels suddenly appeared while he was in the wilderness with his flock and was forcibly seized, thrust into a large bag and slung over a camel's back and carried hundreds of miles to Dongola, there sold to slave dealers who took him to Cairo. He afterwards was put in the Austrian Christian Mission House, with other boys, on the Nile, and afterwards turned out into the world to seek a living. He had been taught something about the Christian religion and came to Mrs. Baker and begged to be taken under her care, and was taken by her. Sir. Samuel Baker gives a very touching account of the honesty and faithfulness of this poor boy who was some years after taken sick in his service with fever and lost his life. See this traveller's account at page 167 of his travels—small edition.

Sir Samuel, in this work, says it is astonishing to see the great similarity between the description given of these deserts and their people in the Bible and what we see in actual life there now, after the lapse of four thousand years. Everywhere the traveller can see that the manners and features and habits of the Arabian deserts and their peoples in the time of Joseph and his father Jacob, as well as in the time of Moses, are very like those even of this distant day. Would it not be well for those who doubt the truth of the Mosiac account to read Sir Samuel Baker's book with care.

But to return to the beautiful incidents in the conduct of Joseph to his brethren and father; I would ask any dispassionate reader to read the few last chapters of the Book of Genesis, giving an account of the selling of Joseph into captivity, his wonderful history, rise into power with Pharaoh; from his wisdom and virtue; and his forgiveness of the treachery and villainy of his brothers to him, as well as affection after shown to them and his father, and see if he is not, like myself, struck, not only with the undoubted truth of the story, but also with the evident dealings of God in the transaction? Joseph himself says the whole thing was brought about by the providence of God, in whom he put his trust. The temptation of Potiphar's wife, and Joseph's imprisonment in consequence of resistance to her evil words, stand out in history as a great landmark of virtue, warning and encouraging thousands of human souls of both sexes, who from this have had their eyes turned to God's holy Spirit and taken courage to turn from evil ways, to trust in a living God. "How can I do this great sin in the sight of God," are his angelic words.

Joseph's forgiveness, parental love, deep virtue, faithfulness to Pharaoh, wisdom in the management of the kingdom in great peril, and wonderful kindness as well to his wicked brothers as to his aged father, all united render him the most wonderful man of the Bible, and we may well say that if the Book of Genesis contained nothing else than this beautiful history, it would be a treasure of countless value. Where, too, in profane history, can we find such an exhibition of great qualities of goodness and wisdom as appear in Joseph's angelic career?

Shall we discard this Book as a fable or as apocryphal because we cannot understand the Garden of Eden, the flood, or the ark of Noah, when we find in it so many gems like those of the life of Enoch, Noah, Abraham, Isaac, Jacob and Joseph?

Toronto, Oct. 6, 1884. CHARLES DURAND.

#### SMALL CONGREGATIONS.

MR EDITOR,—The liberality of sentiment displayed in the editorial article on the above subject in this week's PRESBYTERIAN tempts me to put a question through you to our Church generally on a matter that is beginning to have a disturbing effect on the minds of many good Presbyterians. You say, I think correctly, that it is a mistake to suppose "that when our Methodist brethren form a congregation or station we are bound to place one alongside of it." You add—and again I agree with you—that the friendly relations between us and the Methodists might prevent this. "Should the Methodists be largely in the majority," you say, "why might they not be allowed to occupy the field? Should the Presbyterians be largely in the majority why should the Methodists interfere?" And again, "the same remarks may apply to evangelical Episcopalians."

My question is: why should we stop at this point? Why should we recognize the principle of division of labour—which is after all only one form of co-operation—in dealing with two other denominations, or rather with one and a half, and decline to recognize it in dealing with the Baptists, with the Congregationalists, with the other half of the Anglicans, or even with the Roman Catholic Church? The only logical ground of distinction which I can imagine is that within the one denomination and a half, man may find salvation, while outside of these, with the solitary exception of our own, he can find none. I do not suppose that any of us are prepared to take this extreme position, but where are we to find standing ground, as reasonable men, short of it?

We hear much in these days of the desirableness of Christian union, and I think you are right in saying that the virtual union implied in the kind of co-operation you favour is more to be desired than any formal union at the present time; but let us clearly understand where we are. We must in my opinion, to be consistent, either go on with the proselytizing struggle in which the various Christian churches have been so long engaged with each other, or we must be prepared to make terms with all Christian denominations alike. The vast importance of this question is beginning to be felt by our people, and it will be more fully realized when the burden of North-west Missions presses more heavily on all the churches. At a time when some of our fellow Christians, in our own country are beginning to look to the United States for the aid they in vain look to the older Provinces for, can we afford to keep up organized raids on each others' constituencies for the purpose of filching a few proselytes here and there? Were the fraternal greetings between church courts last June a delusion and a mockery? Are we all members one of another?

I trust, Mr. Editor, that you or some one equally capable, will endeavour to remove the difficulty I feel in trying to draw the line between denominations, or parts of denominations, with which we can, as Presbyterians, fraternize and co-operate, and those whom we must hold at arm's length and counteract.

Toronto, Oct. 16th, 1884. WM HOUSTON.

#### ORGANIC UNION OF CHURCHES.—A SUGGESTION.

MR EDITOR.—The Methodists in this country, following the good example of the Presbyterians are now united. This happy result has raised the question whether a union more comprehensive than any that has yet taken place may not be one of the probabilities of the future. The subject has been discussed in private, more than hinted at on the platform, and even advocated through the press. A plea for the Organic Union of all evangelical denominations was published in the *Methodist Magazine* an extract from which recently appeared in the columns of this paper. Many and great difficulties, no doubt, lie in the way of the attainment of this end. Steps, however, might we think be taken which would lessen these difficulties and bring such a union within the range of the possible and practicable. It should not be impossible to establish what we may, for want of a better name, call *Denominational Reciprocity*, so far at least as concerns the Home Mission work of the churches. Let us illustrate this. There are whole districts in this Province which are being sparsely settled, and, from the nature of the country, likely to remain so. In one of these localities we find say sixty-families, striving to wrest a living from a churlish soil. Twenty-five adhere to one branch of the church, fifteen to another, while the remainder are connected with as many different denominations. Under these circumstances, and they are not exceptional, it is manifestly unwise, as well as injurious to the cause of Christ, to establish a representative of each denomination among them. The people are too poor to adequately support two or three church organizations. The effort to do so produces chronic dissatisfaction on the part of the overburdened members. The eagerness also with which each congregation will naturally endeavour to increase the number of its adherents results only in intensifying and prolonging the existence of sectarian feeling. What is the remedy in such a case? The only effectual course in our opinion is (1) Leave that church which has first broken ground and gathered the people together to pursue the work without interference. (2) In places where there are already two or three at work, let that church whose people largely outnumber

the others taken together, have undisputed possession of the field. If some such action were taken, it would bear witness to the sincerity of the desire for Organic Union, and, indeed, might pave the way to it. We could then reasonably expect great benefits to flow from our Home Mission work, the following being among the number: (1) An end would be put to unseemly rivalry. (2) Two or three weak and rival causes, dragging out a burdensome and precarious existence, would give place to one homogenous body, fairly well equipped, united in effort, and able and willing to carry on and support the cause of God among them. (3) The surplus energy, hitherto uselessly wasted, could be drafted off to other and needier fields. (4) Such reciprocity on the part of the churches would vindicate them from the charge of sectarianism, and be a blessing to the country.

We make the foregoing suggestion believing that some such mode of Church co-operation is necessary to the advancement of pure and undefiled religion, and to the consolidation of the Redeemer's Kingdom in our land.

Belleville, Oct. 10, 1884.

#### CHATHAM PRESBYTERY AND AUGMENTATION.

MR. EDITOR.—The following paragraph appears in your issue of last week.

"A member of Chatham Presbytery says that there is one congregation in the Presbytery of Chatham, loyal, diligent, yet not wealthy, whose minister's salary is far below the minimum of \$750 and manse, yet gets nothing from the Augmentation Fund. The above can be proved by looking on the Minutes of Assembly of this year."

The indefiniteness of the above, makes it somewhat difficult to deal with. Whether the Presbytery or Home Mission Committee are censured, or whether there may not be something special in the case referred to, that has prevented assistance from the Committee is not stated. All I can say at present in reply is, that as a rule the Committee have faithfully and rigidly carried out the instructions of the General Assembly, and indeed in some cases have given aid, when the Presbytery did not see its way clear to ask it. If the members of the Chatham Presbytery had corresponded with Mr. Walker, or had called my attention to the case by letter, no doubt a satisfactory explanation could have been given; at all events, if any error existed it could have been rectified without resorting to your columns.

The Committee in making their grants, do not ask whether a congregation is "loyal, diligent, and not wealthy," but simply, has it come up to the regulation of the Assembly, and is it recommended by the Presbytery? Yours very truly, WM. COCHRANE.

Brantford, October 20th, 1884.

#### HOME MISSION COMMITTEE.

##### WESTERN SECTION.

The Presbyterian Home Mission Committee met on Tuesday, at two p.m., in St. Andrew's Church. There were present the convener, Rev. Dr. Cochrane, and Rev. R. H. Warden, secretary; Dr. Campbell, Dr. Laing, and Messrs. D. J. Macdonnell, P. McFarlane, McLeod, E. Cockburn, A. B. McKay, P. Straith, R. N. Grant, M. W. McLean, J. Pritchard, H. Currie, R. Hamilton, J. Cleland, Robertson, Dunnville; J. Robertson, Winnipeg; C. B. Pitblado, R. Torrance, A. Tolmie, W. Walker, J. H. Radcliffe, J. Farquharson, J. Somerville, A. Gilray, Cameron, ministers; and Messrs. McCrae, Mitchell, and Kilgour, elders.

It was reported that the Committee had appointed Rev. J. S. McKay, of Knox College, to the pastorate of St. Andrew's Church, New Westminster, and the Rev. Donald Fraser, of Mount Forest, to Pandora Street Church, Victoria, B. C. Both these gentlemen have been settled under exceedingly encouraging circumstances.

Claims for mission work in Quebec, Ontario, and Manitoba for the last six months, amounting to \$15,000, were considered and passed.

The convener read a letter from Rev. John Morrison, missionary at Sault Ste. Marie, regarding his work there, and intimating his desire to be relieved of the care of this field at the end of his two years engagement in November.

Rev. W. Clarke, M.D., missionary at Metis, Quebec, also sent a letter asking the Committee to relieve him from his present engagement in November, as he felt his health was not equal to the physical toil dur-

ing the winter months. During the period of Dr. Clarke's labours at Metis very great progress has been made in the in-gathering and consolidation of the congregation.

## EVENING SESSION.

In the evening the Committee spent a large portion of its time in hearing new applications for aid to mission stations, or the increase of grants already made. Several new fields were added to the list, and increased grants made to special cases.

Mr. Moodie, clerk of the Barrie Presbytery, presented a request from that body, asking that certain catechists labouring within the bounds be supplemented up to \$600 per annum. The Presbytery also asked that a change should be made in the regulations affecting catechists, so that such a change might be made in the case of all such approved catechists in the Church. After considerable discussion, it was agreed that approved catechists, recommended by a Presbytery within whose bounds they have laboured with acceptance, and appointed by this Committee in conjunction with the Presbytery to a mission field for a term of at least one year, receive at the rate of \$550 per annum.

Mr. Henry Knox was appointed to one of the Muskoka fields under this arrangement.

Mr. R. N. Grant, of Orillia, supported a memorial from the Barrie Presbytery, asking the Committee to appoint a Superintendent of Missions for the Muskoka District. During the discussion of this question the hour of adjournment arrived.

It was agreed by the sub-committee in the matter of the Augmentation of Stipends for the present year, to pay all grants for the half year ending 1st October, at the rate of \$750 per annum and manse, in the faith that there would be such a generous and liberal return as will justify the Committee in departing from the letter of the Assembly regulation, to the effect that grants only be paid up to \$600 per annum in October, and the surplus at the end of the ecclesiastical year (April) then distributed, increasing the grant to \$750 and manse.

## WEDNESDAY.

Messrs. Warden and Macdonnell were appointed to examine and report on the returns of the Synod of Manitoba, concerning Home Mission Work in the North-West. At a subsequent sederunt they presented a report, stating that they found full statements of all the expenditure for mission work and expenses in the report submitted, but suggesting certain changes to be observed in submitting half-yearly reports in the future. The suggestion was agreed to.

An application from the Synod of Manitoba, for a certain amount to defray the expenses of a secretary-treasurer for synodical Home Mission work, and other matters were considered at great length. After considerable discussion, a sum of \$500 was granted the Synodical Committee to defray certain unforeseen expenses connected with the erection of said Synodical Committee, and it was decided to delay consideration of all details until next April.

The appointment of a Superintendent of Missions for Muskoka was again taken up and discussed. The following resolution was adopted: "That an ordained missionary be appointed to labour in and supervise the missions fields in the Algoma, Muskoka, and Parry Sound Districts, and all along the line of the Canadian Pacific Railway to North Bay. He shall discharge his duties under the direction of the Executive of this Committee, being subject to the jurisdiction of the Presbyteries of Bruce and Barrie respectively, while within their bounds." It was also agreed that his salary should be \$1,200 per annum with travelling expenses beyond the bounds of the Presbytery of Barrie. The Rev. A. Findlay was afterwards elected to said office.

Mr. D. J. Macdonnell presented the report of the sub-Committee on Augmentation of Stipends. Its recommendations were adopted. A report was also given in by Mr. Macdonnell regarding a visit made by himself and Mr. Warden to the Synod of the Maritime Provinces, regarding the unification of mission and augmentation schemes by the Eastern and Western committees. The report was received and the brethren thanked for their diligence.

Claims for supplemented congregations in Quebec, Ontario, and Manitoba, amounting to \$14,000, were passed and ordered to be paid. Several applications for increased grants were also received.

Mr. Thomas McCrae, of Guelph, having intimated his intention to pay the grant due to the stations

supplied by Mr. Henry Knox, catechist, thus relieving the fund to the amount of \$91, the Committee resolved to express its grateful recognition of Mr. McCrae's liberality on this occasion as well as in the generous contributions towards the maintenance of Mr. Knox, who has laboured successfully in the Mission Work of the Church in Muskoka, having been thus induced chiefly by Mr. McCrae to enter upon the work.

Mr. Sieveright, of Huntsville, Muskoka, addressed the Committee on Mission Work in that district, and the necessity of having a Church and Manse Building Fund, in order to gather more easily the scattered Presbyterians in the sparsely settled parts of the country. A discussion followed on the propriety of asking the General Assembly to establish a Manse and Church Building Fund for Ontario and Quebec. The matter was allowed to stand over for further consideration till next April.

Pending the discussion of Manitoba matters the Committee adjourned to meet again this morning at nine o'clock.

## THURSDAY MORNING.

Dr. Campbell, on behalf of a committee appointed to formulate rules for appointing missionaries to mission stations and special fields, presented a report, which was considered *seriatim*, adopted as a whole, and ordered to be printed for the use of the members of the committee, the Presbyteries of the Church, and students of the various colleges.

A large portion of the forenoon was spent in discussing certain claims presented by the Manitoba Synod, and moneys advanced in special cases. A number of catechists recommended by the Synodical Committee of that Synod were put upon the list of labourers for the ensuing winter months.

The convener read letters from the Rev. J. S. McKay, of New Westminster, British Columbia, and Rev. Mr. Dunn, of Langley, giving interesting statements as to the condition of the work there, and urging upon the committee the necessity of appointing additional ministers. The Executive Committee were instructed to appoint a suitable minister to proceed to British Columbia and strengthen the hands of the brethren already there.

A report from Rev. A. B. Baird, of Edmonton, N.W.T., giving an account of the progress of this field, and the labours of himself and Mr. J. L. Campbell during the present summer, was read. The advance of this charge, where Mr. Baird is now settled as pastor, is exceedingly gratifying.

The Rev. James Robertson, of Winnipeg, submitted an interesting report of his recent visit to Manitoba station fields. The following is the substance of his report: "I have visited forty-three mission fields and supplemented congregations, travelling between 2,200 and 2,300 miles by buckboard, and about 6,500 miles by rail, not including travel involved in attending Church courts. Since the end of September the Rev. A. B. Baird was settled at Edmonton, Brandon Presbytery; Mr. A. Urquhart at Regina, and Mr. James Todd at Burnside in the same Presbytery. Eight new fields with twenty-three stations have been occupied this summer, bringing up the number of points at which services are held to 273. The work done this summer has been most satisfactory. Large districts, however, have been unoccupied by our Church. In the Qu'Appelle Valley, and in the North, there are between 2,500 and 3,000 without any provision for their spiritual welfare. Over 270 Presbyterian homesteads are found in the south-east part of Assiniboia and in the south-west part of Manitoba. In the South Mouse Mountain country, also, a number of settlers are found, probably 200 householders. It is most desirable that the Church should do something to overtake the spiritual wants of these people, but with the funds at the disposal of the Synod of Manitoba it is impossible to be done. The Brandon Presbytery is anxious to appoint a missionary to the Cathcart colonists, and the whole of his salary must be borne by the committee (unless he could combine with his duties that of a teacher), on account of the poverty of the settlers.

Since the close of summer a large number of congregations or mission fields are without supply of any kind. Sister congregations having sixty or sixty-one mission stations with 538 families and 510 communicants are in this position. Unless means are available many such vacancies must remain during the present winter.

The following appointments were made: Rev. A. K. Caswell, to Saulte Ste. Marie; Rev. A. F. Macken-

zie, to Bruce Mines for six months, Rev. D. Davidson, to Gore Bay, Rev. L. Dwinne, to Metis for six months, Rev. M. Mackenzie, to Manitoba, and Rev. T. Alexander to Hamilton Presbytery for six months.

A large amount of routine business was transacted, after which the Committee adjourned.

## GOSPEL WORK.

## SKETCHES AND INCIDENTS.—NUMBER I.

BY A PRESBYTERIAN ELDER.

In the year 186 that highly esteemed and much honoured servant of Christ, Duncan Matheson, who has since been called to his rest and reward, was conducting evangelistic services with much success in the town where the writer's lot in the providence of God had, a short time previously, been cast. Fresh from the country, the writer was in that perilous position in which so many young men inexperienced in regard to the wiles and seductions of city life, make shipwreck of their prospects for time and eternity.

Through the instrumentality of one whose prayers had for some time previously been unceasing on his behalf, he was somewhat reluctantly induced to attend the place where the services were being held. Accustomed only to the regular services of the sanctuary as conducted in accordance with Presbyterian rules by ordained ministers, there was on this occasion something to him at once novel and interesting both in the messenger and his message. Although nearly twenty years ago, how well does he yet remember the appearance of God's dear servant, as with sonorous voice he pleaded with his hearers to admit the Saviour there and then into their hearts. The word was with power, conviction was lodged, prayer was answered, and the proud, haughty young man retires to his lodgings, and for the first time it is recorded of him in heaven, "Behold, he prayeth." Many weary days and nights are yet, however, in store for him, during which he learns much of the demerits of sin and the deceitfulness of his own heart.

At last the hour of deliverance comes; the grace of the Lord Jesus Christ and the way of salvation are revealed by the Holy Spirit in that well-known text, "Believe on the Lord Jesus Christ and thou shalt be saved." Prompted by love to the Saviour and burning with desire to do good to others, he without delay became associated with a church, blessed with the labours of a minister of the Gospel whose prayerfulness, faithfulness, and devotion to the work of winning souls to Christ, resulted in drawing around him a number of like-minded young men. These young men formed themselves into an evangelistic and tract society. Anxious to equip themselves for the work, the president formed a class for the teaching of systematic theology, "The Westminster Confession of Faith," and "Hodge's Outlines of Theology," being the text books. The members of the class were also in possession of Bonar's "Truth and Error."

Being for the most part engaged in commercial pursuits, the members of the society set about in a thoroughly practical and business manner to carry on its operations. Observing the means employed by the heads of enterprising business houses and lessees of theatres to make their several enterprises successful, they obtained two boards, on which were placed two large posters published by the Scottish evangelist referred to, and a sandwich-man was employed to carry them on the Saturday afternoon along the crowded thoroughfares of the town.

From a report submitted by the tract superintendent, and at present before me, I find that 110,172 tracts were distributed during the first year of the existence of the society. A prayer meeting was established on the Sunday evenings, from which an adjournment was made to a space in the market place a large open square—where multitudes were in the habit of regularly resorting.

Good harmonized singing, up to this time, so far as the writer's knowledge extends, had not, in the public streets, been to any extent practised. It was, therefore, with considerable surprise that the crowd heard a well known tune rendered in such a way as they had not been accustomed to in connection with open air services. The success was complete, the attention of the crowd was arrested; they pressed around the singers, listening with eager and intense delight. The preaching of the everlasting Gospel of the Kingdom followed, the results of which the day alone can declare.—*The Christian.*

Words of the Wise.

No man can be taught faster than he can learn. - *Anon.*

THE fewer words, the better prayer. - *Martin Luther.*

I HAVE lived to thank God that all my prayers have not been answered. - *Jean Ingelow.*

KEEPING God's commandments is better and more pleasing to Him than building churches. - *M. Henry.*

IT is not learning but *life*, that is wanted for the Messiah's kingdom; and life begins by birth. - *Afford.*

TROUBLE and perplexity drive me to prayer, and prayer drives away perplexity and trouble. - *Philip Melancthon.*

LIFE'S field will field as we make it, A harvest of thorns or of flowers. - *Alice Cary.*

THROUGH ages, through eternity, what you have done for God, that, and only that, you are. Deeds never die. - *F. W. Robertson.*

THE Bible is a page torn out of the great volume of human life; only, torn by the hand of God, and annotated by His Spirit. - *Dr. Joseph Parker.*

IT has been seen from the days of Balaam downward, that a man may have a hold on the truth intellectually, without its producing any effect on his moral being. - *J. C. Hare.*

I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day. - *A. Lincoln.*

We doubt the word that tells us, Ask, And ye shall have your prayer; We turn our thought as to a task, With will constrained and rare;

And yet we have! These scanty prayers Yield gold without alloy. O, God, but he that trusts and dares Must have a boundless joy! - *George MacDonald.*

CHASTITY enables the soul to breathe a pure air in the foulest places; continence makes her strong, no matter in what condition the body may be; her sway over the senses makes her queenly; her light and peace render beautiful. - *Joubert.*

THE best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself respect; to all men charity. - *Mrs. Balfour.*

A SAFE INVESTMENT. - Investing twenty-five cents for a bottle of Hagar's Pectoral Balsam, the best throat and lung healer known. Cures coughs, bronchitis, asthma and all pulmonary complaints.

If a canoe be connected by a cord with a distant ship, one in the canoe may draw himself to the ship, if he cannot draw the ship to himself. So, as has been said, is it with prayer. If it does not bring God to man, it will man to God. And this is always well for man. - *W. P. Blood.*

By shaking the magnetic needle, you may move it from its place; but it returns to it the moment it is left to itself. In like manner believers may fall into sin; but no sooner do they wake to reflection, than they repent, and endeavour to mend ways, and resume a life of godliness. - *Gotthold.*

OH, how great a task it is for a poor soul that comes, sensible of sin and of the wrath of God, to say in faith but this one word, Father! The Spirit must be sent into the heart for this very thing; it being too great a work for any man to do knowingly and believingly without it. - *Bunyan.*

GOD respecteth not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how neat they are; nor the geometry of our prayers, how long they are; nor the music of our prayers, how melodious they are; but the divinity of our prayers, how heart-sprung they are. - *John Trapp.*

THERE are many ways in which it would be well for us all to carry our childhood with us, even on into old age, if it were possible, in its trustfulness and open-heartedness, and willingness not only to love, but to show that we love, as well. Why, that last alone would cure many a heart-ache of to-day. - *May F. McKean.*

LIKE flakes of snow that fall unperceived on the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character. - *Jeremy Taylor.*



JOHN KAY

Begs to intimate that his large importations for this season are nearly completed, of which he can confidently say that the exhibit in all Departments far surpasses any ever made in the Dominion. Amongst the Novelties in Carpets are New Designs in

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12 feet wide, in all grades, up to the extra double, which is a quarter of an inch thick. Oilcloths, 24 feet wide. Matings, Mats, &c. Cornice Poles in all the new patterns. Window Blinds, Hartshorn Rollers, Stair Rods, &c.

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## Pastor and People.

### DO NOT PASS THEM BY.

A valued correspondent, W. H., sends the following bit of experience, which was related to him by an old minister. It may serve as a useful hint to young ministers in their pastoral labours:

My first charge was in a rural neighbourhood. It was my practice to go round among the families of the congregation and pay them pastoral visits. When I was leaving one house I had visited, I asked whether I ought to call at the next house on my way homeward. I was told, however, that it would not be of any use, for the master of the house was very intemperate and rude in his manners. Being thus warned, I passed the gate of the prohibited dwelling, but I said to myself, "Why not call at any rate? It can do no harm." I turned back and entered the gate, encountering the owner of the place, who was unharnessing his team. He spoke quite civilly, and asked me to go into the house and wait till he should dispose of the horses.

On entering the humble dwelling, I saw a number of children seated near the stove, while the mother was busy in a corner hatching flax. She looked up for a moment, but did not rise, nor ask me to be seated. I sat down near the children, and began to converse with them. I found that they were quite intelligent and I proceeded to ask them some questions from the Shorter Catechism, which they answered readily and correctly. As soon as the first question was asked, the woman left her work and came and sat beside me. To my great surprise I found that the little ones were thoroughly drilled in the Catechism, and were well acquainted with the Scriptures. The fact was that the woman mistook me for the sheriff, and supposed that I had come to levy an execution. The husband was a worthless fellow, who did little for the family, but the mother had been well brought up herself, and she carefully trained her little ones. I had a most interesting visit with the family, but the husband took care not to make his appearance. The family thus excavated, were attended to by the members of my congregation, and they began to attend Sabbath School and public worship. The girls grew up intelligent and attractive, and in due time were well married. The father improved somewhat in his conduct, but never became a church member. For myself, I learned a lesson of experience which proved highly useful. My motto afterwards was to pass no house in my pastoral visits without attempting to find an entrance.

### A TOUCHING STORY.

An interesting, instructive and touching story is told by H. L. Hastings, of Boston, in a recent work on the corruptions of the New Testament. It is as follows:

Not long since, three little children, a boy of ten years, with his two little sisters, one seven and the other four, living in Klum, in Eastern Prussia, wished to go to Sedalia, in the State of Missouri, to join their parents who were already settled in America. None of their relatives were so situated as to be able to accompany them, and hence they were under the necessity of taking their journey alone. An aunt in Berlin furnished each of the young travellers with a little book, on the first page of which she wrote the name, age, birthplace and destination of the bearer, writing below in large letters, in German and English and French, a *single sentence* taken from that book. And she told them whenever they found themselves in any trouble or difficulty, to just stand still and open those little books, and hold them up before them.

The children started from their German home, travelled until they reached the seaport, embarked on board the steamer, crossed the great Atlantic, landed in America, travelled by rail more than a thousand miles westward into the heart of Missouri, showing their little passports when needful, to all with whom they came in contact; and in no case did they fail to obtain every kindness, tenderness and protection which could be given, every heart warming with love and every hand being stretched forth in helpfulness to the little ones who were thus cast upon the kindness of passing strangers whom they had never seen before, and will never see again, but through whose kind assistance they safely reached the far-off home of their grateful and rejoicing parents.

What little book was this, which proved to them such a precious passport? Was it a volume of the decrees and laws of an Alexander, a Caesar or a Charlemagne? Was it an ukase of the Russian autocrat, or a decree of the Emperor of Germany, which made for them a way over land and sea? No! It was none of these. It was a copy of that same New Testament which has been so wonderfully preserved through these eighteen hundred years. And what was the sentence in German and English and French, which commanded the attention, the respect and service of strangers of whatever nationality? Was it a passage from an Eastern Veda? A maxim of Confucius? An utterance of Buddha? A command of some high and mighty potentate? A com-

mendation from some vast and influential brotherhood? No! It was none of these. The sentence which opened their way and proved to them more effective than the mandate of a monarch, or the safe conduct of an emperor, was this: "Inasmuch as ye have done it unto the least of one of these, ye have done it unto Me," saith Jesus Christ.

### SCOTLAND.

WRITTEN IN THE ABBEY OF HOLYROOD.

Thy towers, Oh, Scotland, and thy walls,  
Ramparts and palaces of thine,  
Thy cloisters and thine ancient halls,  
Where, like the wind's voice in the pine,  
The holy chant, moaned through the shade,  
Or laughed, the braquet manifold—  
Dim churches, where our mothers prayed;  
Towers, where our fathers fought of old!

God's fanes and castles of dead kings;  
Temples, the steel kept for the Lord;  
Strongholds, whose cross was as a sword;  
Love's haunts, where old harp music rings,  
Though song and singer both be dead—  
Sin-coloured, crime-stained masonry  
Now dim with how much mystery  
Were once with splendour girdled!

I love the woodway winding down  
To the grim, vaulted gates, where frown  
The mouldering turrets, and, half seen,  
The manor, mailed with ivy green;  
I love the flight of startled birds  
From dusty towers where, in unrest,  
Their black battalions lurk, like words,  
Hid in a songless singer's breast!

I love the old kirk, brooding o'er  
The still tombs as a quiet dove  
Covers the dear fruits of her love;  
The citadel, moss-crust'd, hoar,  
That clings along the mountain side,  
Where the steep waters hurtle down,  
Its wings outspread above the town,  
Like an eagle in its pitch of pride.

The poet, like a bird of flight,  
Through all swift times of day and night,  
Seeks evermore, on tireless wings,  
Dim, haunted ruins, mossy springs;  
And where proud palaces lie low,  
Their granite foreheads in the dust,  
He knows, the great dead, being so,  
Sing the best songs of hope and trust.

Oh, Scotland, guard thy ruins well;  
Thou hast no worthier thing to guard,  
Nor any other tale to tell  
That holds such music for thy bard,  
In these thy fame, thy glory dwell;  
Though vultures take thy heart in fee  
These stones thou still hast left to thee—  
Oh, Scotland, guard thy ruins well!

—Charles Vance Thompson.

### THE SABBATH.

"Thus the Heavens were finished, and the earth, and all the host of them. And on the seventh day God ended His work which He had made, and rested on the seventh day from all the work which He had made. And God blessed the seventh day and hallowed it for in it He rested from all His work which God had created and made."

Now begins the seventh day, the day of rest, or the Sabbath of the earth, when the globe and its inhabitants are completed.

Since the beginning of this day no new creation has taken place. God rests as the Creator of the visible universe. The forces of nature are in that admirable equilibrium which we now behold, and which is necessary to our existence.

No more mountains or continents are formed, no new species of plants or animals are created. Nature goes on steadily in its wonted path. All movement, all progress has passed into the realm of mankind which is now accomplishing its task.

The seventh day is, then, the present age of our globe; the age in which we live, and which was prepared for the development of mankind. The narrative of Moses seems to indicate this fact; for at the end of each of the six working days of creation we find an *evening*. But the morning of the seventh is not followed by any *evening*. The day is still open. When the evening shall come the last hour of humanity shall strike.

This view of the Sabbath of creation has been objected to on account of the form of the command of the Decalogue relating to the observance of the Sabbath. But those who object confound God's Sabbath with man's Sabbath, and forget the words of Christ that our Sabbath was made for man who needs it, and not for God.

God rests as a creator of the material world only to become active; nay, Creator in the spiritual world. His Sabbath work is love to man—the redemption. His creation is that of the new man, born anew of the Spirit in the heart of the natural man. So man is commanded to imitate God in leaving once in seven

days the work of this material world, to turn all his attention and devote his powers to the things of Heaven.

There are, therefore, *three* Sabbaths:

1. God's Sabbath, after the material creation.
2. The Sabbath of humanity, the promised millennium, after the toil and struggle of the six working days of history.
3. The Sabbath of the individual, short-lived man, the day of rest of twenty-four hours made for him according to his measure.

The length of the day in each is of no account. The plan, in all, is the same, and contains the same idea—six days of work and struggle in the material world, followed by a day of peace, of rest from the daily toil and activity in the higher world of the Spirit. For the Sabbath is not only a day of rest, it is the day of the Lord.—*Dr. Guyot.*

### HOW TO CURE GOSSIP.

Adopt this rule: Let all who come to you with stories about mutual acquaintances know that you intend, as soon as your duties allow, to wait upon the parties spoken of disparagingly and repeat just what was said, and who said it. Still better, take out your memorandum-book, and ask the party to allow you to copy the words, so that you can make no mistake.

You will have to do this probably not more than three times. It will fly among your acquaintances on the wings of the gossips, and persons who come to talk against other persons in your presence will begin to feel as if they were testifying under oath.

But you ask, "will it not be mean to go off and detail conversation?" Not at all when your interlocutor understands that he must not talk against an absent person in your presence without expecting you to convey the words to the absent person and the name of the speaker. Moreover, what right has any man or woman to approach you and bind you to secrecy and then poison your mind against another? If there be any difference in your obligations, are you not bound more to the man who is absent than to the one who is present? If you can thus help to kill gossip it will not matter if you lose a friend or two; such friends as these, who talk against others to you, are the very persons to talk against you to then.

Try our rule. We know it to be good. We use it. It is known in the church of which we are pastor that if any one speak to us disparagingly of an absent member, we hold it our duty to go to that absent member immediately and report the conversation and the names; or, still better, to make the party disparaging face the party disparaged. We have almost none of this to do. Amid the many annoyances which necessarily come to the pastor of a large church, and still larger congregation, we think that we are as free from the annoyance of gossips as it is possible for a man to be who lives amongst his fellow-men.

Try our rule, try it faithfully, with meekness and charity, and if it does not work well, let us know.—*Rev. Dr. Deems.*

### CHRIST'S INTERCESSION.

There arises from all parts of the world, at the morning and the evening, and through the labours of the day, a perpetual incense of adoration and of petition. It contains the sum of the deepest wants of the human race in its fears and hopes, its anguish and thankfulness. It is laden with sighs, with tears, with penitence, with faith, with submission. The broken heart, the bruised spirit, the stifled murmur, the ardent hope, the haunting fear, the mother's darling wish, the child's simple prayer, all the burdens of the soul, all wants and desires nowhere else uttered, meet together in that sound of many voices which ascends into the ears of the Lord God of Hosts. And mingled with all these utterances and cravings is one other voice, one other prayer—their symphony, their melody, their accord, deeper than all these, tenderer than all these, mightier than all these—the tones of One who knows us better than we know ourselves, and who loves us better than we love ourselves, and who brings all these myriad fragile petitions into one prevalent intercession, purified by His own holiness and the hallowing power of His work.—*Prof. H. B. Smith.*

### GOD'S INSTRUMENTS.

The *Christian-at-Work* cites the following striking illustrations:

Often God chooses the humblest instruments. All history teaches the same truth. Moses was the son of a poor Levite; Gideon was a thresher; David was a shepherd boy; Amos was a herdsman; the apostles were ignorant and unlearned; Zwingli was a shepherd; Melancthon, the great theologian of the Reformation, was a *aimourer*; Luther was a child of a poor miner; Fuller was a farm servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindoostan, was a shoemaker; Morrison, who translated the Bible into the Chinese language, was a lastmaker; Dr. Milne was a herd-boy; Adam Clarke was the son of an Irish cotter; John Foster was a weaver; Jay, of Bath, was a herdsman.

## SMALL STONES AND CHIPPINGS.

There are persons who settle down into a state of quiet indifference as to church work, because they feel that they are incompetent or not suited to engage in the active work of their church. This is not only wrong, but tends to injure the church, both by the loss of the labour of the individual and his or her influence on others. There is a place in the church for every one, that may be filled acceptably by each, and that diligent inquiry and prayer will enable each to find. All cannot be office-holders, nor are all qualified. It may be that few are gifted in profitable exhortation. We have known persons who would be frightened almost to the danger point by being called on to pray in the prayer meeting. Some are qualified to teach, while others may fail. Surely, all can pray for the growth of Zion, and for the outpouring of God's spirit, and prayer is the lever that lifts the soul upon that plane where blessings are dispensed, and draws from heaven blessings for others.

A poor but pious man, with few gifts, once said to a friend visiting him, that for a long time he had been accustomed to repine because he could "do nothing for God's true church, until he remembered that in building even the greatest house the heart of the walls was filled with small stones and chippings, which were necessary to their strength and safety. He had ever since been contented; for, though not an outside stone, whose use was evident to all, he might, nevertheless, be one of the fillings, known and acknowledged by the Master Builder, who has been pleased to put him to this use."

How few are contented to take the place assigned them in the great temple of the church and fill it acceptably. How many are in the place assigned to them at all times and under all circumstances? There are many small stones and fillings absent from the prayer meeting, the Sabbath school, and other services of the sanctuary. There are many chippings and small stones out of their places in the great structure, which weakens the walls, and whose presence is necessary to its beauty and strength.—*Herald and Presbyterian.*

## THE GOSPEL OF LOVE.

An eminent minister of the Gospel was criticised because he did not preach the law of God, but only and always the love of Christ. It was said that persons awakened by such preaching would not truly repent of sin. But on the contrary, it was found that the more sinners realized the love of Christ in dying for them the deeper and more intense was their hatred of sin. Sin was to them not simply the violation of law, but that abominable thing which nailed their Saviour to the accursed tree. It is well, of course, to present all the doctrines of the Bible in due order and proportion. The old preachers were very systematic. They presented in their sermons, at least once a year, the "whole body of divinity." Their theory was that the people must be indoctrinated in order to be saved. But the great truths of the evangelical system are so vitally connected with each other that if one is received, it will bring all the rest; if one is stimulated it will quicken all the rest. Hence many a preacher who has little logic or learning, by simply telling the story of the Cross, has brought men to repentance and built them up in the faith. That is not always one-sided which seems so. There is a difference between pulling the oar on one side of a boat and spurring one side of a horse. *Interior.*

## SWEETNESS OF SPIRIT.

There are some Christian men who somehow carry the charm of an attractive atmosphere with them. It is a pleasure just to look at them. Even when one differs in judgment with them as far as the poles are asunder, one is none the less drawn and fascinated by them. There is such sweetness in their spirit, such gracious gentleness in their manner, such kind catholicity, such manly frankness, such thorough self-respect on one hand, and on the other hand such perfect regard for the judgment of others, that one cannot help loving them, however conscience may compel conclusions, on matters of mutual consequence, unlike those which they have reached.

Those are not weak men, either. What people like in them is not that, with the everlasting unvaryingness of a mirror, they reflect back the thought which is presented to them, and so are always at an agreement with others. Sometimes one is even more drawn to them when they are in opposition, because they are so true and just that their respect carries with it all the refreshment of variety with none of the friction of hostility.

Natural temper has something to do with this. God gives a great gift to a man when he gives him a sunny disposition, a candid spirit, and the instinct of fairness in a controversy. It is exceedingly hard for some men to be just. They are jealous, suspicious and morose in their natural bent. It is hard for them to believe good of others. It is easy for them always to put the worst construction upon matters. It sometimes seems as if it were almost more than grace can

do to transform their tempers so that they will be just toward any man against whom they have been led to have a prejudice.

## THE HEAVENS ARE TELLING.

Lord of all being, throned afar,  
Thy glory flames from sun and star;  
Centre and soul of every sphere,  
Vex to each loving heart how near!

Sun of our life, Thy quickening ray  
Shells on our path the glow of day;  
Star of our hope, Thy softened light  
Cheers the long watches of the night.

Our midnight is Thy smile withdrawn,  
Out noonday is Thy gracious dawn,  
Our rainbow arch Thy mercy's sign,  
All, save the clouds of sin, are Thine.

Lord of all life, below, above,  
Whose light is truth, whose warmth is love,  
Before thy ever-blazing throne  
We ask no lustre of our own.

Grant us Thy truth to make us free,  
And kindling hearts that burn for Thee,  
Till all thy living altars claim  
One holy light, one heavenly flame,  
*Oliver Wendell Holmes.*

## THE USES OF SUFFERING.

We remember a parable in which a preacher says: "Look at that flute; it was a piece of wood; what has made it in a flute? The rifts, the holes in it. What life is there through which affliction does not make some rift? All went well until then, but through that rift in the life came thought and feeling. Doubt in us is created by some rift in our life, some loss creating a sense of grief, some question of despair. So," said the preacher we heard, "I listened to a flute one day, complaining that it was spoiled by having a number of holes bored in it. 'Once,' it said, 'I was a piece of wood, very beautiful to look upon; now I am spoiled by these rifts and holes,' and it said all this mournfully and musically. 'Oh, thou foolish flute,' I said, 'without these rifts and holes thou wouldst only be a mere bit of stick, a bit of mere hard, black ebony, soon to be thrown away. Those rifts and holes have been the making of thee; they have made thee into a flute; they are thy life, thy character, thy music and melody, and thou wilt not now be cast aside with contempt, but touched by even the fingers of future generations.' Thus sorrow in man should reveal to him his capacity for supernatural refreshment; his hard and sterile being is made to receive divine airs which make it musical in its sorrows."—*Sunday at Home.*

## "KEEP UP, CHRISTIANS."

As I was riding along in the south of France, one day, I saw a pair of fine birds overhead. The driver called out in a French tongue, "Eagles!" Yes; and there was a man below with a gun who was wishful to get a nearer acquaintance with the eagles; but they did not come down to oblige him. He pointed his rifle at them, but his shots did not reach half way, for the royal birds kept above. The higher air is the fit domain for eagles. Up there is the eagle's playground, where he plays with the callow lightnings. Up above the smoke and clouds he dwells. Keep there eagles! keep there! If men get you within range they mean no good to you. Keep up, Christians! Keep us in the higher element, resting in Jesus Christ, and do not come down to find a perch for yourself among the trees of philosophy.—*Rev. C. H. Spurgeon.*

THE May of life blooms but once. *Schiller.*

SCIENCE in her own province, is a glorious and welcome revealer of God's truths. Let her only be rightly, cautiously, and reverently interpreted.—*Roden Noel.*

FALSEHOOD is in a hurry; it may be at any moment detected and punished. Truth is calm, serene, its judgment is on high; its king cometh out of the chambers of eternity.—*Dr. Joseph Parker.*

THE history of the world teaches no lesson with more impressive solemnity than this: That the only safeguard to a great intellect is a pure heart; that evil no sooner takes possession of the heart, than folly commences the conquest of the mind.—*C. C. Bonney.*

OPPORTUNITY is a rare and sacred thing. God seldom offers it twice. In the English fields the little drosers, or sundew, lifts its tiny, crimson heads. The delicate buds are clustered in a raceme, to the summit of which they climb one by one. The topmost bud waits only through the twelve hours of a single day to open. If the sun does not shine, it withers and drops, and gives way to the next aspirant. So is it with the human heart and its purposes. One by one they come to the point of blossoming. If the sunshine of faith and the serene heaven of resolution meet the ripe hour, all is well; but if you faint, repel, delay, they wither at the core, and your crown is stolen from you—your privilege set aside.—*Caroline H. Dall.*

## Mission Notes.

THE Bishop of Durham said in a recent address that the drink bill of England last year was greater than the entire income of the Church of England Missionary Society during its history of eighty-four years.

TRUTH is said to be a revival of Hindooism among the educated Bengalis of India. This is traced in part to the exertions of the Theosophists, and in part to such writings as those of Comte and Herbert Spencer.

ACCORDING to the London *Christian World*, the present year forms the jubilee of woman's work for women. "The Society for Promoting Female Education in the East" was formed in London in 1834, at the solicitation of Rev. David Abeel, a missionary returned from China.

THE contributions to the Presbyterian Board of Missions were \$626,128, or \$26,000 more than recommended by the General Assembly, and \$80,000 more than last year. The contributions to the Foreign Board were \$691,388, falling a little behind the \$700,000 recommended.

AMONG the stockholders of the new missionary ship, the "Morning Star," are one in Maine, eighty-five years old, one in New Hampshire ninety-one, one in Massachusetts ninety-three, and his wife eighty-eight; one in Connecticut ninety-nine, and one lady in Vermont 100 years and six months old.

DR. LAWS, for eight years a medical missionary on Lake Nyassa, Central Africa, has completed the first draft of the translation of the New Testament into the Chinyanga and Chitonga dialects. The Gospel of Mark has been printed, and that of John is passing through the press in Edinburgh.

THE Girls' school started by the Presbyterian Mission in the Capital of Guatemala has more applicants than it can accommodate, and will probably be self-supporting. Five daughters of President Barrios are in the school. It is but a short time since there was no Protestant service in the whole Republic.

ACCORDING to a careful statement sent to the *Missionary Review* by Rev. W. A. Robertson, Hon. Canon of Canterbury, British Christians have contributed to foreign missions in the twelve years ending with 1882 the noble sum of £12,529,995, or \$62,659,975. In 1871 these contributions were £855,742; in 1882 they were £1,191,175, an advance of \$1,677,165.

ONE marked characteristic of the advance Christianity is making in Japan is the fact that in various sections of the empire, Christian communities, and even churches, are organized and maintained which are unconnected with any foreign missionary organization. Indeed, it is often impossible to tell who planted the seed from which these communities have sprung. Already there are several independent churches, which are now doing a good work, and give much promise for the future.

THE Rev. Mr. Goldsmith, an Indian missionary, tells an interesting story of a young telegraph clerk. A collection was being made at a church in Madras for the Bible Society, the immediate purpose of it being to send Bibles to the Telugu country. After the service, a youth of sixteen years of age came into the vestry and offered the clergyman ten rupees for the object. Naturally surprised at the lad giving so much, Mr. Goldsmith questioned him, and then it appeared that this sum of ten rupees was the first payment of salary he received as a telegraph clerk, and he had resolved to devote it all as a thank-offering to his Heavenly Father.

THE *Missionary Record* of the United Presbyterian Church in its last number says. In response to the appeal made, the Rev. Dr. James, of Hamilton, Ontario, has sent to the Synod Treasurer a contribution towards the erection of a memorial on the grave of Tiyo Soga. He says, "We were fellow-students. I heard him preach his first sermon in the Junior Hall, Queen Street, before the Rev. Dr. Eadie, just thirty years ago, and I cherish his memory with sincere affection and esteem." Dr. James hopes that "the hint in the *Record* will be followed by a liberal offering." Though Tiyo Soga's grave is unmarked, his service is not uncommemorated in the scene of his labours. A neat Gothic tablet was many years ago placed on the wall of Emgwali Church. The inscription was written by the late Dr. William Anderson, and translated into Kaffir. It is to the following effect: "This stone is to keep us in remembrance of the Rev. Tiyo Soga, the first ordained preacher of the Kaffir race. He was a friend of God, a lover of His Son, inspired by His spirit, a disciple of His Holy Word, and ardent patriot, a large-hearted philanthropist, a dutiful son, an affectionate brother, a tender husband, a loving father, a faithful friend, a learned scholar, and eloquent orator, and in manners a gentleman, a devoted missionary, who spent himself in his Master's service; a model Kaffir, for the imitation and inspiration of his countrymen."

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TORONTO, WEDNESDAY, OCTOBER 29, 1884.

WE have pleasure in presenting to our readers this week THE CANADA PRESBYTERIAN printed entirely from new type, which has been supplied by the Canadian agency of Messrs. Miller & Richard, type foundry, Edinburgh. The aim has been to make it neat and attractive. Effort has not alone been confined to its improvement mechanically. Arrangements, to be announced in due time, are now nearly completed by which the usefulness, efficiency and value of THE CANADA PRESBYTERIAN will be greatly enhanced. It will be our endeavour from time to time to make such improvements as will enable us to retain a first place in the ranks of religious journalism. Fidelity to the Church whose best interests it seeks to promote, will characterize it in the future as it has done in the past. We can, with increasing confidence, bespeak the hearty aid of our numerous readers and friends generally, throughout the Church, to obtain for it the increased circulation its merits deserve.

THE issue of the Sabbath-school Hymnal has been unavoidably delayed beyond the time announced, but we learn that it is already printed, and will be forthcoming in a few weeks.

WHAT course of reading have you marked out for this winter? This question concerns every young man and young woman in the country. Amidst the thousands of books that are within the reach of the majority of our young people, it would be nonsense to tell them what to read. Each one must select for himself but he should read something—something good. "No time to read," reply a thousand voices. You have all the time there is. There are no doubt a few people in official positions in every community, who have a large number of engagements particularly in the evenings, and also in consequence find it very difficult to engage in systematic reading. The vast majority of young people, however, could read systematically if they would. It is a good thing at the beginning of a winter to lay down certain rules in regard to the use of one's time. One evening should of course be given to the prayer meeting. Perhaps another to church work of some kind, but there should be a firm resolution to devote a certain number of hours each week to mental improvement. Piety of any kind is good but intelligent piety is usually the best. If our young people could get hold of the idea that the society of good books is better than that of middling men, it would be a great thing for themselves and for the Presbyterian Church.

"MONDAY evening I went to a Scott Act meeting. Tuesday evening I dropped in to see the Salvation Army. Wednesday evening I should have gone to our own prayer meeting but went to the special services in a neighbouring church. Thursday evening I went to a lecture, and Friday evening to a concert. This evening there is no place to go to. Next week I have an engagement for every evening." That is about the kind of soliloquy in which a good many people in towns and villages might engage on almost any Saturday evening in winter. People who live in large cities and in the country are mercifully exempt from the scourge of going to something every evening. You can't go to everything in a large city, and no one tries; in the country there is often nothing to go to. Going to some kind of a meeting every evening is a habit that brings a certain class of people in towns and villages to the verge of idiocy. They devour every-

thing in the shape of a meeting during winter, and come out in spring as lean as Pharaoh's lean kine. There is no class of people in this country half so lean intellectually and spiritually as this class who run to some meeting every night. They cannot read; they cannot think; they have no power to reflect or meditate; they are in misery except when on the jump. They are of no use to the Church and are of very little service to their own families.

IN his parting address at the meeting of the *alumni* of Knox College, Mr. Wilson struck the right key for a Foreign Missionary or any other Christian worker. Referring to his mission to India, Mr. Wilson said he did not feel that in going to his distant field of labour he was making any sacrifice. The word sacrifice he thought should not be used in any such connection. It was a *privilege* to go to India and preach the Gospel there. That is the right spirit. The man who starts to India or China, or the North-west or anywhere, whining about the sacrifice he is making in going, had much better remain at home. He is not the stuff out of which a missionary or good preacher of any kind can be made. If other people see proper to enlarge on the sacrifices our missionaries make, good and well. Let them try to lessen the sacrifice by their prayers and contributions. There is another word often used in connection with Christ's work which we think should be abolished. The odious word *burden*. How often do we hear it said at congregational and other ecclesiastical meetings "the whole burden" falls on the Session, or on the Board of Trustees, or on the Sabbath schools or on some Committee or other. Christ's work a burden? If any man really feels that his Master's work is a burden he should either lay the burden down or pray for enough grace to enable him to feel that in working for the Saviour who died for him he is enjoying a privilege. Christ's work is no burden to any man that has a large measure of love to Christ in his heart.

#### PRAYERS FOR THE DEAD.

It is becoming manifest that within the Church of England there are widely divergent views. Evangelicals and ritualists are further apart than are several of the different denominations from each other. It is no violation of charity to say that the logical termination of the sacerdotal movement is Romanism. It is the way by which many have reached that resting place, and by which many more will follow. One by one the dogmas discarded as unscriptural by the churches of the Reformation have been looked at first with longing eyes and then finally adopted.

One of the latest evidences of the Romeward tendency of the ritualistic movement does not come from St. Albans, Holborn, but from New Westminster, B. C. The *Churchman's Gazette* is about as full-blown an exponent of extreme ritualism as is to be found outside the regular organs of the Church of Rome. A late number contains an article on "Prayers for the Dead." Outspoken as this ritualistic publication usually is it approaches the subject of intercession for the dead in a cautious and tentative manner. The article is a reprint from the London *Standard*, founded on an expression in one of the late Princess Alice's letters in which she mentions that after the loss of her little boy, her eldest son "always prays for Freddie." While mildly deprecating criticism by saying that it does not endorse every argument or illustration, the *Churchman's Gazette* commends the views maintained. It evidently goes as far as prudence will warrant. When such views are "commended," it is evident that whenever it is supposed the people are prepared for it, there will be a bold and outspoken advocacy of prayers for the dead.

The writer in the *Standard* maintains that praying for the dead is natural, and therefore is right. It is well, however, to remember, that the natural heart is not an authoritative source of revelation as to the nature and kind of worship that God requires and will accept. It is to grace, not to nature, that we look for the highest inspiration. He then goes on to argue that the state of probation is not limited to this side of the grave, therefore prayer for the dead may be efficacious. Thus we have a little more of this peculiar kind of "natural" theology. Then if we do not pray for the dead we are in a sure way of neglecting prayer for the living,—obviously a lame and impotent conclusion. After a display of subtle sophistry as to the possibility of prayer effecting a change for the better

in the case of those who have carried their sinful natures with them into the unseen state, the writer falls back on what he conceives to be his strongest argument, which is, that forbidding prayers for the dead is to discourage prayer altogether.

It will be noticed that in all this there is not a single appeal to the teaching of sacred Scripture on the subject of prayer. The writer does not adduce either a single precept or example from the words of Christ or His apostles by which this dogma is commended expressly or by implication. Prayer for the dead being unmentioned in Scripture was sufficient ground for its rejection by the Reformers and those who came after them. There is no hint of such a thing in our Lord's intercessory prayer. It has no place in that from which Christ taught His disciples, and in essence it comprehends all prayer. Probation, after death is a mere fanciful speculation. Those who die in Christ obtain a full salvation. They do not need our prayers. With those who die impenitent we can exert no more influence. "Shall not the Judge of all the earth do right?" If it is true that we do not know how to pray as we ought, and that we should pray for things agreeable to His will, then it is clear that it would be unwarrantable presumption to pray for those who have passed from the present life.

Another good reason why evangelical churches do not pray for the spirits of the departed is that this very dogma was the fruitful source of superstition and corruption which culminated in masses for the dead and trafficking in sacred things.

Now suppose that the ritualistic section of the Anglican Church adopted this distinctive feature of Romanism, prayer for the dead, will it stop there? The successive stages will be easily reached. Purgatory is not far off. Then will come requiem masses for the repose of the souls of the dead. Ritualism is a retrograde movement. It sets its face toward the Middle Ages. Evangelical Christianity looks toward the sunrise. It takes its doctrines from the inspired Word of God, not from the dim traditions of the past. Its mode of worship is that taught by Christ and His apostles. It seeks to worship God in the beauty of holiness, not with the artificial display of a gorgeous yet materialistic symbolism.

#### CHRISTIAN UNION.

IN a very practical article on Christian Union, the *Globe*, among many other sensible things, says:—

It may be that the idea of absolute external unity of all the sections of the so-called Christian Church is a dream, though a very beautiful and attractive one. Still the number of sects may surely be greatly reduced, and where the outward union of ecclesiastical organization cannot be accomplished the inward union of mutual respect and affection and so far of co-operation may be secured. Episcopalians, Presbyterians, Methodists, Baptists, etc., may not as yet see their way even seriously to discuss the question of an incorporation which shall embrace them all. It does not, however, follow that while waiting for this which they fear will never come, they have nothing about which they can work in harmony and with success. They can at any rate look each other in the face. They can meet each other with some measure of civility and brotherly kindness. They can recognize each other as having, however mistakenly, one common work to perform and one common end to be attained. There is plenty of work for them all without intruding upon each other. Might there then not be as much Christian feeling and charity as would lead them to respect each other's fields of labour, and so to arrange matters that some districts would not be over-supplied with the ordinances of the Gospel while others were not supplied at all? Yes, the dream is very beautiful and attractive and it is more—it is very popular just now, and that is the reason why some people write articles and make speeches about union. Everybody knows that organic union at present is an utter impossibility. Moreover it has never been shown that organic union of all bodies would be an unmixed blessing even if we had it. At all events there is no use in discussing the question at present. But why may we not, as our contemporary asks, have substantial unity as matters now stand? No basis of union could be drawn up to which all denominations would agree, but something quite as good might be done. The different denominations might carry on their work without endeavouring to make proselytes from each other. It is all very well for a few leading men in each church who have no congregation to look after and who are not in any way brought into rivalry with their neighbours to speak and write about union. They forget that hundreds of their brethren are not so favourably situated. Presbyterian pastors of small congregations who have hard work all the year round to keep some of their neighbours from stealing from congregations

in which every man is needed, may not be quite so enthusiastic on union as gentlemen who can put a union on paper in a few minutes. Let the first practical step towards real union be taken by congregations and ministers all over the country. If Presbyterian office-bearers can be proven guilty of improper conduct in the way of making proselytes, by all means let them be exposed. Let Methodist village congregations stop the effort which some of them make to draw Presbyterian families into their so-called revival meetings. Let Baptists stop ridiculing infant baptism and holding dipping exhibitions on Sabbath evenings to attract a crowd from other churches. Let Episcopalian preachers exchange pulpits with their neighbours without any fuss. Let the men who engineer union exhibitions at the annual ecclesiastical meetings exhort their brethren in the country to conduct themselves with propriety, and see that they do so. When these things are done we may discuss a basis for organic union.

### SABBATH OBSERVANCE.

THERE is an impression abroad that the Sabbath is not now a divine institution. Several who ought to be better informed claim that it merely formed a part of the Jewish ceremonial and has ceased to be binding under the present dispensation. Some hold this view speculatively. Many profess belief in it because it coincides with their inclinations. It is, nevertheless, an erroneous and unwarranted assumption.

The Scriptures clearly teach that the law of the Sabbath dates back to the creation. It is a benevolent law specially adapted to man's temporal and spiritual well-being. It has vindicated its wisdom wherever it has been observed. It has brought blessings in its train. Neither the individual nor the community that observed the command "Remember the Sabbath day to keep it holy" has ever had occasion to regret obedience to its requirements.

The law of God respecting the Sabbath is one of the Ten Commandments. Local and ceremonial observances find no place in the Decalogue. It is universally recognized that the law of God thus expressed is immutable. It was not given for a particular time or for the benefit of a single nation. We dare not with impunity eliminate one of the laws on which universal morality is based. What God has ordained it is not for man to annul.

It cannot be denied that unfortunately there is a growing disregard for the proper observance of the day of God-given rest. The public conscience is not sufficiently sensitive on this question. People are being familiarized with various forms of Sabbath desecration that a few years ago were by no means so common as they are now. Pleasure excursions and boating are indulged in to a great extent throughout Canada. Railway companies are responsible for the running of numerous freight and passenger trains and ordering repairs in their workshops on the Lord's day. Military and other organizations parade the streets with bands of music, and scarcely a word of remonstrance is ever raised. Leading and other journals are ready enough to record the doings of those who thus openly violate the sanctity of the Sabbath, but they rarely venture to say a word of disapproval.

The two great enemies of the proper observance of the Sabbath are the love of pleasure and the inordinate greed of gain. The rest of the Sabbath is the inalienable heritage of every man. Only cases of necessity and mercy can justify its slightest infringement. Is it a clear case of necessity for our railway companies to run numerous freight trains on every line they control? The Midland Railway Company under its former management respected the sacredness of the Lord's day; they did not violate the rights of their employees; now that the line has been obtained by the Grand Trunk Company such occurrences are thus described by the *Orillia Packet* last week have become common:

Last Sunday, trains were passing Orillia about every half hour on the Grand Trunk Railway. The Mayor would be doing a popular thing in having some of the train men arrested, so as to block the line, if this occurs again.

The Superintendent of the Midland Division of the Grand Trunk Railway will not add to his popularity by giving us the American Sabbath. The continuous whistling and rumbling of trains over our railways are not sounds Orillia people are accustomed to on Sundays, and they will not tamely submit to have the day of rest and quiet thus broken in upon. Working men will not be slow to recognize that once a powerful corporation succeeds in secularizing the Sabbath, their day of rest soon will be taken away from them.

There is evidently a strong disposition to increase

the Sabbath traffic on the railway lines throughout the country. Congregations in country towns and villages through which trains pass are frequently disturbed by the discordant screech of the steam-whistle. Why should powerful corporations be permitted to work for gain on the Sabbath, when others would be brought to justice if they were to pursue their ordinary calling on that day? What is unlawful for an individual cannot be legal because it is done by a powerful corporation.

The various sections of the Christian Church recognize the evil of Sabbath desecration. They have agreed on taking common action in seeking to obtain legislation to lessen it by the repression of the more glaring forms of profanation. Committees were appointed to represent the opinions of the law-abiding community. Last session of Parliament numerous petitions were presented praying for the amendment of existing Acts that they might be made effective. Nothing practical, however, came of these efforts. The Hon. G. W. Allan stated at the recent Church Congress in Toronto that the petitions were not sufficiently definite. There surely need be no difficulty in remedying this defect. Let not the friends of the Sabbath weary in well-doing. Let the work of petitioning be done over again. Only let it be more prompt and extensive than it was last session.

The Church is not indifferent to the importance of prompt and energetic action in view of the dangers with which the sacredness of the Sabbath is menaced. The General Assembly of the Presbyterian Church in the United States adopted a series of resolutions calling the attention of the Government to the violation of the Sabbath by the postal department in the forwarding and distribution of the mails, and by military authorities in compelling military parades on that day. Our own church courts have devoted considerable attention to the subject. The Synod of Toronto and Kingstons adopted a resolution expressing strong disapprobation of the various forms of Sabbath profanation, including also unnecessary funerals, and they agreed to petition the Dominion Parliament for a general law embracing the provisions of the various Provincial Sabbath Acts, with such amendments as may be necessary to secure the better observance of the Lord's day, in all parts of the Dominion. The General Assembly at its last meeting adopted a similar resolution adding "that the Assembly earnestly and affectionately urge all persons within the Church to abstain from and discountenance these and other forms of Sabbath profanation, and aid in every suitable way in protecting this divine institution." The Assembly also adopted a resolution calling the attention of the Dominion Government to the evils complained of and asking that such legislation be secured "as shall protect this divine ordinance from these violations, and secure to all the people of the land their rights of conscience, with the blessing of Almighty God." An influential deputation was at the same time appointed to present these resolutions to the heads of departments especially responsible in the premises and report to next General Assembly.

This is not a party question, neither is it a sectarian issue. The rights of the people the best interests of the Commonwealth, the immutable law of God demand that firm and energetic action be taken to preserve the sacredness and integrity of the Christian Sabbath.

## Books and Magazines.

THE INQUIRY ROOM.—By George Soltau, (Toronto: S. R. Briggs.)—This little book is especially addressed to Christian workers. It is what it claims to be "hints for dealing with the anxious." It is judicious, direct and Scriptural.

TEN YEARS A POLICE COURT JUDGE.—By Judge Wightle. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The Standard Library this year has made a decided advance in some respects over former issues. Judge Wightle's book is a repertory of interesting facts told in an interesting manner. There is much quiet wit and wisdom in it, and its moral tone is excellent.

THE GOSPEL MINISTRY. By Rev. Stuart Acheson, M.A. (Toronto: The Presbyterian Printing and Publishing Co.)—This excellent address, now printed in pamphlet form, was delivered at the induction of the Rev. D. H. McLennan, B.A., to the charge at Tottenham. It is a clear statement of the nature, character and aims of the Gospel Ministry presented in a scriptural light and fervent style.

FLYERS AND CRAWLERS; OR TALKS ABOUT INSECTS. By Ella Rodman Church. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This is not a dry treatise on Entomology, but a most interesting book for children. A governess instructs her pupils in the mysteries of insect life by a series of conversations, in which all join. It contains a number of illustrations.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The numbers of *The Living Age* for October 18th and 25th contain, "The Younger Pitt as an Orator," *National Review*; "The Philosophy of John Inglesant," *Modern Review*; "Lord Lyndhurst," *London Quarterly Review*; "Sport and Travel in Norway," *Fortnightly Review*; "The Darwinian Theory of Instinct," *Nineteenth Century*; "Ralph Bernal Osborne," and "On the Reading of Books," *Temple Bar*; "The Sanatorium of the Southern Ocean," *Cornhill*; "Modern Cathedrals," "A Small-pox Camp," and "Gambling on Atlantic Boats," *St. James's Gazette*; "Book-selling in Russia," *Spectator*; "Raphael as an Architect," *Academy*; "Moorish Ambassadors in Spain," *Athenaeum*; "Curious Newspapers," *Chambers's Journal*; with "Mr. Pudster's Return," "The Hermit of Saint-Eugene," and instalments of "At Any Cost," and poetry. A new volume began with the number for October 4th.

IMMERSION with Appendix: "A Reviewer Reviewed." By Rev. W. A. McKay, B.A., Woodstock, (Toronto: William Briggs.) This is now the fourth edition of this able contribution to the Baptist controversy. It has given rise to much very vigorous discussion. It is now sold extensively in the United States and Scotland, and the present edition contains strong testimonies, not only from many of the leading theologians of Canada, but from such men as Dr. Hodge, Dr. Dale, Dr. Gallaher, and Dr. Wilkie of the United States. The *United Presbyterian Magazine*, Scotland, says of it: "This pamphlet decidedly shows that the author is well acquainted with the literature of the controversies on baptism, whether Scriptural or classical, ancient or modern, European or American. At a single sitting we have read the whole treatise; so admirable is the treatment, and so lively the style. The arguments are briefly and incisively put; the tractate of 123 pages being truly a *multum in parvo*."

THE HEATHEN WORLD: Its Need of the Gospel and the Church's Obligation to Supply it. Prize Essay on Missions, by Rev. George Patterson, D.D. (Toronto: William Briggs.) This little volume is a valuable addition to the ever-increasing literature on the subject of missions. It was written in response to an offer of a prize of one hundred guineas for the best essay on "The Heathen World; and its Need of the Gospel, and the Church's Obligation to Supply it," and to it, among many competitors, the prize was awarded. The essay, which is published in a neat volume, should be in the library of every minister and of every Christian family, gathering together as it does in brief compass, telling facts and figures, clear descriptions of manners and customs, lucid accounts of religions and modes of worship, and powerful appeals to obey the great command. The work consists of three parts. The first is occupied with an account of the "Heathen World," and is a brief but satisfactory review of the countries, customs and religions of the heathen people in India, Burmah, Siam, China, Japan, Africa, Polynesia and South America. The second in a few pages points out the sin and condemnation of the heathen, and the Gospel as the only remedy. The third part unfolds and urges the duty of the Church to supply the Gospel to the heathen. Great stress is laid on the command of Christ, as the ground of missionary obligation, as the summing up of previously revealed purposes, as the culmination of the Lord's teaching, as the stimulus of the early Church, and as the covenant for perpetual effort to evangelize the heathen. For a brief account of such religions as Hindooism, Buddhism, Confucianism and Tasmianism, which our missionaries in India and China have to contend with, one can with profit turn to these pages. The work is itself so much a summary and condensation, that it is impossible in the space at our disposal to do anything more than thus outline the subjects of which it treats. The style is terse and vigorous, and the interest of the reader is kept up to the end. No Christian and thoughtful reader can rise from its perusal without being more deeply convinced that preaching the Gospel to the heathen is the great work to which the Church must address herself, alike in response to the need of the perishing millions, and to the command of her great King and Head.

## Choice Literature.

## STOPPING THE PAPER.

Mrs. Jacob Willis sat lost in thought, not very pleasant thought either, judging from the manner in which she knit her brow and tapped an impatient foot. The fact was, Mr. Willis had been complaining that family expenses were increasing—increasing instead of decreasing. Something must be done to cut them down, that was evident, and she, Mrs. Willis, must be the one to devise some plan whereby the income must be made commensurate with the outgo of the family funds.

"The very foot with which I am tapping the floor this minute needs a new shoe," she soliloquized, "to say nothing of Jamie and Jennie, who need not only shoes, but rubbers and mittens to keep out the cold and to-morrow the milk bill will be left. I owe Mr. Jenks two dollars for making Jamie's pants, and next week two dollars and a half must be forthcoming to pay my subscription to our religious paper for the year—that is, if we continue to take a religious paper. I wonder"—here she again became lost in silent thought, but her brow was still knit in perplexity, and the impatient tapping of the shabbily booted foot went on.

Pretty soon she broke out again, but more impetuously than before:

"I believe it will have to be done; of course I can't expect James to give up his daily paper; a man wouldn't know where to find himself without his paper, and I'd be ashamed of a man who would be content not to know what was going on in the great world from day to day. It will come hard, awfully hard, but really I begin to think it my duty to deny myself the luxury of a religious paper; with our growing family and increasing expenses I must make the sacrifice, and might as well go about it at once. Shoes we must have, school books must be bought, food is a necessity, and help in the kitchen I cannot do without; so I see no other way to begin saving but to write and stop the paper."

"She was not a weak-minded woman by any means, Mrs. Jacob Willis; but once convinced a certain course was the inevitable or the best one to pursue, she set about pursuing it forthwith. So down she sat and penned a little note, full of regrets but it said plainly the pressure of unavoidable expenses necessitated the act on her part of stopping her paper. "And it was my paper, and I loved it," she said, as she closed the envelope, and brushing away a falling tear, she called Jennie and bade her post the letter on her way to school.

When Friday night came, Mr. Willis remarked to his wife that as he was to take part in the missionary meeting, he should like to run over her paper a moment.

"I've stopped it," she said.

"Stopped it!" he ejaculated blankly: why, wife, what made you do that?"

"Because you said we must cut down expenses," she answered, her voice "embling, "and besides," she added gently, "you have said two or three successive years, when the subscription price was due, that it seemed a needless expense."

"Very true, so I have," assented Mr. Willis, "and I believe we can very well do without it, at least better than we can afford to pay for it year after year."

So Mr. Willis departed for the missionary meeting without the useful hints with which the religious paper might have furnished him had he been able to afford it.

On Saturday morning a neighbour ran hastily in, asking Mrs. Willis if she would allow her to see her paper for a moment.

"I heard," she said, "there was another list of those useful receipts such as you allowed me to copy once, and I knew you would spare it a few moments."

"I've stopped my paper," faltered poor Mrs. Willis.

"Stopped it! Oh! well; never mind," and the neighbour departed rather confused.

"What made you tell her you'd stopped it?" asked Mr. Willis, who was just leaving for his business when the neighbour appeared. "I'm a little ashamed to have it known that we, a Christian family, take no religious paper."

"I'm not half as ashamed of it as I am regretful," his wife answered gently.

Saturday night found the week's work nicely done, the children had taken the usual bath, and now gathered about their mother, lesson papers in hand.

"Come, mother," said Jamie, "Jennie and I are ready for our Sunday school lessons. Where's the paper? I'll get it."

"We have no paper to-night, Jamie," Mrs. Willis answered cheerfully; "so we'll try to get along without its help."

"Why, where is it?" persisted Jamie.

"We could not afford it this year, my son," spoke Mr. Willis. "You can learn your lesson just as well without it."

"Oh! dear me," piped up Jennie, "what shall we do without it? I don't see what you stopped it for; I say it's real mean."

"You shouldn't say things are real mean which can't be helped," remarked Mr. Willis. "Ma and I know best about such things."

And Jennie was silenced but by no means convinced.

"And there's the story mother always read to us after the Sunday school lesson was learned," wailed Jamie. "What shall we do without that?"

"Come, come!" exclaimed Mr. Willis impatiently, "don't let me hear any more about that paper; make the best of a necessity. We can't afford it, that's enough. I'm surprised it makes such a fuss all around, just one paper."

No more was said that night.

The next morning, which was Sunday, just as Mr. and Mrs. Willis were starting for church, a man so lame that he walked laboriously and only crept painfully along was seen coming up to the door.

"Ah, here comes poor old Mr. Edson," said Mr. Willis; "what could he have come all this distance for? Good morning, Mr. Edson, how is your wife this morning?"

"Better sir, thank you, considerably better; she is sitting up to-day, and I came over, seeing she was feeling so smart,

to see if you'd kindly lend me your paper; wife said 'twould be good as a cordial any day to hear me read one of those nice sermons."

Mr. Willis hastened nervously to forestall his wife's forthcoming declaration.

"I'm very sorry, Mr. Edson, very sorry, but our religious paper didn't come this week. I'll find last week's copy for you, and next week I'll send over one of the children with this week's issue, if possible."

Nothing more was said on the subject until the family were seated at their ample dinner; then Jennie asked a little timidly:

"Pa, are you going to take mamma's paper again?"

"Yes, Jennie, I am; and I'm going to black my own boots hereafter to help pay for it."

The children were very quiet for a moment; then Jennie asked thoughtfully:

"And wouldn't it help if we didn't have raisins in the puddings? I'd a great deal rather have one nice story and a pretty lesson every week than to have plums in our puddings."

"Yes, Jennie, that would help," replied the mother; "and as Margaret is about to leave, I'll hire a less expensive girl, and do more of my own cooking; that will probably be a great saving in more respects than one. I miss the information and pleasure derived from my paper enough to make the extra effort willingly."

It was surprising how much happier they all felt, and when towards the last of the week the paper came, impulsive Jennie actually kissed it.

"Why, it looks just like an old friend," she exclaimed. "Yes, I am its friend in more ways than we realized, and not only a friend, but a help and a teacher," replied her mother.

Mr. Willis was silent; he saw the child's enthusiasm and heard the mother's comments but afterwards, when only his wife and himself were in the room, he said:

"Wife, I am positively ashamed that I ever could have been so blind and stupid as not to properly appreciate the worth of a good religious paper. Absolutely ashamed that my poorer neighbours and my own children knew more of the worth and teaching of the religious press than I did. We will economize in some other direction than this in the future, do without something not actually indispensable to our comfort and satisfaction; and I promise you have heard the last from me you are ever likely to about not being able to afford to have it."

And that was how Mrs. Willis succeeded in stopping her religious paper.—*Golden Rule.*

## THE ACADIANS BEFORE THEIR REMOVAL.

The removal of the Acadians was the result of influences that had been at work for forty years, and which had now mounted to a crisis. Abbé Reynal, who knew nothing of this people except from hearsay, has drawn an ideal picture of them, which later writers have copied and embellished, till Acadia has become Arcadia. The plain realities of their condition and fate are touching enough to need no such exaggeration. They were a simple and very ignorant peasantry, industrious and frugal, till evil days came to discourage them; living aloof from the world, with little of that spirit of adventure which marked their Canadian kindred; having few wants, and those of the rudest; fishing a little, and hunting in the winter, but chiefly employed in cultivating the meadows along the river Annapolis, or rich marshes reclaimed by dykes from the tides of the Bay of Fundy. The British government left them entirely free of taxation. They made clothing of flax or wool of their own raising, hats of similar materials, and shoes or moccasins of moose or seal skin. They bred cattle, sheep, hogs, and horses in abundance, and the valley of the Annapolis, then as now, was known for the profusion and excellence of its apples. For drink they made cider or brewed spruce beer. French officials describe their dwellings as wretched wooden boxes, without ornaments or conveniences, and scarcely supplied with the most necessary furniture. Two or more families often occupied the same house, and their way of life, though simple and virtuous, was by no means remarkable for cleanliness. Such as it was, contentment reigned among them, undisturbed with what modern America calls progress. Marriages were early, and population grew apace. This humble society had its disturbing elements, for, like the Canadians, they were a litigious race, and neighbours often quarrelled about their boundaries. Nor were they without a bountiful share of jealousy, gossip and backbiting to relieve the monotony of their lives; and every village had its turbulent spirits, sometimes by fits, though rarely long, contumacious even to the curé, the guide, counsellor and ruler of his flock. Enfeebled by hereditary mental subjection, and too long kept in leading-strings to walk alone, they needed him, not for the next world only, but for this; and their submission, compounded of love and fear, was commonly without bounds. He was their true government, to him they gave a frank and full allegiance, and dared not disobey him if they would. Of knowledge he gave them nothing, but he taught them to be true to their wives, and constant at confession and mass; to stand fast for the Church and King Louis, and to resist heresy and King George; for, in one degree or another, the Acadian priest was always the agent of a double-headed foreign power, the Bishop of Quebec allied with the Governor of Canada.

Nova Scotia, under the name of Acadia, had been ceded by France to the British crown in 1713. By the terms of the session, its inhabitants were to retain the free exercise of the Roman Catholic religion. It was now more than forty years since they had become British subjects, and the greater part of the population had been born under the British flag. It is the testimony of the French themselves that the British rule had been an exceedingly mild one; that the colonial authorities, recognizing the value of a frugal and industrious population, had laboured to reconcile them to a change of allegiance which, on the whole, was to their advantage; that no burdens were imposed on them; and that they had not been oppressed or molested in matters spiritual or temporal. The British on the peninsula were, in fact, too few to

rule by force. Until the settlement at Halifax in 1749 they consisted only of a feeble garrison at Annapolis, with three or four others, yet feeble, scattered here and there over the country; and the Acadian population was left substantially to the government of its own priest. This population had its chief centres in the valley of the river Annapolis, and at Grand Pré, Cobequid, Pisiquid, and other settlements around the Basin of Mines, which forms one of the two heads of the Bay of Fundy.

After the cession of the country, the British authorities required the Acadians to take an oath of fidelity and obedience to their new sovereign. This, after a delay of many years, they did at last, with an understanding, as they alleged, that they should not be forced to bear arms against their former countrymen, the French. When war began again in 1758 many of them broke their oath, and sometimes openly, sometimes in the disguise of Indians, joined the French in attacks on British garrisons—while others acted as spies, or aided the enemy with information and provisions. When, in 1758, the war ended, the French officials prophesied some signal act of vengeance on the part of the British against the offending Acadians. On the contrary, they showed great forbearance, and only insisted that all the adult male population should take an oath of allegiance, without any reserve or restriction whatever.

This they would have done if they had been let alone; but they were not let alone. Another war was plainly at hand, and France meditated the reconquest of Acadia. To this end the Acadians must be kept French at heart, and ready, at a signal given, to rise against the English. France had acknowledged them as British subjects, but this did not prevent the agents of Louis XV. from seeking by incessant intrigue to stir them into bitter hostility against the British government. Before me are two large volumes of papers, about a thousand pages in all, copied from the archives of the Colonial Department at Paris. They relate to these French efforts to rouse the Acadians to revolt; and they consist of the journals, dispatches, reports, and letters of officers, military, civil and ecclesiastical, from the Governor of Canada to a captain of bush-rangers, and from the Bishop of Quebec to the curé of Cobequid. They show, by the evidence of the actors themselves, the scope and methods of the machination, to which the King himself appears, in his languid way, as an accessory. The priests of Acadia were the chief agents employed. They taught their parishioners that fidelity to King Louis was inseparable from fidelity to God, and that to swear allegiance to the British crown would be eternal perdition. Foremost among these apostles of revolt was Le Loutre, missionary to the Micmac Indians, and Vicar-General for Acadia under the Bishop of Quebec. His fanatical hatred of the English and the natural violence of his character impelled him to extremes which alarmed his employers, and drew upon him frequent exhortations to caution. He threatened the Acadians with excommunication if they obeyed the King of England. In connection with French officers across the line, he encouraged them to put on the disguise of Indians and join his Micmacs in pillaging and killing English settlers on the outskirts of Halifax when the two nations were at peace. He drew on one occasion from a French official 1,500 livres to pay his Indians for English scalps. With a reckless disregard of the welfare of the unhappy people under his charge, he spared no means to enmesh them with the government under which, but for him and his fellow-conspirators, they would have lived in peace and contentment. An entire heartlessness marked the dealings of the French authorities with the Acadians. They were treated as mere tools of policy, to be used, broken and flung away.—*Dr. Francis Parkman, in Harper's Magazine for November.*

## SUPERFLUITIES IN WORSHIP.

Some churches seem to be experimenting in the matter of worship, with the result of producing an ambitious programme rather than an order of service. Parts are introduced or let into the service which have no relevancy at the time and certainly no claim to permanency. The chief temptation here, and the chief danger, is in the use of the choir. A glance at the "order of service" in such churches is enough to show that it was constructed with a view to the greatest possible use of the choir. The devices to this end are most ingenious. Sometimes a few verses of Scripture are introduced, to be read by the minister, as a rest between two elaborate pieces of music. Sometimes the strain from the organ which often follows the prayer announced on the "order" as a response, is prolonged into a solo, or duet, or general musical exercise, immediately after which the choir sing a hymn or an anthem. And sometimes the sermon is followed by music, prepared without reference to what has preceded, or the natural conclusion of the service. These words are not written as a protest against the use of choirs. The writer is a believer in choirs, not only as essential to the best congregational singing, but also as having perfectly legitimate and most impressive uses apart from the congregation. The protest is against these unmeaning repetitions, these interruptions of the natural order and flow of the service, these devices for introducing what is seen to be misplaced or superfluous. And the protest is urged the more freely because the fault is by no means altogether with the organist or choir. To our personal knowledge the artistic no less than the religious sense of some organists is offended by these devices. The fault lies where the responsibility lies—immediately with the Music Committee, indirectly with the better informed in the congregation, and to a certain degree, with the minister, who may hesitate about concerning himself in this matter, or who may not be competent to speak with authority. The reasons for the allowance of this practice are various. Now it is the cost of the music, it being expected that the service rendered will be conspicuous, and proportionate to the amount paid for it. Now it is the result of a compromise, some insisting that there shall be so much singing by the congregations, others that there shall be so much by the choir. Occasionally it seems to have followed, though quite necessarily, the suspension of the second service, the attempt being made to crowd too much into the remaining service. And in nearly all cases we suspect there is a latent feeling that

something of this kind is necessary to make the services of the sanctuary attractive, and so to get a hearing for the truth. But whatever may be the reason for the practice, it cannot be denied that for the time being—the difficulty will not be permanent—some churches are grievously vexed in their spiritual life by these superfluities in worship.—*The Andover Review.*

THE HEALTHFULNESS OF MIRTH.

In an old medical work of a by-gone generation, I find a number of instances given of really wonderful cures by mirth or by hearty laughter. Two or three of them I will select and repeat.

It is recorded of the great Erasmus that once, when he was suffering from a virulent internal abscess, which none dared to operate upon, and which, was endangering his life, he got hold of a satire by Reuchlier and Van Hutton, and, upon reading it, burst into such a fit of laughter, that the imposthume was broken, and his health quickly restored.

In a singular treatise on laughter, Joubert gives an instance that is of itself laughable enough. A patient being low with fever, and the physician in attendance being at a loss as to how he should produce a reaction, had ordered a dose of rhubarb, but after the medicine had been prepared, fearing its debilitating effect, the order was countermanded. Not long thereafter, a pet monkey belonging to the patient, that had been in the room all the while, seeing the goblet in which the nurse had prepared the rejected medicine still standing on the table, slipped slyly up, took it in his hands, and touched it to his lips. The first taste was probably novel, and he made a conical grimace, but he disliked to give it up. Another sip, and he got the sweet of the syrup. Aha! His grotesque visage brightened. He cast a furtive glance around, and then sat quietly down, with the goblet grasped firmly; and pretty soon he had placed it to his lips and drank to the dregs. Perhaps there had been half a wine glass full of syrup of manna—no more—while the rhubarb had all settled. But he had found it, and before he had fully realized the change of taste he had swallowed nearly the whole of the nauseous dose.

Mercy! What a face he made over it! The sick man was spell-bound. Never in his life had he seen anything so grotesque and ridiculously human! The visage of the disgusted monkey was a study. It was a whole volume of utter abomination and chagrin. He ground his teeth, and actually stamped his foot, as he had often seen his master do when in wrath. Then he tried to spit out the horrible taste, but it seemed worse and worse. Anon the climax came. He stood up, his eyes flashed, he grasped the goblet by its slender stock with all his might, shut his teeth, and then, with a spiteful, vengeful snap, he hurled it with mad fury upon the floor, and seemed entirely satisfied as he saw the thousand glittering pieces flying about.

Never before had the sick man seen anything equal to it. The whole scene, and all the circumstances—everything about it, appeared to him so supremely and comically ludicrous, that he burst into a fit of laughter that lasted until the nurse came in to see what was the matter. And when he tried to tell her he laughed again, more heartily, if possible, than before, laughed till he sank back exhausted—sank back in a profuse perspiration. The nurse anxiously sponged and wiped his weeping skin; he laughed again, until he slept; and when he awoke, the reaction had come, the fever had been broken, and he was on the sure road to convalescence.

THE HILDESHEIM TREASURES.

The museums of Germany bear witness to the dominion of the old Romans. From Buda-Pesth to Treves, from Cologne up to the higher Rhine, the earth has yielded of the conquering race buried arms, helmets, coins, bronzes and marbles. Yet, for the most part, the relics in the outlying Provinces of the empire are of more archaeological curiosity than art value. An exception, however, must be made in favour of the Hildesheim treasure, removed to Berlin, in accordance with the policy of concentration in the capital. This "Silberfund," consisting of some fifty pieces of banqueting plate, were in 1868, by happy accident, dug up at Hildesheim, nine feet below the surface, by a party of Prussian soldiers engaged on military works. All the objects had suffered much from the burial of centuries; handles and feet were torn from shattered vases, but a local sculptor succeeded in good degree in piecing the fragments together. Some members, however, are lost beyond recovery; altogether, I find the originals in Berlin in very different plight from Christophe's reproductions, which serve as poor consolation to the town of Hildesheim for the treasures of which she has been robbed. The Hildesheim treasures have provoked controversy without definite conclusion; neither history nor internal evidence gives clue to their precise origin or use. The place of burial could only have been an accident; and hardly more than a conjecture is the statement that this table plate, with the culinary utensils, formed part of the equipage of some Roman General, who, on reverse of fortune, hid away the prize he could not hold. The nationality of some of the pieces is questionable; all are not Roman; and equally is the chronology hypothetical. The official catalogue I believe to be wrong in giving as the date the early Roman Kings; certainly some vases—that, for instance, bearing on the surface human heads, as the Warwick vase—belong to the late empire. And nothing can be more false than the assumption that because all the objects were found in one place they must belong to the same time; diversities of style alone prove the lapse of several centuries between the earliest and the latest. And still more difficult to determine is the precise or even the approximate period of burial; the common conjecture that the hiding was in the first decade of our era, when the Roman legions under Varus were cut to pieces in Germany, is disproved by the presence of an art posterior in date. The earliest time I can venture to name is the second century, but the latest possible date cannot be fixed; it is just as easy to suppose the owner to have been a connoisseur of the Middle Ages as a Roman General. Fortunately as to art merit, little question can be raised;

so irresistible was the temptation to throw articles in the precious metals into the melting pot that few finer relics of the past are preserved for our times. By common consent the best of the Hildesheim treasures are of rare beauty; the proportions share symmetry with Greek vases; the ornament in the treatment of figure and foliage, if a little florid, still comports sufficiently well with the canons of classic art.—*The Nineteenth Century.*

WHAT LIFE HATH.

Life hath its barren years,  
When blossoms fall untimely down,  
When ripened fruitage fails to crown  
The summer toil, when Nature's frown  
Looks only on our tears.

Life hath its faithless days:  
The golden promise of the morn,  
That seemed for light and gladness born,  
Meant only noontide wreck and scorn,  
Hushed harp instead of praise.

Life hath its valleys too,  
Where we must walk with vain regret,  
With mourning clothed, with wild rain wet:  
Toward sunlit hopes that soon must set,  
All quenched in pitying dew.

Life hath its harvest moons,  
Its tasseled corn and purple-weighted vine;  
Its gathered sheaves of grain, the blessed sign  
Of plenteous ripening, bread, and pure, rich wine,  
Full hearts for harvest tunes.

Life hath its hopes fulfilled;  
Its glad fruitions, its blessed answered prayers,  
Sweeter for waiting long; whose holy air,  
Indrawn to silent souls, breathes forth its rare,  
Grand speech of joy distilled.

Life hath its Tabor heights:  
Its lofty mounts of heavenly recognition,  
Whose unveiled glories flash to earth, munition  
Of love and truth and clear intuition.  
Hail, mount of all delights!

—*Evangelical Magazine.*

"LAWYERS' MORALS."

The *Century* for November has an editorial under the head of "Lawyers' Morals," from which the following points are quoted:

1. "A lawyer ought to be a gentleman. His function as an attorney gives him no dispensation to disregard the ordinary rules of good manners, and the ordinary principles of decency and honour. He has no right to slander his neighbour, even if his neighbour be the defendant in a cause in which he appears for the plaintiff. He has no right to bully or brow-beat a witness in cross-examination, or artfully to entrap that witness into giving false testimony. Whatever the privilege of the court may be, the lawyer who is guilty of such practices in court is no gentleman out of court.

2. "A lawyer ought not to lie. He may defend a criminal whom he knows to be guilty, but he may not say to the jury that he believes this criminal to be innocent. He may not in any way intentionally convey to the jury the impression that he believes the man to be innocent. He may not, in his plea, pervert or distort the evidence so as to weaken the force or conceal the meaning of it. He is a sworn officer of the court, and his oath should bind him to the strictest veracity. It would be quixotic to expect him to assist his adversary, but his obligation to speak the truth outranks every obligation that he owes to his client. It is notorious that some lawyers who would think it scandalous to tell a falsehood out of court, in any business transaction, lie shamelessly in court in behalf of their clients, and seem to think it part of their professional duty. That bar of justice, before which, by their professional obligations, they are bound to the most stringent truthfulness, is the very place where they seem to consider themselves absolved from the common law of veracity. So long as the legal mind is infected with this deadly heresy, we need not wonder that our courts of justice often become the instruments of unrighteousness.

3. "A lawyer ought not to sell his services for the promotion of injustice and knavery. Swindlers of all types are aided by lawyers in their depredations upon society. The mock broker who operates in Wall street, and strips green country speculators of their hard-earned gains by the most nefarious roguery, always has an able lawyer as his accomplice. The gentleman by whose agency a nest of the rascals was lately broken up says: 'The great difficulty in stopping swindles of this class is that the rascals make enough money to be able to employ the best of legal advice, and are, moreover, careful to do nothing which will render them liable to arrest.' This is the testimony of a lawyer, Mr Ralph Oakley, of New York. 'The best of legal advice' can be had then, in New York city for such purposes. It would be more difficult to believe this if its truth were not so often illustrated in the stupendous frauds and piracies of great corporations, all of which are carefully engineered by eminent lawyers. Our modern 'buccaneers'—our brave railroad wreckers—are in constant consultation with distinguished lawyers. They undeniably have 'the best of legal advice' in planning and executing their bold iniquities."

MR. FREDERIC HARRISON, the Positivist, conversing the other day with Mr. F. Buxton, M.P., on the cause of Mr. Gladstone's popularity, said: "I believe the secret of that influence is this—the British people are imbued with a very high sense of the Christian religion, and feel confidence in him because they believe he also is imbued with a high sense of it."

British and Foreign.

ONE in five of all the deaths in London take place in workhouses and hospitals.

It is asserted that about a third of the banking done in the world is done in the British empire.

THE Palestine Survey Expedition think they have identified the sepulchre of Joseph of Arimathea.

PRINCIPAL CAIRNS conducted special services in connection with the centenary of Campsie U. P. Church.

FORTY years ago there was not a daily newspaper in the English provinces, and now there are over one hundred.

THE Rev. Dr. Murray Mitchell has been appointed to conduct the services during the winter in the Scotch Church at Nice

LARGE sums of money are paid for press telegrams. A single foreign news telegram sometimes costs as much as \$4.000.

IN Corea no woman has a name of her own; she is simply spoken of as somebody's daughter, sister, wife, or mother.

THE Rev. J. B. Risky, Vicar of West Bagborough, near Taunton, has been fined \$10 and costs for poaching and killing a partridge and a hare.

ON the 18th of January next the *Times* will have completed the first century of its existence, although it was not until 1788 that the present name was adopted.

PRINCIPAL RAINY addressed a franchise demonstration last Thursday at Stornoway, and strongly supported the extension so as to secure justice to the crofters.

THE purchase by some Christian men at Melbourne of the *Daily Telegraph* is one result of an address given by Mr. Joseph Cook, of Boston, in that city two years ago.

THE Rev. Henry Drummond, author of "Natural Law in the Spiritual World," is to be inducted on 4th November as Professor of Natural Science in the Glasgow College.

ONLY three candidates presented themselves at the recent ordination held by the Bishop of Bangor; and they were all "literate"—that is, none had been to a university.

AN English physician thinks that bicycling may prove injurious if the fashion of small saddles and large wheels, involving so much pressure on the perineum, be persisted in.

THE International Meridian Conference, at its meeting at Washington, decided that the universal day shall begin at mean midnight and shall be counted from zero up to twenty-four hours.

IN a country church in Forfarshire lately, a minister proclaimed his own "purpose of marriage," the congregation, after they had recovered from their surprise, greatly admiring his nerve.

DAHOMEY takes the palm for ingenious cruelty. The commander of the forces having been found guilty of high treason, he was buried chest deep and then shot at by the Amazon regiment until dead.

A COL. SANDYS, who has property near Windermere, England, brought a hornet's nest about his ears for averting that the famous lake is one big cesspool. It is not denied, however, that drainage does enter it.

ILLUSTRATED journalism must bestir itself. The Australian *Graphic* finding that glass plates can bear the strain of the printing press is substituting glass-cuts for wood-cuts and tin etchings, thereby effecting a considerable saving.

EVANGELISTIC deputies appointed by a committee of assembly are holding special services through several presbyteries in New South Wales, with a view to increase a proper church attachment and to produce a deeper spirituality.

THE Bishop of Oxford says the deceased wife's sister's bill is the most interesting question before the English people at the present day. He opposes it because he thinks it is opposed to God's law and the feeling of the English nation.

THERE is a rumour in England that when the Princess Imperial of Germany was in England in September she paved the way for a visit of Prince Bismarck to Sandringham, when he and Mr. Gladstone are to have an opportunity of hobnobbing.

THE last of Dr. Chalmers' elders, Mr. William Brown, Glasgow, died lately at the advanced age of ninety-two. He signed the call to Dr. Chalmers from the Tron Church, following his minister to St. John's where he was a member of Session.

REV. H. A. FAVELL, Vicar of St. Mark's, Sheffield, has issued a circular to the seat-holders in his church intimating that Bible classes for "gentlemen and ladies" will meet during the winter in the vicarage, and for "men and women" in the parish room!

DR SCHWENINGER, of Munich, has discovered a new mode of reducing the bulk of the human frame. It is, never to eat and drink at the same time, but to let two hours intervene. He has, it is said, cured Prince Bismarck of a tendency to obesity in this way.

THE Rev. Dr. Mackenzie, of Urquhart, Moderator of the Church of Scotland General Assembly, preached in Crathie Church recently. The Queen, the Prince and Princess of Wales, Princesses Christian and Beatrice, the Grand Duke of Hesse and others, were present.

LOVERS of the edelweiss, who may in late years have noticed that it is no longer so common as it was among the mountains of Switzerland, will be glad to hear that specimens have recently been met with on Mount Tacoma in Washington Territory, at a height of 6,000 feet above the level of the sea.

IN the burial-ground of Bonchurch, in the Isle of Wight, which contains the tomb of John Sterling, there is also the grave of Rev. Mr. Adams, who wrote "The Shadow of the Cross." A horizontal slab covers it, and in this is set, slightly elevated, a bronze cross, so that when the sun shines its shadow falls upon the marble slab.

## Ministers and Churches.

THE Rev. James Gourlay and Mrs. Gourlay have returned to Port Elgin from a three months' visit to the Old Country.

THE Rev. W. Robertson, of Danville, Quebec, has been called by the Presbyterian congregation of Hemmingford.

REV. F. A. McLENNAN of Kenyon, Glengarry, is called to the congregation of Ashfield, in the Maitland Presbytery.

A unanimous call from the First Presbyterian Church, Somerset, Niagara County, New York, has been voted in favour of Rev. Dr. Smyth, of Oshawa. It is rumoured that Dr. Smyth will not accept.

IN the list of missionaries to Formosa, published in the Minutes of the General Assembly, the name of the Rev. K. F. Junor has been omitted through oversight. It should have been inserted as follows: "Rev. K. F. Junor, on furlough allowance."

COMMUNION services were held in the Presbyterian Church, Listowel, on Sabbath week, and were conducted by the pastor, Rev. I. Campbell. Twenty-three new members joined the church, making a total of seventy-five since the commencement of the year. So far Mr. Campbell's ministrations has been a marked success, and his ministerial labours are fully appreciated by his congregation.

A BAZAAR was held lately in the Lecture room of the West Presbyterian Church, Toronto, by the Ladies' Aid and the Willing Workers. The Willing Workers have given proof of their willingness to work in order to provide funds for the enlargement of the Sabbath school building, which is found to be too small for the very large number that now assemble there weekly. The bazaar was a success.

COMMUNION services were held in the Presbyterian Church, Orangeville, on Sabbath week. The attendance was large; forty two names were added to the roll of membership, twenty seven by profession of faith, and fifteen by certificate. This makes over 100 new members that have joined the church since the Rev. W. A. Hunter became pastor. It is gratifying to see such substantial evidence of a faithful ministry.

A VERY successful and enjoyable social was held in Boynton Hall, Calgary, on Friday, 3rd inst., under the auspices of the Presbyterian Church. Rev. J. Robertson, D. M. Gordon, of Winnipeg, and Mr. Campbell, greatly contributed to the enjoyment of the evening. Mrs. Millward, who presided at the piano, and Mr. Clark, who assisted in the vocal department, also added to the success of the social.

THE new Presbyterian Church, at Linwood, was opened for Divine service on Sabbath, the 26th inst. Rev. Principal Caven, of Knox College, conducted the services. The church is 46x30 and will seat two hundred persons comfortably. The congregation and pastor, the Rev. A. Russel, of Hawksville, are to be congratulated on the possession of such a handsome little church, which is quite an ornament to the village.

ANNIVERSARY services were conducted in Knox Church, Kincardine, on the 25th ult. Rev. Dr. James of Knox Church, Hamilton, preached with eloquence and power to large audiences both morning and evening. On the Monday evening following he delivered his new and fascinating lecture on "Sister Dora," describing in his usual graphic style the many thrilling and pathetic incidents in the heroine's life.

THE Rev. Samuel Acheson has accepted the call to Kippen and Hill's Green, the Presbytery of Huron. His induction will take place on the 11th November, at half past two p.m., St. Andrew's Church, Kippen. Rev. Mr. Carriere, Grand Bend, to preside; Rev. R. T. Thomson, M.A., B.D., Hensall, to preach; Dr. Ure, Goderich, to address the minister, and Mr. J. R. Miller, etc., Inspector of Schools, to address the congregation.

THE Rev. Mr. McCrae, of Cobourg, while driving to fill an appointment at Coldsprings on Sabbath week met with a very severe accident. It appears that an old building was being removed and was standing on the highway when his horse shied, and running away, threw him out of the conveyance with great violence. Fears were entertained that his spine was injured, but his present state gives hope that the accident may not prove quite so serious.

THE excellent record shown from year to year by the Brantford Young Ladies' College has gained for it a reputation that has placed it unrivalled among the Educational Institutions of the country. The attendance now exceeds that of any previous year. The new term begins on Wednesday, the 12th November, and Principal Macintyre announces that he will be able to receive four or five new students at that date. The Calendar of the College will be sent on application to the Principal.

ON Sabbath last the Bishop of Huron was in Walkerton, holding visitation services. The Rev. Dr. Moffat placed Free St. John's Church, the largest church in the town, at his disposal for evening service. The church was densely crowded in every part of it with a very attentive audience. The sermon was thoroughly evangelical, fervently practical

and specially adapted to reach conscience, heart and life. Long may Bishop Baldwin tell the Church of Christ in Canada, of "the foundation of God which standeth sure."

THE *Sentinel-Review* says: A well-known, much esteemed and very old resident, died in East Oxford on Sunday last. We refer to Mr. Wm. Ross, of East Oxford, more familiarly known as Elder Ross, having held that position in the Presbyterian Church for twenty-two years. He was born in Sutherlandshire in 1802, and came to Canada and settled in the county of York, moved to East Oxford in 1848, where he has lived ever since. He was a most sincere and devout Christian; was universally esteemed. His widow and a respected family survive him.

IN the Manitoba correspondence of the *Free Press* it is stated that Mr. J. E. Duclos, B.A., who has been labouring in this section of country during the past summer in connection with the Presbyterian Church, has returned to Ontario to attend Queen's College, Kingston, during the winter session. While regretting his departure we wish him every success in his various studies and duties of life. Our school has reopened at last, with Miss Hogg, of Binscarth, as teacher, and we trust as time rolls on, she will confirm the good opinion already expressed in her favour.

THE St. Andrew's congregation, East Williams, of which the Rev. John Anderson is pastor, has started a singing class on the *Tonic-sol-fa* system. Mr. W. S. Freeland, the musical leader of St. Andrew's Church, London, has been engaged to conduct it. The class promises to be a great success. Over one hundred names were enrolled for the first night, and more will yet be added. When the simplicity and accuracy of the *Tonic-sol-fa* system are more widely known in this country it cannot fail to be extensively adopted with the result of improving our congregational psalmody very much.

AT a largely attended meeting of Knox Church Young People's Association, Toronto, held on Friday evening, 24th inst., the following were elected officers: Hon. President, Rev. H. M. Parsons; President, Jas. Knowles, jr.; first Vice-President, Jas. H. Fyfe; second Vice-President, George Smith; Treasurer, R. S. Baird; Secretary, H. Hancock; Assistant-Secretary, Miss C. Sinclair; Editor Magazine, J. J. Findlay; Executive Committee—Miss V. Stewart, Miss George, W. J. Graham and A. Muirhead. This is one of the best organized and attended of the associations connected with the city churches.

As Miss Frazer, who has for several years acted as Treasurer of the Ladies' Missionary Association of Knox Church, Woodstock, is about to leave for Australia, the committee last week at the close of a largely attended meeting in the Lecture Room of the church, presented her, through Mrs. McMullen, with an address accompanied with a valuable gold ring as a memento of the affectionate regard in which she is held by the ladies of the committee. We may add that the esteem in which she is held in Knox Church and the regret felt at her removal from Woodstock is shared in by the community in general.

THE Rev. W. M. Robertson, missionary at Emsdale, Muskoka, writes: I know that many of your readers have got lying in cellars and even out of doors large box stoves which are no use to them, only a cumbrance and in the way. If they would kindly send them to Emsdale or Cypress for the use of the Presbyterians worshipping there. They have been struggling to finish their churches, so that they may worship in them during the winter. What they require is a stove, and I am sure it has only to be made known to your numerous readers to be at once supplied. Send at once advising me of the same and I will send after it.

THE women of the three Presbyterian congregations in Guelph, met last week in St. Andrew's Church and formed themselves into a Foreign Missionary Society. The working of the society and its constitution was explained by Mrs. Harvie, of Toronto, the Foreign Secretary of the Board. A public meeting of the three congregations was held in the evening in Knox Church. There was a good attendance. The Rev. Dr. Wardrope, Convener of the Assembly's Foreign Mission Committee, presided. The united choirs conducted the singing in a spirited and efficient way. Mrs. Harvie delivered an address on Woman's Work for Woman.

THE Presbytery of Bruce met in St. Paul's Church, Walkerton, on the 16th inst., for the induction of the Rev. A. Beamer, to the pastoral charge of that congregation. The Rev. N. Patterson, of Hanover, having preached, Rev. J. Eadie narrated the steps taken toward filling up the vacancy and put the questions prescribed for such occasions. Satisfactory answers having been returned, Mr. Beamer was, by prayer, inducted to the pastoral charge of St. Paul's, and received the right-hand of fellowship from the brethren present. The minister and people were then suitably addressed by Revs. Messrs. Duncan and Eadie. Mr. Beamer received a very warm welcome from the people as they retired from the church.

A VERY pleasant evening was spent at St. James' Presbyterian Church, London, last week, when a programme of music was successfully gone through. The meeting was held under the auspices of the Young Ladies' Society. The Rev.

R. Ferguson, who presided, in the course of a few preliminary remarks, spoke of the flattering compliment the congregation had paid the choir by coming in such large numbers that evening, and expressed a hope that that would be the first of a series of entertainments to be held during the winter. Several anthems were creditably sung by the choir, and solos rendered which the audience seemed to appreciate. The company separated evidently well pleased with the efforts put forward to entertain them.

THE Presbytery of Montreal met last Friday evening in St. Andrew's Church, Lachine, and inducted Rev. James Cormack, formerly of Alexandria, into the pastoral charge of that congregation. There was a large attendance of the members of the church and their friends. The Rev. R. Campbell presided, the Rev. J. Bennett preached, the Rev. J. Watson addressed the minister, and the Rev. R. H. Warden the people. A social welcome was given the new pastor at the close of the service, when the Rev. R. Campbell was presented with a purse of \$65 in token of the congregation's appreciation of his valuable services as moderator of session during the vacancy. Mr. Cormack enters upon his work in Lachine with most hopeful prospects and with the hearty sympathy of his people.

THE *Winnipeg Times* says: In consequence of the removal of Rev. Mr. Davidson, of Rapid City, to Moose Jaw, the Rev. A. B. Winchester, who has so ably filled the position of assistant pastor of St. Andrew's Presbyterian Church in this city, has been transferred to Rapid City, for the winter, and will leave in a few days for his new field of labour. There is a large amount of work to be done in connection with St. Andrew's, in visiting the sick, looking after the poor, etc., and the removal of Mr. Winchester to another sphere of usefulness will be much regretted by the congregation. It has been said that the work connected with this church is too much for any one pastor to look after, and if Rev. Mr. Pitblado undertakes to do all of it he will have fully as much as he can handle and more too.

A VERY pleasant and interesting social was held at Mr. Calder's, 6th concession, Normanby, on Thursday evening, 25th ult., for the purpose of expressing the esteem in which Mr. Ross, Presbyterian student, has been held by the kind people of East Normanby. After friendly intercourse, vocal and instrumental music, Mr. H. McPhee was called to the chair, and with a few suitable remarks, acquainted the company that part of the object of the present meeting was to show the kindly feeling entertained toward Mr. Ross. He then called on Mr. D. Grier, who after some preliminary remarks of congratulation on the pleasant evening, read an address expressive of the appreciation of Mr. Ross' devoted and earnest labours in connection with the congregation. The address was accompanied with a well filled purse.

THE increased attendance at the Knox Church mission, on Duchess Street, necessitated an addition to the building. This addition completed at a cost of upwards of \$2,800, making it one of the most handsome mission buildings in the city, was formally dedicated to the work of God on the evening of the 9th inst. The chair was taken at eight o'clock by Mr. J. L. Blaikie. The proceedings commenced by singing the hymn, "Rescue the Perishing," followed by prayer. Short addresses were delivered by the chairman, Mr. Argo, missionary in charge, Mr. Mortimer Clark, and Rev. H. M. Parsons. Several solos were sung by Misses Ross and Durand. A collection to defray incidental expenses was taken up. There was a good attendance of ladies and gentlemen present. The proceedings terminated by singing the Doxology, Mr. Parsons pronouncing the Benediction.

ON Wednesday the 15th inst., Rev. A. Hudson was inducted into the pastoral charge of the congregation at Parry Sound, with the customary formalities. All in attendance manifested a deep interest in the proceedings, the first of the kind which has occurred in Parry Sound. In the evening the usual tea meeting was held in the Temperance Hall. The large audience which assembled in spite of the rain and darkness, evidenced in a measure the high esteem in which Mr. Hudson is held by the community among whom he has laboured for some eighteen months. Addresses, practical and congratulatory, were given by Wm. Beatty, Esq., and the Rev. Messrs. Clark of the Methodist Church, Findley and Hudson, the latter occupying the chair. Excellent music was rendered by the members of the Choir. That the union thus auspiciously formed may result in a rich harvest—earnest of which has already been received—was the sincere wish of many who took part in the solemn exercises of the day.

THE Rev. J. C. Cattanach, M.A., of Sherbrooke, set apart for the worship of Almighty God a new church at St. George de Beauce on the afternoon of October 16th. An eloquent and much appreciated discourse was preached from Psal. 1: 2: "Out of the perfection of beauty God hath shined." The Revs. Messrs. Pritchard and Ferguson assisted in the services. The walls of the building presented a very pretty appearance and manifested considerable artistic ability on the part of the ladies who so prettily festooned on the sides the leaves and flowers and Scripture texts which they had prepared for the occasion. In the evening, when

the lamps were lighted, new lustre was added from the stained glass in the windows, and could not but have been admired by the strangers present, of whom there were not a few. Both the afternoon and evening meetings were decided successes judging from the numbers and attentiveness of the audiences. The new church will seat about 120. It was built by the young men of the seven Presbyterian families who reside here, with the assistance of as many more Episcopalian families. All were united as one man and pushed forward vigorously what had been undertaken, to completion. The cost was about \$1,050 and a debt of \$200 still remains. We trust this new building will long stand as a beacon light, small though it is, compared with many magnificent stone edifices that stand round it on every side. This is one of two Protestant Churches in this county. A third, we believe, is contemplated at Marlow.

A SOIREE to celebrate the twenty-seventh anniversary of the pastorate of the Rev. Dr. Moffat, was held in Free St. John's Church on Tuesday evening week. Tea was served in the basement of the church, which was very tastefully decorated with autumn leaves, having a very pleasing effect. A large number sat down and partook of the dainties so liberally provided. After this important part of the programme had been attended to, an adjournment to the body of the church was made. Dr. Moffat in his opening remarks gave a number of interesting reminiscences of the privations to be endured in the backwoods twenty seven years ago, by the minister of the Gospel. He alluded to the progress made by a comparison between the old log church of primitive times and the present handsome and commodious structure. During his connection with them he had married 382 couples, and for the last three years the vitality of the church was such, that the average number of communicants added to Free St. John's Church was twenty per year. Concluding, he read a notice of an official call from the congregation of St. George, to become their pastor. He stated that at the proper time the congregation would be called upon to take action on the matter. Rev. Mr. Scott advanced a number of arguments and propositions in favour of the long pastorate system, as compared with a short one, that in some of the sister churches found favour. He concluded by congratulating both pastor and people on the great success that had attended the ministry of Dr. Moffat among them for so many years. Mr. D. Sinclair, Registrar, spoke briefly, expressing his pleasure at being present; he claimed a personal acquaintance and friendship with Dr. Moffat for twenty years. He alluded in felicitous terms to the success that has attended him during the long pastorate of twenty seven years. He bore testimony to his thoroughly orthodox teaching and preaching, both in and out of the pulpit, and congratulated both pastor and people on the pleasing bond of union that existed between them for such a lengthened term. Mr. James Nesbitt spoke of the early trials of the pioneers in settling the district. In reference to the call from St. George Church, he trusted that Dr. Moffat will not be allowed to leave this church, until called to the church above. The proceeds of the soiree amounted to the handsome sum of \$110.

SEMINARY OF WHITBY.—The Presbytery of Whitby met in Bowmanville on the 21st inst. After making arrangements for the missionary meetings, the following minute was adopted in reference to Mr. Atkinson. "As our esteemed brother, the Rev. Thomas Atkinson, has seen it to be his duty to resign his pastorate over Enniskillen and Cartwright, his co-presbytery desire to place on record the expression of their deep felt sorrow, in having so soon to part with a brother who has become beloved, and whose sterling qualities of mind and heart they were but beginning to appreciate. The Presbytery desires to express its hope that the great Head of the Church will ere long open up for him a field of usefulness, where he may be highly honoured in building up the cause of Christ." The presbytery accepted the resignation of the Rev. James Little, M.A. A large and influential deputation from the congregation addressed the presbytery and laid on the table a minute of the congregation expressive of their high regard for Mr. Little, but as he pressed his resignation, the presbytery with deep regret accepted it and dissolved the tie between him and St. Paul's Church, Bowmanville. Mr. Drummond was appointed to declare the church vacant on the last Sabbath of November and to act as Moderator of Session. The Rev. Mr. McLellan accepted a unanimous call from Ashburn and Utica and his induction was appointed to take place in the Church at Ashburn, on Tuesday, the 4th November, at eleven o'clock, Mr. Cameron to preside, Mr. Craig to preach, Mr. Drummond to address the pastor and Mr. Carmichael the people. Some other items of business not of public interest were transacted and the presbytery adjourned to meet in St. Andrew's Church, Whitby, on the third Tuesday of January next at half-past ten o'clock a.m.—A. A. DRUMMOND, Pres. Clerk.

THE PRESBYTERY OF MONTREAL.—The Presbytery of Montreal met in the David Morrice Hall, on Tuesday, 7th inst. Mr. Thomas Cumming, Moderator, *pro tem*. Elders' commissions were read and sustained. Session records were laid on the table and committees appointed to

examine them and report. Mr. R. H. Warden, convener, reported on behalf of the Home Mission Committee, reviewing the work done in all the stations within the bounds during the past quarter, and making recommendations for the future which were adopted. Mr. A. B. MacKay, convener, reported on behalf of the Committee on the Augmentation of Salaries, calling special attention to the regulation requiring congregations to furnish evidence that all arrears of salary have been paid before receiving payments from this fund. Mr. R. Campbell, convener, read the report of the City Mission Committee for the past quarter. He read a synopsis of the work done and extracts from the diary kept. Mr. Patterson supplemented the report by a short statement. The report was received and the importance and success of the work dwelt upon by several of the members present. A very satisfactory financial statement was also submitted. It was also proposed to continue the canvass of the city begun last year. Missionary reports of a very encouraging nature were received from the congregations of Georgetown, English River and Howick, and Russeltown. Other congregations were instructed to make the necessary arrangements for holding such meetings and report in January. Mr. Watson on behalf of Presbytery's examining committee reported; and it was agreed to certify to the senate of the Presbyterian College the following students: In Theology—John McLaren, John H. Graham, Thomas J. Barron, David Hodges—as having completed their first year; and William K. Shearer, Toussaint Z. Lefebvre and Joseph L. Morin—as having completed their second year. In Preparatory Course—John MacDougall, Paul N. Cayer, and Charles W. Whyte; also Calvin J. Hastings, George Alexander Berwick, John Archibald Morrison, William J. Jamieson, David M. W. Jamieson, William D. T. Moss, Norman Lindsay, Archibald McKenzie, Peter L. Naismith, Louis L. Bouchard and Charles H. Vessot. Mr. Robert Campbell reported that he had attended a meeting of the Glengarry Presbytery, held on the 1st inst., at which Mr. Cormack had declared his willingness to accept the call from Lachine, and the Presbytery had agreed to release him from his charge of Alexandria. The Presbytery resolved to meet at Lachine on Friday, the 24th of October, at seven p.m., to induct Mr. Cormack as minister there. Mr. Campbell was appointed to preside, Mr. Bennett to preach, Mr. Watson to address the minister, and Mr. Warden the people.—The Presbytery, will also consider a call from the congregation of Hemmingford, and a call from St. Andrew's, Truro, to Rev. T. Cumming. Mr. R. P. Ducloux having been appointed to a field within the bounds of the Presbytery, his name was added to the roll. Mr. George Coull asked the Presbytery to release him from his charge of the congregation of Valleyfield. The Presbytery adjourned to meet in David Morrice Hall on the second Tuesday of January, 1885.—JAMES PATTERSON, Pres. Clerk.

#### SYNOD OF THE MARITIME PROVINCES.

The Synod of the Maritime Provinces, in connection with the Presbyterian Church in Canada, was opened on Tuesday evening, 14th inst., in Knox Church, Pictou, N. S., there being some 230 members present. The opening services were conducted by the retiring Moderator, Rev. Dr. Burns, of Fort Massey Church, Halifax, who preached an able and eloquent sermon. His text was from 1 Corinthians, ix. 4.

The Synod was then constituted with prayer by the retiring Moderator. The clerk, Rev. P. M. Morrison, submitted the roll as corrected and amended, after which the retiring Moderator called for nominations for Moderator. Rev. A. McLean Sinclair, Rev. Allen Simpson and Rev. James McLean were nominated. On the vote Rev. James McLean was declared elected. Mr. McLean then addressed the Synod.

A motion of thanks was unanimously passed to the Rev. Dr. Burns for his able and admirable sermon and for his courteous conduct during his occupancy of the Moderatorship.

The Committee on Bills and Overtures submitted their report of the business to be before the Synod and the order in which it was to be taken up. The report was adopted.

The College Board met this morning, at nine o'clock, to discuss the present connection of the Presbyterian Church with Dalhousie College, and it was unanimously resolved to recommend that the Synod notify the governors of Dalhousie that the Church would cease to pay the salary of Principal Ross after May 1st, 1885.

The Augmentation Board met to discuss the scheme to increase the minimum salary of ministers to \$750 and a manse. They reported that only \$1,000 would be required for that purpose.

#### WEDNESDAY MORNING.

The Synod met at ten a.m. in Knox Church. The Augmentation Committee presented their report, after which the delegates of the Western Church, Messrs. Macdonnell and Warden, addressed the Synod. They gave a full account of the operation of the scheme in the west, stating that they had now a balance of \$18,000.

Considerable discussion arose at last night's meeting over the question of the nomination of the committee to appoint

standing committees. The Committee on Bills and Overtures had appointed this committee, and last night it was vigorously contended by many that the Moderator alone had that right. This morning, after further discussion, the Synod decided that the right belonged to the Moderator, and resolved that henceforth he alone should nominate that committee. He then appointed as such committee Rev. Dr. Macrae, Rev. Dr. Calder, E. McCurdy, Neil McKay and E. Miller.

The report of the Augmentation Scheme Committee, apportioning to each Presbytery the amount they were to be required to raise, and calling for special reports in needy cases to be handed in on or before February 1st, was taken up and adopted.

The Hunter Fund report was submitted by Rev. Dr. McGregor, showing the operations for the year, and was adopted.

The Home Mission Board reported asking for authority to employ the eldership of the Church to supply vacant congregations and mission stations during the winter months, and asking leave to correspond with the Presbyterian Church in Scotland and Ireland to secure help. There are now twenty-six vacant congregations and sixty mission stations in the Maritime Provinces. The leave applied for was granted.

In the afternoon the next meeting of the Synod was appointed to be held in St. Andrew's Church, St. John, next October.

An overture of Mr. Jas. G. Forbes, asking that trust funds be not invested in bank stocks, was referred to the Financial Committee of the General Assembly for the Eastern Section of the Church for advice.

Mr. Waddell read a resolution of the elders pledging themselves to do what they can in their respective Presbyteries to promote the cause of the Gospel. This resolution was gratefully heard by the Synod, which recorded its deep sense of appreciation.

The subject of the unification of the Foreign Mission funds of the Western and Eastern Sections of the Church occupied the remainder of the sederunt.

At the evening session, Rev. Mr. Donald gave in his report on Sabbath Schools, which showed an increase in the number of schools and workers. The report was received and a spirited discussion took place, after which its recommendations were adopted.

Rev. Mr. Simpson, convener of the Temperance Committee, presented the report on Temperance, which showed increasing interest in the cause in the Church. The report of the committee was received and its recommendations adopted.

The subject of unification was then again taken up.

The discussion on the Unification of Foreign Mission Boards, Eastern and Western, resulted in a resolution that the matter be deferred for another year.

#### THURSDAY MORNING.

On a proposal to unify the Home Mission funds of the eastern and western sections, a resolution was passed approving of the proposal, but deferring the matter for another year, in order that an arrangement for augmenting the funds of the Eastern Church might be in meantime completed.

Dr. McGregor read a report of the College Board, which recommended the retirement of Principal Ross from the chair of Ethics and Hebrew in Dalhousie on the 1st of May next, and that he be given as a retiring allowance the sum of \$500 per annum. The report and recommendations were adopted.

Rev. J. S. McGillivray presented a report on Sabbath Observance, showing that in many localities there has been of late an improvement; also that the committee had not been very successful in dealing with the Government on the question of Sunday trains on the Intercolonial.

Rev. E. A. McCurdy presented a report on Systematic Beneficence, in which he narrated the work of the committee during the year, especially their attempt to get literature in connection with this subject introduced into the Church, and stated that their work in this respect had been almost a failure. They asked if, in view of this fact, it would not be advisable to do away with the committee altogether. On motion, the Synod unanimously agreed to continue the committee.

Reports were read from various Presbyteries in reference to contributions to various schemes of the Church. Many showed a decided increase and on the whole the work was very encouraging.

After the usual vote of thanks to the church managers, the committee on entertainment, people of the town, press and railway, the Moderator delivered the closing address and one of the longest and most successful Synods which has been held since the union adjourned to meet in St. Andrew's Church, St. John, on the Tuesday after the first Sabbath of October, 1885.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following contributions for schemes of the Church, viz.: a lady friend, Port Burwell, for Augmentation of Stipend Fund, \$5; W. R., Cobourg, a tithe of a prize, for Aged Ministers' Fund, \$2.



LETTERS FROM FORMOSA.

The following letters addressed to Rev. Dr. Wardrop, convener of Foreign Mission Committee, have been forwarded for publication.

MY DEAR BROTHER.—I have considered your communication of May 5th, and therein I find the following: "The Committee are not in a position to make any new appointments to Formosa, etc." Just abide by that, and let the Committee bear the responsibility of sending or not sending.

(1) I conscientiously state that another missionary is *not* required here now.

(2) Another man means for passage, ground, house, salary, etc., in a short time \$10,000.

(3) The more natives employed the better. Ten can be supported on the salary of one missionary. They do the work. Four of my old students taught in Oxford College and girls' school day by day with great skill. Please consider them missionaries and pray for them.

(4) Mr. Jamieson will soon be a *real helper*.

(5) Never think of putting two missionary families under the same roof.

(6) No need of another man; may need money for more chapels on east coast. Yours sincerely, G. L. MCKAY.

Tamsui, Formosa, July 1st, 1884.

MY DEAR SIR,—I have no doubt but you will be at this time anxious to know how affairs are with us in Formosa. For some time past the quiet routine of mission work and mission life has been disturbed by the rude alarms of cruel war. You will of course have seen by the public prints what has already been done by the French war ships in the contest with China. While the struggle was confined to the Tonquin territory, we could speak of it and read the report without much discomposure, but when the roar of the cannon comes to be heard almost at our own doors it is quite a different thing. No sooner did we think the matter was amicably settled than hostilities broke out afresh, and without much warning the port of Kelung, some ten miles distant from Tamsui, was bombarded, and since then Foo Chow also has been taken by the French. So far at Tamsui we have seen none of the French ships, but no one can tell the time when they may come to attempt an attack. The Chinese have been making preparations to oppose their entrance to this port, torpedoes have been laid at the mouth of the river, also several junks filled with stones have been sunk, and there is a report that they intend soon to block up the passage entirely. While these events have been taking place around us, we have been endeavouring as well as possible to care for the interests of our mission, but of course not a little anxious as to what the future may bring. A time of trouble such as this is fraught with danger to converts, preachers, and chapels; for the Chinese are a people easily excited, and if once roused to violence, no one can tell to what lengths they may go. Also the greater part of the people make no distinction between French, English, German, or any other European nation, but class them all as *barbarians*. So far we are glad to report all as quiet over our mission field. There have been threats of violence against converts, and one man reported that he had even seen Dr. McKay's head cut off, but fortunately these have so far ended in words. Dr. McKay caused proclamations to be posted up in all the towns and villages where we have chapels, stating that the missionaries have nothing to do with the war against the French, and that the head men of the villages would be held responsible for the safety of the mission property. These proclamations have already done much good in pacifying the people. We are glad to say that the Chinese officials have shown themselves willing to assist us in taking these precautions.

In regard to the mission work proper, it of course suffers considerable interruption, owing to the unsettled state of affairs. The preachers at the various stations have been advised to be as circumspect as possible in their intercourse with the people, and to avoid whatever would be likely to make disturbance. So far Dr. McKay has been exerting himself to do all that lies in his power for the protection of our people, and we can but trust ourselves and the future in God's hands. We hear and read many alarming reports, but this we know our God rules over all. It would not be pleasant for us to find that Tamsui was to be bombarded, nor to learn that Formosa was to be a French possession, yet such results may lie before us in the future. We can only pray that God will watch over and protect his own Church and people, overruling these events now taking place in this Empire for the greater extension of the Redeemer's Kingdom. We all believe that although the lesson is a hard one, it will in the end be for the good of China, for her rulers and officials have yet to lay aside much pride, ignorance, conceit and duplicity before they can properly fill the positions which they now occupy.

You may not have heard that a new chapel is being erected at one of the inland stations in memory of Dr. McKay's father, and is to be called the "Mackay Church." The station is bordering on the savage territory, and is counted the most dangerous. Here some time ago the preacher and a number of converts were murdered by the savages. The present chapel is to be a strong substantial stone building,

and is erected by subscriptions from preachers and converts in this mission field. Just now we hear it is advancing towards completion. We trust it will be another fort against the great enemy of souls, and that within its walls there may be trained many faithful soldiers of our great captain.

I am glad to say we all enjoy good health. Mrs. J. and I are still busy with the language, so far as these occasional distractions will permit us.

Still remember us all at the throne of Grace, and seek that God may bestow richest blessings upon this portion of his vineyard. We do not forget you, and all our many dear friends in Canada. We are glad to trace every onward movement of God's work amongst you.

Do not be afraid for our safety and welfare in these times of trial. We are resting on the Rock of Ages. Ps. xlvii

JOHN JAMIESON.

Tamsui, Sept. 1, 1884.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 9. } THE WISDOM OF SOLOMON. { 1 Kings 10. 1884. } 1-13.

GOLDEN TEXT.—"Behold a greater than Solomon is here."—Matt. 12:42.

TIME.—B. C. 995.

PLACE.—Jerusalem.

Notes and Comments.—Ver. 1. "Queen of Sheba:" Who was Sheba? This question cannot be positively answered. There are two claimants for the honour, Ethiopia and Arabia, both countries have traditions connecting this queen with their history, and in both countries government by queens was common, for reasons, however, which we cannot detail here, it is pretty unanimously agreed that the Arabian Sheba is the one intended; "fame:" through "the name of the Lord:" with the reports of Solomon's wisdom and greatness had gone forth the statement that all this was from the blessing of Jehovah, the God whom he served; "to prove:" by asking questions to test his sagacity and wisdom.

Ver. 2. "Came:" the journey would be from twelve to fifteen hundred miles; in that region, even to-day, a journey of from two to three months; "great train:" a large train of beasts of burden and servants; "spices:" the Arabian Sheba was the great spice country of the ancient world; "gold," Ver. 10, "a hundred and twenty talents;" "precious stones:" no doubt of the character still found in Arabia; "all in her heart:" the thoughts and questions she had prepared beforehand.

Ver. 3. "Told her:" answered all her questions without an exception. There are Jewish traditions of the questions asked and answered, but we do not trouble teachers with them; they would only cause a waste of time to repeat to a class.

Vers. 4, 5. "Seen Solomon's wisdom:" i. e., the practical manifestation of it in the ordering of the affairs of the Kingdom, and in his personal accomplishments; "the house that he had built:" the royal palace; not the Lord's house, into which she was not permitted to enter; "meat:" the vast variety furnished for meals; "sitting-servants:" the apartments in the palaces assigned to the servants or ministers; "attending:" or standing, probably these were a lower class than the preceding, as the standing would indicate; "apparel:" very gorgeous, doubtless provided by the King; "cup bearers:" whose duty was, among other things, to pour out the wine and present it to the King; "ascent:" the private passage from Solomon's palace, which must have been on a lower elevation—to the Temple; "no more spirit:" she was overpowered by all the vastness and splendour, see Daniel 10:17.

Vers. 6-7. "A true report:" but it had appeared so incredible that she had taken a long journey to test it; "the half was not told:" this report that appeared so exaggerated was really not half the truth; "prosperity:" or goodness, the original word may mean either.

Ver. 8. "Happy—these—which stand continually:" so of the servants of a far higher King does David speak in Psa. 84:4.

Ver. 9. It may have been true, as Jewish writers tell us, that the Queen was converted by the influence of Solomon to the worship of the true God, yet nothing is said of her offering sacrifice, which had she been converted she would certainly have done; "to do judgment:" not simply to live in ease and splendour.

Ver. 10. "She gave a hundred and twenty talents of gold:" about \$3,500,000, so it was prophesied; Psa. 72:10; "abundance of spices:" see on ver. 2. Ancient historians speak of the vastness of the spice trade.

Vers. 11, 12. These two verses are a parenthesis, they have really no connection with the narrative of the lesson, except as suggested by the mention of the Queen of Sheba's presents; "navy:" the ships were Solomon's but the sailors were subjects of Hiram; "almug trees:" generally supposed to be sandal wood, a fragrant tree, still very abundant in some districts of India; "pillars:" or balustrades; the balustrades of the stairways in the temple and in the palace were made of this wood; "harps:" the Jewish harp was of triangular shape, and ordinarily had ten strings; "psaltery:" also a stringed instrument of a triangular form.

Ver. 13. "Gave—all her desire:" so great a king as Solomon could not suffer the Queen of Sheba to exceed him in gifts, so he gave her anything she desired to possess as a memento her visit. Asking for presents is common in the East, and is practised alike by prince and peasant.

HINTS TO TEACHERS.

Topical Analysis.—(1) Wisdom sought, Ver. 1, 2, (2) Wisdom found, 3-7, (3) The blessedness of those who find wisdom, 8-13.

On the first topic picture this queen in her far-off realm hearing of the wonderful Hebrew King, of his wealth, his magnificence and especially of his wisdom, a wisdom which, as we judge, Solomon had publicly declared to be a special Divine gift, for the fame of Solomon was "concerning the name of the Lord," Ver. 1, and she determines to take the long journey, with all the risks and dangers attendant, to see this king, to find if his wisdom is really what was reported, and to prove him with hard questions. What her "hard questions" were we can only suppose, they were likely word puzzles in which eastern people did, and do still delight, but, however that may have been, it was to hear the wisdom of Solomon. The lesson that comes to us is very plain and is supplied by the Master Himself. "The queen of the South came from the uttermost parts of the earth to hear the wisdom of Solomon and behold a greater than Solomon is here;" Matt. 12:42. Jesus Christ is Divine Wisdom incarnate. He is not only wise and true, He is the truth. We must then learn here that we should seek Divine Wisdom, and seek it where alone it can be found, in the life, the work, and the teachings of the Saviour. The wisdom sought by this woman was earthly; the wisdom Christ will give is eternal. Those who go to Jesus will be built up from this foundation with all the truths that make wise unto eternal life; "where shall wisdom be found?" only here; "therefore get this wisdom and with all thy getting get understanding."

On the second topic, we may show that here the seeker after wisdom did indeed find, and found so much more than she expected that she could say, "the half was not told me;" although that half was so wonderful that she would not believe unless she saw it with her own eyes. And the seeker after Divine Wisdom shall find. God hath promised and his promises are sure. "The Lord giveth wisdom," Prov. 2:6; "If any of you lack wisdom," see Jas. 1:5. Just as Solomon, in less than three of this quarter, asked wisdom of God and received it, so the true higher wisdom will be given to all who feel their need of it, and like the king, ask Him who not only can, but stands ready to bestow this blessed gift upon all who seek for it.

On the third topic much, very much might be said but we can only indicate a few thoughts. What did the Queen of Sheba find? More than she expected, far beyond her greatest thoughts was the magnificence and wisdom of the Hebrew king, and the seeker after Divine Wisdom, spiritual understanding, will find it in the service of Jesus with treasures of joy and peace and satisfaction, of which they had formed no conception. She received gifts from the king; she gave gifts to him, but the grandeur of what she had in return exceeded the presents she brought; so our King will give us out of His inexhaustible treasury all things that are right for us; temporal blessings, earthly wisdom and knowledge if to Him it seemeth good; but above all, spiritual blessings in princely abundance and power. Finally, show that hers was but an earthly temporary blessing; she turned and went back to her own country, to the darkness of the heathenism, it may be, from which she came; as she went down the slopes of Zion into the Valley of the Jordan, and crossing its stream struck into the desert to her distant home, all the magnificence and glory of Solomon would die away, and would become only a memory; but the soul that has found and seen Jesus shall dwell in His presence, walk in the light and beauty of His countenance here, and when the border-line of time is passed, shall rise to the glory of His heavenly home, the glories which "eye hath not seen, nor ear heard, neither hath entered into the heart of man," 1 Cor. 2:9; and being changed into the same glory, shall abide with Him in an eternal increase of the glory of which Solomon's was only the faintest shadow.

Supplementary.—There is one lesson that must not be omitted, and it is best expressed in our Saviour's own words, before quoted: "a greater than Solomon is here," and if we refuse to listen to the wisdom of this Divine King, will not the Queen of the South "rise up in the judgment," and condemn us? How great are the privileges of our scholars, a thousand-fold greater than those of this ancient queen; let us take heed, greater privileges, greater responsibilities. "How shall we escape if we neglect so great salvation," Heb 2:1-3.

INCIDENTAL TRUTHS AND TEACHINGS.

He that walketh with wise men shall be wise. The honest seeker after truth shall find it. The "hard questions" of our hearts can only be answered by Christ. The highest wisdom is to be made wise unto salvation. The knowledge of God is a wisdom beyond all earthly compare. Those who find Christ say that the half of His glory was not told them. Solomon receiving the Queen of Sheba, a type of Christ. In the way he received her. In solving all her "hard questions." In showing her his glory. In accepting her gifts. In giving her greater gifts in return.

Main Lesson.—Get Wisdom (texts from the writings of Solomon, only.) Prov. 2:2, 3, 13-17; 4:5-9; 7:4; 8:10, 11, 16; 15; 19:8, 22; 17, 18, 23; 12-19-23; Ecc. 7:11, 12, 19; 9:16, 18

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At the beginning of the present year there were 2,250 newspapers and class journals issued in the United Kingdom. Of these 602 were in the metropolis, 1,220 in the provinces, 73 in Wales, 192 in Scotland, 113 in Ireland, and 20 in the Channel Islands. Liberal politics are advocated by 590; conservatives, 379; liberal-conservative, 54; independent or neutral, 1,235.

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From every loving daughter's hands:  
Two cents a week, to tell His love  
And teach His word in foreign lands.

"Two cents a week," to place ajar  
The gates of mercy, high and broad,  
Two cents a week, to spread afar  
The knowledge of our risen Lord.

"Two cents a week," O precious thought!  
May save some soul from death and hell;  
Two cents a week, from my poor purse,  
May teach some tongue His love to tell.

"Two cents a week," may send a blaze  
Of gospel light o'er India's plains,  
Two cents a week may free a race  
For ages bound by error's chains.

"Two cents a week," from China's shore,  
We catch the cry and hear the plea;  
Two cents a week, a few years more,  
And struggling China shall be free.

"Two cents a week," may wake the note  
Of Zion's song in fair Japan.  
Two cents a week, O blessed Christ,  
May tell of all Thy love to man.

### THEY LEAVE NO STING.

She was only a baby, but she held up her sweet, red lips, tipped by her blessed little head, shut the bright eyes, and went the rounds from one member of the family to the other, repeating the phrase she had just heard from her young mother's lips:

"Three kisses and one to grow on."

They caught her up, the darling, and, kissed and kissed her fair baby face, pulled the soft curls, squeezed the dimpled shoulders and followed her every movement with wistful, worshipping eyes, until she came to the sour, disappointed member of the family, whose words were all hollow like dolls stuffed with sawdust. She tiptoed up to the stern, bearded face and put a fat, chubby little hand on each unyielding knee.

"Three kisses and one to grow on."

"What does all this tomfoolery mean?" inquired the gruff, grumpy voice.

"Baby is three years old to-day," said the young mother, feeling how hard it is to explain a simple, foolish question that has no particular meaning "and so we give her a kiss for each year and one to grow on. But you needn't kiss her, Uncle Ben, if you don't want to."

What was it the old man saw in the limpid eyes lifted to his?—a vision of the green fields and still waters of Paradise? or did some prescient knowledge possess him, that he caught her up in his arms as he had never done before and kissed her again and again?

"Not want to kiss her?" he said in a broken voice. "Why, I should as soon think of refusing to kiss an angel from heaven. There, pet; there and there! Now may you grow on this one even to the heights of heaven—never short of their standard, little one. That is the old man's prayer."

Her age I cannot tell,  
For they reckon not by months and years  
Where she has gone to dwell.

But I often wonder if we would not all reach nearer the gates of Paradise if we had more kisses to grow on.

To the light of the shining angels  
The little one has grown.

O, great family of humanity, lead all your weary wandering ones up the divine heights by kisses. They are stronger than blows; they leave no stings like bitter words; they are blessed memories

that blossom in our crown of thorns when those whom we kissed have gone from us a little way beyond tears or kisses; grown on that precious nourishment into the higher life, in the city whose builder and maker is God.

### PRAYER FOR THE PENNIES.

It was a bright spring evening when little Polly stole softly into her father's room, with shoeless feet, and her golden hair falling lightly over her white night-gown; for it was bed-time, and she had come to say "good-night."

"Father," said the little one, raising her blue eyes to his kind face, "father, may I say my prayers beside you, for mother is too ill for me to go to her to-night?"

"Yes, pet," he answered, tenderly stroking the curly head.

And reverently the child knelt down beside him, and repeated her evening prayer, adding at the close with special earnestness "God bless my two pennies."

What can the child mean? thought her father in surprise, and when the little white-robed figure was gone, he went and asked her mother if she knew what the little daughter meant.

"Oh, yes," said the lady. "Polly has prayed the prayer every night since she put her two pennies into the plate at the last missionary meeting."

Dear children, have you ever prayed to God for a blessing on the pennies you have put in the missionary box? If not, be sure you never forget to do so in the future.

### COUSIN BEN.

Small and slight, yet strong of muscle,  
With a supple grace beside,  
Keen, dark eyes, that shine and twinkle  
With the fun they cannot hide,  
Thin, fine lips, whose red curves quiver  
With a touch of boyish pride,—  
That is roguish Cousin Ben,  
Merriest of little men.

Eager, nimble little fellow,  
Wide-awake for work or play,  
Always hovering at your elbow  
If you do not tell him nay,  
Under foot and all around you,  
Yet he's never in the way.—  
That is restless Cousin Ben,  
Busiest of little men.

Active brain whose ready logic  
Floors us all and gains his will,  
Loving heart that subjugates us,  
Holding us his vassals still,  
Guileless soul, with power for working  
Confident good or endless ill,—  
That is little Cousin Ben,  
Dearest of all little men.

All a father's proud ambitions  
Centre in this one small boy,  
While a mother and a sister  
Find in him their sweetest joy;  
High position, wealth and learning,  
Will for him their powers employ,—  
May our darling Cousin Ben  
Grow to be the best of men.

### THE LITTLE LAMBS.

During a revival, the pastor announced that a meeting would be held that evening for the reception of members. On hearing this, little eleven year old Frank went home and asked the permission of his grandmother, under whose charge he was, to present himself for membership. She was astonished and said:

"My dear child, you are too young. You must wait until you are older."

This was more than little Frank could endure.

He instantly burst into tears, and hid his head in her lap. It was sometime before he regained composure. He then said:

"Grandma, if you had a flock of sheep and lambs, and it was winter time, would you put all the sheep in stables, and leave the little lambs outside to perish in the snow and cold?"

The little boy's faith and earnestness triumphed. His grandmother consented. He was examined as to his faith in Christ, and received into the church.

He became a physician and the head of the public institution of the State of Kentucky, and is still an earnest and devoted follower of Christ.

### HELPING HIS FATHER.

Some years ago, a boy whose name was Webster, then nearly four years old, was taken from his home to that of his grandpa, where he remained several weeks. His grandpa was a Christian man, and always asked God's blessing upon the food before eating, and read a chapter and prayed in the morning when the breakfast was finished.

When little Webster was taken home, the first time he sat at his father's table in his high chair, he said before he began to eat, "Papa, why don't you talk to God before you eat, as grandpa does?"

And the father said, "O grandpa is a good man."

"But, papa," said Webster, "a'n't you a good man? Why don't you talk to God as grandpa does?"

And the good mother, sitting on the other side of the table, said "Father, that is God's voice to you." And it was; and then, for the first time, the father, as the head of his own house, and mother and child bowed their heads, while a blessing was brokenly asked on the food. That was the beginning. After the breakfast, the father read and prayed, and continued the practice as long as he lived.

### A GREAT MISTAKE.

Boys and men sometimes start out in life with the idea that one's success depends on sharpness and chicanry. They imagine if a man is able always to "get the best of a bargain," no matter by what deceit and meanness he carries his point, that his prosperity is assured. This is a great mistake. Enduring prosperity cannot be founded on cunning and dishonesty. The tricky and deceitful man is sure to fall a victim, sooner or later, to the influences which are forever working against him. His house is built upon the sand, and its foundations will be certain to give way. Young people cannot give these truths too much weight. The future of that young man is safe who eschews every phase of double dealing and dishonesty, and lays the foundation of his career in the enduring principles of everlasting truth.

### AT THE TABLE.

Young people do not always make as great an effort as they should to be at the table promptly. If a bell is rung, they begin to get ready when it rings; they should be ready to go instantly on the ringing of the bell. That is the only way—to be ready before the call is made. It is not only annoying to others, but it is disrespectful to parents, when the children are not promptly in their places at the meal-time. Be in your place at the right time, and be in your place with clean hands, hair neatly brushed, and clothes properly arranged—above all, with a pleasant temper and kindly words. One of the most strongly-marked distinctions between savages and civilized people is found in their table-manners. Savages eat like animals; civilized people meet at the table for pleasant intercourse, and not merely to be fed.



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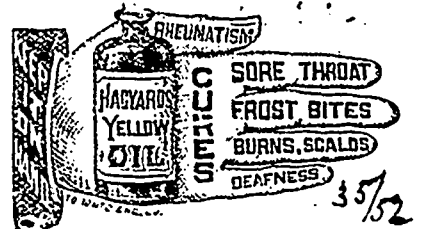
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MEETINGS OF PRESBYTERIAN.

- LINDSAY. - On the last Tuesday of November, at seven o'clock a.m.
BRICKVILLE. - In St. John's Church, Brickville, on Tuesday, second December, at three p.m.
GUELPH. - In St. Andrew's Church, Guelph, on Tuesday, the eighteenth November, at ten o'clock forenoon.
WINNIPEG. - In Knox Church, Winnipeg, on the second Wednesday in December, at ten o'clock a.m.
OWEN SOUND. - Adjourned meeting in Division St. Church, Owen Sound, October fourteenth, at half past one p.m.
BRUCE. - In Knox Church, Paisley, on the second Tuesday of December, at two p.m.
TORONTO. - Ordinary meeting on the fourth of November, at eleven a.m., when the remit on marriage is to be considered.
MAITLAND. - In Knox Church, Lucknow, on Tuesday, the sixteenth December, at one o'clock p.m.
PARIS. - In Princeton, on Tuesday, December sixteenth, at eleven a.m.
SAUGEN. - In the Presbyterian Church, Mount Forest, on the sixteenth December next, at eleven a.m.
SARNIA. - In St. Andrew's Church, Sarnia, on Tuesday, sixteenth December next, at ten a.m.
WHITBY. - In St. Paul's Bowmanville, on Tuesday, twenty-first October, at half-past ten a.m.
HURON. - In Kippen, on the second Tuesday of November, at ten a.m.
PETERBORO'. - In St. Paul' Church, Peterboro', on the second Tuesday of January, at two p.m.
MONTREAL. - In David Morrice Hall, on the second Tuesday of January, 1885.
STRATFORD. - In Knox Church, Stratford, on the second Tuesday of November, at ten a.m., the results of the General Assembly will be again considered.

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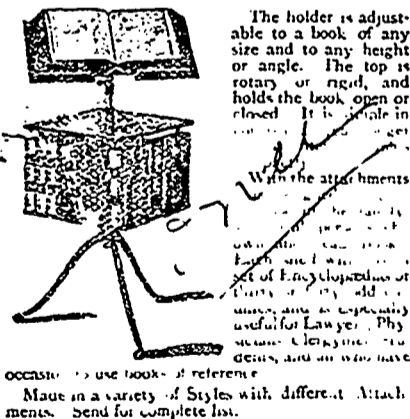
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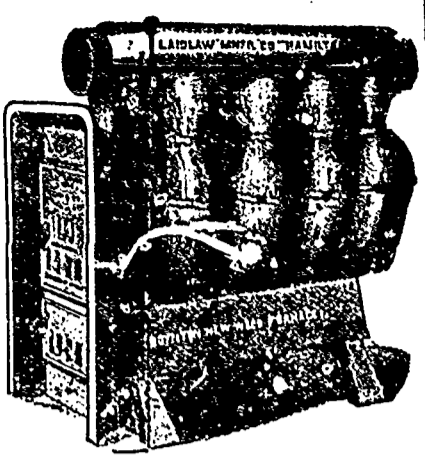
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