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TORONTO ENGRAVING CO.

Vol. 16.—No. 47.
Whole No. 823.

Toronto, Wednesday, November 16th, 1887.

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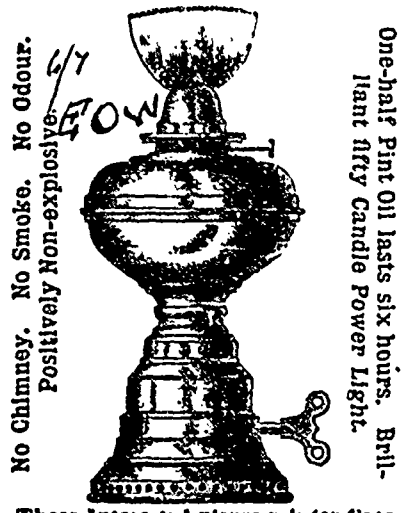
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TEN YEARS OF TORTURE.—Mrs. Thomas Acres, of Huntley, Ont., was for ten years a sufferer from liver complaint, which doctors' medicine did not relieve. After using four bottles of Burdock Blood Bitters she was entirely cured, and states that she is like a new woman again.

POTATO PIE.—Beat together two table-spoonfuls of sugar, one of flour and two eggs; add one cupful of mashed potatoes seasoned with salt and butter and milk enough to make two pies. Bake with one crust.

THE lowering temperatures and the shortening days warn us that winter is approaching. To prevent your oversleeping on cold, dark mornings, you should invest the small sum of \$1.35 on a reliable alarm clock at Barker & Co.'s, in the Y. M. C. A. building, or bring along your old one and have it repaired by competent workmen.

MANCHESTER PUDDING.—Pare and core enough sour apples, not over acid, to fill a nappy; fill the cavity left by removing the core with sugar, and sprinkle in a little cinnamon. Soak a cup of tapioca until a jelly, pour over the apples and bake until the fruit is soft. Serve with or without sauce.

FIAT LUX was the first command ever given, and from the creation until now the efforts of man have been constant in perfecting artificial light. It, however, remained for the Bailey Reflector Co., Pittsburg, Pa., to attain the acme of success. By an original and scientific application of the principles of reflection and refraction of light they diffuse the rays equally over large or small areas and unaffected by the height or lowness of the ceiling. This principle can be applied to either gas or kerosene lamps. Send for one of their fully descriptive circulars.

TONGUE TOAST.—Mince fine cold tongue enough to fill a cup, add to this a cup of cream and the beaten yolk of an egg, and heat in a double boiler. Toast three slices of bread, butter them, and cover with the creamed tongue. Serve hot.

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

BAKED OMELET.—While heating a cup and a half of milk, beat four eggs; stir smooth a spoonful of flour in a little cold milk, mix with eggs, then add the hot milk and a spoonful of butter containing the stirring; pour into a greased baking pan, and bake fifteen minutes.

CONSUMPTIVES should try Allen's Lung Balsam; it can be had of any druggist.

SOUP FOR CHILDREN.—Pare the potatoes, cut in thin slices, and cover with cold water an hour before boiling; cook until soft, then place the kettle on top of the stove, and stir the potatoes till mixed with the water; add a little salt and a cup of rich milk.

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

MOLASSES DROP CAKES.—One cup of molasses, one-half cup of butter, one-half cup of water, three cups of flour, a teaspoonful of ginger and soda. Beat the ingredients thoroughly, and drop the mixture with a spoon upon a buttered tin. Bake in a hot oven.

SAVE YOUR DOCTOR'S BILL.—When Dr. Wistar's Balsam of Wild Cherry will cure coughs, colds, bleeding at the lungs, and arrest the fell destroyer, consumption, it does more than most physicians can do. The use of a single bottle will satisfy the incredulous that they need look no further for the required aid.

HAM AND EGGS.—Use ham that has been cooked, mince fine and put into a frying pan, if very lean, with a little butter. Cook for a few minutes. Poach some eggs. Dish the ham on a platter and place the eggs carefully over it.

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

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As a soothing and strengthening nerve, "Favorite Prescription" is unequalled and is invaluable in allaying and subduing nervous excitability, irritability, exhaustion, prostration, hysteria, spasms and other distressing, nervous symptoms commonly attendant upon functional and organic disease of the womb. It induces refreshing sleep and relieves mental anxiety and despondency.

Dr. Pierce's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system. For morning sickness, or nausea, from whatever cause arising, weak stomach, indigestion, dyspepsia and kindred symptoms, its use, in small doses, will prove very beneficial.

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Large bottles (100 doses) \$1.00, or six bottles for \$5.00.
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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, NOVEMBER 16th, 1887.

No. 47.

Notes of the Week.

THE famous elocutionist, Mrs. Scott-Siddons, is expected to give farewell readings in the new Y. M. C. A. Hall, on the evening of Friday and the afternoon of Saturday, the 25th and 26th inst. Her well and widely known successes are sufficient to bespeak for her large and appreciative audiences. Mrs. Scott-Siddons' visit to the city is under the auspices of the Toronto Press Club.

THE vicar of Dudley, England, has inaugurated a new departure, which is noted with praise by the local press, in attending a service of song at the Presbyterian Church in that town. It is rather sad that a slight manifestation of fraternal feeling like this should actually be so startling a phenomenon in a great English community in this year of grace that it is made the subject of leading article in the chief local newspaper.

DR. DANIEL K. PEARSONS, of Chicago, has given to the Chicago Theological Seminary (Congregational), in aid of poor and worthy students, property valued at \$50,000. The property is in houses, and will yield an income of about \$3,500. Dr. Pearsons has given a similar amount to the North-Western Theological Seminary (Presbyterian) in the same city. He has long been interested in the support of needy students.

THE Rev. W. Rigby Murray, of Brunswick Street Church, Manchester, on a recent Sunday called the attention of his congregation to the cheap issue of the Revised Bible, and strongly urged them to replace the Authorized Version with it in their pews. Mr. Murray has read all the lessons at public worship from the Revised Version since the date of its publication, and the Revised Psalter, which he has pointed for chanting and set to music, is the chant book now in use in his Church. Other Churches, Baptist, Congregational and Presbyterian, have also recently adopted it.

HAD Thomas Carlyle lived to witness the arrival of John L. Sullivan in London, he might have felt constrained to revise his theory of hero-worship. While the notorious pugilist was in Toronto, he was not in a very fit state to appear before an admiring crowd, and he was allowed to come and go with little attention. Bacchus was too much for the redoubtable bruiser, as he has been on a good many occasions, when his exploits have been the reverse of heroic. The scene on his arrival in London was one fitted to awaken reflection. There are even at this day many who find it hard to emerge from the savage state. Only people of strange predilections can find a hero in a brutal prize fighter.

THE *Christian Leader* states that a bill is to be brought before the legislature in Victoria, to reduce the school age from fifteen to thirteen and to increase the minimum attendance from thirty to fifty per quarter. Permission is to be given to teachers to give religious instruction out of school hours in any school house but their own. The denominationalists were so arrogant as to cause the pendulum of public opinion to swing right away to the severest secularism: it now appears to be slowly, very slowly, dropping back again. The Bible in day schools, out of school hours, has not been a very promising enterprise in the hands of the clergy; we doubt whether this feeble compromise will do much, either to suppress larrikinism or to promote religion.

THE good people of Plymouth Church, Brooklyn, are in a fair way of securing a successor to Henry Ward Beecher. It is not now likely to be Dr. Joseph Parker. With all his prestige the pastor of the London City Temple has not made a profound impression on this continent. He has been listened to with pleasure and admiration, but has failed to evoke any-

thing like powerful sympathy. A younger man and one far less widely known has succeeded in arousing among the members of Plymouth Church a united desire that he should become their pastor. The Rev. Charles A. Berry, Congregational minister, Wolverhampton, England, is their unmistakable choice. Two questions have yet to be answered: Is he inclined to accept the charge; and if he is, will he be subjected to the same ordeal as was Mr. Warren. Will he be exposed to a test action to determine whether as an alien he is eligible?

IN June of this year a new Russian law of education was promulgated. It is said to have been one of the last projects of Michael Katkoff, who practically dictated the imperial policy from the chair of the *Moscow Gazette*. He had already seen the universities reduced to grammar schools; but this was not enough. By the present law education becomes a privilege of birth and wealth the poor, are shut out, and the children of self-made men are not admitted. The children of "coachmen, lacqueys, cooks, washerwomen, tradesmen and such like people" are declared by name to be ineligible to the gymnasia. Charities are forbidden to help any that have not passed through the schools thus restricted. Fees have been doubled. Half of the schools will be closed. Education will be thrust back half a century. And this, remarks the *Christian Leader*, has been effected through a paper whose circulation never exceeded 8,000.

PRINCIPAL DOUGLAS, of Glasgow, sends the *British Weekly* the following extract from a private letter just received from Rev. Richard Ross, not the least distinguished of a distinguished missionary family in Kafaria: I fear that I would not again be able to do work in this dark, dark land, and a land of dark deeds done to it by the nations of Europe. True the slave trade is now a condemned trade; but another and a greater evil trade is going on and becoming worse and worse—the trade in brandy, gin and rum, carried on by people who call themselves Christians. Yes, it is a fearful fact that they are all nations who call themselves by the name of Christ, which are at this present moment trying to make themselves rich by transporting brandy, gin and rum into this dark country, and making its future darker still. No Pagan and no Mohammedan nation is importing these evil drinks into this land. The Arab sells no brandy.

THE choice of the commissioner to represent Great Britain at Washington, in the endeavour to settle the fisheries dispute, has fallen on Joseph Chamberlain, and he has now arrived on this continent. He has been subjected to fierce criticisms; but the representative American papers voice the general feeling that despite his oratorical indiscretions before leaving on his mission, he is entitled to the respect that one nation owes the diplomatic representative of another. This much most people are willing to accord him. He comes as a diplomat, not as a politician. His business experience and abilities fit him for the delicate and responsible duties to which he has been assigned, and it is hoped that a question that has been a fruitful source of irritation and annoyance may be settled in a manner that is just and fair to the contending parties, and thereby strengthen the good feeling of two neighbouring and friendly peoples.

INTENSE excitement, says a contemporary, prevails in the parish congregation of Fraserburgh, many disapproving the action of the majority of the committee in permitting only one candidate to preach; and at a meeting called on the requisition of seventy members, and presided over by the senior elder, speeches were delivered condemnatory of the committee's action in naming only Mr. Johnstone of Cadzow, Hamilton, in their report. The meeting is said to have been "noisy throughout, and at times most outrageous and unseemly." In the statement given on behalf of the committee, it was mentioned that Mr. Johnstone had written saying that he did not believe in preaching

matches, and therefore declined to preach before the congregation, one of the other gentleman, recommended to the committee by leaders of the church whom they consulted, was unwilling to leave his present charge; and the third was the only one who consented to preach. The committee then resolved to write to this third gentleman that he was not wanted.

A CORRESPONDENT of the *Presbyterian Banner*, who has recently been crossing the continent by way of the Canadian Pacific Railway, gives an appreciative account of the progress of Presbyterianism in the distant North-West. He says: The work of the Canada Presbyterian Church is a grand one, as is the domain over which it is spread. The growth of the Church is keeping pace with the growth of the population. I enjoyed the pleasure of an interview with Rev. James Robertson, the first pastor of Knox Church in Winnipeg, and now Superintendent of Missions, and derived from him many highly interesting facts. The outlook for the prosecution of the work of evangelization in these new regions is highly encouraging. People who make no profession of religion are quite free to remark the improvement in the moral tone of places where religious services are regularly held, and many of these are willing to contribute freely of their substance in aid of the good work, even when not themselves in any other way identified with it.

OUR United States neighbours have to be on their guard for the maintenance of their school system in its integrity. They have dangers to contend against, and from the same quarter as ourselves. A correspondent of the *Interior* writes: The Roman Catholic authorities propose to continue this kind of agitation against the public schools. It is thought that such agitation can effect nothing, that our free school system is so firmly established in the confidence and affections of the people that it cannot be destroyed or even seriously injured? Let us not be too sure of that. There is no such thing as the Methodist vote, or the Presbyterian vote, in this country, and God forbid there ever should be. But there is such a thing as the Catholic vote, and politicians know it. Roman Catholic bishops and priests can and do tell their people how they must vote on such questions as this. The danger is that by persistently clamouring for a division of the school fund, they may by their influence with political parties eventually secure a portion of the public funds for the support of their sectarian schools. This, or the utter destruction of our system of popular education, is their aim; and it behoves all who believe in our public school system as an essential part of our free institutions, to be on their guard.

THE American section of the Presbyterian Alliance Commission lately held its half-yearly meeting in the Scotch Church in Fourteenth Street, New York. There were present Revs. Dr. T. W. Chambers, chairman, and Drs. Crosby, Briggs, Hamilton and Schaff, of New York; Dr. Waters, of Newark, N.J.; Dr. Pomeroy, of Cleveland, Ohio; Dr. Kempshall, of Elizabeth, N. J.; Dr. Matthews, of Quebec; Dr. Cochrane, of Brantford, Ont. and Mr. James Croil, of Montreal. The principal business before the Commission was the final revision of the draft programme for the meeting of the General Council to be held in Exeter Hall, London, from the 3rd to the 12th of July, 1888, and the selection of speakers from the American section. A small committee was appointed to nominate those who should prepare papers and report at an early date to a special meeting of the Commission. Dr. Kempshall reported on behalf of the Committee on Co-operation in Foreign Missions, and a letter was read from Dr. Breed in regard to the progress of the Bohemian Fund. The treasurer, Mr. George Junkins, of Philadelphia, reported funds in the treasury amounting to \$2,122.76. After the transaction of some routine business the Commission adjourned to meet at an early date, when the nominations of the committee will be considered,

Our Contributors.

DR. BOANERGES DISCOURSES ON THE WIDOW'S MITE.

BY KNOXONIAN.

Having learned that a number of people in his congregation are in the habit of excusing their small contributions by alluding to the widow's mite, Dr. Boanerges called them together for the purpose of explaining to them the exact nature of that scriptural incident. He also desired to show to them that the widow's mite could not be made a precedent for small giving, and to prove that the widow was one of the most liberal givers of whom we have any knowledge.

Like some of the meetings held by modern evangelists, the Doctor's meeting was "for men only." The congregation looked somewhat "hard," and its looks did not in any way betray its real character. The Doctor addressed himself to his task in plucky style, and spoke as follows:

Dear friends,—I am creditably informed that when you give a cent apiece for Home Missions, and 2 cents for Foreign Missions, and 2 cents for Colleges, you strike an attitude, look solemn and say, "I give the widow's mite." My purpose in this address is to show you that men of property like you, who don't give perhaps the ten-thousandth part of your means for religious purposes, have no right to quote the example of that widow. I must pull you out from behind the widow and put your conduct under a true light.

In the first place, gentlemen, I say

YOU ARE NOT WIDOWS.

That is where your case breaks completely down. You are not widows. You are men. A widow often has hard work to keep the wolf from the door. She has often to fight a terrible battle to get bread for her children. She is often weak and helpless. You are men, strong, stalwart men, and yet every time the collectors go around you try to palm yourselves off as widows! Some of you are bachelors. I have reason to believe that two or three of you are trying to induce some young ladies of the congregation to go to the marriage altar with you. That is right enough, but do you think any spirited young woman will give her hand to a young fellow who calls himself a widow? Do you think any decent man will give his daughter to a fellow who calls himself a widow every time the collector comes around? If you do you are much mistaken. Young ladies worth having don't marry widows. Respectable men don't bring up good daughters, and hand them over to sneaking fellows who call themselves widows when they are called upon to do their part like men in any good work. If this talk about the widow's mite cannot be stopped in any other way, I shall instruct the collectors to say to every man who drags in the widow to make his cent collection look religious,

MISTER, ARE YOU A WIDOW?

Notice again that this widow was *poor*. You are not poor. Heaven forbid that I should say one word that would hurt the feelings of God's poor. May my tongue cleave to the roof of my mouth when I consciously utter a word that wounds the feelings of any of God's children who have little of this world's goods, but are rich in faith. I repeat you are *not* poor. Some of you grumble all season about poor crops, but if one of your barns should happen to burn down after harvest, somehow or another you always lose \$2,000 or \$3,000 worth of grain. Some of you never have any money, but I have noticed that when a bank breaks or a loan company goes to pieces you always lose a lot of money. That's queer, isn't it? Mere coincidence, I suppose.

Now, gentlemen, I have disposed of two points. You are *not* widows, and even if you were you are *not* poor.

Let us now turn to a third point, and you will find your case breaks down again. This widow

GAVE ALL SHE HAD.

Do you give all you have when you give a cent or 5 cents, or even \$1? Do you? If some of you gave as much as this widow you would give good farms with all your stock and implements and everything else you possess in the form of property. Others would give all their buildings and town lots and property of that kind. Others would hand in their bank and other stocks. To give the widow's mite means that we give *ALL*. When a man has given the widow's

mite he has no more property left than Job had after he met his severe losses. After a man has given the widow's mite he hasn't money enough left to pay toll or break the Scott Act. Gentlemen, let me tell you plainly you never gave the widow's mite. The Church wouldn't take the widow's mite from you. Even the Methodists would not take all a man has. Nobody gives the widow's mite now. Perhaps nobody ever did but the widow herself.

Now, gentlemen, allow me to ask you not to attempt again to make a cent collection decent by an allusion to that widow. That noble woman has suffered for nearly 2,000 years by being forced into company with close-fisted men. The poor woman gave all she had, and the reward she usually gets for it in this world is to have her conduct quoted as a cover for the meanest of collections. Gentlemen, that kind of work must stop in this congregation. Don't tell the collectors again that you are giving the widow's mite unless you are a poor widow, and are giving all you have.

NOTES OF TRAVEL IN THE SOUTH OF ENGLAND.

I closed a former letter with some notes on Chatterton and Coleridge and Southey. To show what a strong hold the contemplated Susquehanna expedition had taken of Coleridge's imagination, I begin this letter by quoting a few lines from his Monody on Chatterton, which may help to throw some light on the characters of both:

O Chatterton! that thou wert yet alive;
Sure thou would'st spread the canvas to the gale,
And love with us the tinkling team to drive
O'er peaceful freedom's undivided dale;
And we at sober eve would round the throng,
Hanging enraptured on thy stately song,
And greet with smiles the young-eyed Poesy,
All jestily masked, as hoar Antiquity.
Alas, vain phantasies! the fleeting brood
Of Wee self-solaced in her dreamy mood,
Yet I will love to follow the sweet dream,
Where Susquehanna pours his untamed stream,
And on some hill, whose forest frowning side
Waves o'er the murmurs of his calmer tide;
And I will build a cenotaph to thee.
Sweet harper of time-shrouded minstrelsy!
And there, soothed sadly by the dirgeful wind,
Muse on the sore ills I had left behind.

BRISTOL—THE CRADLE OF METHODISM.

Methodism as a substantive, organized sect, existing independently of the Establishment, originated in Bristol. On May 12, 1739, was laid the foundation stone of the first Methodist chapel in the world. It was enlarged in 1748, and still exists, though now in possession of the Welsh Calvinistic Methodists. It appears to have been a commodious preaching hall, with two adjoining apartments, in which Wesley and other early preachers sometimes lodged. In this preaching room in the "Horse Fair" was held the second Methodist Conference in August, 1745, the first having been held the previous year in London. In this connection, it may not be amiss briefly to refer for the benefit of the present generation, to some of the

TRIALS ENDURED

by those early dissenters from the Establishment. And here let me parenthetically say that the same spirit exists at the present day, though it dare not manifest itself here exactly in the same rough manner it once did. In one of his letters John Wesley gives an account of some of the trials to which he had been subjected at that early day. Under date of March 19, 1742, he writes: "I rode once more to Pensfold (six miles from Bristol) at the request of several serious people. The place where they desired me to preach was a little green spot near the town. But I had no sooner began than a great company of rabble, hired for the purpose, came furiously upon us, bringing a bull which they had been baiting and which they now strove to drive in among the people. But the beast was wiser than his driver, and ran always on one side of us or the other, while we quietly sang praise to God, and prayed for about an hour. The poor wretches finding themselves disappointed, at last seized the bull, now weak and tired after having been so long torn and beaten both by dogs and men, and by main strength partly dragged and partly thrust in among the people. When they had forced their way to the little table on which I stood, they strove several times to throw it down by thrusting the helpless beast against it, who of himself stirred no more than a log of wood. I once or twice put his head

aside with my hand, that the blood might not drop on my clothes, intending to go on as soon as the hurry should be a little over. But the table falling down, some of the friends caught me in their arms, and carried me right away on their shoulders, while the rabble wreaked their vengeance on the table, which they tore bit by bit. We went a little further off where I finished my discourse without any noise or interruption."

In 1739 Wesley instituted a school at Kingswood (four miles from Bristol) for the colliers' children, and in 1748 a large school was opened in the same district for the education of the sons of itinerant preachers. Judging from the account given of the school by

DR. ADAM CLARKE,

it must have been a regular "Dotheboys Hall." Young Clarke presented himself one day at Kingswood, as a poor boy who had come from Birmingham, and after paying sixpence for his bed at Bristol, had only three half pence left. We should perhaps say that he left Birmingham at three o'clock a.m., on August 24, 1782, and reached the "Lamb" inn, Bristol, same night at eight o'clock, his whole food during the day having been a penny loaf and a half penny worth of apples. The day had been stormy, and he had been wet through more than once. Next morning he walked to Kingswood, but there was no room for him. After travelling several hundred miles by sea and land in quest of an "Utopia," he now finds all his hopes in a moment crushed. Telling Mr. Simpson, the head master, that he had spent all his money and had nothing to subsist on, it was agreed he should lodge in a spare room at the end of the chapel, until Mr. Wesley should return from Cornwall.

Mrs. Simpson, suspecting he might have the itch, as he had come from Scotland (both Mr. and Mrs. Simpson were Scotch), she was not satisfied until he had rubbed himself from head to foot with Jackson's itch ointment (a box of which was next day given to him). The room into which he was put contained only a wretched old bureau and a "wainscot bedstead, flock bed and scanty bedclothes." The weather was cold and wet, no carpet on the floor nor any furniture except a rush-bottomed chair. Bread and milk was all he had for breakfast, dinner and supper, and not enough of that. He had to make his own bed, sweep his room and empty his wash basin. They would not even bring out his box from Bristol; so he had to go to town and carry his box on his head more than four miles. His books consisted of a small 18mo Bible, a 12mo edition of Young's Night Thoughts; Prideaux' Connected History of the Jews, and Buck's 8vo Greek Testament. This was bad enough, but worse was to follow.

CONTINUED TRIALS.

One day young Clarke told Mr. Simpson that he was starving with cold, and showed him his bloodless fingers. He was then taken to the hall, where was a cord hanging from the roof, to the end of which was affixed a cross stick. He was told to jump up and catch the stick and swing until his hands recovered their power. He did so, but in a few minutes Mrs. Simpson came and drove both him and her husband out of the hall, under pretence that they should dirty the floor! "A more unfeeling woman I never met." He says: "I feared her more than I feared Satan himself. She was equally saving of candles and coals; if my candles were not extinguished at nine o'clock, I was called to account. To prevent her from seeing the reflection of light through my window, I set my candle on the floor behind my bed, took off my coat and hung it on the back of the chair, and sat squat on the floor and read." All this to avoid his uncomfortable bed. He asked permission to work in the garden where was a sort of pond of rainwater. In this he occasionally bathed, "contending with frogs, snakes or eels and vermin of different kinds." How would students of Canada, or any other country, like treatment of this character? Happily, the last fifty years—those of Queen Victoria's reign—have effected many improvements in all departments of life, school boy life amongst the number.

It was in Broadmead and Portland Chapels, Bristol, that the

BATTLE WAS FOUGHT AND WON

between antiquated sacerdotal custom and enlightened scriptural freedom, for here it was that the Methodist ministry claimed and first exercised the right to administer the sacraments, and by so doing

they welded the scattered societies into one mighty bouy—the Wesleyan Methodist Church.

METHODISM IN AMERICA

is closely related to Bristol. Captain Webb had been converted by one of Wesley's sermons in Bristol, and by his preaching had added fresh life to the little society in New York. On his return he induced Wesley to send over two Methodist preachers to the United States. From Bristol Francis Asbury sailed for America in September, 1781; and in 1784 Wesley ordained Coke as bishop, and Whatwat and Vasey as presbyters, to proceed thither and administer the sacraments, thus founding the American Methodist Church.

THE BAPTISTS

are also strong in Bristol. A few days ago I visited the large Baptist chapel, still called Broadmead Chapel, in which the eloquent Robert Hall, who succeeded Dr. Ryland in 1826, officiated until his death in 1831. It is a large and handsome building, and men were at work repainting it. It was here too that John Foster, the essayist (1770-1843), who lived near Bristol, lectured once a fortnight—from 1822 to 1825. I am told that the number of dissenting chapels of different kinds in Bristol is double that of the Established Churches. I. H.

Clifton, Bristol, September, 1887.

LETTER FROM REV. JOSEPH ANNAND.

The following interesting letter from the Rev. Joseph Annand, missionary of our Church in the New Hebrides, is, through the kindness of Rev. Dr. Reid, to whom it was addressed, placed before our readers:

Your letter reached us a few weeks ago by the *Cairndhu*, the chartered mission vessel, that left Sydney two weeks after our departure thence.

The date of this note will no doubt be to you a "terra incognita." We are here not of our own free choice. At our Mission Synod on Ambrim it was decided that the *Dayspring* should proceed to Malakula and settle Messrs. Leggatt and Morton, and the *Cairndhu* should come on to Malo (St. Bartholomew) and Santo and settle Landels and me. Three weeks ago the two vessels parted company, we and our party coming to Malo, where we found a very friendly people, quite willing to have a missionary with them. Mr. Landels decided to settle here. Accordingly a piece of land was purchased, a site selected, and in two weeks after casting anchor the missionary and his wife were left in their humble home.

We started on a lovely morning for a small islet off the south of Santo, only eight miles from Mr. Landel's station. After getting under way the wind fell light and headed us off, so that with a strong current running we could not make the land, so the captain decided to come back to anchor, and await a more favourable wind. But in getting into the anchorage the wind was baffling, and almost before we knew, we were hard upon the reef, where our good *Cairndhu* became a wreck.

Every effort was made to get her off, but in vain. She went on the rocks about a quarter past twelve p.m. Until five, constant efforts were made, but without success. From that till dark the boats were landing goods and stores. The night was too dark, and the landing too bad to man the boats after night. Part of the crew and natives were getting cargo on deck while others worked the pumps. However at about ten in the evening she suddenly filled and drove the workers to the deck. As the *Cairndhu* was sitting firmly on the coral rocks there was no danger of her sinking or falling over, so all remained on board during the night except three of us who stayed by the stuff on shore. At four o'clock the next morning the boats resumed the work of bringing ashore cargo, etc.

We got a tent made of sails and timber for our house, into which goods and people removed. Fortunately for us the heathen natives are very friendly and honest here.

We are only about a mile and a half from the new mission station.

We have now been just a week in our tent. All this time has been spent in getting goods and timber fished up out of the hold of the vessel, landed and dried. Our goods have been largely damaged. The greater part of the cargo on board belonged to us. Our harmonium and several other boxes of perish-

able things were under water for one or more days and totally ruined. However all our stores are secured in good condition. So also all our timber for house-building, hence we shall not be inconvenienced much by the accident.

Three days ago Mr. Momic, mate of our vessel, left us by boat from Ambrim and Malakula to seek the *Dayspring* to bring her to our relief. He and his crew of eight men (two white men and six native) had sixty miles of open ocean to cross before reaching Ambrim, and that against prevailing winds. Still we trust that they have made the passage before this, and that the *Dayspring* may soon appear.

The *Dayspring* had to return to Ambrim for Mr. Morton's house after settling Mr. Leggatt, hence our boat going there.

Yesterday Messrs. Robertson, Mackenzie and I went over to Santo by boat and selected a site for our mission station on a little islet a few hundred yards from the mainland, which will probably be more healthy.

There is a fine large village on the islet and others on the mainland near, speaking the same language. We shall have all the south side of Santo under our care. Now we are waiting anxiously for the *Dayspring* to move our house and goods to "Tongoa," Santo.

We are both fairly well, notwithstanding the poor tent in which we are living and our exposure to malaria. This morning we were saying that by the time the matter of sending another missionary for Santo will have been settled. May he soon come. The field is large and needy. We want at least three more men for Santo. East, North and West are still vacant. I am yours faithfully, J. ANNAND.

Malu, New Hebrides, June 24, 1887.

After spending three weeks in tent life on Malo, our mission vessel *Dayspring* came to our rescue. The man-of-war *Raven* came along the same morning prepared to take us away. Our vessel carried us here, eight miles beyond the scene of our shipwreck, and now our home is nearly habitable, and two days hence we are to be left in our new field of labour.

We are pleased with the friendliness of our new parishioners. They worked well in carrying up the materials for our house, a distance of 800 feet from the floor. We have a charming situation, a good anchorage and a splendid sandy beach upon which to land. The scenery around is very beautiful. We hope for many a pleasant day here. I have not time to write you more now. I am yours faithfully,

Tongoa, Santo, July 18, 1887. J. ANNAND.

CANDIDATING.

MR. EDITOR,—I was much surprised and amused at a contribution with the above heading in a late issue of the signature of "Dido," wherein is set forth with a most pitiable wail the evils of the present system of choosing our pastors, namely, by the free choice of the people. Now I have always thought that it was in accordance with reason and common sense that every person should have the free choice of his lawyer to protect his interests, and of his doctor to cure his ailments, and if we are not to have a voice in choosing our spiritual guides, we want to know the reason why. Oh (in effect), says "Dido," you are incapable of judging for yourselves in this matter. You would choose some successful candidate, and the ruin of your Church would be sure to follow. You must cease to expect that a "cultivated gentleman" will submit to go through the ordeal of your criticisms on his abilities and qualifications for becoming your spiritual guide; you must fall into line with the members of the Church of Rome, the Church of England and the Methodists, and take and be thankful whoever the Church places over you. And "Dido" prophesies that the near future will see this change brought about; for if not, these successful candidates will be the destruction of the Church.

I hope it will not be thought uncharitable to infer that "Dido" himself has been an unsuccessful candidate, that he has gone through the round of the vacant charges without receiving a call. Hence his wrath at the system that permits the people to judge whether the candidate has other and more important qualifications than that of being "a refined, cultivated gentleman." In what better state would the churches be, suppose the system is changed into the

lines indicated by "Dido"? Suppose the General Assembly or Presbyteries or patrons appointed by these courts assume the whole patronage of the Church by settling probationers over vacant congregations without, or even against, the consent of the people. These same successful candidates would still be in the field, these men of eminent pulpit abilities which were the ground of their success with the people would have nearly a corresponding influence with the patrons, and would be more likely to be employed by him than those "Dominie Sampsons" who could not get a call in any Church where the people had a voice in choosing their pastors. And these successful candidates thus placed, independent of the people, would be in a position that would give them more power to do harm than when called by the people. The manner of getting the charge of a congregation would not change the nature of the man. I can go heartily in with the doubt expressed by our national poet, Robbie Burns, when he says:

And should some patron be so kind
As bless you wi' a kirk,
I doubt na sir, but then we'll find
You're still as great a stirk.

There is only one mode of relief I can suggest to our disconsolate friend. If he could prevail on the General Assembly to appoint some eminent "Dido" to sit in judgment on the successful candidates and kill off every man of them by cancelling their licences, that would effectually prevent them from doing any more harm to the persecuted Churches, and thus a way would be opened up for the unsuccessful candidates to take their places and repair damages.

Seriously, Mr. Editor, our present probationary system is not satisfactory to either candidates or Churches. I think it might be improved, and at the risk of being thought presumptuous in an obscure individual, I will briefly indicate the lines on which improvement might be made. One of the main points is to bring the probationers and vacant charges into close contact, and keep them there until settlements are effected. Allow none to occupy pulpits while there are probationers open for a call available. Especially keep settled ministers from poaching on such grounds (except under very exceptional circumstances); for it is unfair to the probationers, and unfair to the people over whom such minister is placed. Let each probationer be stationed not less than four Sabbaths in each vacancy to which he is appointed, and while there perform all the duties of a settled pastor, and be paid for the same at the same rate per annum as the last settled pastor received. An opportunity would thus be afforded for ministers and people becoming acquainted. They would be then better able to judge the qualities of each other. Make it legal for the parties to enter into an agreement of settlement for a specified time, say six years, with permission for renewal if both parties are agreed. If not, then to peaceably separate.

Thus at the end of one year each vacancy would have had a fair trial of twelve men, and they must be hard to please if some one of them does not suit them. A good deal of the success of the scheme would depend on the stationing committee. It would be no use sending a \$1,200, or a \$1,500 man to a \$700 or \$800 charge, or *vice versa*. If no settlement were made in one year it would be sufficient evidence of something wrong in the congregation which would justify the Presbytery in taking the matter into their own hands, and settling a minister over them for one or two years until they cultivated a Christian spirit. EQUITY.

Aurora, Nov. 1, 1887.

AT the jubilee of the Rev. Thomas Brown, F. S. E., senior pastor of Dean Free Church, Edinburgh, he was presented with an address from the children of the congregation, members of the Sabbath school and inmates of the orphan hospital, the latter adding a pair of eyeglasses as a token of their love. From the congregation, Mr. Brown received an illuminated address; and an address came also from the Presbytery of Fordoun, of which Mr. Brown was at one time Clerk. Principal Rainy presented Mr. Brown with a half-length portrait of himself, the gift of the congregation and friends. Mr. Brown mentioned that he had with him the presentation to the parish of Kinneff, which he received from the Crown fifty years ago; and he had good authority for saying that it was not only the first presentation the Queen ever issued, but the first document she ever signed as Queen.

Pastor and People.

SABBATH SCHOOLS IN BRANT COUNTY.

In a recent address Mr. W. H. Hossie, President of the Brant County Sabbath School Association, said

A most encouraging feature of the work being done in our schools is the number of young persons reported as having been added to the membership rolls of the respective Churches. From the returns received 578 were added last year, and 700 the year before. This evidence of fruit calls for gratitude and thanks from all interested in the extension of the Redeemer's kingdom.

The greatest defects met with are in regard to organization and system of records. Many of the schools visited are deficient in these points. One school, established in 1833, before I was born, had a superintendent, but no other officer. They did not have a name, not a line or scrap of paper with a mark to indicate a word of their past history and existence—not a name of a person that had been connected with the school, not even a class book. A class book of course is necessary, but not sufficient for permanent record, nor for the purposes of useful statistics.

I have been directing attention to this matter of records, urging every school to have a general register, with an alphabetical index, which would not only show who are in the school to-day, but who have passed through and away since it opened. Also a quarterly-roll in which to note four things at least, namely, attendance at school and church, offerings and church relations. I therefore beg to urge your attention to these matters of organization and records, with a view to improvement and the adoption of the best system.

Some of the schools are taking up the Temperance question, and are appointing Bands of Hope conductors, and no doubt in view of successfully enforcing the Canada Temperance Act, for some time the law in this county, though not in the city, the formation of Bands of Hope would do much to disseminate sound temperance principles, and help to educate the rising generation to favour the total abolition of the liquor traffic that is so fruitful of evil in this world.

All but sixteen schools are using the same lesson series, which seems to me a most happy and encouraging fact. This wonderful uniform lesson movement in fourteen short years has encircled the world, and is still making rapid progress. The best minds in the respective branches of the Church are engaged in the preparation of these lessons, producing a Sabbath school literature for teacher, scholar and home of marvellous excellence, and to-day it is estimated that more than 10,000,000 are engaged in the study of the same Bible lessons and many during the week reading the same suggested home readings, and seeking of the Holy Spirit similar help and light.

The great International Sabbath School Association has been instrumental in bringing about this desirable achievement, so helpful to the work of evangelizing the world, and our little county association may add its mite toward helping forward this grand work of evangelization.

The Sabbath school has been able to reach homes where the Church could not enter. Even the primary teacher can go with effect where the minister would not think of going, and seek a little pet of the household to become a member of her class, where they drink in their first lessons about Jesus, and return to their homes singing the Gospel to their indifferent parents.

WORK OF ORGANIZATION.

With regard to the work of organization complete success has attended the efforts of county officers. The townships have all been organized and conventions held in each, fulfilling the conditions entitling Brant to rank as a banner county for a second year. Besides these local associations in April, 1885, a union of primary Sabbath school teachers was formed in connection with the National Union of the United States, recently made international. We have also directly organized twelve new schools, and have been instrumental in inducing the formation of five mission schools.

Several schools close in the winter and often sleep all summer. It has therefore been our care to visit these in the spring or early summer, and stir them into activity again.

We now have one county association, four town-

ship, one city and one town association, and a county union of primary Sabbath school teachers. Five new schools have been organized this year, but four old ones have ceased to open, leaving us now just 102 living schools.

MISSIONARY SPIRIT.

It is said "the spirit of missions is the spirit of Christ," and I have been greatly delighted to find many of the schools giving to missionary support. Some give the whole collection on the first Sabbath of the month, and two or three the whole of the offerings go to missions, and the school requisites are supplied by the congregation. Some of these missions are far across the seas, where the traditions and law of the people are opposed to the Gospel of Christ. Still it is right to send men and women to them and to encourage our boys and girls to give themselves to that work. At the same time we must not forget the heathen at home. Two years ago, at the county convention in Paris, two respectable Indians from Tuscarora appealed to us for help, and told us there were over 600 pagans on the Reserve without the knowledge of the true God and the way of salvation. This was a startling statement and calls loudly upon us to think of souls at our very door perishing for the lack of the Gospel light that we so liberally enjoy. Since then we have visited every school in Tuscarora, and given prizes for attendance in three schools, and last July we held the first Sabbath school convention at Oshweken, which was well attended by Indians, including several pagans. We solicit your prayers and substantial aid to assist in carrying on the work opening up for our active operations

FOR THE CANADA PRESBYTERIAN

THANKSGIVING HYMN FOR 1887.

BY M. A. NICHOLIS.

Raise high a sweet thanksgiving,
An anthem loud and grand,
For the Lord hath smiled on the prairie,
And blessed our western land.
For the gifts of Thy love we bless Thee,
For the early and latter rain,
And the crown of harvest's glory,
The fields of golden grain.

He hath made the summer sunshine,
On the just and unjust fall,
And plenty in bounteous measure
Hath cheered the hearts of all.
For the garner store we bless Thee,
For the people's wants supplied,
The love of a tender Father
To light our harvest tide.

And our hearts, to Thy love responsive,
Would raise a glad refrain
That would roll o'er the boundless prairie,
And echo afar again.
With our love and our lives we bless Thee,
And all that we have or claim,
We would say at Thy feet adoring,
In tribute to Thy name.

The Mansie, Moosomin, November, 1887.

CALVINISM IN THE HISTORY OF THE UNITED STATES.

My proposition is this—a proposition which the history clearly demonstrates. That this great American nation, which stretches her vast and varied territory from sea to sea, and from the bleak hills of the North to the sunny plains of the South, was the purchase chiefly of the Calvinists, and the inheritance which they bequeathed to all liberty-loving people.

They who are best acquainted with the history will agree most readily with the historian, Merle D'Aubigne, when he says: "Calvin was the founder of the greatest of republics. The pilgrims who left their country in the reign of James I., and landing on the barren soil of New England, founded populous and mighty colonies, were his sons, his direct and legitimate sons; and that American nation which we have seen growing so rapidly boasts as its father the humble Reformer on the shores of Lake Lemman."

Bancroft says: "A young French refugee (John Calvin), skilled in theology and civil law, in the duties of magistrates and in the dialectics of religious controversy, entering the republic of Geneva, and conforming its ecclesiastical discipline to the principles of republican simplicity, established a party of which Englishmen became members and New England the asylum."

To this old Presbyterian, Calvinistic spirit was due the revolt of the American colonies. As Bancroft re-

marks, "Calvinism saw in goodness infinite joy, in evil infinite woe, and recognizing no other abiding distinctions, opposed secretly, but surely, hereditary monarchy, aristocracy and bondage."

Understanding then the history of the times referred to, we are not surprised to hear men say, as Ranke, that "John Calvin was virtually the founder of America," or as Rufus Choate: "In the reign of Mary [of England] a thousand learned artisans fled from the stake at home to the happier states of continental Protestantism. Of these, great numbers—I know not how many—came to Geneva. . . . I ascribe to that five years in Geneva an influence which has changed the history of the world. I seem to myself to trace to it, as an influence on the English character, a new theology, new politics, another tone of character, the opening of another era of time and liberty. I seem to myself to trace to it the great civil war in England, the republican constitution framed in the cabin of the *Mayflower*, the divinity [theology] of Jonathan Edwards, the battle of Bunker Hill, the independence of America."

Similar also is the testimony of Castelar, the eloquent Spanish statesman. He says: "The children of the Puritans founded the United States, a liberal and popular government, where human rights were placed above all ideas. . . . They harmonized antagonisms which seemed eternal—stability with progress, order with liberty, pure democracy with obedience to the law, the widest freedom of different social tendencies with a powerful nationality and ardent patriotism, the humanitarian with the cosmopolitan spirit, indomitable independence of the individual with religious respect to authority. . . . The Anglo-Saxon democracy is the product of a severe theology learned by the few Christian fugitives in the gloomy cities of Holland and Switzerland, where the morose shade of Calvin still wanders. . . . And it remains serenely in its grandeur, forming the most dignified, most moral, most enlightened and richest portion of the human race."

So also Bancroft: "He that will not honour the memory and respect the influence of Calvin knows but little of the origin of American independence. . . . The light of his genius shattered the mask of darkness which superstition had held for centuries before the brow of religion."

So also the Rev. Henry Ward Beecher: "It has ever been a mystery to the so-called liberals that the Calvinists, with what they have considered their harshly despotic and rigid views and doctrines, should always have been the staunchest and bravest defenders of freedom. The working for liberty of these severe principles in the minds of those that adopted them has been a puzzle. But the truth lies here: Calvinism has done what no other religion has ever been able to do. It presents the highest human ideal to the world, and sweeps the whole road to destruction with the most appalling battery that can be imagined."

If this grand republic shall ever become a despotism by any combination of centralized power, certain it is that it will not be by the spirit of Calvinism, or with the permission of the spiritual sons of those who gave it birth and cradled it in suffering and nourished it into maturity with their blood. With the history of the fathers before you, with a hell to be shunned and a heaven to be secured, you cannot be in doubt as to what principles you ought to adopt and what Lord and Master you ought to serve. Take these thoughtful lines of Wordsworth, and weave them into the very framework of your being:

Ungrateful country, if thou e'er forget
The sons who for thy civil rights have bled!
How, like a Roman, Sidney bowed his head,
And Russel's milder blood the scaffold wet!
But these had fallen for professed regret
Had not thy holy Church her champions bred,
And claims from other worlds inspired
The star of Liberty to rise. Nor yet
(Grave this within thy heart,) if spiritual things
Be lost through apathy, or scorn, or fear,
Shalt thou thy humbler franchisees support,
However hardly won or justly dear:
What came from heaven to heaven by nature clings,
And if dis severed thence, its course is short.

—N. S. McFetridge, D.D.

TWENTY-FOUR counties in Missouri have voted "no license" with a majority of 2,820. Thirteen counties voted for license. Twelve cities have voted against and six cities for license, giving a majority of 2,203 against license. The total majority against license in both cities and counties is now 5,023.

A SENSATION!

OPINION OF A FASHIONABLE WOMAN OF THE WORLD.

"Do you expect to win in your dress reform movement?" was asked of Mrs. Annie Jenness-Miller, 19 E. 14th Street, New York, editor of Dress.

"I hope to!" "Why do you object to the present style?" "It is ungraceful, deforming and injurious."

"Do ladies generally support the reform?" "Yes, very generally. My correspondence is very heavy. Next to Mrs. Cleveland's mine is said to be the largest daily mail of any woman's in the United States, and from not only every State in the Union, but from almost every country of Europe."

"Is the magazine, Dress, succeeding?" "Very handsomely, indeed. Dress has been published less than a year, and I am gratified with the reports from all over the world of the acceptance by ladies of the very highest rank, of the reform which Dress advocates."

Mrs. Miller is a comely woman in appearance, and is very enthusiastic in her dress reform agitation. As the New York Graphic says: "She herself is young and attractive, with a figure so harmoniously developed as to suggest strength, power and beauty."

The reform which she is urging with so much eloquence and grace seems to be the coming one. Mrs. Jenness-Miller has the advantage of high social position, being of the same family with the late Wendell Phillips, and the poet, Oliver Wendell Holmes.

"It is in the fashionable world, of course, where all the styles are determined, and where the change must begin," she says. "How do you endure so much work, and keep so well?"

"I dress myself according to my own ideas, and, furthermore, I give myself the best of care and treatment. Six years ago I was nearly exhausted from my work of lecturing, writing, etc."

"Indeed, you don't look like it now!" "No? I am not now. I am now a perfectly well woman, and intend to remain so. You see I understand the laws of life to well to be or remain ill, but strange as it may seem for one to say who is opposed to medicines on general principles, I find myself tired or feeling ill I fly to the one single remedy which I do endorse, and that is Warner's safe cure, which gives new energy and vitality to all my powers. It is indeed what I sometimes call my 'stand-by.' I have many opportunities to recommend it, and embrace them gladly, because I know that it is thoroughly reliable, and for women especially effective. Indeed, I often find myself recommending it to my friends as warmly as I do in my magazine, or indeed my improved garment, and this I would not do did I not personally know of its virtues!"

Mrs. Miller insists that all women can and must be beautiful, and will be so if they follow her style of dress and self-treatment.

"Will you not state, briefly, in just what your reform consists?" "Oh, with pleasure! I propose a jersey fitting garment to be worn next to the body, making of woman a vision of loveliness!"

II "Over this I put a cotton or linen garment, of one piece, without bands or binding, covering the entire body also."

III "In place of the petticoats, I propose one complete body covering garment called 'leglettes.'"

IV "We abandon the corset entirely as totally unfit for use, in its common form, and we substitute therefor a supple supporting waist, and then we make the outside gown as beautiful as artistic skill and common sense can design."

Mrs. Miller's words of counsel, which every woman should heed, will undoubtedly give to the women of America some new ideas upon a subject so very near to each of them.

ATHLETISTS would be less violent in their language if they were really persuaded that there was no God.

GOD'S strength is like a well of water that never runs dry—a living well where we can always renew our strength.—W. H. Childs.

AMEN is a prayer after prayer, a prayer that prayer may be answered, and an abridgment of all that hath been prayed for.

TEMPTATION in the line of duty God has provided for; but temptation sought and coveted, God has made no provision for.—G. E. Rees.

THE poor man thinks it is a chance that keeps him down; the rich man thinks it is a chance that hoists him up; and they are both wrong. God puts down the limit to our temporal prosperity.

Sparkles.

TRADE in stock generally uses up one's stock in trade.

IF told to take a "back seat" one will invariably take affront.

IT would seem natural for a carpenter to walk with a lumbering gait.

PAIN-KILLER has cured cases of Rheumatism and Neuralgia after years' standing.

SCIENTISTS say the potato rot comes once in ten years—every decayed as it were.

THE chap who finds a carpet nail in his uncooked oysters is among those who wish the tax taken off raw materials.

YOUNG WRITER: What do you think of the poetry I turn out, sir? Old Writer: Think you serve it just right, sir.

WE find Campbell's Cathartic Compound the best article we have ever used for Constiveness or Biliousness, and easy to take.

"NEVER allow a fish to lie if it can be hung conveniently," says a popular cook book. This is also a good rule to apply to fishermen as well.

HE had evidently studied history.—She: Freddie, how often have I told you not to play with your soldiers on Sunday? He: Yes, but, mamma, this is a religious war.

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

SUNDAY school teacher (to the bright boy of the class): Johnny, how did Elijah die? Johnny: He didn't die. He was translated from the original Hebrew.

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

THE queen of perfumes—"Lotus of the Nile."

NEW YORK Gentleman (in clothing store): I find that I have got to go to Montreal tonight, and I want a suit of clothes. Clerk: Yes, sir. You want a cut-a-way coat now, I suppose.

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

THE elder Dumas was asked to give something toward the funeral expenses of a bailiff who had died in poverty. "How much do you want?" asked. "Twenty francs." "What! Only twenty francs to bury a bailiff? There, there! Take forty and bury two!"

Worth Your Attention.

Mark this! Don't lose it! It will bring you gold! We will send you free something new that just coins money for all workers. As wonder as the electric light, as genuine as pure gold, it will prove of lifelong value and importance to you. Both sexes, all ages. \$5 a day and upwards easily earned by any worker; many are making several hundred dollars per month. You can do it. No special ability required. We bear expense of starting you in business. It will bring you in more cash right away than anything else in the world. Anyone anywhere can do the work, and live at home also. Better write at once; then, knowing all, should you conclude that you don't care to engage, why no harm is done. Address Stinson & Co., Portland, Me.

MRS. NUCOVNE. Yes, it was an awful disease; it reely got to be an epidemic in our neighbourhood; and I was so frustrated by it I had to spend two weeks at the sea shore to recuperate.

THE usual treatment of catarrh is very unsatisfactory, as thousands of despairing patients can testify. On this point a trustworthy medical writer says: "Proper local treatment is positively necessary to success, but many, if not most of the remedies in general use by physicians, afford but temporary benefit. A cure certainly cannot be expected from snuffs, powders, douches and washes." Ely's Cream Balm is a remedy which combines the important requisites of quick action, specific curative power with perfect safety and pleasantness to the patient.

THE superiority of man to nature is continually illustrated. Nature needs an immense quantity of quills to make a goose with, but a man can make a goose of himself with one.

Lorsford's Acid Phosphate. Important.

DR. T. C. SMITH, CHARLOTTE, N. C., says: "I attach to it the highest importance, not only as an agreeable cooling drink, but as a therapeutic agent of well-defined and specific value."

THE GREATEST ART PUBLISHERS.

A WORD ABOUT RAPHAEL TUCK & SONS, WHOSE FAMOUS PUBLICATIONS GO ALL OVER THE WORLD.

If a dozen ordinary men were asked to name the greatest painter now living, the chances are that they would give a dozen different answers. Anybody though, particularly any artist, will tell you that the house of Raphael Tuck & Sons are the greatest art publishers in the world. There can be no doubt of that. Their publications are before you, no matter where you find an art dealer's establishment. Their largest house is in London, but they have others almost equally extensive in Berlin, Paris, Leipzig and New York. Their headquarters in New York, by the way, is in charge of Mr. Samuel Gabriel, at No. 298 Broadway, where the firm's latest productions can be viewed. The collections there displayed of reproductions of the most noted works of all the modern masters is worth going far to see. So extensive have Messrs. Raphael Tuck & Sons' operations in America become, that Mr Adolph Tuck will visit the New York agency about the middle of next month and make arrangements for still further extensions.

The factories of Messrs. Raphael Tuck & Sons at Leipzig employ an army of more than three hundred experienced designers, lithographers and transferers. Besides this they have their own paper and cardboard mills, where are prepared the materials for their art printing. Altogether the firm employs more than one thousand people in printing, cutting, embellishing, finishing, packing and shipping departments. They send their publications all over the world. These consist of large and handsome oleographs for framing purposes, artistic studies for painting and drawing, circular and shell plaques, wall pockets, etc., for wall, mantel and cabinet decorations; Christmas and New Year cards, and a thousand and one artistic notions and designs to beautify the homes of those who have learned to appreciate the beautiful. Messrs. Raphael Tuck & Sons may truly claim to have done more to render art popular than any other publishers in the world. They have reproduced and sold at popular prices all the paintings in the world-famous Berlin gallery, and the works of some of the eminent foreign and American artists. In Christmas and New Year cards alone Messrs. Tuck & Sons annually print more than 2,000 designs. Among their latest novelties is an exquisite line of Porcelain Studies of superior quality and thickness and bevelled, and each enclosed in a wooden safety box, guarding it against risk of breakage in transmission through the mail. All the designs are by well-known artists, and the best that has been thus far brought out is the portrait of Mrs. President Cleveland, generally acknowledged to be the best picture of her extant.

PROGRESS BETTERWARD.

One of the best evidences of progress among the people is the constant increase in the use of non-poisonous medicines. Not only has the old faith in poisonous compounds declined, but people have less faith in health-disturbing articles. They don't like to vomit or physic or salivate themselves as formerly. Experience has taught them better. They have learned that it is not necessary to kindle one fire in order to extinguish another; or to produce a medicinal disease with poisonous drugs, in order to cure a natural one. They see every day not only how fruitless druggery is, but how completely cures are made and health perfectly restored by the mildest of doses and remedies. For thirty years Dr. Humphreys has been proclaiming "The Mild Power Cures," and his SPECIFICS have not only been scattered everywhere, but have come into daily use in tens of thousands of families all over the land. For the young, the feeble, the ailing, to the wise and observing, they are a constant source of refuge and recovery. Scarcely a disease known among men, or animals even, but has its sure antidote and cure among his SPECIFICS. The suffering relieved, the health restored and the lives prolonged and usefulness extended by these simple inexpensive HUMPHREY'S SPECIFICS is simply incalculable.

CALLER (to Mrs. Wabash, of Chicago): Were you at the dinner-party given by Mrs. Breezy last week? Mrs. Wabash: Yes. Caller: It was a success, of course? Her dinners always are. Mrs. Wabash: Yes. Everything was very nice, but there were only nine kinds of pie. Mrs. Breezy explained that the baker had disappointed her.

20/2 Have you a Pain anywhere about you? USE PERRY DAVIS' "PAIN KILLER" and Get Instant Relief. BEWARE OF IMITATIONS. 25 Cts. Per Bottle.

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HOMOEOPATHIC 10 Dyspepsia, Bilious Stomach... 25 11 Suppressed or Painful Periods... 25 12 Whites, too Frequent Periods... 25 13 Croup, Cough, Difficult Breathing... 25 14 Salt Rheum, Erysipelas, Eruptions... 25 15 Rheumatism, Rheumatic Pains... 25 16 Fever and Ague, Chills, Malaria... 50 17 Piles, Blind or Bleeding... 50 18 Catarrh, Influenza, Cold in the Head... 50 19 Whooping Cough, Violent Coughs... 50 20 General Debility, Physical Weakness... 50 21 Kidney Disease... 50 22 Nervous Debility... 1.00 23 Urinary Weakness, Wetting Bed... 50 24 Diseases of the Heart, Palpitation... 1.00

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THE Improved Magic Patent FEED BOX, made only by THE B. G. TIESALE CO. Brantford, Ont., and BUFFALO, N. Y.

Send for testimonial circular and catalogue of Iron Stable Fly Net; we lead in this line. If we have no agent in your town send \$3 for a sample BOX, which will pay for itself every few months. AIKENHEAD & CROMBIE, cor. King and Yonge Streets, Sole Toronto Agents.

DR. LOW'S WORM SYRUP will remove all kinds of Worms from children or adults.

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EASTERN GENERAL AGENT.

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



TORONTO, WEDNESDAY, NOVEMBER 16, 1887.

THE universal verdict is that Mr. Chamberlain's speeches in Ireland and at Islington, after he was appointed commissioner, were unwise and impolitic. There is an unwritten law that great diplomatists should be silent on all matters connected with their mission, and Mr. Chamberlain broke that wise law. Probably the hon. gentleman never pondered over the proverb of Mr. Billings, which says: "There is no substitute for wisdom, but silence comes nearer it than anything else."

AGAIN the prophets of evil have been disappointed. It was many a time predicted that when Henry Ward Beecher died, Plymouth Church would go to pieces. Beecher, it was said, would have no successor. It turns out that his congregation have united on a successor in less than half the time that it takes some small congregations to call a pastor at a salary of \$500 or \$600 a year. The *Christian at Work* says that Mr. Berry, the gentleman called, "is in sympathy with the theological views that Mr. Beecher declared from Plymouth pulpit for forty years." It would puzzle the *Christian at Work*, or Mr. Berry, to say exactly what these views were.

WHY is it that representative men from Great Britain spend so much time in the United States and so little, or no time at all, in Canada, when they come across the Atlantic? A visit from the author of the most interesting book published during the latter part of this century would have been greatly enjoyed by thousands in Canada, but though Professor Drummond has been in the States for two or three months he goes home with no more than a partial glimpse of Canada. Mr. Chamberlain will make a stir among our politicians if he comes over, but for every day he spends in Canada he will spend a fortnight in the States and possibly he may not come to Canada at all. Dr. Parker paid a flying visit to Canada, and will give our neighbours two or three months. Canadian lawyers would have enjoyed a visit from Chief Justice Coleridge, but the American lawyers kept him over there. We might extend the list, but what would be the use? Everybody knows that British celebrities, as a rule, pay very little attention to us when they come over. Why is this so? We have heard one explanation given more than once. It is said that when representative men come over they find Canadians so ready to apologize for everything Canadian, and so anxious to fawn upon everybody and everything British that they become disgusted. Our readers can judge themselves whether this explanation is correct or the reverse. It is true that a representative Briton instinctively dislikes fawning and sneaking. It is also sadly true that the crowd that sometimes gets around a representative Briton and try to "run" him are not always Canadians of a manly type.

SOMEBODY has said that Thanksgiving Day is a good institution, because it gives clergymen an opportunity to preach politics once a year. It is good for a better reason—it gives rulers an opportunity to declare officially that such countries as Canada and the

United States are Christian countries. Some of them do this in thoroughly unmistakable terms. Here is part of the proclamation just issued by the Governor of the State of New York:

The mountains clothed with trees, the valleys filled with corn, the meadows rich with cattle, the streams making fields green, everywhere speak the goodness of God. And He has blessed us beyond all other nations in wide-reaching, fertile farris, with their multitude of contented country homes, and in the busy streets of our many prosperous cities. These are all bound together by majestic natural water-courses and by great highways built by the genius and industry of our people. The Giver of all good gifts has especially granted us happiness and welfare in the year that is ending. We have been kept in health, we have been preserved from strife within our borders, and in peace with foreign States. We have been given abundant harvests, and have seen a great increase in our material wealth. It has long been our custom to observe, in grateful public and private remembrance of God and His mercies, a day set apart for worship and for reunion of friends and of kindred. Therefore, by power vested in me as Governor of the State of New York, I do appoint Thursday, the twenty-fourth day of this November, as a day of thanksgiving.

"Too effusive and poetic for an official document," says some snarling critic. That may all be, but as the *Christian at Work* observes: This proclamation gives Atheists, Anarchists and other citizens of that stamp distinct notice that the United States is a Christian country, and that is a good thing to do. Had some of them kept that fact in mind, they would not have had so much trouble last week in Chicago.

WE see it stated in one of the city papers, that the amount to be expended for public improvements in the city of Toronto during the year 1888 will be about two and a half millions. This sum is nearly equal to the annual revenue of the Province of Ontario, and is larger, we believe, than the annual revenue of any Province of the Dominion, except Ontario. It is generally conceded that next year will be one of the most critical through which the Queen City has ever passed. With such immense interests at stake, it is worse than useless for temperance men to put candidates in the field who are not first class business men, both able and willing to give time and labour to civic affairs. A temperance candidate, who is as good a man all round as his opponent, should stand a better chance of election than his opponent if the temperance men stick together. A temperance candidate without brains, influence and business ability stands no chance at all. With two millions and a half to expend and public improvements to be made on which the prosperity of the city and the health of the citizens largely depend, the people will not vote for any candidate simply because he is a temperance man. What is true of Toronto is true of every other progressive town and city in Ontario. The people want good, economical municipal government, with public improvements judiciously managed. Temperance men must be ready to put candidates in the field who can give the people good government, or they should not, as a body, take part in the contest at all. There never was such a demand for good municipal timber, and if the temperance party can bring out the best men they can hold their own in almost any municipality.

THE Synod of the State of New York held a very pleasant meeting the other week in Auburn. From a report of the proceedings in the *New York Evangelist* we clip the following:

The report on systematic Benevolence by the Rev. Dr. George W. F. Birch was an exhaustive document, occupying nearly an hour and a half, the substance of which will appear in some of the papers of our Church. It brought out in strong relief the figures which indicate the large amounts of money which "God's foolish people" are every year diverting from the regular channels of the Church's beneficence into the "miscellaneous" channels of personal choice and mistaken liberality.

A report of that kind nearer home would be both instructive and suggestive. Out of every dozen names found on any subscription list that is passed around in any town or city for any "miscellaneous" purpose nine are pretty certain to be the names of Presbyterians. Some of our people have a chronic horror of being called "sectarian." To avoid the imputation of sectarianism, they will succumb liberally to bolster up the most sectarian concerns on the face of the earth. To avoid the charge of bigotry, they give their money to build up bigotry. To avoid being called illiberal, they support the most illiberal institutions. They try to stand so straight that they lean over to the other side. And that too when the most vital Schemes of our Church are a long way in arrears.

There is no man in the community that can be so easily imposed upon with a subscription list for "miscellaneous" purposes as a good Presbyterian. Just tell him a long story about the way you are doing the Lord's work—three-fourths of the story may be untrue—and the money usually comes. The good man forgets for the time being that his own Church is doing the Lord's work.

THE ANARCHIST'S DOOM.

THE last act of the lurid drama, beginning in the Chicago strikes, culminating in the tragic occurrences at the Haymarket, has taken place on the scaffold. The attack on social order, defiance of law and reckless assaults on human life have been frustrated, and all men have been emphatically notified that law and order, not anarchy, must prevail. The unhappy men condemned for their crimes died as they had lived, defiantly; but the calm, passionless sword of justice has descended, and their voices are silenced and their hands stayed in death. In carrying out the last dread sentence of the law there has been no undue haste. There may at times have been passionate cries for vengeance, and as the time for execution drew near kind-hearted people who doubt the wisdom of capital punishment and others for politic reasons urged the commutation of the sentences of the doomed men, but there has been no pause and no haste in the approach of stern justice. The State Governor, by the refusal of the Supreme Courts to intervene, had a terrible responsibility laid upon him. He was besieged by deputations, inundated by letters and despatches and menaced by threats. The demands were of the most contradictory kind, but with a wisdom none too common in official life, he kept his own counsel, and strove to do his duty as he understood it. Two of the men by the Governor's action had their sentences commuted, four were left to face death on the scaffold, one of the unhappy men having ended his days by a dynamite cartridge in his prison cell.

It is noticeable that only one of the seven was a native American, one an Englishman, and the other five Germans by birth. America is an uncongenial soil for the poisonous weed of anarchy. It cannot flourish where free institutions prevail. In constitutionally-governed countries men possess freedom of thought and speech, and within well-defined limits freedom of organization and action. It is only where popular rights are curtailed that men are driven to the last but futile resource of anarchic plotting. To say nothing of its essentially immoral aspect it is purposeless and destined to failure. Society cannot exist without government. Beyond the vaguest theories of an impracticable and unjust socialism the apostles of anarchism offer nothing positive; the only positive element in their creed is that existing society must be razed to its foundations, and then there would be weltering chaos. Where men despair of remedies for palpable social evils, where discontent is wide-spread and deep the anarchist demagogue finds his congenial sphere; but so long as freedom of speech, freedom of the press, the right of public assembly and petition continue, anarchy, were it otherwise lawful, has no place and no mission. The American people, tolerant as they are, have no sympathy with the cause for which the five Chicago anarchists perished. The great proportion, if not the entire body, of the anarchic sympathizers in the United States comes from the continent of Europe, where popular freedom is but imperfectly understood, and where long-continued absolutism has rendered many people hopeless.

Anarchy and despotism act and react on each other. They are extremes that almost invariably meet. Stern and unreasoning repression leads to conspiracies, reckless disregard of consequences, and to acts of destructive and revengeful fury. The wild and murderous excesses perpetrated under the red flag cause the suppression of popular rights and multiply the modes of forcible restraint. True liberty and social progress cannot thrive where despotism rules or where anarchy threatens.

Another thing noticeable in the case of the men who were executed at Chicago last week is that, with one exception, they repudiated all religious belief. One of them, whose sentence was commuted, had in his earlier years been a zealous Methodist, and welcomed to his cell a Christian minister. The others in the coolest and most determined manner up to the last moment forbade the approach of all representatives of Christianity. Such action carries with

it its own moral, but it is significant of the fact that it is impossible for a Christian man to be an anarchist. We do occasionally hear of Christian socialists, but of Christian anarchists never.

Though the crisis is passed, the anarchist propaganda is likely to continue. It may yet be guilty of spasmodic excesses, but if individual and national integrity are maintained, as an organized force it will be powerless. The scaffold is a dread instrument, having its uses and lessons. It is not however, and cannot be, the safeguard of society. Without righteousness and truth, without justice and mercy, without reverence for God and love to man, the scaffold would prove a sorry bulwark of modern civilization. A society that ignores a living Christianity is incapable of preservation.

THANKSGIVING DAY.

TO-MORROW the people throughout the Dominion of Canada will have the opportunity afforded them of entering their respective places of worship, with the voice of praise and thanksgiving. It may be that many will neglect to avail themselves of the opportunity, though there are strong reasons why they should not decline to join in the songs of thankfulness and participate in the supplications for individual, family and national blessings. It is not easy to find a time suitable alike to all for holding the National Thanksgiving Day, it is nevertheless something more than a welcome break in the monotony of daily life. What can be more fitting in a Christian land than the assembling of the people in their respective churches to offer thanksgiving to Him by whose bounty they are sustained, and whose blessing can alone enrich? Devotion of a part of the day to family and social enjoyment is highly commendable, and there is nothing incompatible with this in the devout recognition of the Divine bounty and mercy in public worship.

The times may not be so prosperous as many people may desire. There are heavy burdens to be borne, difficulties to be contended with, sorrows to be endured, but even in the lives darkened by misery and misfortune there are gleams of mercy for which God is to be praised. The harvest may not have yielded as plentifully as many had hoped, yet there is no pretence that scarcity of food will be encountered. No large surplus will be exported to feed the hungry of other lands; there is yet smiling plenty within our borders, and in the North-West there has been such abundance that the hearts of the sturdy settlers, saddened by hopes deferred in former years, are now rejoicing in present benefits and brightened prospects.

Our land is enjoying peace and prosperity, a blessing which surely calls for earnest thankfulness. While the diplomats of Europe are uttering in the public ear their assurances of peace, nations are spending millions in improving their munitions of war. Fleets are in readiness to lift their anchors, and armies are prepared to march at the word of command. Fair Canada is free from the dread of attack by foreign foes and her internal tranquillity is undisturbed. She is not without the peaceful contentings that indicate life and progression in her domestic affairs, but no menacing factions threaten to retard her advancement. While the bloody spectre of anarchy has unfolded its red flag to the breeze even on this liberty-loving continent, it has never yet sought to peep or mutter from one end of the Dominion to the other. For these great mercies we owe fervent gratitude to Him that rules over all.

For Christian privileges and the steady progress and advancement of religious and moral life and well-being of the people we ought to be profoundly thankful. All sections of the Christian Church, our own among the rest, are awaking to the need of more earnest effort on behalf of the careless and the neglected both at home and abroad. Thankful recognition of this mercy is both becoming and profitable. It will lead to prayer for, and larger blessing upon, more extended and better sustained effort. Surely it is fitting that in these days of materialism and amid the growing force of worldly-wise maxims we ought to cultivate a spirit of greater dependence on Him who giveth to all men liberally and upraideth not. There is need to beware in our thanksgivings of the pharisaic spirit that is ever so ready to thank God that we are not as other men are. We have to beware of sacrifices to the drag, and burning incense to the net. Let our thanksgiving be the faithful expression of grateful hearts and of a larger charity that rises above the deadening effects of a cold and cruel selfishness.

Books and Magazines.

MR. JAMES HOUGH, jun., Guelph, is the publisher and proprietor of the *Saturday Morning Sun*, a neatly got up weekly in magazine form. It presents its patrons with well-executed engravings, racily written editorials and interesting general reading. May its future be bright, and its splendour unobscured.

HARPER'S MAGAZINE. (New York. Harper & Brothers.)—A fine engraving of Mr. Church's picture, "A Fairy Tale," forms a pleasing frontispiece to the November number of *Harper's*. There are four finely illustrated descriptive papers, "A Santa Barbara Holiday," "Chantilly. The Chateau and the Collections," "The Other End of the Hemisphere" and "Here and There in the South." As this number completes the seventy-fifth volume, the excellent serials are concluded. Short stories and poems of decided merit and the usual departments make up a most interesting and attractive number.

THE PEOPLE'S HYMN BOOK. By Samuel B. Schieffel. (Philadelphia. The American Sunday School Union.) This book is complete, compact and cheap. It contains 350 hymns and over 200 tunes. The selection is ample for the needs of Churches and Sabbath schools. It gathers the choicest of sacred poetry and melody. The standard hymns, which have secured and held the approval of Christians of all denominations, are included. Merely ephemeral melodies, popular to-day and worn out and forgotten to-morrow, are left out. Not a hymn or tune is admitted which has not been well tested and well approved, but the best of the later popular pieces have not been overlooked.

BITS ABOUT AMERICA. By John Strathesk. Edinburgh: Oliphant, Anderson & Ferrier.—The genial and wide-awake Scotchman who writes under the *nom de plume* of John Strathesk is a shrewd and kindly observer of men and things, as readers of his "Bits from Blinkbonny" well know. Early in the year he paid a flying visit to Canada and the United States, passing through Toronto on his way. His "Bits about America" are the result of clear and kindly observation. They are singularly free from prejudice and preconceived notions. He saw things as they are, and gives his impressions with candour and directness. It is a readable, and therefore a very enjoyable book.

THE NEW PRINCETON REVIEW. (New York: A. C. Armstrong & Son.)—The November issue of this splendid review completes the fourth volume of the new series. The contents of the number are specially attractive, as a glance will show: "Shelley," by Charles Dudley Warner; "A Scheme for Church Reunion," by George Woolsey Hodge; "The American Idea," by Grace Cary Eggleston; "American History in the French Archives," by J. Durand; "Recollections of David Frederick Strauss," by William Nast; "Dean Plumptre's Dante," by Marvin R. Vincent; and the "Drama of an Evening," by Grace King. This, with criticism, notes and reviews, a carefully compiled record of American, foreign, literary, scientific, artistic and archaeological happenings, and a full analytical index, complete a most admirable number.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The *Pulpit Treasury* for November, like its predecessors, is full of just such help as preachers and Christian workers need. Its articles are not only of the highest excellence, but are exceedingly timely and suggestive. The portrait of Dr. Harper, of Philadelphia, forms the frontispiece, which is followed by a capital sermon on "Centennial Memories." There is a brilliant Christmas sermon on "The New Testament Christ, the Old Testament Shekinah," by Rev. David Gregg, Boston, and also a New Year sermon on "The Clock of Destiny," by Dr. A. H. Moment. A sermon on "Unseen but Living," by Dr. Joseph Parker, will amply repay perusal. Leading Thoughts of Sermons are by Drs. Findlay, Hulbert and Henson. A number of excellent articles on timely topics, and the usual features for which this monthly is distinguished, will be found in the current number.

RECEIVED.—THE OLD TESTAMENT STUDENT, edited by William Harper, Ph.D. (New Haven, Conn.), WORDS AND WEAPONS FOR CHRISTIAN WORKERS, edited by Rev. George Pentecost, D.D. (New York: H. T. Richards), THE WOMAN'S MAGAZINE (Brattleborough, Vt.: Frank E. Housh & Co.).

THE MISSIONARY WORLD.

WOMAN'S WORK AT POONA.

The Rev. A. B. Wann, missionary at Bombay, had recently the opportunity of visiting Poona, and seeing the work in connection with the Ladies' Association there. He writes:

... I was at Poona a week, and so saw the whole round of the mission's life, except, of course, Dr. Lettice Bernard's work among "purdah" women, who must not be seen by men. The Orphanage was a pleasing sight. The girls all looked happy, and were really girls, even to the oldest of them, instead of being miserable and stunted women, as early marriage makes so many of their heathen sisters. The Orphanage is a true home to them, and I am sure the girls would not be as they are unless Miss Bernard and Miss Alexander were giving their whole lives to be spent not only for them but among them. The children are carefully taught, and their lessons are pleasingly varied by hymns at regular intervals. There is wonderfully little time spent in passing from one subject to another, and the hymns lie close to the children's hearts and lips. The Kindergarten exercises are rendered well, and the rhythmical effect is brought out charmingly by the clinking and jingling of the armlets and anklets of metal and glass which the children wear. And though those little happy-faced creatures do not know it, out of the Orphanage are proceeding women to whom will belong the task of training the next generation of India's daughters. The older girls are utilized as pupil teachers for the schools, till they are able to take full charge.

The schools are hardly less interesting than the Orphanage. Though the children are heathen, and on an average young, their repetition of texts and singing is wonderful. It struck me with astonishment that in this city, the centre of that influential, cultured, bigoted sect, the Marathi Brahmins, parents should send their children to schools where they acquire not only the knowledge but the love of Christ. Yet here they are in little handfuls all over and around the city, here in a little upstairs house, there in a neat little school of the mission's own, and here again in a wattle shed in a country village, till the sum of them is many hundreds. I saw all the schools, and, with Miss Bernard as interpreter, examined them in Scripture knowledge and Christian doctrine. I say advisedly Christian doctrine, for the ladies here teach doctrinal truths, and I think wisely. This is bread which returns after many days, as all of us who in youth learned the Shorter Catechism know well. The children know the life of our Lord well, though their knowledge of the Old Testament was a little indistinct, as might be expected.

We were at two prize-givings. "All prizes, no blanks" was the happy order of the day. I wish the ladies who sent out the pretty prizes could have seen the expectant faces, and the grateful "salaam" when the prize was deposited in a pair of little brown hands. On one occasion the children sang a song in honour of Miss Bernard—which of them I do not know; I rather think the name is considered as an embodiment of goodness and wisdom. At both the schools, we and the other guests were decorated with garlands and wreaths of flowers—a pretty custom.

In one of the villages, where there is a day school, there is also a night school established at the request of the people. It is held in the village hall. It was touching, as indeed it is in all country night schools, to see big fellows from the plough tail wrestling with the difficulties of the (Marathi) primer. They are mostly fine, big fellows, with frank, if not acute faces. Here also an address written by the schoolmaster was read by one of the boys and loudly applauded. It was in praise of religious freedom, and had in it a few strokes aimed at the Brahmin's bigotry and selfishness. Yet those men still hold by caste. The brightest boy in the school, a leather worker, has to stand outside that he may not defile the others. As the hall is open on one side, it does not much affect his studies, and only illustrates the hold which superstition has on them.

During my stay I saw a little of the general mission life of the place. I had the pleasure of taking the Scottish chaplain's service on the Sunday evening, and the united prayer meeting during the week. Miss Bernard also did us the honour of inviting the missionaries and catechists of the different missions to tea while we were there, and we had an opportunity of seeing the harmony and spirit which animates them.

Choice Literature.

SALEM: A TALE OF THE SEVENTH CENTURY.

BY T. K. CANTLON.

CHARACTER: HOMESICKNESS.

"Hame!—hame!—hame!
Oh! it's hame, hame, I fain wad be;
Hame—hame—hame—
In my ain countrie!"

It was midwinter in New England, the very commencement of the year 1679—a year made ever memorable to the little colony settled along the shores of Massachusetts Bay, as one of the coldest, hardest and most disastrous which the new dwellers on that rugged and inhospitable coast had yet encountered. Storm and shipwreck had walked in devastation upon the angry and tumultuous waters, and cold, famine and sickness had desolated the land, and threatened to depopulate its shores. Many of the other settlers trembled for the success of their costly experiment, fearing the land was too sterile and inhospitable ever to give them a permanent home, and many among the more newly arrived would gladly have returned to the shores they had reluctantly parted from, had not the wild and stormy main rolled as an impassable barrier between them and the sadly lamented homes they had deserted.

It was in the height of one of those long, fierce, pitiless, north-eastern storms of mingled rain, snow, sleet, cold and tempest, which even now smite with such bitter force upon our bleak New England shores, sweeping the shrieking sea-men down to their unknown graves, wrecking the hopes of our "merchant princes," and making even the listening landmen shudder in their sheltered homes—clouds and darkness brooded over the face of the seething deep, whose fierce billows broke on the wide-resounding shore with a reverberation like thunder. The day had been cheerless enough, unvisited by a single gleam of sunshine, and now, as night began to close in over the sodden landscape, the tempest seemed to gather more force, and grow hour by hour more dreary and awful.

In a chamber of a small house, in the then newly-settled town of Salem, two persons, a woman and a little child, sat alone, and listened in awe to the fierce blasts of wind, which, rushing in from the angry sea, rocked their dwelling to its very foundations.

They were new comers, and had been passengers in the latest vessel which came over in the preceding autumn. They were evidently Scottish by birth—the woman, who might have been about fifty-five years of age, was still an erect and handsome woman, though something of the sternness of purpose which marked the old Scotch Covenanters might possibly have been traced in her regular but strongly-marked features. She held upon her lap a struggling child of six or seven years of age—a beautiful girl, in whose fair face, though now distorted by passionate weeping, might be read much of the beauty as well as the strong self-will which marked the face of the grandmother.

"Whist, Allie; whist, my bonnie bairn! weel ye ye?—dinna ye greet sae sair," said the woman tenderly, folding the sobbing child to her bosom. "Hush! hush! my ain precious pet; dinna ye sab an' greet sae, my ain Allie's wee Allie—whist, noo, whist!"

"Hame! hame!—I will gae hame!" sobbed the child passionately. "I maun gae hame; I will gae hame; I winna bide here. Let me gang hame, grannie."

"Whist! whist! noo, Allie, my ain sounsie bairn, ye are na' wiselike tae talk in that fashion, for weel ye ken ye kinna gae hame."

"But I will—I will!" shouted the imperious child. "I will gae hame I will I will; an' wha' shall stay me? Le. me gang, grannie."

"Stop, stop! my ain little lass; my bonnie wee birdie; stop, an' hear 'till me; ye are at hame: this is yer hame, Allie: ye ha' naeither; quit greetin' noo, my sounsie bairn, an' listen tae me."

"I winna listen—nor I winna stop greetin' till ye tak' me hame; hame! grannie, tak' me hame!"

"Silly bairnie; an' do ye na' ken this is yer hame?"

"Na, na! it's na' my hame; I winna bide here. I will gae hame to my ain bonny Scotland; this is nae hame—it is just an awfu' guesom' intru! I hate it—I hate it: I winna bide here—it makes me sair sick; look there—an' see if it is na' awfu'?" and as she spoke she put her little, strong arm round her grandmother's neck, and forcibly turned her head to the window to which she pointed.

The view from the window, thus indicated by the impatient little hand, was certainly lugubrious enough to warrant the child's distaste. The house in which the two speakers were sitting was the very last one in the row which then constituted the straggling, narrow, crooked little Main (now Essex) Street of the small, irregular and unpretending little town of Salem, and stood, consequently, nearest to the water; and the view from the window to which the childish hand so impetuously pointed consisted of a plain of discoloured but untroudden snow, stretching from the house down to the very shore, where, piled up in wild and chaotic confusion, where huge black rocks, coated on one side with gathered snow and sleet, and mingled with them massive cakes of shattered and jagged ice, which, broken up by the combined force of wind and waves, had been driven in and heaped up in ghastly desolation upon the shore. Beyond these was a dull margin of ice, and, still beyond, still and fierce rolled the black waters, occasionally iridescent, with a pale, blue, phosphoric light, and then settling down again in inky blackness.

On either hand the prospect was bounded by the dark masses of the forest fir-trees, which crept down almost to the very water's edge, and over all hung like a sable covering the dull, gray, leaden clouds, rayless and gloomy—only enangling when some fierce gust of wind tore them asunder, and tossed them into wilder forms of gloom and portent.

"Luik! Luik!" exclaimed the shivering child, turning away in nervous terror as she spoke. "It's guesom'—it's awfu'! I said sae; It's a wicked lan', an' hateluf'; I winna bide here."

"Whist! Allie, darin'! harken ye to me, my bonnie queen, my ain precious wee birdie!" said the woman, soothingly; and as she spoke she rose, and, going to the window, drew the curtain to shut out the sight of the night and the tempest. "Harken to me, my dawit dearie: wha' do ye ken o' the lan' ye hae just kin, ye ken nocht about it; it ha' been a' winter yet; wait till ye see the simmer."

"There is nae simmer here," said the child; "there canna be—the simmer wad na' kin here; there are nae bonnie birdies here to sit an' sing in the trees, as they do at hame, an' nae pretty rowanberries for them to eat, gin they wa'; an' the trees—they are nae like our ain trees—they hae nae leaves, they are black, an' stiff, an' awfu'; I hate to look at them; an' aye whies they groan an' skreigh like they were in pain. Oh, grannie! dear grannie! tak' me hame to my ain dear Scotland. I maun, I will gae back to the bonnie Hillside Farm!"

"An' wha' wad ye do, gin ye wa' there, Allie? It wad be winter there too, dinna ye mind that, my sounsie lassie? hae ye forgot that there is winter there too?"

"Na; na! not winter like this ane—it wa' niver sic a winter as this ane, it wad na' be too cauld to sit on the auld kirk steps, an' sing wi' the lave o' them—I hae nae unatties here, ye ken. I want auld Sawnie to lap me up in his plaidie, an' pit me on his shoulder, an' awa' to the sheep walks wi' me, an' tak' me to the tap o' Ben Rimmon, an' let me gather the bonnie purple heather. I want auld Tibbie to tak' me by the han', an' I gae wi' her to the byre, an' see her milk the coos, an' pick up the dook's eggs, an' see wa' the auld big goose is sitting ahint the mow—oh! I maun gae, I will gae."

"Harken ye to this, my dawit lass. Sawnie an' auld Tib are nae at the Hillside Farm the noo; they hae gaen awa'—ye wad na' fin' them there noo."

"An' wha' for nae? whar should they be gaen?"

"Dinna ye mind Sawnie ha' gaen tae be shepherd to Scott o' the Burnside; an' Tibbie hae gaen to keep housie for her brither? They wad be baith awa'."

"Weel a weel!" said Allie, a little startled at this intelligence; "but they wad baith win back agin, grandmither, gin we were there—they wad."

"Na, na, Allie," said the grandmother, sadly, for the child's persistence had roused her own regrets; "they wad na' kin bock agin—we sall see them nae mair."

"Weel, we could gae to the Hillside Farm, ony way; I want to rin doon the bra', an' crass the brig abune the little burn, an' pu' the gowans—I kin do tha'."

"Na, na, Allie, my bonnie bairn. Ye forget I hae sold the Hillside Farm; ye canna gae bock there—it is our hame nae mair."

"Buy it bock agin, grannie—buy it bock agin: I maun, I will gae bock."

"Na, my Allie: I canna buy it bock; it wa' for yer sak', dearie, that I left it, an' cr'ed the wide stormy waters, to fin' a safe hame for ye an' noo ye maun bide here!"

"Oh! I winna, I winna—I will gae hame!"

"Haith! Allie: dinna ye say that agin: ye are as fau' as a goshawk; ye mind nocht I say till ye; I thought ye were mair sinside an' wiselike. Heck, sirs! an' kinna ye mind hoo sick ye wa' in the big ship, an' we comin' here; an' hoo ye used to greet, and skirl out that the ship wa' gaen doon—doon—an' ye wad sure be droon'd; an' ye frittig an' frittig a' the way? an' wad ye like to thry it agin, think ye?"

"Weed, thin, an' I wad; thry me, grannie! thry me; on'y tak' ship and thry me, I winna greet—I winna frit—I will be patient—I will be good, on'y tak' me hame to my ain bonnie Scotland."

"But, Allie, think ye: there is niver a way ye kin gae; dinna ye ken the last ship ha' sailed? there'll be nae mair until the spring."

"Then throw me into the water, grannie, and let my bodie float hame to Scotland."

"Whist! Allie; my sounsie dochter! I aye thought ye wa' mair cannie an' douce: ye are just fou'. Allie: dinna ye think the fish wad ate you; dinna ye mind hoo yer wad cry out in yer sleep, and say ye harkit the big fishes rubbin' their heads agin the ship's sides, an' wad pray me na' to let them bite ye?"

"Yes! yes! I mind it a'; but I wad na' care noo; they might swallow me if they wad, like as they did the auld prophet mon, if aiblins they wad bring me to my ain dear land, and pit me out there. Oh! I'm sair sick at heart, an' I'll dee here, grandmither, gin ye dinna tak' me hame."

"Oh! wae is me: wae is me!" cried the wearied and discouraged woman, whose own heart was homesick in longings for her native land, to which she was bound by many ties far stronger than any little Allie knew. "Wae's me, wae's me! what ever will I do? I hae nabodie in aw' the wide world but this ane; my ain bonnie bonnie dochter, that loved me true, is in her cauld grave, an' the mools abane her head; an' her little wee Allie, my ain bonnie wee Allie, that I hae carried in my bosom sin the day her puir mother deed—she dinna care for me noo. Oh! wae! the day!—I hae naething left to live."

"Yes, yes; I do care for ye, grannie! an' I do love ye," said the child, turning impatiently away from her as she spoke. "But I want to gae hame—I maun gae hame—I will gae hame!"

"Gae, then," said the grandmother, her own impatient spirit fairly overtaxed by the obstinate persistency of the child. "Gae yer ways then—I hae dane wi' ye." And, as she spoke, she removed the child from her knees, and set her down upon her feet in the middle of the floor, and turned away from her. "Gae ye, then—do as ye choose; gae where ye loike, an' leave me lane; I win bu' dee; mak' yer way hame to Scotland, if ye will—and when they ask for the auld grandmither that fed ye an' bred ye, ye kin tell them ye let her lane to dee. Tell them her on'y ain child, her bonnie Allie, wa' dead; an' her on'y

gran'child, her Alice's wee Allie, rinned awa' fra' her. Oh, haith! dinna ye greet for me—somebody will lay me in the grave, an' in heaven abune I'll maybe happen sin' my ain true Allie; guid-bye to ye—ye kin gae."

Had the old woman calculated nicely the effect of her words (which she certainly did not, for she was scarcely less impulsive and passionate than the child herself), she could not have chosen any more effectual for her purpose. The stubborn and self-willed spirit that could not be subdued by opposition, or reached by reason or argument, was conquered by affection, and yielded to a quick burst of repentant love and feeling.

"Oh! I winna gae an' leave ye; I winna—I winna—I do love ye—I do care for ye—an' I will stay wi' ye, grannie!" she sobbed out in broken words, striving to retain her place upon her grandmother's lap.

But the woman saw her advantage, and with true Scotch shrewdness she hastened to improve it. "Na! na! na!" she said coldly—putting aside the little clinging arms that tried to clasp her neck, although she felt her whole soul melting in tenderness within her—"na, na! dinna heed me; dinna tak' tent o' me; gae yer ain gate, an' leave me to mize—I'll do weel enou'; go yer ways—an' fareweel."

"Na, na! dinna say 'fareweel'; see, I am na' gannin'; I winna gae; I am yer ain wee lassie—tak' me in yer lap again—kiss me an' love me, as ye used to do; an' ca' me yer ain dear Alice's wee Allie, an' I will be o'able, an' do just wha' ye tell me—I will, I will. There, noo, there!" she said, as she effected her lodgment within the fondly welcoming arms that tenderly embraced her, and hid her little tear stained cheek upon the faithful bosom that had pillowed her infancy. "Noo say, 'God bless my darlin'; an' kiss me, an' sing me to sleep, an' I'll love ye forever, an' niver leave ye."

Gladly did the loving arms close round the little penitent one, and long after the little quivering bosom had ceased to sob and sigh, the grandmother sat rocking her to and fro, sadly listening to the voices of the stormy night, and cooing over a low, sweet lullaby—the burden of which was still, "Oh! my ain precious aye! my ain bairn's bairnie my darlin'; my ain Alice's wee Allie!"

Long into the night she sat thus; and sadder longings for her forsaken home than little Allie ever knew came thronging thick about her; alone in a strange, wild land—the little creature, sobbing in its sleep upon her breast, her only tie to earth. But she was a woman of resolute spirit—she would not look back repiningly; and she set her face as a flint to meet and bear the destiny which her own action had drawn upon herself.

CHAPTER II.—CHILDHOOD.

"With hand and fancy active ever—
Devising, doing, striving still;
Defeated oft—despairing never,
Upspringing strong in hope and will."

But time rolled on in its resistless course; the night, the storm and the winter had passed gradually away; and little Allie, whose impressible temperament was like an air-harp, which lends a responsive vibration to every varying breeze that may sweep across it—now swelling out gayly and cheerily as a marriage bell, and now sinking to the minor chords of wailing and sadness—had passed from gloom to gladness. As in the storm and darkness she had been nervously depressed and miserable, so in due proportion did her elastic and buoyant young spirit rise to the full enjoyment of brighter days and milder airs; perhaps all the more joyously for the very gloom which had preceded them.

The spring, with its abundant promise of buds and blossoms, its halcyon skies and fragrant breezes, seemed mirrored in her clear, sweet blue eyes; and summer itself—the glorious summer of the New England climate with its compensating beauty, its myriad hued blossoms, its gayly plumed and sweet-songed birds, drove her nearly wild with excitement and admiration. She fairly revelled in the universal beauty all around her: the clear, pure air; the fresh tremulous beauty of the tender morning light that flushed the eastern skies at new born day; the glorious sunset, which barred the west with floods of crimson and gold, had for her ardent and poetic nature an exhilarating effect she had never known before.

There was now no longer any talk of returning to Scotland; the heather and the gowans of her native hills, once so fondly remembered, had shrunk in comparison with the wide-slung blossoms of the woods and wilds; her heart was weaned from her early home—even the beloved "Hillside Farm" was forgotten; she dropped the Scottish dialect which her grandmother still retained, and the little Highland lassie was fast changing into a fair New England maiden. She lived a simple, happy, healthful, woodland life; out upon the hills, or by the ocean's shore, or deep in the dim forest glades, making free acquaintance with beneficent nature, and gaining health and strength and beauty from the invigorating breezes.

One day she fairly startled her grandmother as she darted in at the open door, like some bright winged tropical bird; her long fair hair twined with the pale purple flowers of the wild aster, and her neck and arm encircled with chains of bright crimson berries, whose coral hue set off their dazzling whiteness.

"Luke at me!—luke at me, grannie! am I not bonnie?" she said, as she danced in her childish glee and pretty vanity before the eyes of her grandmother. "Am I not your sounsie Allie now? say, luke at me!"

"Oh, my bairn! my bairn!" cried the grandmother, shuddering as she looked at her. "Pu' them aff—pu' them aff! the pawky flowers. I dinna loike to see ye sae, my child! Oh! pu' them aff—pu' them aff, I say."

"No, no!" said Allie, decidedly; "I loike them—they are pretty. Why dinna ye loike them?"

"Oh! sighed the poor woman, 'ye luke sae loike yer puir mither, it breaks my heart; oh! do go an' tak' them aff.' And she turned sadly away.

"Luke loike my mither, and why no? why wouldn't I luke loike her? Tell me, she said, persistently following her grandmother with glances of mingled curiosity and

anger. "Why do you talk that way for? Ye call my mither yer dear Alice yer ain dear child; I thought ye luv'd my mither—I thought you wanted me to be loike her."

"An' so she wa—an' sae I did—an' sae I do," cried the grandmother, catching the child in her arms in a passionate embrace. "But ye kin na' understand, Allie darling! ye are too young; but ye do kin this ye ken yer mither is deed, an' when ye kim in, luking sae loike her, ye took me too sudden, an' gave me a turn loike as if it wa' her varry sel'. Ah! ye dinna ken, an' lang may it be before ye do, wha' the heart's sorrow is for them it ha' luv'd an' lost; an' now, my bairnie, rin awa' an' play, an' dinna think I meant to speak cross to ye, my on'y treasure."

And little Alice went back to her birds and her flowers without another word, but with a vague impression upon her mind that there was something about the memory of her mother that she was not permitted to know, and must not question. But youth is sanguine, and the cloud, if not forgotten, did not cast a heavy shadow. And so Alice grew up among all the kindly influences of nature; her young life as pure and sweet, and nearly as uncultivated, as the wild flowers she loved.

(To be continued.)

THE TEST OF THE DIME NOVEL.

No work of fiction ever published in London, the newspapers say, received so many advance orders as greeted Mr. Haggard's last story. . . . When a certain Mr. Mansfield Tracy Walworth was murdered near New York, it came out incidentally that he had written a novel called "Warwick," of which 75,000 copies had been sold, and another called "Delaplaine" that had gone up to 45,000. Another author of the same school, known as "Ned Buntline," is said to have earned \$60,000 in a single year by his efforts, and still another, Sylvanus Cobb, Jun., is said to have habitually received a salary of \$10,000 for publications equally popular. No community can do without such books; but in America they are not usually counted as literature. Their authors scarcely obtain even the cheap immortality of the encyclopædia. Such books are innocent enough; they are simply harmless weeds that grow up wherever the soil is rich, and sometimes where it is barren; science must catalogue them impartially, but they are not reckoned as a part of the horticultural product. The peculiarity is that in England Mr. Haggard's crop of weeds is counted into the harvest; his preposterous plots are gravely discussed, compared and criticised; he is himself admitted into the *Contemporary Review* as a valued contributor; his success lies not merely in his publisher's balance, like that of Mr. Walworth, Mr. Cobb or "Ned Buntline," but it is a *succès d'estime*.

Now whatever may be said of current tendencies in American literature, it may at least be claimed that our leading novelists do not tilt back their chairs or put their feet upon the table. Mr. Howells, for instance, has his defects, and may be proceeding, just now, upon a theory too narrow, but it is impossible to deny that he recognizes the minor morals of literary art. His sentences hold well together; he does not gush, does not straggle, gives no aimless episodes, no vain repetitions, no passages of mere twaddle. He does not, like William Black, catch the same salmon over again so many times in a single story, and with such ever-increasing fullness of detail, that Izaak Walton himself would at last be bored into an impulse of forbearance; he does not, like Clark Russell, keep his heroine for nearly a year running about half-clothed over scorching rocks upon a tropical island, and then go into raptures over the dazzling whiteness of her bosom; he does not, like Thomas Hardy, make the same lover woo the same woman twice over, once at the beginning of his book, and once at the end of it. So in the use of language, he does not, like Hardy, write "tactical observation" where he means "tacitful"; or, like Haggard, say "those sort of reflections." It is a curious thing that on the very points where America formerly went to school to England, we should now have to praise our own authors for setting a decent example.

Can it be that, as time goes on, the habit of careful writing is one day to be set aside carelessly as a mere American whim? In Professor Bain's new essay "On Teaching English with Detailed Examples" one finds such phrases on the part of the author as "Sixty themes or thereby are handled in these pages" (p. 38), and "The whole of the instruction in higher English might be overtaken in such a course" (p. 43), the italics being my own. If such are the "detailed examples" given by professional teachers in England, what is to become of the followers?

It is encouraging, perhaps, to see the prolonged American resistance to the Anglicism "different to" may be having a little reflex influence, when the *Spectator* describes Tennyson's second "Locksley Hall" as being "different from" his first.

No dozen poets or statesmen, it is said, would have been so mourned in England as was Archer the jockey; nor have Holmes and Lowell together had a social success so flattering as that of "Buffalo Bill." In a community which thus selects its heroes, why should not the highest of all wreaths of triumph be given to Mr. Haggard's Umstoppas, "that dreadful-looking, splendid savage"?—*Thomas Wentworth Higginson, in the N. Y. Independent.*

SOME ASPECTS OF LONDON LABOUR.

Rise early and watch the crowd at the St. Katherine or the West and East India gates. The bell rings, the gate opens and the struggling mass surges into the docks. The foremen and contractors stand behind the chain or in the wooden boxes. The "ticket men" pass through, and those constantly preferred are taken on without dispute. Then the struggle for the last tickets. To watch is one would think it was life and death to those concerned. But Jack, having secured a ticket by savage fight, sells it to needier Tom for twopence, and goes off with the coppers to drink or to gamble. Or, if the flush of business forces

the employers to "clear the gates," many of those who on a slack morning would be most desperate in their demand for work will "book off" after they have earned sufficient for a pint of beer and a pipe of tobacco and a night's lodging. Or take a day which offers no employment—watch the crowd as it disperses. The honest worker, not as yet attracted by the fascinations of East End social life, will return to his home with a heavy heart. There he will mind the baby while his wife seeks work; or, if not entirely hopeless, he trudges wearily along the street searching in vain for permanent work. But the greater part of the crowd will lounge down the waterside and stand outside the wharf and dock gates. As the day draws on, the more respectable element will disappear, while its place will be taken by the professional "cadger" and dock lounge. A gentleman who has lived and worked in this district for twenty years estimates the number of dock and waterside loungers at 2,000. These men would work at no price. They gain their livelihood by petty theft, by cadging the earnings of their working friends, through gambling or drink, and by charitable assistance. From all accounts I very much fear that these are the recipients of the free breakfasts with which the well-to-do West End in times of social panic soothes its own conscience and calms its own fears. But, apart from this semi-criminal class, the staple of the dock and waterside population subsisting by means of the extreme fluctuation and irregularity of employment is made up of those who are mentally or physically unfit for thorough and persistent work. These men hang about for the "hour" or work one day in the seven. They live on stimulants and tobacco, varied with bread and tea and salt fish. Their passion is gambling. Sections of them are hereditary casuals; a larger portion drift from the country. They have a constitutional hatred to regularity and forethought, and a need for paltry excitement. They are late risers, sharp-witted talkers, and, above all, they have that agreeable tolerance for their own and each other's vices which seems characteristic of a purely leisure class, whether it lies at the top or the bottom of society.—*The Nineteenth Century.*

A LOST DAY.

Where is the day I lost—
The golden day
Beyond all price and cost,
That slipped away

Out of my wandering sight,
My careless hold?
Where did it lift in flight
Its wings of gold?

What were the treasures rare
It bore for me?
What were the pleasures fair,
I shall not see?

Ah, never day was yet
So fine, so fair,
So rich with promise set,
So free from care,

As that we mourn and sigh
When we do say;
"Alas, how time doth fly,
I've lost a day!"

—*Nora Perry, in N. Y. Independent.*

PERPETUAL CHANGE IN THE HEAVENS.

It appears that the heavens abound in phenomena indicative of changes perpetually affecting the great bodies of the universe. Whether it be the resplendent orb which diffuses its genial life-sustaining influence over the planetary system, or whether it be the innumerable luminaries which send their light from afar athwart the illimitable regions of space, the observations of astronomers furnish unequivocal proof of the occurrence of such changes. It is interesting to trace the gradual development of our mental conceptions of this great law of nature. Things which at one time seemed to typify permanence and strength we afterward come to look upon as objects of creation merely endowed with a somewhat longer term of existence, than the insect which flutters about for a few short hours and then dies. The monarch of the forest may for ages defy the fury of the blast, but the day is approaching when he too must succumb to the same inevitable law of nature. Countless generations yet unborn may contemplate with admiration and awe the waters of the great river as they fling themselves over the lofty precipice, displaying so impressive a symbol of irresistible power; but the rocks which vainly strove to stem the mighty stream will one day cease their warfare, and the thunder of the waters will be hushed into silence. Nay, the everlasting hills, which for ages have reared their proud crests to heaven in defiance of the warfare of the elements, and which we have been accustomed to associate in our minds with all that is enduring in nature, may one day, as we gather from the teachings of science, constitute the bed of the ocean.—*Good Words.*

MR. W. JOHNSTON, M.P. for South Belfast, is the fifth member of Parliament initiated recently as a good templar.

THE press censor in Russia has been dismissed for taking a bribe of 3,000 roubles to permit the publication of a new Jewish journal. The Hebrews handed the proofs of his guilt over to the authorities.

Mrs. TAYLOR, who superintends the Sarnomoye Hotel at Calcutta for young women studying medicine, is a niece of the late Dr. Wilson, of Bombay. There are fifteen students in the institution at present, of whom six live with Miss Taylor. The course of study occupies about five years.

British and Foreign.

A BILL for the compulsory retirement of incompetent English Church clergymen is in preparation.

DR. OWEN THOMAS, Moderator of the General Assembly of the Calvinistic Methodists of Wales, is seriously ill.

DR. WILLIAM BRUCE, of Falkirk, was presented on completing the fiftieth year of his ministry with numerous gifts.

THE Rev. Mr. Stalker, of St. Matthew's Free Church, has been elected moderator of the Synod of Glasgow and Ayr.

MR. JOHN MORLEY was one of the mourners at Mrs. Craik's funeral, and wreaths were sent by Lord Tennyson and Mrs. Oliphant.

THE members of Fraserburgh Church have resolved to erect a monument in memory of Rev. Peter M'Laren; it is to cost about \$2,000.

THE London Presbytery has accepted the resignation of the Rev. George Wilson, of Stratford. He is suffering from general prostration of health.

SWEDEN has no fewer than 63,470 subscribing good temper members, being the largest membership of any grand lodge in the world except that of England.

THE Rev. Dr. Dods, of Corstorphine, has edited the *Diary of Cunningham of Craigend, 1673-1680*, one of the first two volumes printed for the Scottish History Society.

THE Rev. J. M. Elmslie, of Christchurch, New Zealand, has succeeded Dr. Cameron Lees in the charge of the Scots Church at Melbourne which he had undertaken to supply for two months.

DR. JOHN STOUGHTON has written the sketch of Philip Doddridge for the latest number, which is the forty-ninth of the new penny biographical series issued by the Religious Tract Society.

THE Rev. David Landsborough, of Kilmarnock, lectured in his own church on a recent Friday on his impressions of America, where he spent nearly three months during the past summer.

DR. RENTOUL presided at a meeting in Melbourne at which it was resolved to form a Victorian Society for promoting the discovery and right appreciation of truth in religion, science and philosophy.

MR. GEORGE MILNER, a layman, preached one of the sermons at the harvest festival service on a recent Sabbath at St. Paul's New Cross, Manchester. Mr. Milner is the author of more than one good book.

AT a joint meeting of the Manchester and Liverpool Presbyteries the subjects discussed were: 1. How to quicken the spiritual life in our congregations? 2. Initial Presbyterian action in cares of congregational difficulty.

LORD ABERDEEN delivered an address at Manchester recently in furtherance of a Lads' Club, of which he is president. It provides a cheerful home in which lads between the ages of thirteen and eighteen can spend their spare time.

ABERNETHY Presbytery has accepted the resignation of Dr. Thomson, of Grantown, to whom the Infirm Ministers' Fund will give an annual grant of \$400, which the Presbytery have recommended the congregation to increase by at least \$500.

DR. ANDREW THOMSON, whose life of Samuel Rutherford was so well received by the public, is preparing a similar volume on Thomas Boston, author of the "Fourfold State." He visited Boston's home and haunts in Ettrick during the past summer.

THE Rev. William Johnston, B.A., of Omagh, has been inducted to the pastorate of Merridale Road Presbyterian Church, Wolverhampton. At the same time the Presbyterian Church of Ireland is calling back one of her sons, Dr. Murphy, from London.

DR. HANNA, of Belfast, addressing a meeting at Portree, Isle of Skye, declared that if America should send 100,000 men to enforce the policy of the Irish League, there were 200,000 in Britain who would volunteer their services in support of the loyalists of Ulster.

THE Rev. J. W. Whigham, Ballinasloe, has been appointed to the commissionership of the National Board of Education, vacant by the resignation of Rev. Dr. Morell. The appointment has given the greatest satisfaction to the members of the Presbyterian Church generally.

THE Rev. William Thomson, of Belhelvie, died of apoplexy with startling suddenness, while attending Aberdeen Synod. He was sitting near the Moderator, when he fell heavily to the floor; a doctor was present in a few minutes, but Mr. Thomson almost immediately expired.

AN orphan home is being built by the Presbyterian Orphan Society on the Antrim Road, Belfast. The society added 192 fatherless and orphan children to its roll at its last meeting. It is to the unremitting labours of Dr. and Mrs. Johnson that the splendid success of this society is almost wholly due.

DR. MARSHALL LANG gave the address to the lady missionaries departing for India—Misses Bernard, Mitchell, Lewis and Cuthbert—at a crowded farewell meeting: St. George's Church, Edinburgh. The other speakers were Rev. J. M'Murrie, M.A., who presided, Professor Charteris and Dr. Murray Mitchell.

PRINCIPAL BROWN, of Aberdeen, is within two years of the age of our century. Yet he is still so vigorous, in body as in mind, that on a recent Sunday, when assisting Mr. Wells, of Pollokshields, at the communion, he was able to deliver three powerful discourses. He also preached on Saturday evening the preparatory sermon.

THE Rev. Angus Martin, who resigned the charge of Snizort parish about a year ago, died at his son's residence at Glendale, Isle of Skye, in his eighty-second year. Three of his sons became members of the medical profession, and one of these, the late Dr. Samuel Martin, was long resident in New Zealand and wrote a history of that country.

Ministers and Churches.

Beeton Presbyterians will build a new church next summer.

THE Presbyterians in Alice contemplate the erection of a new church.

THE Rev. J. Edmondson, of St. John's Church, Almonte, recently gave a graphic description of his visit to Great Britain, at a meeting of the Mission Board.

THE Presbyterian congregation of Vankleek Hill has decided to invite Rev. Mr. McEachren, of Dundee, to take charge of their congregation at a salary of \$1,000 a year.

THE Rev. J. Leishman, Angus, who a short time ago visited the Maritime Provinces, had a severe attack of illness while there. He has returned and is improving in his health.

THE Rev. Messrs. Macdonnell and Milligan addressed the Hamilton Branch of Queen's University Endowment in St. Paul's Church schoolhouse last week. They met with an encouraging response.

To an assemblage in St. Andrew's Church, Ottawa, the Rev. W. T. Herridge, B.D., delivered an eloquent address on Beethoven's music. Selections from the works of the great composer were also admirably rendered.

THE Rev. Dr. Cochrane has received \$50 for Home Mission Fund, collected in Portage La Prairie by Rev. James Robertson. At other points in Manitoba Mr. Robertson is making strenuous efforts to collect funds to help the committee to meet its liabilities.

MR. HOWIE preached in Singhampton and Maple Valley on the 6th, 7th and 8th inst., to unusually large congregations. He is announced to preach at Milton on the 20th, and to lecture at Brantford on the 23rd and 24th, under the auspices of the Y. M. C. A., Blind School and Zion Church. Mr. Howie is expected in Richmond on the 27th inst. and Dec. 4.

THE ladies of Zion Church, Brantford, have despatched two valuable boxes, containing complete outfits for the families of two of our missionaries in the North-West. The articles are all new, and specially prepared to suit their respective ages. They expect in addition to give, through the Woman's Home Missionary Society of the Church, a handsome contribution in money before the end of the present year.

THE Rev. D. Cameron, Manitowaning, writes. Through THE CANADA PRESBYTERIAN I desire to thank the Rev. E. H. Sawers and his congregation—Westminster, London, Ont.—for the gift of a number of Sabbath school library books no longer required. They will be very useful in our school on the Island. There are many other schools on the Island and North Shore that would be greatly benefited by similar donations.

A SUCCESSFUL Bible class social was held in the manse, Minnedosa, on Friday, Oct. 28. A very interesting programme was gone through by the members. There was a large attendance. Rev. Mr. Todd presided, and tea and cake were served by Mrs. Todd during the evening. The evening was most enjoyably spent. This class, as also the other work of the congregation, is moving vigorously since the pastor returned recruited in health from the Old Land.

THE Rev. Mr. Turnbull, LL.B., of St. Marys, preached anniversary sermons in Knox Church, Carleton Place, on the 23rd of October, morning and evening. On Monday evening, Mr. Turnbull delivered a lecture on "The Two Books"—the book of Revelation and the book of Nature. The church was well filled on each occasion. The Rev. George Chrystal moved, and Mr. Leversage, warden, seconded a hearty vote of thanks to the lecturer. The Rev. R. Hamilton, of Motherwell, occupied the chair with much tact and courtesy.

AT a congregational meeting held in the Presbyterian Church, Pembroke, presided over by Rev. Dr. Campbell, of Renfrew, a unanimous call was given to the Rev. G. D. Bayne, B.A., Morrisburg. The Pembroke *Observer* says: If Mr. Bayne accepts the call, and it is believed he will, he will receive the sum of \$1,200 a year and manse. The congregation have decided that all the seats shall be free. The members and adherents have subscribed liberally to the Church fund, and the future of the Church looks bright and encouraging.

THE Rev. Dr. Torrance, Convener of the General Assembly's Committee on Statistics, requests us to state that on the 8th of November he mailed to Clerks of all the Presbyteries parcels containing blank forms for collecting the statistical and financial reports of congregations and mission stations throughout the Church. Should any of these not reach its proper destination he will feel greatly obliged by being advised of this at an early date, that a fresh supply may be forwarded. Should the supply now mailed be found insufficient he will send additional copies if requested. The sheets for Presbyteries will be despatched in a few days.

THE occasion of his entering on the sixteenth year of his pastorate was embraced as a fitting opportunity by his congregation of testifying their warm appreciation of the personal worth and the ministerial fidelity of the Rev. John Bennett, D.D., of St. Andrew's Church, Almonte. Recently a most enjoyable social was held in the manse. Mr. R. Pollock read an address of kindly wishes, thankful recognition and cordial congratulations. Mr. J. W. Wylie, in name of the congregation, presented Dr. Bennett with a purse containing \$155. The kindly expressions and the tangible gifts were neatly and appropriately acknowledged by the worthy recipient.

A MEETING of the committee of the Presbytery of St. John, N.B., appointed in connection with the Scheme of Systematic Beneficence, was held in the parlour of St. John's Presbyterian Church. It was decided to hold a

series of missionary meetings in St. John, Carleton, Fairville and Pisarico during the first week of December, and to secure the presence at them of eminent speakers from a distance. The Convener of the committee brought up the subject of lapsed Presbyterians, stating that he had estimated from reliable sources that there were 2436 of this class in the city and county of St. John, most of these being in attendance upon no Church. After some discussion, it was decided to call a meeting of all the sessions in the city, to be held in the parlour of St. John's Church, the matter in the meantime to be brought before the several sessions for consideration.

A NEW brick church was opened at Waldemar, one of the stations of Rev. H. Crozier's charge, on October 23. Very able and instructive sermons were preached by Professor McLaren, of Knox College, morning and evening, and by Rev. W. A. Hunter, of Orangeville, in the afternoon. Notwithstanding the unfavourable state of the weather, the church was crowded in the morning and afternoon, but the continued rain kept many away in the evening. On the following evening, a very successful soiree was held, at which \$70 were realized. The church is very neat and well finished, with a spire. The windows are bordered with stained glass, which adds very much to the appearance. There is also a good basement with ceiling ten feet high. There remains only \$300 debt on the building. The congregation of Waldemar deserve great praise for the noble way in which they have wrought and they deserve success.

THE Allenford Presbyterian Church, on Monday week, was filled with a happy crowd, the occasion being a public welcome to Rev. John Moore and wife, on their return from a short vacation. During the evening, short congratulatory speeches were delivered by Rev. Messrs. Hanna, Clarke, Edmunds and others. These, with readings and appropriate music by the choir, made the evening pass pleasantly and profitably. Mr. and Mrs. Moore being called to the platform, an address was presented breathing the most friendly feelings and appreciation of Mr. Moore's ministerial abilities and success, and the high esteem in which he is held by all classes of the community. Mr. Moore was then presented with a purse containing upwards of \$50, and Mrs. Moore with a work satchel, to which Mr. Moore made a suitable and feeling reply. The meeting was brought to a close by singing the doxology and Rev. Mr. Hanna pronouncing the benediction.

JOHN MCKINLAY PATTERSON, son of Rev. Dr. Patterson, of New Glasgow, who died there on the 26th ult., in the thirty-third year of his age, was a young man of very unobtrusive manner and quiet demeanour, but his kindness of heart and amiable disposition endeared him to all who knew him, while his punctuality and faithfulness won the confidence of his employers. His last illness was very severe, but was borne with unbroken Christian patience, and he peacefully expired in the hope of the Gospel. He was buried at Riverside Cemetery, with Masonic honours, and at the time of his death held the office of junior warden with much credit to himself in said lodge. The remains were taken to James Church, where the funeral services were conducted by Rev. E. A. McCurdy, assisted by Rev. Messrs. Alexander Falconer and James McLean. The funeral was a very large one. At the grave the beautiful and impressive Masonic services were conducted by Grand Chaplain Rev. D. C. Moore. We extend our sincere sympathies to the afflicted family.

THE annual meeting of the Presbyterian congregation Omece, was held in the church, on Wednesday November 2. The attendance was large and appreciative. After devotional exercises, the secretary's report was read, and showed that the finances, etc., were in a healthy and flourishing condition. The managing committee are considering the advisability of improving the present place of worship or otherwise building a new church in a more central part of the town, as quite a number of Presbyterian families have taken up their abode here during the last year, and more room will be required. Notwithstanding that our pastor, Rev. J. Ewing has been preaching to the people regularly for the last forty years, yet his sermons are still listened to with great interest and profit. They are calculated to arouse the most thoughtless. The prayer meeting and Sabbath school are most interesting. The combined efforts of the pastor, office-bearers, Sabbath school teachers and other Christian people, are productive of steady advancement in a good work, without any sensationalism. THE CANADA PRESBYTERIAN is highly appreciated by its readers, on account of the many valuable articles and valuable hints on church affairs generally.

THE Woodstock *Sentinel Reviewer* says. The funeral of the late W. F. Ross was largely attended. Rev. Mr. McKay officiated, and the elders of Chalmers Church were the pall-bearers. Immediately after the funeral the Session of the Church met. All the members were present, viz.: William Fraser, A. Sutherland, H. Gunn, G. Kirton, James Symington, John Weir, V. Schwalm and Rev. W. A. McKay, Moderator. The following resolution was unanimously passed, and a copy of it ordered to be sent to the widow and family of Mr. Ross: Whereas it has pleased Almighty God in the exercise of His sovereign right to remove by death Mr. W. F. Ross, a member of this court, the Session, while humbly submitting to the hand of God, desires to place on record their sense of the loss which they and the congregation of Chalmers Church have sustained in this bereavement. They have ever found Mr. Ross faithful in his attendance on the meetings of Session, clear in judgment, broad in his sympathies, liberal with his means and thoroughly devoted to the Church of his choice. They wish to convey to the bereaved widow and family their profound sympathy in this sore trial; and pray that He who is the Husband of the widow and the Father of the fatherless may sustain and comfort them. In the death of Mr. Ross the Session would also hear the Master's voice calling them to fuller consecration and more active service while the day lasts.

THROUGH the energy, perseverance and pluck of their pastor, Rev. J. P. Grant, the Presbyterians of Col-

quhoun, Dundas County, have erected a beautiful building on the site of their old one. Mr. Grant, at the request of the congregation, undertook the whole of the responsibility and the superintendence of the building. The church is 56 x 36, and cost \$2,200. There are few country churches to equal it, and the congregation are proud of it, and also feel grateful to their worthy minister for the active part he took in carrying the work to completion. The new church was dedicated on Sabbath, the 20th ult., by the Rev. Mr. Matheson, of Lunenburg, who preached in the morning an impressive and appropriate discourse from Gen. xxviii. 17. "This is none other but the house of God, and this is the gate of heaven." The Rev. Mr. Kellogg, of Spencerville, preached in the evening an instructive and practical discourse from Mark vii. 33-34. On Monday evening, 31st ult., there was a grand entertainment. There were speeches, music, songs and recitations intermingled. The speakers were Rev. Messrs. Hardy, Ferguson and Kellogg. Mr. Grant presided. The speeches were good, being both edifying and instructive—not prosy and dry—but intermingled with just enough humour to make them lively. The musical programme was extensive and varied and was rendered by the numerous and accomplished performers, among them three little girls who distinguished themselves in such a manner as greatly delighted the audience.

THERE was a new departure in the missionary meeting held in the Presbyterian Church, Minnedosa, on a recent Sabbath. The laity of the Church played an important part in it. J. G. Gillies, M.P.P., occupied the chair, and opened the meeting in the usual form. Mr. Steele, an elder, led in prayer. Mr. Gillies then introduced the deputation in a short speech on mission work. Rev. Mr. Murray, of Neepawa, addressed the people on the Home Mission work of the Church, and pled earnestly on behalf of the Home Mission and Augmentation Funds. Mr. McMillan, elder, then led in prayer. Mr. Todd, the pastor, spoke on the Foreign Mission and French Evangelization work. He made an able and eloquent defence of the Church's workers among the Roman Catholics, and warned the people against the specious character of the Church of Rome. He likened it to "A bear chained, with its claws clipped, whose nature was still unchanged." He closed a most able address with a touching appeal on behalf of the funds of the Church. The choir rendered several missionary hymns during the evening. The meeting was a decided success in every respect, it being the largest of the kind ever held here, while the collection was twice as large as it was formerly. Most Manitoba people are aware that Mr. Todd is a strong believer in the value of lay workers in the Church. He has had the courage to test it at his missionary meeting, and there is no doubt that the lay element largely tended to its success. Perhaps the interest in missions would be deepened among the people if the elders were more generally encouraged to take an active part in the missionary meetings. The most they are asked to do at present is to contribute.

SABBATH, 6th November, being the twentieth anniversary of the induction of the Rev. Robert Wallace as pastor of West Church, Toronto, he stated that he was inducted by the Presbytery on the 6th of November, 1867, and that on the following Sabbath he was introduced to the people by his warm friend, Rev. Dr. Burns, of Knox College, who preached from Psa. cxxvi. 6, and that the promise of that prayer had been verified in their happy experience—about 1,800 members having been received in all, and during the last two years 400 of these. A deepening interest in spiritual things had characterized the congregations for some years, shown by increased attendance on the means of grace, and more earnest attention to the preached Word, larger attendance on the Sabbath school, Bible class and Young People's Association, and a greater number of young people making profession of religion. During 1886, up to October communion, 140 were received as members, and many more promised the pastor that they would come next time or soon; and thus the way was prepared for the special meetings held in November, 1886, and for the outpouring of the Spirit, so that there was a large ingathering at the end of the year—275 members being received in 1886, and 115 in 1887, or 400 in two years. Mr. Wallace baptized some 660 during the twenty years, and attended over 400 funerals. He stated that an excellent spirit pervaded both the office-bearers and people, that there was increased liberality in supporting the Gospel at home and abroad, a warm spiritual atmosphere shown in kindly interest in each other, and a readiness to work for Christ. The pastor closed by saying, For the future, let us realize more and more that we are one family in Christ, that we have one great object in view—to work lovingly together for the good of souls, and the honour of our blessed Master.

THE village of St. Andrews, Quebec, has been the scene of remarkable religious meetings, conducted by the Rev. J. M. McNiyre, assisted by Mr. C. Sinclair, who conducted the singing with great effect. They were held during all October, first in the Congregational and then in the Presbyterian Church. The gallery was used as an inquiry room, and after the first few nights it was filled, and latterly crowded to excess, with those who had found Christ during the meetings, and those who were anxious about their souls. It was a moving sight to the pastors when they saw heads of families, about whom they had been long solicitous, rising from their seats, and going humbly to the inquiry room, along with the crowd of young people and Sabbath school children. Many young men, also, and young women have received a blessing. Two of the former came on foot five miles one evening, both of whom were brought in that night. Every evening there were some who professed to have found peace in Christ, and were ready to testify this by standing up, and in a single sentence perhaps expressing their faith. There was no noisy excitement, but deep, earnest feeling, their conscience having been thoroughly awakened by the clear, reiterated statements and illustrations of truth, and the urgent, pressing appeals of the evangelists. More than a hundred, belonging to all denominations, gave in their names as brought to Christ during the meetings. Of these, many had long been thoughtful, but some were quite indifferent before, some were notorious

Sabbath breakers, some were scoffers, and came merely out of curiosity, or for amusement, and the Lord was found of them that sought Him not. Family worship has been begun in many homes, the mouths of many have been opened for the first time in social and public prayer, and the older Christians have been greatly quickened. Altogether it has been a month of jubilee. The Spirit of God has done great things for us, whereof we are glad.

PRESBYTERY OF STRATFORD.—A regular meeting of this court was held in Stratford on the 8th inst., Rev. E. W. Panton, Moderator. There was a good attendance. Mr. McKibbin thanked the Presbytery for its kindness to him during his illness. The auditors reported the treasurer's books as carefully and correctly kept. Messrs. Hamilton, Turnbull, Tully, Fee and Bell were appointed to examine and report on the matter of paying expenses incurred by doing Presbyterian work. Mr. McPherson's reasons of dissent from the finding of Presbytery in re McPherson v. Wright, were read and ordered to be kept in *secretis*. Communications from Dr. Cochrane and Rev. D. J. Macdonnell, about contributions for Home Mission and Augmentation Funds were read, and these were given to the Presbytery's Committee, with instructions to allocate the amounts and correspond with all the congregations. A committee was appointed to examine the Book of Forms, and subdivided as under: Messrs. Hamilton, Tully and Dr. Hodge, to examine from pages 5 to 38; Messrs. Turnbull, Chrystal and Webster, pages 39 to 68; and Messrs. Panton, McPherson and Greig, pages 69 to 132; all to meet in St. Mary's on January 9th, 1888, and report to next meeting of Presbytery. Mr. Yool introduced a motion anent the election of elders as commissioners to General Assembly, and Messrs. Turnbull and Grant were instructed to prepare the roll of congregations and report to next meeting. The Presbytery then adjourned to meet in Widder Street Church, St. Mary's, at half past ten a.m., on the 10th of January, 1888. A. F. TULLY, Pres. Clerk.

PRESBYTERY OF PARIS.—The ordinary meeting of this Presbytery was held in Zion Church, Brantford, on Nov. 8, at ten a.m., the Rev. G. Munro, M. A., presiding as Moderator. There was a full attendance. Mr. Little, on behalf of the committee appointed to audit the accounts and strike the rate for the Presbytery Fund for the year, reported said duty discharged, all accounts paid, and a balance of \$50 on hand, and recommended a reduced rate of 3 cents per unit for next year. The report was adopted, and thanks tendered. On the new Book of Forms, Messrs. McMullen, Robertson, Munro, Dr. Cochrane, ministers, and John Harvie, S. Harvie and A. Marshall, elders, were appointed to examine said book and report to next meeting. Circulars anent Home Mission and Augmentation were considered, and on motion of Dr. Cochrane a committee, consisting of Messrs. Robertson and McKinley, ministers, and Mr. John Dickie, elder, were appointed to arrange an exchange of pulpits, with a view of bringing the claims of Home Missions and Augmentation before the congregations of the Presbytery. The proportion to be raised by Paris Presbytery for Home Missions is \$2,400, and for Augmentation \$1,400. Mr. Boyle introduced to the Presbytery Mr. Monteath as a candidate for the ministry, and Dr. Beattie and Mr. McTavish were appointed a committee to examine him and report. On motion of Dr. Cochrane, seconded by Mr. Robertson, it was agreed to nominate Mr. W. F. McMullen, of Knox Church, Woodstock, for the Moderatorship of the General Assembly. Leave was granted to Knox Church, Ingersoll, to hold a moderation in a call to a minister, and Mr. G. Munro was appointed to conduct the same. The Presbytery took up the General Assembly's remittanent amending chapter xxiv. section 4 of the Confession of Faith. The remittanent was approved simpliciter. The remittanent proposed reduction of representation in the General Assembly and traveling expenses of commissioners was referred to the Committee on the new Book of Forms and Procedure, to report at next meeting. The committee to examine Mr. Monteath reported, recommending that he be certified to the Senate of the College which he may attend. The report was received and its recommendation adopted. On motion of Dr. Cochrane, it was agreed to return to the former practice of four instead of six ordinary meetings of Presbytery in the year. As previously arranged, a conference was held on the duties of elders to the congregation, and it was agreed to hold a similar conference at next meeting on the subject of "Popular Amusement," the discussion to be opened by Mr. Boyle. The Presbytery adjourned to meet in Dumfries Street Church, Paris, on the second Tuesday of January, 1888, at ten a.m. W. F. McMULLEN, Pres. Clerk.

MANITOBA COLLEGE.

The Theological Department of Manitoba College was opened last week. A large number of ministers, ladies and citizens was present. Principal King presided, and gave some information respecting the present state of the institution. He said the arts classes and those of the preparatory department have already been in operation about eleven weeks. For several years each session has seen an increased attendance over that of the preceding one. The present promises to be no exception. The number of students enrolled in these departments is considerably in advance of that in attendance at the same period last year. When some who are still detained by teaching and other engagements have returned to us, and when the students in theology are added it is safe to say that the attendance will somewhat exceed 100. So far as the students of the college are concerned, I may say, I think, that their standing as a whole was extremely creditable both to the students and their teachers. The financial position of the college has been still further improved during the course of the year. Two thousand dollars were received by me toward the liquidation of our debt on the occasion of my recent visit to the east—about a third of the amount without solicitation, other than that of my presence. As a result of this, and of the

contributions secured during the summer in Winnipeg and in the Portage, the last instalment of the mortgage has been paid, and I have had the satisfaction of handing its discharge to the College Board. I may say that since the date of my appointment nearly \$5,000 have been contributed for the reduction of this debt by citizens of Winnipeg. The remainder of the large sum has been contributed mainly by Toronto, Montreal, Ottawa and Sarnia. I desire in the name of the board and in my own name to thank the many friends in these places who have so generously come to our aid. A still further improvement in the financial condition of the college was brought about by the action of some generous friends during the meeting of the General Assembly in this city. The ex-Moderator took up the cause of the college with great zeal, and very largely through his efforts some \$2,000 were subscribed toward the reduction of a debt of a little over \$8,000 at Dr. Reid's office, incurred in paying salaries in those earlier years when the income of the college was inadequate to its expenditure. It is to be hoped that the committee formed at the Assembly will follow up the movement there so happily begun. In any case the debt at Dr. Reid's office must be reduced by the end of the year to something below \$6,000. The only remaining debt of the college is that of one fund to another. Some years ago \$7,000 contributed for endowments were used to meet current and building expenses. This is not a debt in the sense of requiring annual payments of interest, but it is a matter of good faith to replace the amount, and I trust, from unpaid subscriptions, a beginning will be made in doing this, even by the close of the present financial year. Indeed the contribution of Sarnia (\$385) was given specially for this purpose. It is needless to say that the college still requires a great deal to make it what we would like it to be. The grounds urgently need improvement, and in this climate especially a gymnasium would be esteemed by the students a great boon. Some permanent addition to the teaching staff, either as professors or lecturers, is much needed. For the present session we expect to receive valuable assistance both in the departments of arts and theology from the Rev. Mr. Baird, who is happily in a position to give the college the benefit of his services for a time, even as last session we received efficient and seasonable aid from the Rev. Mr. Farquhar.

Professor Bryce then reported the result of the university examinations in May last, showing that forty-four students had written at the examinations, of whom ten were senior B.A.'s, eight junior B.A.'s, eighteen previous and eight preliminary. And fifty out of ninety-nine students who wrote were attending, or had attended, Manitoba College. The senior B.A.'s took six scholarships, amounting to \$500; the junior took seven, amounting to \$500; the previous took five, amounting to \$420, and the preliminary took one of \$100, the whole aggregating \$1,520, out of a possible \$2,760. Out of eleven medals Manitoba took seven, one being the Governor-General's. There were only five silver medals open, and Manitoba College took four of them, and also succeeded in getting three out of six bronze medals. Professor Bryce also pointed out that as well as being prominent in learning last year the college had also been strong in athletic sports.

Dr. King then delivered the opening lecture. It was an earnest and able exegesis of Rom. viii. 14 17.

At the conclusion of the lecture short speeches of a congratulatory nature were made by Rev. A. A. Cameron, Rev. J. B. Silcox, Rev. Mr. Jackson, Mr. J. B. Somerset, Superintendent of Education, and Chief Justice Taylor.

The latter said that Dr. Bryce's report was very gratifying, and that the fact of the number of students having increased over previous years was a practical proof of the people's faith in the institution. If the report was duly considered it would be evident that this confidence would deepen and the attendance of pupils would continue to increase. Dr. King's report was pleasing, and he thought that a deep debt of gratitude was due to the Principal for his efforts in collecting the money to wipe off the liabilities of the college. He thought an effort should be made at once to pay off the debt owing to the Endowment Fund, and he commended the object to the people.

OBITUARY

MR. THOMAS NICOL, ELDER.

Thomas Nicol, who died at his residence, Plattsville, Ont., was born at Greta Green, Dumfriesshire, July 31, 1822. He came with his father and the other members of the family to Canada in 1840, and shortly afterward settled in Beverley, three miles from Galt. In 1849 he was married to Miss Esther Scott, and the fruit of this union was a family of five sons and five daughters. In 1851 he removed to a farm in the township of Blenheim, where he spent the remainder of his days. While still a young man he was a member of Dr. Bayne's Church, Galt, and after his removal to Blenheim was very active in securing the erection of the Ralho Church.

Mr. Nicol took a lively interest in the stirring events preceding the Disruption, and actively canvassed his neighbourhood respecting the Acherarder case and other Church matters then agitating the public mind.

At his funeral his pastor, Rev. William McKinley, of Inverkip, gave a brief sketch of the life and character of the deceased, and dwelt in affectionate terms upon his many Christian graces. Mr. Nicol was a man of honour, sympathetic and especially good to the poor, full of regard for the truth and zealous for the salvation of men and the glory of God. He served the Church faithfully as manager of the Sabbath school and in the Ralho congregation as elder for the long period of nearly thirty years. He was ever loyal to the Church and pastor, and on Gospel principles a staunch supporter of the ministry.

THE Rev. Mr. Sim, of Creich, Sutherlandshire, has declined the call to succeed Professor Iverach in Ferryhill Church, having resolved to accept the call from St. Stephen's, Edinburgh.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Nov. 27. } JESUS AND THE SABBATH. { Matt. 12: 1-14.
1887.

GOLDEN TEXT.—It is lawful to do well on the Sabbath Days.—Matt. xii. 12.

SHORTER CATECHISM.

Question 50.—This question teaches that three things are required by the second commandment—the receiving, observing, and keeping pure and entire God's worship. The only source of light on these is the inspired Word of God. We are to receive the law of God's worship from His own lips. The worship He has commanded comprehends prayer, praise, the hearing of His Word and the sacraments of baptism and the Lord's supper, and the giving of our means for the support and extension of Gospel ordinances. God's law requires that we learn what God has taught in Scripture concerning His worship, and that we be faithful in its observance. It teaches also that we have no right to alter, add to or diminish what He has clearly revealed as the worship He will accept.

INTRODUCTORY.

The scene of this incident is still in Galilee. It was during the summer season, shortly before harvest. Jewish custom, the result of rabbinical teaching, led the people to attend the service in the synagogue fasting. Christ, with His disciples and others accompanying them, was proceeding to or from the synagogue. Their way lay through the grain fields, and as the disciples were hungry they plucked and ate the ears of grain. They were not accused of stealing, because in such circumstances no law forbade the satisfying of hunger. The Pharisees thought them guilty of a greater sin, that of Sabbath breaking.

I. The Disciples Accused of Sabbath Breaking.—The Sabbath is a divine institution. It did not originate with the Jewish nation. It was God's own ordinance at the creation, and is incorporated in the moral law. The Jews, in process of time, added minute and childish observances. As they lost sight of the spirit of God's law, they invariably sought to make the letter of it as irksome and unreasonable as possible. The hostility of the Jewish rulers to Christ was daily growing more bitter and determined. He was not accused of breaking the Sabbath, but His disciples were, and the Pharisees saw what they thought was their opportunity. Their course reveals a sad and unhappy state of mind. They were very jealous of what they thought was God's law; but they were looking on God's well-beloved Son with unfriendly and hateful eyes. The vindication of God's law can only be made with pure motives.

II. Christ's Answer.—As the Pharisees had appealed against the disciples' conduct by a reference to their rigid interpretation of the Sabbath law, so Christ refers to an historic instance which met the case. He cites the case of David recorded in 1 Sam. xxi. 1-6. David and his men, pressed with hunger, entered the tabernacle, and asked the showbread from the priests. The ceremonial law enjoined that this bread, a sacred symbol in the holy place, was only to be eaten by the priests. They yielded to David's urgent request, and were held guiltless in the circumstances. Jesus then refers to the fact that the divine service requires special labour on the Sabbath. It was the priests' busiest day. If the disciples plucking the ears of corn were guilty of profaning the Sabbath, then, according to the Pharisees' reasoning, the priests were, while discharging their commanded duties, guilty of constant profanation of the sacred day. "In this place is One greater than the temple." Christ was the living temple in which dwelt the fullness of the Godhead bodily. It was for Him it was reared. All its sacrifices, all its services, found their fulfilment in Him. The Pharisees thought they understood God's law, but Christ showed them that they were ignorant of its spirit: "If ye had known what the Sabbath meant, I will have mercy, and not sacrifice, ye would not have profaned the guiltless." "The Son of Man is Lord even of the Sabbath Day." It was called by the early Christians the Lord's Day. He instituted it, and set it apart for His service and worship, and it is designed and fitted for man's temporal and eternal well-being.

III. Christ's Observance of the Sabbath.—There is frequent mention in the New Testament of Jesus' presence in the synagogue on the Sabbath Day. In this instance there was a man with a withered hand present. The Scribes and Pharisees, seeking for an accusation against the Saviour, ask, "Is it lawful to heal on the Sabbath Days?" Taking them on their own ground, Jesus completely silenced their objections. If one sheep fell into a pit, would not ordinary common sense and right feeling prompt its rescue? How much better is a man than a sheep? Then the conclusion is reached—"It is lawful to do well on the Sabbath Days." He then by a word cures the man in their presence, giving the strongest evidence of the claim that He is Lord of the Sabbath, and exemplifies the spirit in which it should be observed. His words and His actions could not be gainsaid; but so blinded and prejudiced were the minds of the Pharisees that they withdrew, and consulted how they might destroy Him.

PRACTICAL SUGGESTIONS.

While the Saviour teaches the true meaning and intent of the Sabbath, He gives no countenance to its profanation.

Works of necessity and beneficence are lawful on the Sabbath.

The Sabbath is made for man, that is, for all men; therefore we have no right to deprive others of its privileges.

There were people who heard Christ's own words and saw His miracles, and yet plotted to destroy Him.

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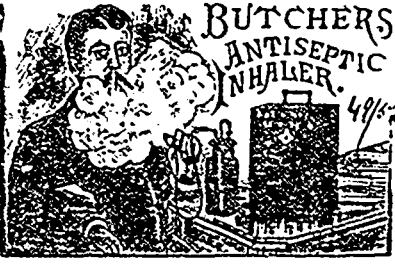
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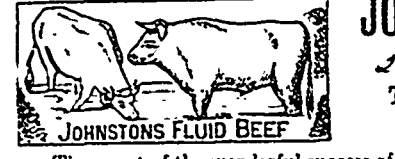
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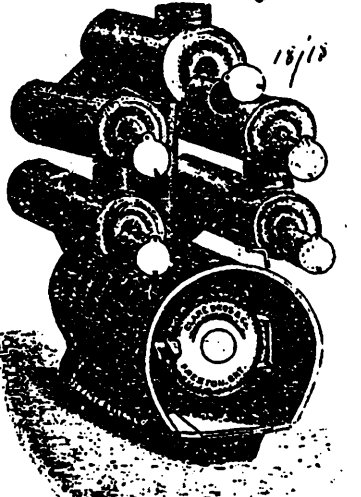
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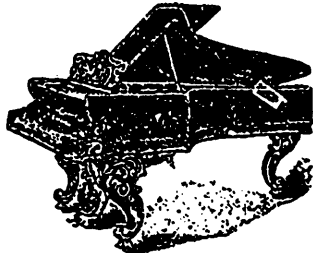
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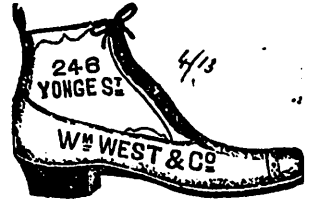
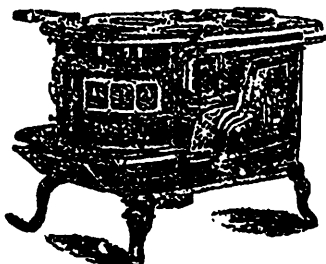
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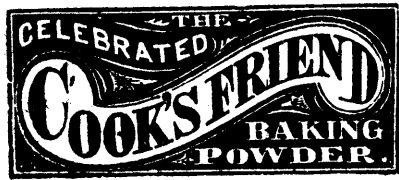
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LINDSAY.—At Woodville, on Tuesday, November 29, at eleven a.m. SAUGER.—In Mount Forest, on Tuesday, December 13, at ten a.m. WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 13, at half-past seven p.m. BROCKVILLE.—At Prescott, on Tuesday, December 6, at two p.m. BRUCE.—At Port Elgin, on Tuesday, December 13, at four p.m. Conference on Sabbath Schools and Evangelistic Work at half-past seven p.m. QUEBEC.—In St. Andrew's Church, Quebec, on Tuesday, December 20, at eight p.m. CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m. KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 19, at half-past seven p.m. CHATHAM.—In First Church, Chatham, on Tuesday, December 13. BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1888, at half-past seven p.m. BARRIE.—At Barrie, on Tuesday, November 29, at eleven a.m. PETERBOROUGH.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m. MAITLAND.—At Wingham, on December 13, at a quarter to twelve a.m. SARNA.—In St. Andrew's Church, Sarnia, on Tuesday, December 20, at two p.m. LONDON.—In Knox Church, St. Thomas, on Tuesday, December 13, at eleven a.m. REGINA.—At Broadview, on Wednesday, December 14. TORONTO.—In the usual place, on Tuesday, December 6, at ten a.m. ORANGEVILLE.—At Orangeville, on Tuesday, December 13, at half-past ten a.m. MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, January 10, 1888, at ten a.m. PARIS.—In Dumfries Street Church, Paris, on Tuesday, January 10, 1888, at ten a.m. STRATFORD.—In Widder Street Church, St. Mary's, on Tuesday, January 10, 1888, at half-past ten a.m. WHITBY.—On Tuesday, January 17, 1888, at ten a.m.

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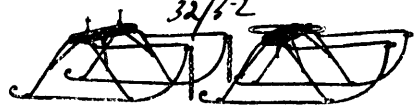
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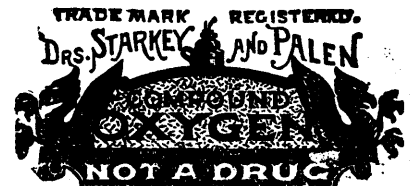
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