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Whole No. 765.

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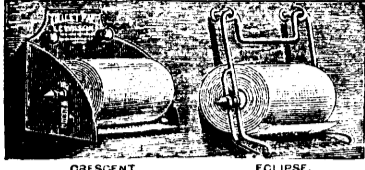
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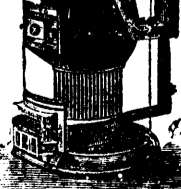
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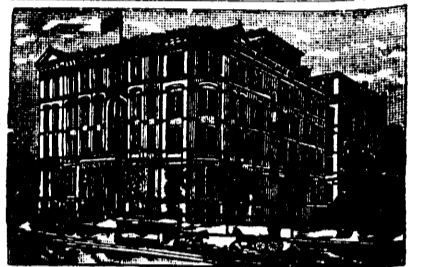
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Notes of the Week.

THE Chinese Government has very promptly paid \$10,000 to the Canada Presbyterian Mission in Formosa for property destroyed in the Franco-Chinese war. The mission now has thirty-eight stations with 1,273 converts, all the result of fourteen years' labour.

THE success of the Indian and Colonial Exhibition in London has been remarkable. Much interest has been taken in the Canadian Department. The latest accounts show that for the week the aggregate attendance amounted to 262,927. The figures for the previous week were 241,933, so that it will be seen that there has again been an appreciable increase. It is needless to add that this fact has been indicated day by day—and especially on Saturday—by the crowded condition of all the courts, the Canadian Section not the least amongst them. The total attendance since the opening is 3,548,745.

RUSSIAN diplomacy, so far as Bulgaria is concerned, does not appear to display the qualities usually ascribed to intricate and delicate international negotiations. From the first effort to displace Prince Alexander to the present action of General Kaulbars the effort obviously is to keep up an irritating and exasperating attack on the Bulgarian regency and people. The overbearing Muscovite seeks to force a quarrel on Bulgaria as a pretext for its occupation. This game is likely to be kept up till the spring affords a favourable opportunity to Russia for warlike operations, if present actions lead up to so grave an issue.

THE *New York Independent* is of the opinion that the scheme of comity adopted by the Canada Methodist General Conference makes us suspect that Christianity in the Dominion of Canada is getting ahead of Christianity in the United States in brotherly love and catholicity of feeling. The Methodists propose that in places where a Methodist and a Presbyterian Church cannot be supported except by mission funds the congregations be consolidated in the name of the stronger party. What a waste might be saved, what unseemly rivalry might be avoided, what weak and inefficient organizations might be got rid of in hundreds of our towns, if we had such a system of interdenominational comity?

DETECTIVES, under instructions from the Ontario Government, apparently have been successful in unearthing the conspiracy to wreak vengeance on the earnest upholders of the Scott Act in the town of Sarnia. It appears as if the perpetrators of the attempts to wreck the residences of Messrs. McCae and Huston would remain undiscovered. Seeming immunity emboldened them, and further startling efforts in a similar line were planned. A hotel-keeper who had fallen into the toils of the detectives was caught with dynamite in his possession. Preliminary inquiry convinced the magistrate that the accused should be held for trial. Dynamite is no doubt very powerful, but as an instrument of logic against the Scott Act it is a decided failure.

THE Peterboro' District Conference of Young Men's Christian Associations has just been held in that town. The meetings have been helpful and interesting. Among the delegates were Messrs. T. W. Wilkie, Toronto, representing the International Committee; Wm. McCulloch, Secretary, Toronto; W. Craig, Port Hope; Rev. Dr. McTavish, W. J. King, R. M. Anderson and S. Smith, Lindsay. The evening session was opened by devotional exercises, Rev. Dr. McTavish in the chair. A short service of song then followed. "Personal Work" was the subject of an excellent paper by Mr. McCulloch, exhorting the young men to personal work, and showing the grand results of a single man's work. Mr. W. Emerson, Toronto, read a paper, "Duties and Responsibilities of Committees," going over the ground fully, suggesting many

ways of counteracting the efforts of the enemies of the cause. A discussion of this subject followed.

At the British Conference of Young Men's Christian Associations, recently held at Bristol, Mr. Black, secretary of the Bristol Association, thought that having had three dozen living Irishmen in their homes for two or three days, they would know them a little better, and possibly feel a little more kindly to them and their country. He really thought a very great deal of the misunderstanding which had existed, or might exist, in the minds of their friends in England and Scotland, arose from the fact that they did not know them. He felt convinced that they, whose blood had been shed on the same battlefields with the blood of Englishmen and Scotchmen, and who shed it in the same cause and for the same Queen and the same Constitution, were not going to be separated as brethren in Jesus Christ. From the bottom of his heart he asked them to pray for Ireland. They meant to try first to do what they could to win Ireland for Christ, and then hold her for England.

A SUCCESSFUL Temperance Convention was recently held at Seaforth. A resolution was passed urging the appointment of a police magistrate in each riding in Huron County. The Rev. Coim Fletcher moved, Mr. M. Y. McLean seconded, and the convention heartily adopted, the following resolution:—This convention, always so deeply interested in the enforcement of the Scott Act, would express its sincere pleasure at the tone and matter of the circular recently issued by the Provincial Secretary to officials under the Act, for its proper enforcement. This convention would impress on Temperance men the desirability of giving all due help to these officials in the prosecution of their work, and would urge upon the Government the necessity of fully upholding and protecting its officials in discharging the functions of their offices, so that they may not be hindered in their duties by the terrorism of outrages. A resolution was also passed re-affirming the decision of the Alliance Convention of 1885, as to the formation of electoral unions and the support of Temperance candidates for municipal and parliamentary honours.

THE venerable ex-professor of Greek in Edinburgh University has not seemingly lost any of his fervid interest in current questions with advancing years. John Stuart Blackie has been writing to the *Scotsman* his opinions on Ecclesiastical Union between England and Scotland. He says: I am morally certain, looking to what has taken place in the past, that the result of a union between Episcopacy and Presbytery would be, not to create a more perfect Church by the harmonious combination of the separate virtues of each, but to override Presbytery by Episcopacy, and in the end extinguish the Scotch type altogether. Would this be an advantage to the British Empire, to the Christian Church, or to the world at large? I trow not. Let the organic union of the English and Scotch National Church, therefore, remain a dream. But there is no reason why we should intensify our differences by exaggeration, or by quarrelling about trifles. We may, with great advantage, borrow from one another whatever beauties in the way of dress or ornament may be adopted without injury to the fundamental frame of the type. Again, the Churches, though remaining separate and retaining their well-marked distinctions, may have sense enough and Gospel enough in them to exhibit to the world a friendly confederation and a brotherly fellowship.

REPORTS are circulated that the young King of Uganda has put to death all the converts of the Protestant and Catholic missions, and that the missionaries are in great peril. The king is more cruel than his father even, who had intervals of friendliness, and who never proceeded to extremities in his worst moments. The mission of the Church Society had prospered greatly in the past two or three years, notwithstanding the great difficulties the missionaries

laboured under, and many converts had been won, among them members of the royal family. Quite a number of boys had been taught to read and in industrial arts, and a flourishing community might soon have been gathered in Rubaga, if the king had been tolerant. The last published letter from the missionaries of the Church Society bears date January 31 last. It was from the Rev. R. P. Ashe, and shows how the knowledge of Christianity was spreading among the people. A page of the king had brought about the conversion of his mother, grandmother and little sister, and they had been received into a company presided over by one Zacheria. A chief was in charge of another company. There were also several other teachers who were working very quietly. The missionaries dared not bring the converts together. On the 17th, however, a company of forty-two had communion. At that moment the king was inclined to be gracious, and had sent a handsome present to the missionary.

IN issuing the invitation for the observance of the Week of Prayer the committee say: This is the fortieth time that we have the privilege of inviting our fellow-Christians throughout the world to set apart a week for united prayer. In view of the past thirty-nine years we have abundant cause of thanksgiving for the large amount of blessing which the Lord has vouchsafed in connection with the annual concert of prayer. Year by year the number of these who have thus united in supplication has gone on increasing. Year by year testimonies have been multiplying, which prove how largely the season of common supplication has been blessed to the refreshment and enlargement of believing hearts, as well as to revivals of religion in many lands. To Him who heareth prayer be all the glory! Never was prayer more needed than at the present time. The state of the Church and the state of the world alike call for fervent and abundant supplication. We have come on "perilous times." We see "distress of nations." There is much of insubordination and lawlessness in various countries. In nearly all lands there is much suffering, on account of the stagnation of trade. In Europe there have been ominous threatenings of war. Most nations are called to solve political problems of great perplexity. As Christians, we must call to mind the promises given to prayer, and the special promises given to united prayer. "Call upon Me," says the Lord, "in the day of trouble; I will deliver thee, and thou shall glorify Me."

DR. SOMERVILLE, the venerable Moderator of the Free Church, during the first series of his evangelistic meetings in the Hebrides addressed no fewer than thirty-five separate gatherings during twenty-eight days. This number, however, the *Christian Leader* says, does not give a true notion of the amount of labour expended. Many of the places were miles apart, so that in addition to perhaps preaching twice on one day, he had occasionally to drive for a considerable distance. He has been employing his now old but ever successful method of interpretation. On several occasions, Mr. Lamont, of Snizort, clerk of the Skye Presbytery, translated most efficiently into Gaelic during the doctor's visit to Skye. The Moderator is accompanied by his son, Rev. J. E. Somerville. Everywhere the people receive the Church's representative with much cordiality, and the ministers of the different towns are most hospitable and hearty in their co-operation, rendering Dr. Somerville all the help in their power and frequently accompanying him as he passes from place to place. Taking into consideration the sparseness of the population in the Hebrides, and the fact that many of the people are away fishing, or are engaged in agricultural work, the audiences have been large, numbering frequently 300 and more. Many people travel for miles, some even for forty miles, to hear the Moderator preach. Much good is being done. Apart from the healthy influence of a stranger's visit, the hearers are being roused to look on the bright side of Christianity. Dr. Somerville, before leaving any town, shakes hands with each person on retiring from the meeting.

Our Contributors.

WHY DIVIDE AND SUBDIVIDE?

BY KNOXIAN.

One of the worst things about our political life is its divisions and subdivisions. We hear of the Catholic vote and the Protestant vote and the Orange vote and the Prohibition vote and the English vote and the French vote and the Indian vote and the Women's vote and the Labouring Man's vote and a dozen other votes. We used to have a Grand Trunk vote, and the week before last it looked as though we might have a Methodist vote. Just how many subdivisions we have called "votes" it would be difficult to say. Taking the Dominion as a whole, there must be nearly a hundred. In the East there is a Fisherman's vote and in the West there may soon be a Cowboys' vote. Between these extremes we have any number of subdivisions.

The religious subdivisions claim a good deal of attention at present. We hear and read much about the Catholic vote. Why should there be a Catholic vote? Personally, we don't believe that the Catholics of Ontario, or of any part of the Dominion, are a political unit. We think we could give an instance in which the members of a Protestant Church in a certain constituency on a memorable occasion went to the polls almost as a unit and defeated one of the best men that ever served Canada. The Catholic vote is not by any means a unit. It may not be much more of a unit than some other bodies we could mention, but since everybody speaks of the Catholic vote as a unit we shall argue on that basis.

Why should there be a Catholic vote? If we are to have a Catholic vote, why not a Presbyterian vote and a Methodist vote and a Baptist vote and an Episcopalian vote and a Quaker vote? If one denomination is to move as a political unit and make its united power felt, why may not every other denomination do the same? If one denomination can demand representation in the Cabinet and on the Bench, then every other denomination can do the same thing. If every denomination must have a Cabinet minister, the Dominion Cabinet would number forty or fifty at least, and we find it hard enough work to pay thirteen. If every denomination must have a representative on the Bench, then we would have more judges than litigants in some of the courts. Their Honours would have to put in the time and earn their salaries by trying each other. Just picture in your imagination the state of society we should have if every denomination had to be represented in every Government of Canada. What has denominationalism to do with civil government, anyway? Granted that Christianity is the basis of civil government in Christian countries. We are not speaking of Christianity. We are discussing the theory that a Church should be used for political purposes—a very different thing. What has denominationalism to do with the duties of a legislator or judge? Is the Pacific Railway Methodist or Presbyterian? What denomination does the N. P. belong to? Where does the Franchise Act go to church? Not one bill in a hundred brought before any parliament in the Dominion has the slightest reference to denominational matters. When a Church does need legislation a member belonging to some other religious body is just as likely to secure the legislation as the representative of the body seeking aid. If the Church is the Presbyterian, perhaps the bill had better be given to an Episcopalian or Roman Catholic. The Presbyterian representatives will usually feel so much afraid of being suspected of partiality to their own Church that they may not like to support the bill strongly. Presbyterian public men try to stand so straight that they often lean over to the other side.

The absurdity of clamouring for representation on the Bench is still more absurd. What has denominationalism to do with the administration of justice? Does Chancellor Boyd issue Baptist injunctions? Does he expound *baptizo*, and try to show that it means dip and nothing but dip? Does Mr. Justice Patterson apply the Calvinistic doctrines to his writs of *certiorari*? Does Mr. Justice Rose order immediate execution on Arminian principles? Does the Chief Justice of Ontario decide appeals by the Thirty-nine Articles? What, in the name of common sense, have a judge's ecclesiastical views to do with his judicial duties? Assuming that he is a learned, able, cap-

right man, what business has the public with his Church relations? And yet there are people, even in Ontario, who talk about their denomination being represented on the Bench. There is grave reason to suspect that when either Catholics or Protestants talk much about being represented in the Government, or in the courts, they want something more than their own.

The body of the Canadian people never clamour for representation for every subdivision of society. The evil is brought about in this way: A politician wants a seat in Parliament, or his political friends want one for him. They select a constituency. In this constituency there is a local huckster who offers to sell the Catholic vote; another perhaps, who says he controls the Orange vote; a third, who offers the Workingman's vote; a fourth, who wishes to barter the Temperance vote and so on. These hucksters want office, and they use a subdivision of society as a stepping stone to office. They work up the subdivisions, keep the lines as tightly drawn as possible, and compel the candidate to treat with the subdivisions as such. The people are sensible and patriotic if they were let alone. Demagogues play off one subdivision against another. The Catholics are taught that they ought to be represented by Catholics, the Orangemen by Orangemen, the Prohibitionists by Prohibitionists, the Workingmen by Workingmen, and so on. Class is arrayed against class, and denomination against denomination. Talk about parties; Canada would be a political paradise if we had but the two great political parties. A straight manly fight between Tories and Liberals on political issues is not a bad thing. It is cutting up the Canadian people into subdivisions, and buying and selling these subdivisions, that does the main part of the mischief. May the day soon come when Canadians shall discuss public questions as Canadian citizens, and the best men be put in prominent places, without asking questions about their political or religious creed.

WOMAN'S WORK FOR WOMAN.

Does it not seem strange that in a land like ours, and in an age like ours, any one should need to be reminded of the importance of missions? And yet it is so. Where is the explanation to be found? Is it that familiarity breeds contempt, or is it true of this branch of work, as every other, that we are interested just in proportion as we study and understand it? If the latter be accepted, then we most assuredly need both to pray and seek enlightenment from God to see it in all its pressing importance.

If we consider the subject thoughtfully, we cannot fail to recognize the vital importance, not only of working but, in other lesser things, of seeking the best means of doing so, and also of stirring up others about us who may be indifferent.

Let us remember that by God it was deemed of so great importance that he sent His only begotten Son into our world to give us the Gospel, and shall we keep it to ourselves?

Let us remember that all Christ's life on earth "He went about doing good," that in His teaching none of His commands were more plain or specific than "Go ye into all the world, and preach the Gospel unto every creature."

If we profess to follow Christ, we cannot for one moment neglect this great branch of His work, for are we not saying to the world by our profession, "I am seeking to follow in Christ's footsteps"? And how far can we follow in the footsteps of Christ, and not engage in mission work?

For though many look upon mission work only as sending the Gospel to those who know it not—which is, of course, the grand aim of all workers—we look upon it in its broader acceptance and see in its requirements for every-day life. We can easily see how a man of wealth can give hundreds of dollars to missions and thereby do good, and yet if he fail in charity to those about him he is wanting in the true spirit of missionary work.

Let us then think of it thus in the broader sense, and never fear by interesting ourselves in those about us that we shall forget our poor benighted brothers and sisters lying in the darkness of heathenism. Love never makes men selfish. If we seek to serve God in our homes, instead of making us forget to work for those far away, it will stir us up to let our help and sympathy go out to all men.

Give thy love freely; do not count the cost,
So beautiful a thing was never lost.

The reasons are so manifold and apparent as hardly to admit of mention.

That God commanded it should be abundant reason for all of us; but there are others.

Gratitude for the "unspeakable gift" to ourselves calls loudly, very loudly, to our hearts. Do we respond?

I gave My life for thee,
What hast thou done for Me?

Then we know that Christ made the commandment, Love thy neighbour as thyself, second only to Love the Lord thy God with all thy heart, and if we understand these we will see that they are inseparable—Love to God, Love to our fellow men. In addition to this, let us consider that it is only for the evangelization of all nations that the world waits.

Think of the God of the universe giving us the privilege to do a work for Him so great and glorious. And how are we doing it? Do we often think of God as waiting for us to accomplish this in His strength for Him? Then, if we do, we will arise hopefully, and

Tell it out among the heathen that the Lord is King,
Tell it out among the nations; bid them shout and sing;
Tell it with adoration that He shall increase;
That the mighty King of Glory is the King of Peace.
Tell it out with jubilation, though the waves may roar,
That he sitteth on the waterfloods, our King for evermore.
Tell it out among the nations that the Saviour reigns;
Tell it out among the heathen, bid them burst their chains;
Tell it out among the weeping ones that Jesus lives,
Tell it out among the weary ones that rest He gives;
Tell it out among the sinners that He came to save,
Tell it out among the dying that He triumphed o'er the grave.

Surely we have abundant encouragement to work, and to work hopefully, when we think of what has been done in the past by God's faithful servants.

In looking over what has been accomplished during the past few years, we see great encouragement for women to work. God always gives their work a place, and of late years He in His love has opened up larger fields for them, and seemingly for them alone, showing us plainly that they are not doing that for which they are not intended.

But, while we recognize our hope and encouragement, let us also solemnly recognize our responsibility.

Oh! for a fiery scroll, and a trumpet of thunder might,
To startle the silken dreams of English women at ease,
Circled with peace and joy, and dwelling where truth and light
Are shining fair as the stars, and free as the western breeze.

Oh! for a clarion voice to reach and stir their nest
With the story of sisters' woes gathering day by day
Over the Indian homes (sepulchres rather than rest),
Till they rouse in the strength of the Lord, and roll the stone away.

Sisters! scorn not the name, for ye cannot alter the fact.
Deem ye the darker tint of the glowing south shall be
Valid excuse above the Priest's and Levite's act,
If ye pass on the other side, and say that ye did not see?

Sisters! Yes, and they lie not by the side of the road,
But hidden in loathsome caves, in crushed and quivering throngs,
Downtrodden, degraded and dark beneath the invisible load
Of centuries, echoing groans, black with inherited wrongs.

Let us rise up then, in the strength of the Lord,
and resolve, God helping us, to do more for Him than we have ever done in the past.

We cannot all go and preach, but we can give of our means. If we have but small means we know God will not despise a small offering given in love; and if we can give none, we all may pray, and perhaps there is nothing that the Church to-day stands so much in need of as her saints' prayers.

We shall not be disappointed, for in watering others our own souls shall be watered by God.

To endeavour is not vain,
The reward is in the doing.

Let us believe, work, hope, pray, give, and we shall reap, if we faint not.

Arise and work! Arise and pray
That He would haste the dawning day,
And let the silver trumpet sound
Wherever Satan's slaves are found.

The vanquished foe shall soon be stilled,
The conquering Saviour's joy fulfilled—
Fulfilled in us, fulfilled in them,
His crown, His royal diadem.

Soon, soon our waiting eyes shall see
The Saviour's mighty jubilee,
His harvest joy is filling fast,
He shall be satisfied at last.

THE WORKINGMAN'S HOME.

NO. IX.—THE SABBATH.

"Hail, Sabbath! thee I hail; the poor man's day."
—Graham.

The Sabbath naturally leads our thoughts back to the first workingman's home, situated amid the bowers of Paradise, ere sin had filled that home with shame and sorrow. Dating back to the time when this beautiful world came forth "all very good" from its Maker's hand, and God's creating arm rested, the Sabbath is one of earth's oldest institutions, and one of heaven's best boons to man, particularly to the man of toil, on whom the primeval curse descends most heavily. Coming down the ages of time, our thoughts and imaginations become centred on that grave where the Prince of Life was laid, and on that glorious morning when its illustrious tenant came forth a conqueror, carrying with him the keys of hell and of death. That Sabbath morning, the darkest and the brightest that ever dawned on our world, becomes the birthday of hopes which stretch forward beyond time's boundaries to "the rest that remaineth," and to that better paradise of God.

Viewed merely as a day of rest to the body, the Sabbath may well be termed the "poor man's day"; and even those who reject or deny the Christian faith must feel that they are under lasting obligations to the Bible for this inestimable blessing. How weary and monotonous would life become, deprived of this weekly release from labour! Tired nature would break down under its burden, the brawny arm lose its vigour, and the mind its elasticity. On that day, more than on any other, time is found for the cultivation of the domestic affections, kindly feelings are engendered, and those natural ties strengthened, which in after years make dear to memory childhood's happy home. Perchance, that may be the only day in the week on which the household may have the opportunity of all meeting around the family table, and of enjoying social converse with each other, rejoicing in the privileges of resting from the cares and toils of the week, and of owning no master but God only; each feeling as the Sabbath morning dawns on his humble dwelling, made clean and comfortable by his industrious partner on the Saturday evening, that it is something more to him than a mere lodging place—that it possesses the peace, the happiness and the sanctity of home. But more especially is the Sabbath day to be valued on account of its spiritual privileges, affording time and opportunity for the study of the sacred Scriptures, both in the family and in the house of God. Great and good men have testified that a well-spent Sabbath is the best preparation for the active and arduous duties of the week. Meeting the requirements of our physical constitution as well as the wants of our spiritual nature, it gives a better stimulus to labour than a Sabbath spent in idleness, or in the pursuit of worldly pleasure. In the proper observance of that day much with which a stranger has no right to intermeddle rests between the conscience and God. While it is the duty of all who bear the Christian name and profess the Christian character, "not to forsake the assembling of themselves together," it is also true that this is not the sum and substance of Sabbath duties. The neglect of private and family devotional exercises can never be atoned for by the most stringent adherence to the outward practice of Christian duties in their more public and demonstrative forms. We have sometimes thought that it has become too much the fashion to make religion consist in public worship, to the neglect, it is to be feared, of private and family devotion.

The frequency of Sabbath evening lectures and other meetings tends to break up the home circles, and to encourage a neglect of equally important duties connected with the family. It is, no doubt, a much easier matter, and more agreeable to human nature, to listen to a learned and eloquent discourse in a fashionable assembly than to spend the evening at home heart to heart with God. While stating these things, to guard against what we conceive to be a growing error, it is at the same time to be regretted that there are so many around us whose presence never darkens the portals of the house of God—who voluntarily exclude themselves from the public ordinances of religion, refusing to participate in the blessings and privileges which God has promised to those who wait upon Him. Living in the neglect of

a commanded duty, and in the habitual practice of a bad example, can it astonish us that the homes of such are not happy? God has said, "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed"; and we often see this verified in reference to His own day. A WORKINGMAN.

EASTERN ONTARIO.

The Presbytery of Kingston met in quarterly meeting lately, and had a large amount of varied business under review. Of course an official report of the proceedings appeared in your columns. It may be some things partly outside the official report may not be without interest to the general public. The attendance, so far as the ministers are concerned, was fairly satisfactory. The attendance of elders was meagre, not more than five elders from the whole Presbytery; this is not creditable to the sessions of the district. There were representatives present from some four or five vacant congregations. Those from two of them were present to support calls, and the not very common spectacle was seen of two congregations in the same Presbytery pleading very earnestly for the same man to be placed as pastor over them. It was creditable to the congregations, and the earnestness of the men, an intense earnestness, was pathetic. Of course but one could in the nature of things be successful. Mr. Macaulay, the recipient of the calls, is a native of Pictou, Nova Scotia, and is a graduate of Queen's College. He will be settled in Dalhousie, North Sherbrooke and Snow Road, about the beginning of December. The two first-named parts of the charge were transferred by last Assembly from the Presbytery of Lanark and Renfrew to the Presbytery of Kingston, in order to constitute a strong self-supporting pastoral charge. It may seem strange that the ordination is delayed to December; the reason is, Mr. Macaulay wishes to visit his native place, which he has not seen for some years, and he needs a little rest, as his throat is slightly affected.

In another case, a section of a united charge petitioned Presbytery to be transferred to connection with another congregation. The other one was heretofore receiving aid, and there was hardly work enough for a minister. Now, no aid will be required, and a strong congregation, fairly workable, is made all in one township with a natural boundary. Of course the congregation that loses the station is left weak. Hence the burden on the Augmentation Fund on the whole will be the same as before. There is a prospect of two ordained missionaries being appointed soon: one in the back district behind Kingston, the other in the back district behind Belleville.

When it is remembered that there are as many as fifteen vacancies and mission fields in the Presbytery, it will be seen that the arrangement for dispensing the sacraments in them all is a matter of no small importance. This year, as there is an ordained missionary in the North Hastings district, the dispensation of the sacraments in all that region was committed to him. By exchanging with the students he got his own particular field supplied while he was doing the work. In the North Frontenac field, the settled ministers on the front attend to the matter. This involves a good deal of travel and fatigue as well as loss of time. It means that the brother who takes a communion service must be away from home for the greater part of a week, and hold from six to ten services in four or five different stations. On the other hand, he learns far more accurately than he does by hearing or reading a report what mission work in a rough and half settled region means, and so is able to sympathize with the trials and manifold labours of the missionary. It happens sometimes that he will have as many baptisms in those few days as he will have all the rest of the year at home.

THE MODIFIED LITURGY QUESTION.

MR. EDITOR,—It was not my intention to trouble you with further correspondence on this subject, but as a correspondent, "W. S.," takes exception to my last, not, as it seems to me, in a nice spirit, I ask place for a few words more. Differing from "W. S.," I hope more letters will follow. I would glean from his views that all outside of his way of thinking are on the way rapidly to the Church of Rome—thence to perdition. In my last letter I gave the views of some celebrated Scottish divines on this subject; can he

say that these utterances were not sincere? Need I call to his mind that the Hon. Mr. Gladstone is a member of the Anglican Church, and takes a very prominent part in its service. Can "W. S." say he is on the way of uniting with the Church of Rome? It is with the doctrine of a Church, not its form of service, that we as professing Christians have to do. Does he not know also that many, prominent in Canada, and who are very properly held in high esteem, are also worthy members of that body? It is unnecessary to mention names, nor is it needful. Could "W. S." say of them, they are at all likely to become members of the Romish Church. He says, How many Presbyterians would carry a prayer book to Church? He answers his own question by saying, not half. What a slur upon members of his own body. Do they not as a rule bring their Bibles, psalm and hymn books with them now? When our Lord instituted the prayer, known as the Lord's Prayer, was it not intended to be used as a form of prayer? Therefore, why should it not be repeated by the worshipper, as well as by the minister, in our Church service?

Why are Presbyterians frequently asked to follow the minister, by the use of the book? Not simply to arrest the attention, but that the meaning may be better comprehended.

Is it not the fact that the prayers of a great many of our ministers are, to a considerable extent, stereotyped? therefore, why condemn some set forms? I would not dread to-day any cutty-stool business by the introduction of a modified liturgy. When congregations unite in the service of praise, why should they be precluded from uniting in other parts of the services. Has not the Church sanctioned forms of prayer for the family, included in which are special prayers? Does the worshipper of to-day pour out his heart in the spirit of the minister when he cannot anticipate where his thoughts are tending? He cannot follow in spirit while the words are being in part uttered. There is much therefore to be said in favour of forms of prayer. The minister has ample scope for any elocutionary powers he may have in the delivery of his sermon; and it is sincerely to be regretted how few there are among our ministerial brethren who read a psalm or chapter with proper emphasis. When I hear a minister read his first psalm, I can form, to some degree, an idea with what power his sermon will be delivered. W. T.

Toronto.

IT is not the saloon-keepers alone that must go, says a New York exchange, but the brewers that so generally own the saloons. That has got to be the way, now that the great breweries absolutely locate and control the saloons. A Milwaukee brewing company paid fifty-three saloon licenses last month in one cheque. On August 6, one brewing firm paid \$4,666 for licenses, another \$3,000, and a third \$1,500. The next day another brewer deposited his cheque for \$12,000 for seventy-two saloon licenses for his customers.

THE Rev. James W. Whigham, Ballinasloe, ex-Moderator of the Irish Presbyterian General Assembly, has published a Presbyterian map of Ireland, showing where charges are established. In the margin are statistical tables of the religious populations of the world, of Ireland, of the Irish Presbyterian Church, etc. There are medallions of Calvin, Knox, Dr. Cooke and Dr. Edgar, shields with the devices of all the Protestant churches in the world and illustrations of their colleges, and momentous scenes in Irish Church history.

IT is asserted that the partition of Turkey-in-Europe has been settled in the councils of the three Emperors. Russia will virtually absorb Bulgaria and Roumelia, and soon be master both north and south of the Balkan range. Then she will be at the gates of Constantinople, and when the time shall finally arrive she will march into Constantinople without opposition. As the condition of Austria's assent, the dual empire will be allowed to absorb Serbia, Bosnia and Herzegovina, and to extend her dominions as far as Salonica. The accomplishment of this programme need not create any alarm. It would be the settlement of the hitherto insoluble Eastern question without a European war, and that is an advantage of which it is difficult to take the full measure.

I can't say whether I am converted or not, but I feel certain"—and he stopped—"certain that I feel to ward God as I feel about father. I want to do what He would like me to do above all things else."

"That is enough," said the pastor, feelingly. "You have a good father. He is a true priest in his house." "Oh, father, sir, he always helped us just where boys need help. We were always free to talk with him. If it had not been for father—"

Father! Yes, we believe in such fathers, and only wished they were multiplied in a thousand-fold; fathers who take pains to keep close to their boys hearts and confidence; fathers who do not think that providing for bodily wants embraces the whole duty of man; fathers who do not leave all the counsel and correction of the children to mothers, who do not wait to be summoned in great disciplinary crises only, but whose wise and firm government controls and blesses every hour; who do not believe that a "word and a blow" are the best persuasives to repentance and amendment, or that easy neglect will foster only that which is good; fathers who do not leave all the Christian influence of the household to wives, but share it, taking their full share; fathers responsible for the Christian growth of their children.

Fathers often excuse themselves and are excused from family duties by the stress and hurry of business, as if mothers had not worries and anxieties torturing their nerves, crossing their tempers, and grieving their hearts. The mother cannot excuse herself if she would; and if she would, think of the sermons and homilies taking her to task and instructing her in maternal duties!

"I cannot talk religion into my children," said a father in excuse for their waywardness, just as if it should be done or could be done? The discernments of youth are quick enough to discriminate between formality and earnestness, and as naturally they revolt against the one and are won by the other.

Religion cannot be talked into children. It can be talked out of them. It must come like the rain and sunshine on young grasses, entering into the growth of every day, naturally, lovingly, penetrating the atmosphere of home with its life-giving power, so that when children come to the crisis of life, choosing for themselves, they choose thoughtfully and willingly Christ and His grace and truth, as the saving and uplifting elements of their character.

The best means of Christian nurture reside in the family. Pastors can do something; Sabbath school teachers can do something. These are everything to the young who have no one else to care for them; but in Christian households these are but supplementary to parental instruction and influence. At the family altar, the daily meals, the evening hours, the shifting scenes of work and play, are the real opportunities for sowing the seeds of eternal life in young hearts and exercising that spiritual husbandry which will nurse their growth and mature the fruit.

There is nothing more painful or surprising than the godlessness often seen in Christian families, children growing up careless, irreverent, hard, opposed to religious counsel and observances, and leaving home without the strengthening fellowships of the Church. "Why is this?" we once asked, referring to one of this character.

"It is probably a case of praying mothers and 'professing' fathers," was the answer. They don't draw together, and this variance, be it ever so silent, tells. It is hurtful, sometimes destructive."

Are there not many praying mothers and "professing fathers,"—fathers who think lightly of the family altar, easily set it aside or neglect it altogether, the wife ever seeking to excuse and make up for the delinquency? Yet, what father disregards the children will easily break from. This is all the sadder, because the family altar, divested of formality, is the real spring of household piety.

It cannot be too sacredly cherished. Care must be taken that both petition and thanksgiving be simple and direct, expressing real and specific things. Devout exercises should never be vague or unreal; they should impress the family with being what they really are, a part of holy living; for unless they exist together, it is to no purpose they exist at all. To separate them is to destroy religion.

Three times a day a family is quite sure to sit side by side together. Table manners and table talk are the index of the family atmosphere. Whose influence is likely to be in the ascendant? Father is the greatest stranger. He is the houseband, he is the bread winner, he is the expected one, waited for and waited on. Father! Does his approaching step spread gladness round? Does he not come with a pleasant smile, a kind word with hearty inquiries about this and that, which lend fresh interest to the common employments of daily life? Or does he come in and sit down silent and preoccupied, or impatient and fault finding, or moody and indifferent?

"I get my taste for such books from father's table-talk," said a young man, or a friend expressing surprise at the fine choice which he had made.

A service of good humour, good manners, intelligence and sympathy is the best table service in the world. At our eating and drinking there is an education constantly going on for passion, appetite and

selfishness, or for self-government, temperance and courtesy.

As children are stepping on the threshold of manhood and womanhood, is father still by with vigilant affection, watching how they lay hold of the new issues and uses of life and opportunity? Is he helping them in their supreme choice? Have they learned that noble living is the true and only end of Christian education, and that this is to be attained not by steadfastness in the virtues which are easy and pleasant, but by a surrender of the whole life to the will of God in faith, affection and loyalty? Have they been taught by father's example that the wages of truth and virtue are not paid in this world's goods, that strength, health, prosperity, riches, however good in themselves, are not the best or the fitting recompense for purity, self-surrender and spirituality? Their true recompense is impensable and eternal.

Happy and honoured is the father who has imparted these lessons on his children:—*Christian Weekly*.

PRAYER.

I ask this gift, dear Father;
It seemeth good.
Yet if my sight were clearer,
All understood.

This prayer may not have been begun,
If wrong, hear but—"Thy will be done."

This tender pleading, Father,
Is but a song
My foolish heart is making,
Deep and strong.

In melody life's currents run,
O, hear that first—"Thy will be done."

I feel I need it, Father,
This pure, sweet balm.
Yet as the restless ocean
At heart is calm,

Beneath desires that, one by one,
Rise wave-like is—"Thy will be done."

I wait with faith, dear Father,
And yet I will
Ask Thee very softly
This cup to fill;

O, Best Beloved, Holy One,
This is my prayer—"Thy will be done."

—Myra Goodwin.

GOD AND CÆSAR.

Some will say: There are in politics certain moral questions to which religion cannot remain a stranger. Who will deny this? It is self-evident that politics are closely allied with ethics, and their touch has many a time inflicted most cruel wounds. Party spirit inevitably stuns the conscience. It has been asked, How many clever people are required to make a silly crowd? We might ask, How many honest folks would be required to form an unscrupulous coalition? Many a man who would be personally incapable of breaking his word, and for whom calumny or menace would be an impossibility, is loud in remorseless applause when the most odious deeds are performed collectively, and serve his interests. For many, the question is far less to ascertain if the law has been violated than to know by whom and in what intention it has been broken. It is the eternal maxim of the end justifying means which causes all parties to be blinded by passion. I do not ask that religion should keep silent in presence of the immoralities of politics. Far from it. But I would it kept outside of the political arena, for whenever it is suspected of speaking not in the name of conscience, but in the name of a party, it is nothing more than an extra voice in the discordant strife.

Let us here take an example to which we should often revert. We have all admired the conduct of John the Baptist at the court of Herod, and the firm and dauntless courage with which he says to the guilty king: It is not lawful for thee to do such a thing. But let John the Baptist, instead of being the prophet of conscience, become a tribune of the people, then all his authority falls, for behind the denunciation we perceive a political purpose and the triumph of a party. Again I say to all those whose honour and privilege it is to those who represent the Church. Never endanger your cause by engaging it in the conflicts to which it must remain a stranger. Its greatness and strength is to be the voice of eternal right and of universal justice.

If you have understood the thought of Christ, you will easily discern the duties which it imposes upon each of us. Do not confound that which Jesus has separated. But in both the spheres which are open to you, do your duty. Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's.

Cæsar is the impersonation of civil society; it is no longer, as in the days of Jesus, the foreign and despotic power which crushed the Jews; on the contrary it is, and must ever be, the grateful and protecting State, the nation governing itself, society respecting conscience, and requiring of the individual only that

which he is expected to give to the body of which he is a member; for instance, his share of taxes, obedience to the laws, the sacrifice of his time and strength for the common weal. To determine exactly what belongs to Cæsar is one of the most, difficult yet necessary of tasks, formerly Cæsar's portion was unmeasured; Cæsar was the supreme proprietor, the absolute master, everything proceeded from him. His sphere has become narrower under the action of progress, and that of the individual has enlarged. The State tends more and more at becoming a society. Well! to this society you must bring your intelligent, loyal and devoted aid. Some think it is the Christian's duty to become indifferent to human things and social interests. There have been times when demoralization was so profound, so universal, that we can easily understand pious souls dreaming only of heaven, but this asceticism is not willed of God, it is false in its essence, and we look upon it as a fantastical perfection and nothing more. As men, we owe ourselves to our fellows; every noble, generous, liberal cause must find its advocates in each one of us: progress under all its forms must be dear to our hearts; and it were strange indeed if, expecting as we do the full blossoming of truth and justice, we could remain indifferent to their triumphs here below.

But, while you render unto Cæsar the things which are Cæsar's, render also unto God the things which are God's. Now that which belongs to God is your whole soul. That soul is made for Him. Christ said to the Jews: Show me a penny, and I will let you see the image of Cæsar graven upon it. We likewise may say: Show me a human soul and we will let you see the image of God graven upon it. True, this image is often effaced, tarnished and well-nigh blotted out by the deleterious influence of the world and sin. But look at it closer; the marks of its divine origin are still discernible upon it, and St. Paul is able to remind the idolatrous Athenians that they are of divine race. Render unto God the things which are God's; render Him the homage of your reason, which so often bows before its intellectual idols; render Him the homage of your will, which has long been placed in the service of your own interests; render Him the homage of your heart, so long given up to creature-love, and which unworthy passions have perhaps become sullied. Let God become the end of your daily activity; offer Him the "reasonable service" of which the Apostle speaks, and which is the noblest exercise of which you are capable. The day is drawing near when, in the eternal fatherland, He will be for you the sole and true King, and when your supreme felicity will consist in rendering to God the things which are God's. Rev. Eugene Bersier, D.D., in *Theological and Homiletic Magazine*.

COMING TO THE FRONT.

There can be no mistaking the growing power of the prohibition cause. Its friends may differ as to the best modes of pushing it, but they are united and earnest in the determination of pushing it through in the best form possible. Just now, as never before, they are making themselves felt in favour of absolute prohibition. Moral suasion, of course, can go on with its work, and every other form of suppression, local or partial in effect, may be sought; but the grand rally is to be for complete and universal suppression, so far as laws, constitutional or statute, can effect it. County and State conventions, larger and more enthusiastic than the old political ones, and composed of men of high character in intelligence and morality, are voicing the principles and purposes of the new party. Adroit politicians, forecasting the danger, begin to trim their sails as for a coming storm. The liquor men see it and are forming their leagues against it. They could not better help the cause. They are making the crisis that will bring their overthrow. It is very manifest that the party of power for the future will be the one that seeks, not exclusively it may be, but prominently and determinedly, the suppression of the liquor traffic and the attendant evils which make it the great curse of the time.—*United Presbyterian*.

SAVED BY KINDNESS.

A Southern lady of large fortune would never see a human being suffer without attempting relief. Riding in the country one day, she saw a young man drunk. His face was covered with flies, and the hot sun beat upon him. She stopped her carriage, and looked on the prostrate form before her. The young man was well dressed and evidently accustomed to good society. She dipped her handkerchief in a stream near by, wiping his face, covered it with her handkerchief, and driving back to town, she notified the police. A week afterward, a stranger called and sought an interview. "I am ashamed to say," he said, "I am the young man you cared for. The name on the handkerchief revealed my benefactress. I thank you for your kindness. I have signed a pledge, with my hand on my mother's Bible, God being my helper, that I will never taste another drop." That vow he never broke. Prominent in church and as Attorney-General, he became one of the most eminent men of the nation.

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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, OCTOBER 6, 1886.

If you want to interest your fellow Church members in Christian work tell them that THE CANADA PRESBYTERIAN will be sent to them from now till 1st January for 15 cents.

The following terrible scathing sentences are found in Parkers "Apostolic Life." They form part of his discussion of the words "one accord," found twice in the opening chapters of the Acts:

God has promised nothing to disunion; the man that creates disunion in the Church must instantly be put away; he is worse than a drunkard, a liar, a thief. The man who utters one jarring note in God's assembly is a thief in heaven; he is not stealing some property that was mine—he is stealing the very riches of the divine grace. . . . If a poor, moral cripple should be caught suddenly in some moral fault, then is the imperfect and blind Church enraged with him, but the man who is speaking ungracious words, making unlovely statements, breathing a spirit of dissension in the Church—who takes note of him? Number me with the wildest drunkards that were ever lost in the wild night rather than with those men who with bated breath even can seek to mar the union, the sweet accord, of Christ's redeemed Church. I know of no Gospel for such men. It hath not entered into the infinite compassion of God to have pity upon them. To all the rest of you I have Gospel, high as heaven, wide as the horizon, but to the marplot in the Church, to the spirit of disunion, to the discipline of dissension, God has given me no message except the message of anathema and excommunication.

The man who can read these scorching sentences, and then needlessly raise a disturbance in the church, must be peculiarly constituted.

SPURGEON has not a very high opinion of those people whose highest ambition is to get through the world quietly. He says:—

The fact is that a certain class of men love to be quiet, and are ready to sell their country to the evil one himself, that they may live at ease and make no enemies. They have not the manliness to plead for the right, for it might cost them a customer or a friend, and so they plead a superior holiness as an excuse for skulking.

Unfortunately, this peace-at-any-price class is to be found in the Church as well as in the world. A useless minister is often allowed to wreck a congregation simply because no one wishes to incur odium by interfering with him. The people do not like to make a movement, and the Presbytery does not like to interfere. Both parties want peace, and affairs are allowed to drift. On the other hand, a few cranks or disturbers in Israel are often able to drive a good pastor out of his pulpit simply because the bulk of the people want peace at any price. They count out-vote the cranks and disturbers ten to one. If they made their united power felt, the cranks and disturbers would be instantly crushed. But they want peace, some because they are constitutionally timid, and some because they have not the manliness to plead for the right, lest they lose a customer or offend a so-called friend. Peace obtained by dodging and skulking is obtained at too high a price, and it is a bogus kind of peace any way.

Not long ago we saw a cartoon which illustrates the *Mail's* attitude on prohibition. In the foreground stood a couple of Irishmen, the one a Protestant, probably an Orangeman, and the other a Catholic. The Protestant had a fist in his hands, and was in the act of raising it to his mouth to play something. The

Catholic—an immense muscular fellow—stood over him with a shillelah, and as he brandished the weapon, said, "Now, sor, give us the Protestant Boys. Just play it aisy for a little, to see if I can stand it." Our neighbour is playing up prohibition very "aisy" at first, apparently to see how his friends can stand it. Its articles are exceedingly mild. One can hardly believe he is reading the *Mail* when reading one of its articles on prohibition. Let any one turn up a file of the *Mail* and read one of its editorials on "Mowat must go", or its description of the Grit convention that met here two or three years ago, or any part of its editorial page the morning after a certain noted trial took place, and he will be astonished at the "aisy" style in which the *Mail* plays up prohibition. In fact its war against whiskey amounts to nothing compared with its war against the Grits. The thrusts that it gives such men as Mowat, Charlton, G. W. Ross, McMullen and other good Presbyterians are deadly compared with its blows at the liquor traffic. Perhaps our neighbour thinks that Grits of this variety are far more dangerous foes to the commonwealth than whiskey.

The following motion was made in the Methodist Conference on the last day of the session:

That, inasmuch as charges of gross immorality and cruelty have been made, and so far established as to be generally believed by the public, against the servants of the Dominion Government in the North-West, whose conduct defeats the very purpose for which they are employed at the country's expense, namely, the elevation and civilization of the natives, and is destructive to the Indians, disgraceful to this great Christian nation, unapproachful to any Government which knowingly tolerates such conduct, and a hindrance to the spread of the Gospel. That in the judgment of this General Conference the Dominion Government should institute as soon as possible a rigid inquiry into the charges which have been publicly and repeatedly made against public servants and Government officials in the Indian Department of the North-West, who are especially appointed to care for those who are wards of the Government, and that such officials who are found guilty of injustice or immorality in their relations to the Indians should be immediately dismissed, and upright, virtuous, and trustworthy men be appointed to such places of responsibility, and this General Conference pledges the assistance of the Methodist Church, so far as it can be given to counteract and remedy the evils referred to.

Viewed as a mere motion, the foregoing is all that could be desired. It is strong in its terms and well expressed. It is almost as good a deliverance as the one drawn up by Principal Caven, and passed unanimously in the General Assembly by a solemn rising. There is this difference however, between the action of the two bodies. The Assembly passed theirs and sent it to the Government; the Conference laid theirs on the table. Just how much good it can do the the Indians if it remains on the table does not appear. Perhaps it never was predestinated to do anything more than lie on the table.

GOVERNMENT by party has no doubt some serious drawbacks. Like everything human it is often abused. One of its worst features is the opportunity which party warfare gives to unscrupulous men to practise hypocrisy of the most loathsome kind. Men whine in private, in the Church courts, and even in the pulpit about the evils of party warfare, and it is a fact as notorious as it is disgraceful that some of those who whine the most about the evils of party warfare are themselves the most unscrupulous party wire-pullers in the country. For the man who stands up boldly before his fellow-men and fights his political battles in a manly way one can have some respect, even though he does sometimes strike with a bludgeon or tomahawk; but for the sneak who whines about the evils of party while he pulls the wires behind the pulpit cushion or professor's chair one can have no feeling but that of contempt. The politician who faces his fellow-men on the platform, and takes all the risks of open battle, is an infinitely better man than the disguised party hack who whines about the evils of party in public and attacks his political opponents from behind a professor's desk, or an editorial "We," that others as unscrupulous as himself allow him to use. If we are to have political warfare let it be of the open manly kind. The men who decry politics in public and pull the party wires for their masters, in secret tell the world that political life is degrading. The most degrading thing in it or about it is the hypocrisy of the disguised party hacks who try to conceal their party tricks by a thin coating of religion or prohibition. The man who abjures party in

public, does the dirtiest kind of party work in private, and then tries to cover up his tracks by canting and snivelling, is not more honourably employed than he would be selling cats in Lennox or dispensing frozen whiskey in Muskoka. Party warfare is often bad enough, but it is not bettered by a thin coating of cant and hypocrisy.

THE SALVATION ARMY.

GENERAL BOOTH'S visit to America has recalled attention to the Salvation Army. When it first made its appearance in Canada, the peculiarity of its methods was far from creating an impression in its favour. In more senses than one it was a novelty. There is no denying that average religious feeling was shocked by the parades and other demonstrations on the public streets on Sabbath. Many things were said and done at variance with the reverence and decorum universally associated with religious worship; and these things necessarily evoked unfriendly criticism. There had been no opportunity in Canada to test the professions of the Army. Now, after several years' experience, the value of their efforts can be better understood.

The Army, as explained by General Booth, had its origin in a conviction that has existed in earnest minds of all denominations that there were great masses of people living in practical heathenism, and for whose spiritual interests no adequate efforts were made. For a time he had laboured as an evangelist in the Methodist Church, and was afterward requested to labour among the dense masses of the East End of London. In undertaking this work he felt that to make any impression he must discard the ordinary and unostentatious methods hitherto pursued. He had to adopt those that would secure the interest and attention of the people on whom other agencies made little or no impression. When William C. Burns went to China, he found ready access by discarding his European dress and assuming the attire of the Chinese, and adapting himself to their customs; so the Army, by adopting a uniform and noisy music, made its appeal to the imagination and the tastes of the people living in obscure streets and crowded alleys. In mediæval days, similar devices were resorted to by the preaching orders of the Roman Catholic Church. The processions of flagellants, the mimes and the miracle plays, common on the European Continent, are claimed to have originated in the desire to commend religion to the lowest and most ignorant of the populace.

Results are not wanting to justify the sagacity of General Booth's experiment. It is now generally admitted that, wherever the Army has carried on its work, unmistakable instances of good having been accomplished are testified to by those who have the means of knowing. Men lost to all sense of decency and self-respect, who have been looked upon as hopeless drunkards, have been reclaimed, and now lead honest and reputable lives; women who had lost all traces of womanly feeling have been rescued; and children who were left to neglect and starvation now live in happy homes wherever the Army has planted its banners. A practical Christian work like this necessarily commands the respect and sympathy of all who bear the Christian name.

In his explanation of the methods and work of the Salvation Army General Booth showed that of late years its progress had been rapid. It is twenty-one years since its formation; but, in the first eight years of its existence, it advanced slowly. For the next twelve years it has shown remarkable vitality. In many places it encountered persecution, but in the end, as is always the case, this helped the movement forward. Twelve years ago, there were altogether only thirty-five corps, with thirty-six salaried officers; now these had increased till at present they number 1,643 corps, with 4,063 salaried officers. At present there are sections of the Army in nineteen different countries; and the soldiers preach the Gospel in twenty-two languages. They had nineteen newspapers, with an aggregate circulation of about half a million. They purpose extending their operations very considerably. In the Province of Quebec they intend to carry on work on an extensive scale. New barracks are to be erected in Montreal, and after a time their forces are to be strengthened in France, and French-speaking Switzerland, by volunteers from the Province of Quebec. The operations of the Army have met with much

success in India, and their staff there is to be reinforced, several young men and women having been set apart for that field.

Of late the Army in England has been turning its attention to other important efforts for the benefit of the outcast and the degraded. They have taken up work similar to that undertaken by Prison Gate Missions. Already, 3,700 discharged prisoners have been received into the homes of the Salvation Army, many of them having been rescued from their criminal courses, and now they are turning their attention to fallen women, of whom they have already welcomed about 2,000 to their homes, sixty-five per cent. having been saved to society. Of the value of this work there can be no question.

Reference was made by General Booth to the financial management of the Army. He stated that the accounts were as carefully and as regularly audited as those of any corporation in existence. That might all be, but without in the least impugning his integrity, since he appeals to the people generally for funds to carry on his work, fuller explanation would certainly help the cause. A reference to the wild and improbable stories put in circulation about a Welsh mansion and feasting from a silver dish with a golden spoon does not throw much light on the matter. He asserted that from the origin of the Army to the present time he had not taken a shilling of their funds for the support of himself and his family, but with a little more frankness he might have indicated the source of his income, and his statement would have been complete. This would not hinder, but greatly help the financial strength of his great organization.

One other reflection might be mentioned. The Army is unconnected with any existing Church. Does it provide for the advancement of its members in Christian knowledge? What provision beyond instruction in the merest elements of scriptural doctrine does it make? In the references made and the illustrations used by General Booth in his address, not a solitary one presented the Church in a kindly way. It may be that the Church has not shown his movement marked friendliness at all times, but then there is no reason why he should not return good for evil. If the leader of the movement himself does not care to repress a tendency to speak lightly of the Church, his followers may feel encouraged to express themselves in less guarded fashion. There is no need for the increase, but much for the repression, of sectarian bitterness. So long as the Army seeks to labour with singleness of aim for the salvation of souls it will meet with encouragement from all right-thinking people.

Books and Magazines.

OUR LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—Varied, bright and beautiful as usual.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—Each week the readers of Littell find much that is noteworthy in the current literature of the time.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This young people's favourite magazine keeps up its attractiveness and usefulness week by week.

THE LIBRARY MAGAZINE. (New York: John B. Alden.)—The object of the *Library Magazine* is to present intelligent readers with some of the most notable papers on questions of current interest appearing in the leading magazines and reviews. It is a marvel of cheapness.

CANADIAN METHODIST MAGAZINE. (Toronto: William Briggs.)—The interesting series of descriptive papers, "Our Indian Empire," is continued; another, not less interesting, "Through the Old Dominion and the Carolinas," is begun, and "The Great North-West," is the subject of still another. Other varied papers afford instructive and profitable reading. The current issue of the *Methodist Magazine* is one with which it would be difficult to find fault.

ST. NICHOLAS. (New York: The Century Co.)—Another volume of this most admirable publication is completed with the October number. The interesting stories continued from week to week are ended. The prospectus of the new volume beginning with which next month's number opens, promises a rich treat for

the readers of *St. Nicholas*. Its tone is healthy, the writing is by some of the best contributors to American literature, and its numerous engravings are of the highest excellence.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The place of honour in the October number of this distinctively evangelical monthly is assigned to the Rev. Robert F. Semple, D.D., pastor of Westminster Presbyterian Church, Minneapolis. There is a thoughtful and suggestive sermon from his pen, a brief sketch of his career, and a finely engraved portrait of him and a view of his church. There is a Thanksgiving sermon by Rev. J. L. Harris, and an expository lecture on the Apocalyptic Seals by Dr. Steele. In addition to these there are a number of outlines by prominent divines of various denominations. The miscellaneous contents are varied and valuable.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—*Harper* opens the October number with a frontispiece suggested by Horace's Ode, "Persicos Odi," of which there is a spirited translation by Sir Stephen E. De Vere. There are charming descriptive papers, profusely and beautifully illustrated, one giving an attractive view of English life, entitled "Autumn in England," and the "Story of Tanis," by Amelia B. Edwards, Ph.D., LL.D. E. P. Roe's "Home Acre" gives useful hints to those who desire success in kitchen gardening. In fiction and short story readers will find all they can possibly desire, while the poetical contributions this month are of a very high order and more than usually abundant. The customary departments are indispensably necessary to the completeness of *Harper's* attractions.

THE CENTURY. (New York: The Century Co.)—With the October number of the *Century* another volume ends. The promise for the coming volume is an assurance that it will continue to hold its place in the first rank of illustrated serial literature. One of the most interesting features in coming numbers will be "The Authorized Life of Lincoln," by John G. Nicolay and John Hay, who held the position of private secretaries to the martyred President. The war-series papers are specially interesting in the current number, because they principally relate to Stonewall Jackson. Descriptive illustrated articles, discussions on educational and other important questions, to which Matthew Arnold contributes, racy sketches, well-written poems, interesting short stories and attractive works of fiction, with the addition of the regular departments, make up a decidedly superior issue of the *Century*.

RECEIVED—TREASURE TROVE AND PUPIL'S COMPANION (New York: Treasure Trove Publishing Co.), **THE AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL**, edited by Rev. Stephen D. Peet (Chicago: F. H. Revell), **THE SANITARIAN** (New York: 113 Fulton Street), **THE NEW MOON**, for old and young. (Lowell, Mass.: The New Moon Publishing Co.), **Forty-eighth Annual Report of the Board of Publication of the Presbyterian Church in the United States** (Philadelphia: Presbyterian Board of Publication), **WORDS AND WEAPONS FOR CHRISTIAN WORKERS.** (New York: Joseph H. Richards.)

THE CANADA PRESBYTERIAN and *The Rural Canadian* will be forwarded to any one not in arrears for either paper till 1st January, 1888, on receipt of \$2.

THE New York Independent, a strong, consistent and effective advocate of Temperance, in an article on the collapse of the Third Party, says: The election in Maine settles the future of the Third Party. It is not to be a serious factor in American politics. It has no future before it. Prohibition has a great future, thank God! but not the Prohibition Party. The disappointment of the Third Party Prohibitionists, who are not a very small part of the Prohibitionists, over the Maine election is very great. If we may then say that the Prohibition Party is a substantial failure, the question must next be answered, Why is this so? Will not the people respond to an appeal for prohibition? Certainly they will, and it is chiefly because they wish to fight the saloon by prohibition and every other way that they refuse to accept the Prohibition Party. They have common sense, and they see that prohibition has hitherto gained glorious victories by moral agitation, and that the political methods of the Third Party actually endanger prohibition.

THE MISSIONARY WORLD

THE POWER OF EXAMPLE.

In the September number of the *United Presbyterian Magazine*, published in Edinburgh, under the title, "Record of Sister Churches," there is a notice of the annual report of the Woman's Foreign Mission Society, Western Section, from which the following are extracts:

The title shows that the women of Canada have got in advance of us in the home country in their organization for foreign mission work, now issuing its tenth annual report. But the women in our own Church are now so far organized, and so deeply interested in what is being done by women for women in heathen countries, that we gladly give a record of what is being done by the Woman's Association in the Western Section of Canada, having its headquarters in Toronto "the beautiful city on the upper end of the lake, with its long streets and shady sidewalks, where everything is so Scotch that a Scotchman residing in it feels as if he were at home."

While the headquarters of the society are in Toronto, its annual gatherings are held in different centres. Last April its annual meeting was held in London, considerably farther west. It was finely illustrative of the deepening and widening interest in women's work for women, that at this annual assembly "letters of greeting were read from Brockville, Montreal, Quebec, Halifax and Philadelphia, while ladies were present to represent the Methodist and Baptist Societies." Thus work for others is binding in closer friendship Christian women who are working for women destitute of Gospel privileges.

Mrs. Thomas Ewart, who has been president of the society for five years, took the chair; and an address of welcome to the delegates from the several districts east and west of Toronto was given by Mrs. Chisholm, of London, who spoke in behalf of the London ladies, giving a hearty welcome to all.

Mrs. Gibson, of Ottawa, the seat of the Civil Government in Canada, gave the reply in the name of the Central Committee and delegates for the welcome to their homes and city.

Mrs. Ewart then addressed the meeting, giving a view of the cheering progress of the missionary enterprise as shared by all the Churches.

The Foreign Secretary, Mrs. John Harvie, Toronto, presented the report, taking occasion, as it was the tenth year of the society's existence, to give a general view of the condition of the missionary enterprise of the Church in China, India and the South Sea Islands, showing that it was full of encouragement.

The report of the work done by the society itself was given by the Home Secretary, Mrs. Hugh Campbell, Toronto. The report contains the following statements:—For the purpose of carrying on this branch of our Lord and Master's work we have to record that greater activity has characterized us; more organizations have been enrolled in this, our tenth, year than during any previous one, and our membership and funds have proportionately increased. Our working forces have been added to by two new Presbyterian societies—Guelph and Brockville; fifty-six auxiliaries and twenty-seven mission bands, or an average of seven organizations per month, reported since last annual meeting. The Presbyterian societies now number 16, corresponding to the bounds and bearing the names of the Presbyteries in which they exist.

As to the mode of sustaining and extending interest, the report says: The desire for missionary literature is on the increase, and the leaflets issued by the Board much appreciated. Of one of them a secretary says: It is crisp and to the point, and I intend carrying one always in my purse for ammunition. Of another it is said: It is so timely; send us some more to help in making our meetings interesting. In asking for a larger supply of the regular monthly leaflet, containing the missionaries' letters fresh from the field, such as the following sentiments are often expressed: Our society thought that by distributing them it might help to create a more interest in our mission work among the congregation. Another says: It seems to me an admirable way of increasing the interest felt for our missionaries in foreign fields.

All the requests for literature are sent to Mrs. Telfer, Toronto.

The sum raised by the society for the year amounts to \$13,354, that is £2,670 16s. The society has two agents in Formosa, China; twelve in Central India and one among the Indians of the North-West of Canada. Of the Central Indian agents, one already in the field is a medical agent, Miss Beatty, M.D., who went out in 1884; and Miss Oliver, M.D., who was present at the April meeting, and is now about to depart for her distant field of labour, of which the report is now submitted.

Those in our own Church who have devoted themselves to our Zenana Mission will read with interest all these particulars concerning the work being done in Canada (Western Section). We have given the places of residence of those who took part, so that any of the ladies of our own Church may correspond with them.

Choice Literature.

HOW HE QUIT.

BY MRS. HARRIET A. CHEEVER.

"Strikes me you select your adjectives with uncommon neatness," said the commercial traveller, eyeing the stalwart engineer who stood regarding his locomotive with lover-like attention.

Several men stood near, but physically the finest specimen of them all was the powerful fellow who was casting shrewd glances along the different parts of the huge machine at the same time that he answered intelligently numerous questions put to him by the commercial traveller. The man's speech was crude, not entirely correct, but utterly free from any thing like profanity. To the remark just quoted he answered briefly:

"Hope I make myself understood, stranger."

"Oh, yes," said the traveller, an alert, out-spoken man: "I only notice an absence of language more emphatic than choice, that men of your calling are usually master hands at employing."

"I used to swear roundly enough once, but I quit!" said the engineer; and suddenly thrusting his firm chin into the air, and folding his arms, he drew up his eyes and gazed with a kind of condensed look away off, but saw nothing in particular.

The commercial traveller had dropped his bantering tone the next time he spoke.

"That's a fine locomotive you have charge of. I suppose you feel something akin to affection for it."

"Fine!" said the engineer, coming out of his trance. "Well, there she stands and speaks for herself. Take a look at her. I mind me there ain't a mass o' machinery in the country kept brighter than that. Doesn't the boiler shine most fit to blind you? I tell you she's perfect way through. There ain't a spring nor valve, a rod nor shaft nor nut, there ain't a bolt, pipe or slide, or box or any kind o' gear as could be kept in better order than is hers!"

"Love her? Well, I should say so. It's been my hand as has held the lever o'er her throttle valve for nigh unto fifteen years, my own right hand. And she's done my bid-din' like a willin' child; aye, and once she served me well and drove for herself when it wasn't my hand as was o'er the throttle valve. It were a stronger one than mine that time, and she minded my dumb wishes when I were helpless to move, and could only cry out in bewildered pain."

The groups of men in various attitudes of which, for the moment, they were entirely unconscious, listened with absorbed interest to the fascinating speech of the handsome giant, who seemed merely addressing the commercial traveller.

"You notice an absence of violent 'adjectives,' you call them, in my language. Well, when I get crazy and don't have any sort o' control o'er my tongue, I may take the solemn name o' God in vain again, but I don't much believe I ever shall before that time."

"You see"—he thrust his chin out again and drew up his fire eyes as if to look inward rather than outward, though this time he fixed his absent gaze on the traveller's face. "You see, I never had but one child, but that was enough considering the kind; just as fine a little chap as ever drew the breath o' life. When he was five years old and began his schoolin', he shot ahead o' the other children in a way that surprised even his mother and me. My wife kept tellin' me all those days that I oughter quit swearin'. I never was one to drink strong drink, but I know that when it come to rollin' out oaths, there wasn't a man on the road could beat me. And the worst of it was I knew 'twas shameful wrong; knew it from my mother's teachin', when I were a boy."

"Well, wife she kept on worryin', but I was kinder stubborn, even when I saw that dear child listenin' to my rough words, and one mornin' wife says in a kind o' discouraging way, 'I'm afraid God will take vengeance on you some time or other, if you keep on usin' His name so free and defiant like'; and I couldn't a-told why to a-saved my life, but I kept thinkin' of wife's remark, and wishin' she hadn't made it."

"Our boy was about seven years old then, and one mornin' about a couple o' days after wife said what she did, the little fellow come with me to see the 'Race Queen' start off, as he often did. Well, that mornin' I had her in splendid runnin' order, as usual, and was all ready to start when the time come, when I got into a discussion with another engineer, a provoking, drinking fellow, who declared that his locomotive could outrun the Race Queen any time. I was foolish enough to let the mar. drive me into a terrible passion, and my language need only be hinted at; that darlin' child standin' by and listenin', too!"

"After the man had moved on, I heard a little sweet quiet voice say, 'Oh, papa, what makes you talk so? It makes me feel 'fraid.'"

"Oh, you run home, Frankie," says I, for I was scared on the instant to think of the 'adjectives' the child had heard me use. It was time to start, but just then one o' the railroad 'bosses' came up and told me it had been decided, instead of my goin' my usual route, to send me with the Race Queen some ten miles up the road to pilot an excursion train that was to take the president and some o' the directors to a great mass meeting o' the railroad men. I was not to start for an hour. At first I thought to go home awhile, but I felt kinder backward to see my wife, for I feared me the child might a-told about my terrible talk in the depot."

"Sharp on time I jumped aboard the Race Queen, and off, off, she sped up the smooth track, with every joint oiled to make her glide like a streak o' light, but at an hour when trains were not expected to go boundin' o'er that portion o' the road. But on she tore, no thought of mishap in my mind, till all at once I saw what near froze my blood and nigh stopped the beatin' o' my heart—my own

little son, with his mimic 'express waggon,' was mounting the bank to cross the track just ahead o' me!

"You see, once in a while, stranger, a person seems to live a whole lifetime in about one half-minute, and at that awful instant all my whole soul went out in volumes of prayer to the mighty name I'd taken so many times in vain. Yet I only said two words, 'God! God!' For I knew not what to do. To slacken speed on the instant would be simply impossible; should I push her suddenly on to perhaps hasten my child's destruction?"

"I raised my hands in dumb entreaty, and at the second I did so a great piece from the falling branch of a tree shot into the engine and hit the lever, sending it violently down a notch or two, and the obedient Race Queen at the sudden impetus bounded forward like a living thing! And I looked back and saw my baby, with his little foot upon the long edged sleeper, gazing in surprise at the locomotive which had raced by him at that unexpected time."

The engineer gave a sudden gasp and swallowed hard, but not a man on the platform stirred a hair, and pretty soon he went on:

"When I approached that spot on the return trip—of course it was only an excited fancy—but all at once it seemed as if I saw my boy just toiling up the bank to the track, and again I threw up my hands and cried, 'God! God!' Then I bowed my head over the lever, and took a solemn vow with His help to quit swearing once and forever!"

The engineer gave a swift glance along the motionless group of listeners, and added:

"I don't enjoy tellin' about that awful moment o' my life, but when I see a company o' men who may possibly think it a small thing to take the holy name o' God onto their lips in a heedless way, no matter what young ears may be listenin', I feel called upon as a sort o' penance to tell them what the Almighty can threaten. But He's all mercy, come to know Him, and it's grievous sinful to take His dear name in vain."

With the last words the engineer seized an oil can, gave a sharp spurt or two amidst the driving-wheels, and, springing to his place on the glittering "Race Queen," began ringing the bell.

THE DEATH OF STONEWALL JACKSON.

Captain James Power Smith describes Stonewall Jackson's last battle in the *October Century*. From his article we quote the following: "When Jackson had reached the point where his line now crossed the turnpike, scarcely a mile west of Chancellorsville, and not half a mile from a line of Federal troops, he had found his front line unfit for the farther and vigorous advance he desired, by reason of the irregular character of the fighting, now right, now left, and because of the dense thickets, through which it was impossible to preserve alignment. Division commanders found it more and more difficult as the twilight deepened to hold their broken brigades in hand. Regretting the necessity of relieving the troops in front, General Jackson had ordered A. P. Hill's division, his third and reserve line, to be placed in front. While this change was being effected, impatient and anxious, the general rode forward on the turnpike, followed by two or three of his staff and a number of couriers and signal-sergeants. He passed the swampy depression and began the ascent of the hill toward Chancellorsville, when he came upon a line of the Federal infantry lying on their arms. Fired at by one or two muskets (two musket balls from the enemy whizzed over my head as I came to the front), he turned and came back toward his line, upon the side of the road to his left. As he rode near to the Confederate troops just placed in position, and ignorant that he was in the front, the left company began firing to the front, and two of his party fell from their saddles dead—Captain Boswell, of the Engineers, and Sergeant Culliffe, of the Signal Corps. Spurring his horse across the road to the right, he was met by a second volley from the right company of Pender's North Carolina Brigade. Under this volley, when not two rods from the troops, the general received three balls at the same instant. One penetrated the palm of his right hand and was cut out that night from the back of his hand. A second passed around the wrist of the left arm and out through the left hand. But a third ball passed through the left arm half way from shoulder to elbow. The large bone of the upper arm was splintered to the elbow joint, and the wound bled freely. His horse turned quickly from the fire, through the thick bushes, which swept the cap from the general's head, and scratched his forehead, leaving drops of blood to stain his face. As he lost his hold upon the bridle-rein, he reeled from the saddle, and was caught by the arms of Captain Milbourne, of the Signal Corps. Laid upon the ground, there came at once to his succour General A. P. Hill and members of his staff. The writer reached his side a minute after, to find General Hill holding the head and shoulders of the wounded chief. Cutting open the coat sleeve from wrist to shoulder, I found the wound in the upper arm, and with my handkerchief I bound the arm above the wound to stem the flow of blood. Couriers were sent for Dr. Hunter McGuire, the surgeon of the corps and the General's trusted friend, and for an ambulance. Being outside of our lines, it was urgent that he should be moved at once. With difficulty litter-bearers were brought from the line near by, the General placed upon the litter, and carefully raised to the shoulder, I myself bearing one corner. A moment after, artillery from the Federal side was opened upon us; great broadsides thundered over the woods; hissing shells searched the dark thickets through, and shrapnels swept the road along which we moved. Two or three steps farther, and the litter-bearer at my side was struck and fell, but, as the litter turned, Major Watkins Leigh, of Hill's staff, happily caught it. But the fright of the men was so great that we were obliged to lay the litter and its burden down upon the road. As the litter-bearers ran to the cover of the trees I threw myself upon the General's side, and held him firmly to the ground as he attempted to rise. Over us swept the rapid fire of shot

and shell—grape shot striking fire upon the flinty rock of the road all around us, and sweeping from their feet horses and men of the artillery just moved to the front. Soon the firing veered to the other side of the road, and I sprang to my feet, assisted the General to rise, passed my arm around him, and, with the wounded man's weight thrown heavily upon me, we forsook the road. Entering the woods, he sank to the ground from exhaustion; but the litter was soon brought, and, again rallying a few men, we essayed to carry him farther, when a second bearer fell at my side. This time, with none to assist, the litter careened, and the General fell to the ground with a groan of deep pain. Greatly alarmed, I sprang to his head, and, lifting it, as a stray beam of moonlight came through clouds and leaves, he opened his eyes and wearily said, 'Never mind me, Captain, never mind me.' Raising him again to his feet, he was accosted by Brigadier-General Pender; "Oh, General, I hope you are not seriously wounded. I will have to retire my troops to re-form them, they are so much broken by this fire." But Jackson, rallying his strength, with firm voice, said: "You must hold your ground, General Pender; you must hold your ground, sir!" and so uttered his last command on the field."

PILGRIMS AT NIAGARA.

As they walked slowly on, past the now abandoned paper mills and the other human impertinences, the elemental turmoil increased, and they seemed entering a world the foundations of which were broken up. This must have been a good deal a matter of impression, for other parties of sight-seers were coming and going, apparently unawed, and intent simply on visiting every point spoken of in the guide-book, and probably unconscious of the all-pervading terror. Standing upon the platform at the top, the spectator realizes for the first time the immense might of the downpour of the American Fall, and notes the pale green colour, with here and there a violet tone, and the white cloud mass spurring from the solid colour. On the foamed river lay a rainbow forming nearly a complete circle. The little steamer, *Maid of the Mist*, was coming up, riding the waves, dashed here and there by conflicting currents, but resolutely steaming on—such is the audacity of man—and poking her venturesome nose into the boiling foam under the Horseshoe. On the deck are pigmy passengers in oil-skin suits, clumsy figures, like arctic explorers. The boat tosses about like a chip, it hesitates and quivers, and then slowly swinging, darts away down the current, fleeing from the wrath of the waters and pursued by the angry roar.

Surely it is an island of magic, unsubstantial, liable to go adrift and plunge into the canon. Even in the forest path, where the great tree trunks assure one of stability and long immunity, this feeling cannot be shaken off. Our party descended the winding stairway in the tower, and walked on the shelf under the mighty ledge to the entrance of the Cave of the Winds. The curtain of water covering this entrance was blown back and forth by the wind, now leaving the platform dry and now deluging it. From this platform one looks down the narrow slippery stairs that are lost in the boiling mist, and wonders at the daring that built these steps down into that hell, and carried the frail walks of planks over the boulders outside the fall. A party in oil-skins making their way there looked like lost men and women in a Dante Inferno. The turbulent waters dashed all about them; the mist occasionally wrapped them from sight; they clung to the rails, they tried to speak to each other; their gestures seemed motions of despair. Could that be Eurydice whom the rough guide was tenderly dragging out of the hell of waters, up the stony path, that singular figure in oil-skin trousers, who disclosed a pretty face inside her hood as she emerged? One might venture into the infernal regions to rescue such a woman; but why take her there? The group of adventurers stopped a moment on the platform, with the opening into the misty cavern for a background, and the artist said that the picture was, beyond all power of the pencil, strange and fantastic. There is nothing, after all, that the human race will not dare for a new sensation.

The walk around Goat Island is probably unsurpassed in the world for wonder and beauty. The Americans have every reason to be satisfied with their share of the fall; they get nowhere one single grand view like that from the Canada side, but infinitely the deepest impression of majesty and power is obtained on Goat Island. There the spectator is in the midst of the war of nature. From the point over the Horseshoe Fall our friends, spraking not much, but more and more deeply moved, strolled along in the lovely forest, in a rural solemnity, in a local calm, almost a seclusion, except for the ever-present shuddering roar in the air. On the shore above the Horseshoe they first comprehended the breadth, the great sweep, of the rapids. The white crests of the waves in the west were coming out from under a black, lowering sky; all the foreground was in bright sunlight, dancing, sparkling, leaping, hurrying on, converging to the angle where the water becomes a deep emerald at the break and plunge. The rapids above are a series of shelves, bristling with jutting rocks and lodged trunks of trees, and the wildness of the scene is intensified by the ragged fringe of evergreens on the opposite shore.

Over the whole island the mist, rising from the caldron, drifts in spray when the wind is favourable; but on this day the forest was bright and cheerful, and as the strollers went farther away from the great fall, the beauty of the scene began to steal away its terror. The roar was still dominant; but far off and softened, and did not crush the ear. The triple islands, the Three Sisters, in their picturesque wildness appeared like playful freaks of nature in a momentary relaxation of the savage mood. Here is the finest view of the river; to one standing on the outermost island the great flood seems tumbling out of the sky. They continued along the bank of the river. The shallow stream races by headlong, but close to the edge are numerous eddies, and places where one might step in and not be

swept away. At length they reached the point where the river divides, and the water stands for an instant almost still, hesitating whether to take the Canadian or American plunge. Out a little way from the shore the waves leap and tumble, and the two currents are like race-horses parted on two ways to the goal. Just at this point the water swirls and lingers, having lost all its fierceness and haste, and spreads itself out placidly, dimpling in the sun. It may be a treacherous pause, this water may be as cruel as that which rages below and exults in catching a boat or a man and bounding with the victim over the cataract; but the calm was very graceful to the stunned and buffeted visitors; upon their jarred nerves it was like the peace of God.—Charles Dudley Warner, in *Harper's Magazine* for October.

PREACHING IN COUNTRY CHURCHES.

I drove into a lovely village in the north country one Saturday evening last fall. The Sunday morning found me in an Episcopal Church. I went to worship God with the people. Young men may be safely trusted with the service which is the chief purpose of the Sunday morning assemblage. But now when a robed boy began to preach to his little congregation of country folks, he opened with this statement, in almost these words: "A few weeks ago I told you that after much study I had come to the conclusion, from the teaching of our Lord and of the apostles, that the choice for eternity which is laid before you, and before all the human race, is salvation by the atonement of Christ or annihilation. I feel, however, that I ought to tell you that others have thought, and thought differently." And the rest of the sermon was a brief statement of the views of some people that there is a future state of punishment for the wicked, with a restatement of the preacher's profound study and his conviction, from his personal investigation, that the Church was wrong and his belief in the annihilation of the wicked was right. Another sermon which I heard in a Congregational Church, within the next two weeks, was based on something the preacher had read in one of the now many books made up by ignorant men, professing to give philological and archaeological information, but full of errors. The most extraordinary misstatements were made of history, of ancient customs, of the testimony of hieroglyphic inscriptions in Egypt and cuneiform tablets from Assyria. The *melange*, which the preacher had accepted as truth, from the flimsy book he had read on Saturday, and now retailed to a group of listeners, was shocking. These are not exceptional illustrations. Such sermons I hear constantly, and this in country parishes where a former generation heard sermons from men who, whatever their abilities, knew that in theology, as in all other sciences, the true teacher is very humble and preaches only the unchanging faith of the Church. Those men never preached themselves; and if they sought to extend in any way or to explain the words of Holy Writ, bowed their souls reverently to the authoritative teachings of the Church, and the great minds in the Church, before they ventured to tell the people, whom they loved, what might be for their eternal weal or woe.—W. C. Prime, in *New Princeton Review* for September.

THE SPHINX AND NEW DISCOVERIES.

The Sphinx occupies a position where the encroachment of the desert is most conspicuous. At the present day nothing is to be seen of the animal except its head and its neck; but the old Egyptian monuments on which it is figured show not only the entire body down to the paws, but also a large square plinth beneath, covered with ornaments. Since the time of the Greeks, perhaps even since the reign of Thothmes IV., this plinth has disappeared beneath the sand, and its very existence has been forgotten. It is generally supposed that the Sphinx is hewn out of a large isolated rock, which overlooked the plain. But M. Maspero's researches suggest that it is a work yet more stupendous. He has proved that the Sphinx occupies the centre of an amphitheatre, forming a kind of rocky basin, the upper rim of which is about on a level with the head of the animal. The walls of this amphitheatre, wherever visible, are cut by the hand of man. It seems probable therefore that in the beginning there was a uniform surface of rock, in which an artificial valley has been excavated, so as to leave in the middle a block out of which the Sphinx was finally hewn. The excavations now being carried on will doubtless verify the existence of the plinth shown on the old paintings, and also furnish evidence by the ornamentation of the plinth, of the true age of the monument. M. Maspero is inclined to assign to it a very great antiquity—possibly higher than the early dynasties, i.e., than the first period of Egyptian history. As the result of last winter's work the sand around the Sphinx has already been lowered by about thirty metres.—*The Academy*.

THE SAILOR-FISH.

In the warm waters of the Indian Ocean a strange mariner is found that has given rise to many curious tales among the natives of the coast thereabout. They tell of a wonderful sail often seen in the calm seasons preceding the terrible hurricanes that course over those waters. Not a breath then disturbs the water, the sea rises and falls like a vast sheet of glass; suddenly the sail appears, glistening with rich purple and golden hues, and seemingly driven along by a mighty wind. On it comes, quivering and sparkling, as if bedecked with gems, but only to disappear as if by magic. Many travellers had heard with unbelief this strange tale; but one day the phantom craft actually appeared to the crew of an Indian steamer and as it passed by under the stern of the vessel, the queer "sail" was seen to belong to a gigantic sword-fish, now known as the sailor-fish. The sail was really an enormously developed dorsal fin that was over ten feet high, and was richly colored with blue and iridescent tints; and as the fish swam along on or near the surface of the water, this great fin naturally waved to and fro, so

that, from a distance, it could easily be mistaken for a curious sail.

Some of these fishes attain a length of over twenty feet, and have large, crescent shaped tails, and long, sword-like snouts, capable of doing great damage.

In the Mediterranean Sea a sword-fish is found that also has a high fin, but it does not equal the great sword-fish of the Indian Ocean.—From "Some Curious Mariners," by C. F. Holder, in *St. Nicholas* for October.

OCTOBER.

October comes across the hill
Like some light ghost, she is so still,
Though her sweet cheeks are rosy;
And though the floating thistle-down
Her trailing, brier-tangled gown
Gleams like a crimson posy.

The crickets in the stubble chime;
Lanterns flash out at milking time;
The daisy's lost her ruffles;
The wasps the honeyed pippins try;
A film 's over the blue sky,
A spell the river muffles.

The golden rod fades in the sun;
The spider's gauzy veil is spun
Aghast the drooping sedges;
The nuts drop softly from their burrs;
No bird-song the dim silence stirs,
A blight is on the hedges.

But filled with fair content is she,
As if no frost could ever be,
To dim her brown eyes' lustre;
And much she knows of fairy folk
That dance beneath the spreading oak
With tinkling mirth and bluster.

She listens when the dusky eyes
Step softly on the fallen leaves,
As if for message cheering;
And it must be that she can hear,
Beyond November grim and drear,
The feet of Christmas nearing.
—Susan Havley, in *St. Nicholas* for October.

ANONYMOUS LETTERS.

But we suppose every one chiefly associates the idea of anonymous communications with everything cowardly and base. There are in all neighbourhoods perfidious, sneaking, dastardly, filthy, calumnious, vermin-infested wretches, spewed up from perdition, whose joy it is to write letters with fictitious signatures. Sometimes it takes the shape of a valentine—the fourteenth of February being a great outlet for this obscene spasm. If your nose be long, or your limbs slender, or your waist thick around, it will be peculiarly presented. Sometimes it takes the form of a delicate threat that if you do not thus or so there will be a funeral at your house, yourself the chief object of interest. Sometimes it will be denunciatory of your friend.

Let every young man know that when he is tempted to pen anything which requires him to disguise his handwriting, he is in fearful danger. You despoil your own nature by such procedure more than you can damage any one else. Bowie-knife and dagger are more honourable than an anonymous pen sharpened for defamation of character. Better try putting strychnine in the flour barrel. Better mix ratbane in the jelly-cake. That behaviour would be more elegant and Christian.—"Shots at Sunday Targets" by T. DeWitt Taimage, D.D. *E. B. Treat, New York*.

Two stained-glass windows, executed at the works of Mr. William Morris at Merton Abbey, from designs by Mr. Burne Jones, have been placed in Kirkcaldy U. P. Church, by friends of the late Mr. James Russell.

A HISTORY of Germany, by Rev. S. Baring Gould, will be the next volume in Mr. T. Fisher Unwin's series, "The Story of the Nations." Mr. Unwin will also publish this month "The Touchstone of Peril," a two-volume novel delineating life in India during the matiny.

THE Rev. Dr. Somerville, Moderator of the Free Church General Assembly, opened recently the new church in the island of Benbecula. It has been erected with a manse, mainly through the influence of Principal Rainey, and presented to the congregation free of debt, with an endowment of \$5,000.

MR. SAMUEL MORLEY is said to have left \$10,000,000 and it is rumoured that Mr. Arnold Morley, M.P., his third son, will be the largest legatee. His income, they say, averaged \$750,000 a year, and it is stated that he never gave away less than \$15,000 per annum for religious and charitable purposes.

DR. DALZIEL and his newly-appointed staff for the Gordon Memorial Mission in South Africa were present at a large farewell meeting in Kinning Park Church, Glasgow. Prof. Lindsay presided, and the meeting was addressed by Dr. A. A. Bonar, Mr. J. Campbell White and others. Mr. White is sending out a representative to take charge of the "Orestown Branch Mission."

THE Rev. James Jolly, who visited Canada a few years ago, the devoted colleague and afterward the efficient successor of the late Rev. William Tasker in Dr. Chalmers' model mission church in the West Port of Edinburgh, died lately. He was in the prime of life, being only in his forty-second year. Mr. Jolly's work during his fourteen years' ministry in the West Port was prosperous and successful, and two years ago a new church was built for the congregation in Lady Lawson's wynd.

British and Foreign.

DR. STORY, of Rosneath, preached at Balmoral recently, and afterward dined with the Queen.

ARCHBISHOP SMITH opened on Sabbath the Romish Church of the Sacred Heart in John Street, Penicuik.

DR. OSWALD DYKES is to preach the missionary sermon at the approaching autumnal congress of the Baptists at Bristol.

MR. EBENEZER RITCHIE, Shottsburn, has been ordained as pastor of the Original Secession congregation at Paisley.

MR. GLADSTONE, while in Barvaria, made a mountain excursion with Dr. Dollinger, leader of the Old Catholic movement.

DR. HONEY'S jubilee was celebrated at Inchture lately, when he was presented with a congratulatory address and a cheque for \$1,450.

WHEN Bishop Cornish, of Madagascar, left Sydney, where he had been begging for his church, only two laymen went to see him off.

AN Indian missionary points out that living Hindu thought is everywhere moving out of the old benumbing Pantheism toward belief in a personal God.

DR. JOHN CLIFFORD, of Westbourne Park, who is at present sojourning at Olan, has a new work in the press, entitled "The Dawn of Manhood."

THE Rev. Dr. Fleming Stevenson, Dublin, and Rev. Dr. Meneely, Belfast, have been suffering recently from severe illness, but are now recovering.

DR. WALTER C. SMITH has published his recent address to the students of the Lancashire Independent College under the title of "Progress in Theology."

MR. SAMUEL SMITH, M.P., writes that the only logical issue of "the tithe war" is the speedy disestablishment and disendowment of the Episcopal Church in Wales.

TWO stained-glass windows have been placed in Dunblane Parish Church, one on each side of the pulpit, one representing Christ, the sower, and the other an angel reaper.

CLASSES are to be formed in Trinity College, Dublin, for the instruction in Scripture of Presbyterian students; they will be conducted by Revs. J. L. Morrow, J. S. Hamilton, and R. M'Cheyne Edgar.

THE Rev. Neil Taylor, of Dornoch, in a letter to the *Times*, denies the statement of Mr. Baumann, M.P., that the authors of the disorder and discontent in the Highlands were the Free Church ministers.

THE Rev. J. G. Paton, who has returned to Sydney from the New Hebrides, where he was at the time of the French hoisting their flag, reports that the natives are greatly concerned about the threatened annexation.

EVERYWHERE in England, according to the *Congregationalist*, the crusade of the Establishment is being carried on against every form of dissent, which has not for many a year had so hard a fight to maintain as at present.

AN anti-tithe league has been formed by the farmers attending the monthly fair at Ruthin, in North Wales. At an open-air meeting it was resolved that the time had come when the tithes should be utilized to lighten the farmers' burdens.

THE Rev. Thos. Hamilton, Belfast, has withdrawn his name from the list of candidates for the vacant chair of sacred rhetoric in the Assembly's College. Revs. Dr. T. Y. Killen, Dr. W. Rogers and A. Robinson are now the candidates.

THE Rev. Arthur Roberts, for fifty-five years rector of Woodrising, Norfolk, author of the "Labours of Hannah and Martha More," and editor of the "Correspondence of Hannah More and Zachary Maculay," died lately at an advanced age.

THE foundation stone of a new Independent Church for Whiteabbey, near Belfast, was laid recently. Mr. DeColtain, M.P., Captain M'Calmont, M.P., and a number of the leading ministers and merchants of Belfast took part in the proceedings.

THE *Australian Churchman* complains that its subscribers are extremely averse to paying for their paper. "Many of them, it says, like to see their doings chrouched, and their thoughts given to admiring readers; but too many do it at others' expense."

A PLEBISCITE of Haddington East U. P. congregation, the pastor of which is vacant owing to the resignation of Mr. Dickie, shows eighty-seven opposed to union with the West congregation and five in favour, while twenty-two papers are not returned.

THE Rev. Dr. W. M. Taylor, of New York, on his return to America, was accompanied by his friend, Rev. John Kirkwood, of Troon, who purposes being absent two months. Mr. Kirkwood was presented with a purse of sovereigns by the managers of his church.

THE aborigines of the Nilghiri hills, in South India, who seem to be of quite a different lineage from both the Hindus and the Mohammedans, have of late years acquired a fatal liking for the "fire-water." They are known, though poor, to pay as much as three rupees, \$1.25, for a bottle of brandy.

THE Rev. James Fullerton, LL.D., of Sydney, has died in his eightieth year. A native of Ireland, he was the fourth son of Rev. Archibald Fullerton, of Aghadowey, County Londonderry; and forty-nine years have elapsed since he joined the Synod of Australia in connection with the Church of Scotland.

RECENTLY an order came from the South to Inverness for two gallons of smuggled whiskey. The order being urgent, and no immediate prospect of securing the genuine article, a dozen bottles of new raw grain spirit were sent to a well-known smuggling locality, and were thence despatched south as "real mountain dew."

Ministers and Churches.

MR. JOHN McLEOD, B.A., licentiate, has received and accepted a unanimous call from Scotstown, Que.

THE Rev. J. R. MacLeod, of Kingsbury, Quebec, is spending a few weeks with friends on the confines of Lake Huron.

THE Rev. James D. Ferguson, B.A., late of Kennebec Road, has been called by the congregation of Windsor Mills and Lower Windsor.

A HIGHLY successful lawn social was held in the agricultural grounds, Cookstown, recently, by the ladies of the Presbyterian Church. The band of the 36th Battalion was present and added to the evening's enjoyment. About \$50 was realized.

THE congregation of Union Church, Brucefield, under the divine blessing, has so increased since the settlement of the Rev. J. H. Simpson in June last, that they have decided, and the contract has been let, to put in a gallery which will increase the sitting accommodation very considerably; congregation and pastor alike are very much encouraged.

A *pro re nata* meeting of the Presbytery of Columbia was held in St. Andrew's Church, New Westminster, B.C., on September 20, when various matters connected with the extension of the work of our Church were satisfactorily disposed of. If the Home Mission Committee be liberal and prompt at this juncture, our cause will be greatly advanced.

THE sacrament of the Lord's supper was observed in St. Andrew's Church, New Westminster, September 19, the Rev. T. G. Thomson, of Vancouver, Moderator of Session, officiating. There was a large attendance of members. Fifteen members were added to the congregation; five on profession of faith, and ten by certificate. Rev. R. Jamieson has occupied the pulpit during the past three months.

AGINCOURT Auxiliary Women's Foreign Mission Society held their eighth annual meeting lately. Mrs. Kells, president of the Presbyterian Society, Toronto, was with us, also Mrs. Cowan. Both gave earnest addresses, which were very much appreciated. The society is progressing. Contributions are a little over \$30 in advance of last year, and ahead of any former year. The office bearers were re-elected.

THE ladies of St. Andrew's Church, Chatham, N.B., held a very successful bazaar on the 9th September, which enabled them to pay off \$1,018 of the remaining debt on the manse. This handsome sum was realized without the aid of lotteries or any other questionable method. The congregation has recently adopted the envelope system, and is in a very flourishing condition, both financially and spiritually.

THE Presbytery of Brandon desire to engage, for the winter season of 1886, three students of student catechists. The districts for which they are required are important and well settled. The salaries remaining for the year or more will receive the remuneration of catechists, viz. at the rate of \$600 per annum. Any persons desirous of engaging in this work can get any additional information from the Superintendent of Missions, the Rev. J. Robertson.

THE Winnipeg *Free Press* says: A large number of leading citizens, sympathizing friends of Rev. Dr. King and family, attended Wednesday afternoon the funeral of Mrs. King, which took place from the residence of the Rev. Doctor, near Manitoba College, to Kildonan Cemetery. Rev. D. M. Gordon, pastor of Knox Church, conducted the services at the house and also at the grave. The pallbearers were Rev. Dr. Bryce, Rev. Prof. Hart, Mr. Justice Taylor, James Fisher, J. B. McKilligan and Stephen Nairn.

A LECTURE under the auspices of the auxiliary of the Woman's Foreign Missionary Society, Brucefield, on the subject "From Jerusalem to Bethlehem," was delivered with great acceptance on Wednesday, 29th ult., in Union Church, by the Rev. G. Al. Howie, M.A., in Oriental costume. The lecture was of the most instructive character, touched repeatedly with very thrilling Christian power. It would be of great benefit to all Christian congregations were Mr. Howie to visit and address them, as he well can, on Bible lands and customs. His present address is George town.

A VERY pleasant gathering took place on Friday last in the William Street Mission. Unpretentious as many of our Mission Halls are in the city, it is true, nevertheless, that they wield potent influence for good, and in this respect William Street is no exception. The Sabbath school, Sabbath service and Band of Hope have been signally blessed, and they held a kind of rallying meeting to gather the forces and play out work. The hall was full, and stirring speeches were made by Messrs. McCulloch, of the Y.M.C.A., Mr. Shearer, of the Elizabeth Street Mission, Mr. Nicol, of William Street, and the Rev. Mr. Smith. The meeting was presided over by Mr. Yellowlees, and at the close refreshments were served.

ON Thursday afternoon, September 23, the Ladies' Aid in connection with the Dunbarton Presbyterian Church held a peach festival and bazaar at the residence of Mr. William Taylor. Although the morning was anything but promising, the afternoon and evening were favourable and a very enjoyable time was spent. A goodly number of the friends of the congregation partook of the tempting refreshments which had been so plentifully provided, after which the meeting was called to order by the pastor, the Rev. R. M. Craig, when a programme was presented, consisting of readings and music, with a very appropriate address by the Rev. J. J. Cameron, of Pickering. Very much praise is due to Mr. and Mrs. Taylor for their untiring efforts on this occasion, as on many others, to advance the interests of the congregation. Proceeds, \$72. The Ladies' Aid has only been in existence about eight months, but by the zeal

and activity of all the members has already collected upward of \$250 toward the building fund. The new church which occupies the site on which the old church stood in the village of Dunbarton is now being rapidly pushed forward by the contractors, and when completed will be a credit to the congregation and the pride of the community. It is expected that the opening will take place about the beginning of December, when the committee will spare no pains to have the exercises in connection therewith at once pleasant and profitable.

ON the 26th September, Dr. Torrance, Moderator *pro tem.* of the Kirk Session of Knox Church, Acton, preached to the congregation from Titus i. 5, "For this cause left I thee in Crete, that thou shouldest ordain . . . elders in every city, as I had appointed thee." The occasion being the ordination and induction of elders over the people, the sermon was mainly devoted to proof of scriptural authority for Church rule by elders, without going into a formal argument in proof of the Presbyterian form of government, and of the distinction between the teaching and ruling elder. After sermon he narrated the steps from the nomination to the ballot, both by papers, of the elders elect, then called upon those who had been chosen, and who, on being dealt with by the Session, had declared their acceptance, to answer the questions prescribed for such an occasion. Satisfactory answers having been given, they were by solemn prayer inducted or ordained to the office, and commended to Divine grace for guidance in their duties. Mr. Archibald Campbell and Mr. David Henderson, having been formerly ordained, were inducted, and Dr. Lowry, Mr. Alexander Kennedy, Mr. Lachlan McMillan, Mr. John Cameron, not having held office previously, were ordained. This part of the service was followed by addresses to the newly-appointed elders and to the people. The Session of Knox Church now consists of nine members. The congregation is in a healthy condition, and hopes soon to have a settled pastor. Dr. Lowry is now Session Clerk.

THE anniversary services in connection with Elma Centre Church were held on the 19th and 20th September, and, despite the unfavourable weather, proved quite successful. Excellent discourses were delivered on Sabbath by the Rev. Dr. Campbell, of Harriston. The weather during Sabbath forenoon was very wet and disagreeable, and consequently the attendance at the morning services was somewhat slim; however, the rain ceased early in the afternoon, and a good congregation assembled in the evening. The church was crowded on Monday evening at the tea-meeting. The Rev. Andrew Henderson, M.A., pastor, occupied the chair. The chairman, in the course of his opening remarks, gave some interesting statistics with respect to the progress made during the past few years, from which it appeared that the membership four years ago when he accepted the pastorate was 275, while now it is 450, that Elma Centre membership had increased in that time 56 per cent., and Monckton membership 94 per cent. Interesting addresses were delivered by Mr. A. B. McCallum, M.A., Head Master, Listowel High School, and Rev. Messrs. Ferguson (Methodist), Atwood, Stevenson (Presbyterian), Molesworth, and Rev. Dr. Campbell (Presbyterian), Harriston. Excellent music was furnished by Listowel Presbyterian Choir, Mr. Connelly, leader. Proceeds about \$200. May this congregation increase more and more in liberality and good works, and may its earnest, faithful and indefatigable pastor be long spared to administer to them in holy things.

AT a meeting of the Presbytery of Bruce, held at Port Elgin on Tuesday, Sept. 14, the following minute, anent the death of the Rev. Wm. Blain, was submitted by Rev. Dr. Scott, and adopted: The Presbytery, in placing on record a notice of the death of the Rev. Wm. Blain, late minister of Tara, Allenford and Elsinore, who died at Oshawa on the 22nd March, 1886, desire to record the esteem in which he was held as a Christian brother, and as a minister of the Gospel of Christ. For upward of thirty years he laboured in the Christian ministry with a true devotion to the interests of the Master's cause. Having graduated in Knox College in the spring of 1854, in July of the same year he was ordained minister of North Caven, where he laboured faithfully and successfully for seventeen years. At the end of this time a state of declining health rendered it necessary that he should resign his charge. But after a period of rest, his health having been in a measure restored, he again entered on the pastoral work by accepting a call from the congregation of Carrick. From this place, after a pastorate of five years' he was translated to Tara and the adjoining stations of Allenford and Elsinore. Here the work was very arduous, three congregations being included in the charge, and after seven years of faithful and self-denying labour, his bodily constitution gave way and he was under the necessity of demitting his charge in October, 1884. From this time his health continued to decline and his illness issued, at the date already mentioned, in his departure "from the body" to be "present with the Lord." Mr. Blain was a man of quiet and amiable disposition, modest and pleasing manners, and of deep, fervent piety. As a minister of the Gospel, he was anxiously faithful and diligent in performing the duties of the sacred office. His pulpit services were the fruit of a recative preparation, and his preaching, while quiet in manner, was very edifying, and well adapted to feed the sheep and lambs of the great Shepherd. The subject of his preaching was "the Gospel of the Grace of God," and, being presented with a meek and earnest spirit, was felt in the conscience and heart of those to whom the truth in Christ is precious. Now that he is of those of whom it is written "they rest from their labours, and their works do follow them," his brethren of the Presbytery desire to hold his memory in respect, and in the event of his death, they would be reminded of the certainty of their own departure, and would hear an admonition to increased diligence and faithfulness in the work of the Lord to which they have been called. The Presbytery express sympathy with the bereaved family of their departed brother, and pray that the Lord may so keep and guide them, as that their life on earth may be one of Christian usefulness, and of preparation in themselves for "the kingdom which He hath promised to them that love Him."

PRESBYTERY OF QUÉBEC.—This court met in Sherbrooke on the 21st September. Rev. J. G. Pritchard was elected Moderator for the current year. Elders' commissions in favour of Mr. Jas. Dunbar, for Kingsbury and Brompton Gore, and Mr. Alex. Baptist, for Three Rivers, were presented and accepted. Mr. J. R. Macleod, Mr. Pritchard, and Dr. Mathews reported having dispensed ordinances at Gould, Valcartier and Sawyerville respectively. Mr. Lee was authorized to organize Sawyerville, etc., into a mission station. Point Lewis was granted leave to moderate in a call. Dr. Lamont submitted a call from Scotstown. The call was unanimous, and in favour of Mr. John Macleod, B.A., licentiate. The call was sustained. A telegram was received from Mr. Macleod, intimating his acceptance of the call. Trials for ordination were prescribed, and the induction arranged for the 13th October, at eight o'clock p.m., Dr. Lamont to preside and preach, Mr. Pritchard to address the minister and Mr. Macleod, Kingsbury, to address the people. Mr. J. R. Macleod, Convener of the committee appointed to seek the re-arrangement of certain fields in the Presbytery, reported that Richmond and Melbourne had been united to form one pastoral charge, and that a similar union had been consummated between Windsor Mills and Lower Windsor. The Presbytery thanked the committee for their diligence and expressed gratitude for the unions consummated. Dr. Lamont, Mr. Maxwell, Mr. Sutherland, Mr. J. R. Macleod were appointed Conveners of the Committees on the State of Religion, Temperance, Sabbath Schools and Statistics respectively. Mr. Pritchard was requested to secure information from Metis with a view to an appointment being made to that field at an early meeting. Mr. Roderique was recommended to the French Board for employment. Mr. Charbonnel reported in regard to French mission work for the last quarter. The Presbytery received the report, and expressed its gratification therewith, and granted Mr. Charbonnel leave of absence for one month. A unanimous call from the congregation of Windsor Mills and Lower Windsor in favour of Rev. Jas. D. Ferguson, B.A., largely signed by members and adherents, was submitted. It was accompanied by a guarantee of stipend for \$450. The call was sustained and placed in Mr. Ferguson's hands, and, at his request, he was granted time to consider the matter. Messrs. Macleod and J. M. Whitelaw, students, submitted discourses which were approved, and these students were certified to their respective colleges. Home Mission and Augmentation grants were revised, and additional grants recommended. Mr. D. Currie tendered his resignation of the pastoral charge of Three Rivers. The resignation was ordered to lie on the table, and provision was made to cite the congregation to appear at next meeting of Presbytery. The Presbytery adjourned to meet at Scotstown on the 13th October next, at ten o'clock a.m.—J. R. MACLEOD, *Pres. Clerk.*

PRESBYTERY OF KINGSTON.—The quarterly meeting of this court was held at Kingston on the 21st day of September, Rev. J. M. Gray, Moderator, presiding. The congregation of St. Andrew's Church, Gananoque, were granted leave on certain conditions to mortgage their church property to the extent of \$4,500 for the enlargement and improvement of their church building. The report of the committee appointed to confer with the officials of Cooke's Church, Kingston, in regard to arrears said to be due their minister, was presented. It was decided that the congregation were not in arrears, as reported in the Assembly Minutes, yet in view of certain promises of increase of stipend made by the Moderator *pro tem.* of the Session at the time the call was given, and also the improved financial condition of the congregation, the Presbytery expressed it as their opinion that the salary should be raised to \$1,200. (These arrears being cancelled, the Presbytery of Kingston presents a complete blank under the heading of arrears.) In compliance with the recommendation of the committee appointed to confer with the officials of the congregation of Camden, etc., the call to Mr. Gauld was set aside. Mr. Craig was empowered to moderate in a new call in this charge, and the Presbytery is to hold an adjourned meeting at Napanee on the 11th day of October next at two o'clock p.m., to consider said call, and transact other business. An obituary minute was presented in relation to the Rev. Algeron Matthews, from which it appeared that he was pastor first at Lansdowne and then at Trenton. From this latter charge he was released on account of illness, and died on the 10th day of December, 1885. Mr. Matthews was a man of superior abilities, a faithful pastor, an able preacher, and much respected by all who knew him. A petition was presented from the Pittsburgh section of the united charge of Storrington, etc., asking to be united to St. John's Church, Pittsburgh, under the pastoral care of the Rev. John Gallaher. The prayer of the petition was granted, the union to take effect on the 12th day of October. Two calls were tabled in favour of Mr. A. McAulay, B.A., licentiate, one from Dalhousie, etc., and the other from St. Columba, etc., Madoc. The amounts promised were respectively \$850 with manse and glebe, and \$600 with manse and supplements. After conference with a committee of Presbytery, Mr. McAulay declared in favour of the call from Dalhousie, etc. Arrangements were made for his ordination and induction on the 7th day of December ensuing. A committee, of which Mr. Gray is Convener, was appointed to make arrangements for the holding of missionary meetings within the bounds. The Home Mission report was presented. In compliance with recommendations made, it was decided to secure as soon as possible an ordained missionary for Poland, etc., to get the people in the several mission fields to pledge themselves for certain amounts in support of ordinances—to seek a supplement for Storrington, etc., and to instruct the people in mission fields to use in worship our authorized psalms and hymns. The Treasurer's report was submitted. A number of the congregations are still in arrears to the Presbytery Fund.—THOMAS S. CHAMBERS, *Pres. Clerk.*

PRESBYTERY OF GUELPH.—The Presbytery of Guelph met in Knox Church, Guelph, on the 21st September, Mr. J. A. R. Dickson, B.D., of Galt Central Church, Modera-

tor. A letter was submitted from the Clerk, asking that the motion of which notice had been given by Mr. Beattie at last meeting should be taken up when the court was full, thoroughly considered and clearly and definitely pronounced upon. Mr. Rose being under the necessity of withdrawing, the motion of which he had given notice was delayed till next stated meeting. The Finance Committee presented their report of estimated income and expenditure, with balance in hands of the treasurer, and recommending that the year which had hitherto been reckoned from the 1st July should be reckoned from the beginning of January, and that congregations should be asked to contribute at the rate of six cents per family, which would bring in an amount sufficient to meet contemplated outlay till the end of 1887. The report was received and recommendations adopted. Dr. Middlemiss reported for the committee appointed for the purpose at last meeting, a scheme of missionary sermons which was approved. He further gave notice that he would move at next ordinary meeting that the Presbytery consider the desirability of a triennial Presbyterial visitation of the congregations in the bounds in the interest of the Schemes of the Church. Mr. J. K. Smith reported that he had received \$67 from congregations and parties within the bounds toward the McDowall Memorial Church, and requested that those who had not contributed should do so at an early date. The Clerk reported that the pastoral charge of Hawkesville and Linwood had been declared vacant through the translation of Mr. Russell, and narrated the steps he has taken toward the payment of arrears of stipend. A long time was spent in the consideration of this case, and the provision to be made for the supply of preaching at these places, the conclusion being the appointment of Mr. Allan Paterson to labour there for six months, and leaving the matter of arrears still in the hands of the Clerk. Mr. Norris stated that his congregation in Glenallan was about to proceed to the erection of a new brick church. The Committee on Church Property in Puslinch reported what had been done since the meeting in Elora, that the money and notes in possession of the trustees had been paid over and disposed of, that the lot had been surveyed so as to lay off eighty acres to be sold, and recommended that the trustees be instructed to advertise the land for sale as soon as practicable. The report was received and the recommendation adopted, and the committee continued to issue the case. The same committee having been charged with making all necessary inquiry regarding the Church property in New Hamburg, which had become unnecessary, and for which an offer had been made, gave in their report, which was received, and they were authorized to take such further steps as they may judge proper so as to put the property in possession of those offering to purchase; in the meantime with the view of their getting a full and valid title as soon as sufficient ecclesiastical and legal authority can be obtained. Mr. John R. Campbell, a student who had completed his course in arts and theology, was now taken on public trials for license, and, after undergoing the same, was duly licensed to preach the Gospel. Mr. Doherty, who has been supplying the Melville Church, Fergus, during the absence of Dr. Smellie, delivered an exercise which was sustained, and the Clerk was directed to certify him to the Senate of Knox College as deserving of encouragement in the prosecution of his studies with a view to the ministry. Mr. Donald Mackay and Mr. George W. Logie were introduced as young men desirous of studying for the ministry, and, after examination were approved, and ordered to be certified to the Board of Examiners of Knox College. An application from Knox Church, Acton, for leave to have a call to a minister moderated in, was granted, and Dr. Torrance was appointed to hold such moderation as soon as the people declare themselves prepared. Mr. Rose, Convener, and Dr. Middlemiss, with their representative elders, were appointed a committee to arrange for holding a Sabbath school conference and report at next meeting. Next ordinary meeting was appointed to be held in Knox Church, Guelph, on the third Tuesday of November, at half-past ten o'clock forenoon.

MONTREAL NOTES.

On Sabbath last the formal opening services of St. Gabriel Church, on St. Catherine Street, were held. The Rev. D. J. Macdonnell, of Toronto, preached in the morning, Principal MacVicar in the afternoon and Principal Grant in the evening. The weather was most unfavourable, yet notwithstanding, the attendance was good at all the services. On Monday evening a social meeting was held, presided over by Rev. Campbell, M.A. the pastor. Addresses were delivered by Messrs. A. B. MacKay, Hannah (Baptist) and Philp (Methodist). A large number of friends from other congregations were present, including many of the Presbyterian ministers of the city. During the evening Mr. Campbell was presented with a handsome pulpit Bible by the Young People's Association. The ladies hoped to present him with a new pulpit gown, etc., that evening. These had been ordered from Scotland, but, owing to unexpected delay, did not arrive in time for the meeting. The church, which seats 800, is centrally located, and has all the appliances necessary for the work of the congregation. The interior is most beautiful as well as comfortable. The organ is one of the best in the city. The Sabbath school and Bible class rooms are capacious, and there is a caretaker's residence on the premises. The pews are largely taken and this not only by the congregation, but by others, a considerable number of families having connected themselves with the Church, thus justifying the change of site. The hopes expressed by the several speakers at the social meeting will, we trust, be realized, and the congregation enter upon a new era of success and spiritual prosperity. Their greatly improved circumstances cannot fail to result in a largely increased attendance at the Sabbath and weekday services, and in the furtherance of the work of the congregation generally.

For the first time in the history of the congregation the communion service was conducted in Erskine Church on the evening of Sabbath last. The Session resolved to try the experiment, believing that many would be better able

to attend at night than in the morning. The result justified the step, for although the day was very unfavourable the attendance was large and the service greatly enjoyed. It was not intended to change the time for the general observance of the sacrament, but only to have an evening communion once in a year if the result of the experiment warranted it.

A NEW Presbyterian Church was opened on September 19, in the township of Ponsonby, the Rev. James Stewart, of Arundel, conducting the services. Ponsonby is a township recently opened for settlement in the north-westerly part of the Presbytery of Montreal, and has been worked for the two past summers by the Students' Missionary Society of the Presbyterian College, Montreal. The population is as yet small, but the settlers are likely to increase in number, the land being fairly good.

ON Thursday evening the Presbytery met in Stanley Street Church, Montreal, for the induction of the Rev. F. M. Dewey, M.A., formerly of Richmond, in the Presbytery of Quebec. The Rev. Professor Scrimger presided and offered the induction prayer; the Rev. Thos. Bennett preached, Rev. Dr. Smythe addressed the minister and Rev. J. Fleck the people. The congregation was largely represented, and cordially welcomed their new pastor at the close of the service. On Friday evening a social meeting was held, which was well attended and addresses given by several of the city ministers and others. The congregation has only been vacant for about five months; the call was most cordial and unanimous, and Mr. Dewey begins his labours in the city among a united people, and with the best wishes of many friends.

THE ensuing session of the Presbyterian College here opens on the evening of Wednesday, the 6th inst, when the Rev. Professor Campbell delivers a lecture on the "Phenomenal God," in the David Morrice Hall. On this evening the usual prayer meeting service is discontinued in the several churches, so as to enable the members of the churches in the city to attend the opening lecture.

MR. J. W. McLEOD, of the College here, has rendered good service this summer in the mission field of East Templeton, in the Ottawa Presbytery. During the absence in Nova Scotia of Rev. G. M. Clark, of New Edinburgh, Mr. McLeod supplied his pulpit, and in appreciation of his services received a present of \$86 from the people.

THE next session of the mission schools at Pointe aux Trembles opens on the 15th inst. The buildings will be filled to their utmost capacity, and a very large number of applications for admission have had to be refused for lack of room.

THE annual meeting of the St. Matthew's Church Young People's Literary Association was held on Thursday, the president in the chair. The annual report showed the association to be in a good financial condition, with a membership of 151. The following officers were elected for the ensuing year: The Rev. W. R. Cruikshank, B.A., hon. president; S. W. Cuthbert, president; H. McK. Cook, B.A., first vice-president; Knox Henry, second vice president; Robert Wilson, secretary; Miss Jessie Mavet, treasurer. Miss Mason, Mrs. Fenk, Miss E. Law, James Russell and Donald J. Fraser, Committee.

Sabbath School Teacher.

INTERNATIONAL LESSON.

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

Oct. 17, 1886. } **JESUS DELIVERED TO BE CRUCIFIED.** } John 19 1-16.

GOLDEN TEXT.—"Then delivered he Him therefore unto them to be crucified."—John xix. 16.

INTRODUCTORY.

It was probably about this stage that the message came to Pilate from his wife, warning him against having anything to do with the condemnation of this just man. She had suffered many things in a dream, she said, because of him, and feared the consequences of his death.

Tradition says her name was Procula, and a Jewish proselyte. At any rate, she knew about Jesus, and had heard of His arrest, and was anxious about Him. Thus the perplexity of Pilate is increasing. God in mercy is putting obstacles in his way to save him from the awful guilt. Again a deep impression is made on his mind, as we shall see in this lesson, but all in vain. Selfish cowardice prevails, and He does the deed.

EXPLANATORY.

I. **Jesus Scourged and Mocked.** (Verses 1, 2, 3).—This was an awful introduction to crucifixion. The body was laid bare, the hands tied behind the back, and in a stooping position tied to a stake. The scourge consisted of leather thongs armed with pieces of lead or spikes that cut the flesh, the back and sides and face, so that often when the soldiers were done, the victim fell down a mangled mass and often died during the process. In the case of our Lord it is probable that the soldiers were unusually severe, because of their hatred for the Jews.

Mocked.—They then put a crown of thorns upon His head, and put a soldier's red mantle upon Him to represent a royal robe, and a reed in His hand to represent a sceptre. All this was in mockery of His claim to be a king. They then bowed the knee to Him and saluted Him as king, at the same time smiting Him with the fist to drive the thorns into the flesh, spitting in his face, with other indignities. "By His stripes we are healed."

II. **Pilate Again Tries to Rescue Him.** (Verses 4, 7).—Scourging was often resorted to, in order to extort confession of guilt. Pilate had already said that he found no fault in Him, and yet wickedly yielded to the enemy, so far as to scourge Him. He then went out to them, in the hope that they would be satisfied with what he had done; that when they saw Him, they might be moved with pity and let Him go.

Behold the Man!—Pilate told them again that he found no fault in Him, and placed Jesus before them, wearing the crown and robe, and said: "Behold the Man!" That *Ecce Homo* is an appeal to their pity. Will not such suffering satisfy your hatred? But they are pitiless, they cry out, Crucify, Crucify.

Take ye Him, etc.—Pilate answered that he did not want to take the responsibility of crucifying an innocent man—if they would take the responsibility they might; he would not oppose them.

Son of God. (Verse 7).—They replied that, if He did not violate Roman law, He was guilty of a capital crime according to their law, for He called Himself the Son of God; and they claimed that Pilate was bound to respect their law, as well as Roman law, and sanction their decision, and thus could not throw the responsibility of himself upon them. Thus the weak judge could find no way of escape from the consequences of his cowardice. How much better if he had from the first sternly done the right!

III. **Pilate More Deeply Impressed.** (Verse 11).—We cannot help but feel that Pilate is greatly under the influence of the personality of Christ. He feels not only that he is innocent, but that there is something extraordinary about Him. His dignity and heavenly serenity never forsook Him, even when they were scourging Him. Then that conversation in which He claimed to be a king in a kingdom, that belonged to another world—the kingdom of truth—was mysterious. And now they say that He laid claim to be the Son of God. What does it all mean? Pilate is alarmed. If he should bring down upon his head the wrath of the gods by the crucifixion of this man—it was time to retreat.

Whence art Thou? (Verse 9).—Pilate had asked different questions, "Art Thou a King?" "What hast Thou done?" "What is Truth?" but this is the most profound of all; "Whence art Thou?" This inquires into the nature of his being. That is the question that faces every serious man, and that he needs to decide: "Whence came Christ?" "Who is He?" "What think ye of Him?"

Jesus silent. (Verse 10).—It was not enforced silence. When we are in great trouble, our words, if we speak, are in danger of being imprudent. Jesus preserved His serene majestic superiority to trouble throughout. His mind and words were all in perfect accord with the Father's will.

But His silence spoke. He knew the thought that was in Pilate's mind about His origin and silence assented. He might have more fully explained, but he did not, because Pilate was not worthy, he was not sufficiently in earnest, as he proved by his withdrawal, after asking, "What is Truth?" He is now punished by being left in blindness.

Official pride offended.—Pilate was accustomed to deal with prisoners who obsequiously sought his favour. He is now offended that Jesus does not try to win his favour. Men who are not conscious of personal integrity and worth are most sensitive about their official honour.

Pilate exposes himself.—He says, "Know you not that I have power to crucify or release Thee?" He thus declared that he did not feel bound to do the right, but did what he pleased. A just judge has no power to do anything, the evidence decides for him. Besides the injustice, Pilate knew that he was lying. He had not power to resist the clamouring crowd at the door.

Power is given. (Verse 11.) Jesus acknowledged that He had power—and thus acknowledged the civil magistrate. He also submitted to the civil authority, although no more unjust proceeding could be conceived. He thus taught by example what the Apostles afterward taught in words—that we should recognize the powers that be.

The ground of this submission was in the fact that power is from God. He told Pilate that, in submitting, He was not submitting to him, but to God, in whose councils all came to pass.

Greater sin.—He at the same time revealed to Pilate His origin, by showing that He is acquainted with sin and its degrees. He could judge men's hearts and tell which were the most guilty—and whilst Pilate was guilty, they who delivered Him into his hands were more so, because they sinned against greater light.

IV. **Policy Again Defeated.** (Verses 12-16).—Pilate is so much impressed with what he had seen and heard of his mysterious prisoner, that he is more resolute than ever in his endeavours to save Him.

Not Caesar's friend.—But now they say: You are not Caesar's friend if you let this man go, for any one who makes himself king speaks against Caesar. This is to Pilate the greatest danger of all. To be accused to the jealous, cruel, decrepit Tiberius of disloyalty was equivalent to death. He then brought Jesus forth, and set Him before them, on an elevated judgment seat called the Pavement, because the floor was of mosaic work. The name of *Gabatha* means an elevated place.

It was about six o'clock on Friday, the preparation day—that is the first day of the Passover week—when Pilate brought Him forth to them and said, "Behold your King." This was another attempt to appease them by the use of that name so dear to them—or if Pilate lost hope of saving Him, it is throwing ridicule at the Jews, to speak of one in chains as their king. They resented it by rejecting their national hope of a coming king, and said: "We have no king but Caesar." How utterly lost to themselves through rage when they would acknowledge that! How foolish men in anger become! They again cry out "Away with Him. Crucify Him." They thus, again reject Christ.

Recall all the indignities heaped upon His blessed head. Mocked in Caraphas' hall, and by the soldiers of Herod and of Pilate; placed beside Barabbas, and Barabbas chosen instead; and now disgraced, despised and rejected of men! They led Him away to be crucified.

PRACTICAL SUGGESTIONS.

1. If we go to ruin, it is in spite of divine remonstrance.
2. To palter with sin is to get into deeper trouble.
3. All power is in God's hand. Trust Him.
4. We cannot wash away guilt by any pretence.
5. In the end it pays to do the right.

Sparkles.

A ROUSING speech—"Get up—break-fast's ready!"

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

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

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A SPEEDY CURE.—As a speedy cure for Dysentery, Cholera Morbus, Diarrhoea, Colic, Cramps, Sick Stomach, Canker of the Stomach and Bowels, and all forms of Summer Complaints, there is no remedy more reliable than Dr. Fowler's Extract of Wild Strawberry. Dealers who sell it and those who buy it are on mutual grounds in confidence of its merits.

AN eating-house keeper advertised for "a boy to open oysters about fifteen years old." An oyster ought to be able to open itself long before it reaches its fifteenth year.

"Backward, turn backward, O Time in your flight,
Make me a child again just for to-night;"

is the exclamation in thought of many a man who has suffered through a long life, from some distressing disease, that he might have cured with a few bottles of medicine like Dr. Pierce's "Golden Medical Discovery," which cures all blood and skin diseases, as well as consumption or scrofula of the lungs. If he were "a child again" he would know enough to have a bottle of the Discovery "to-night," and in old age would not implore Father Time to "fly backward!" for his special benefit. Hence "be wise to-day, 'tis madness to defer." Get a bottle of the nearest druggist.

"GRANDPA," said Teddy, as the old gentleman woke up from a loud-sounding after-dinner nap, "if you would give your nose a spoonful of paregoric, don't you think you could put it to sleep, too?"

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Dr. J. L. PRATT, Greenfield, Ill., says: "It is all that it claims to be—invaluable as a tonic in any case where an acid tone is indicated."

We saw a farmer caught in a barbed wire fence, the other day, confined by two prongs so that he could not stir either way. As we saw the same farmer putting up the accursed nuisance in the spring, we simply wept and passed by.

DR. WISTAR'S BALSAM OF WILD CHERRY is "a combination and form indeed" for healing and curing diseases of the throat, lungs and chest. It cures a cough by loosening and cleansing the lungs, and allaying irritation; thus removing the causes instead of drying up the cough and leaving the disease behind.

A RECENT advertisement contains the following: "If the gentleman who keeps the shoe store with a red head will return the umbrella of a young lady with whalebone ribs and an iron handle to slate-roofed grocer's shop, he will hear of something to his advantage, as the same is the gift of a deceased mother, now no more with the name engraved on it."

R. FELLOWS, M.D., of Hill, N. H., says that he has made use of WISTAR'S BALSAM OF WILD CHERRY for several years, and it has proved to be very reliable and efficacious in the treatment of severe and long-standing coughs. He says that it saved the life of at least one of his patients.

WHEN one of Professor Stowe's students, in a quizzing mood, interrupted the lecture to inquire how it happened that John, who was only a fisherman, obtained such ready entrance to the high priest's house on the night of the trial, quick as a flash came the answer: "I don't know, perhaps he sold him fish."

CONSUMPTION CURED.

An old physician, retired from practice, having placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 140 Power's Block, Rochester, N.Y.

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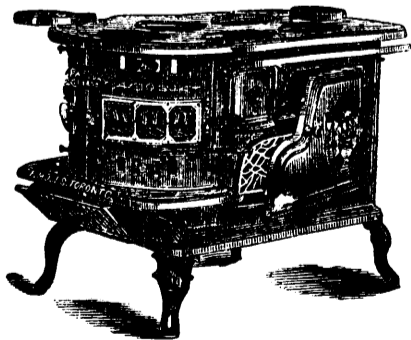
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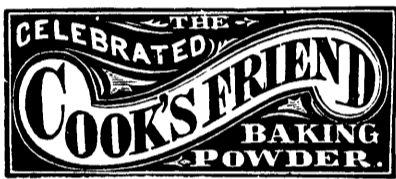
MEETINGS OF PRESBYTERY.

WHITBY.—In Bowmanville, on Tuesday, October 19, at ten o'clock a.m.
REGINA.—At Moosomin, on Tuesday, Nov. 2.
COLUMBIA.—In First Presbyterian Church, Victoria, on the first Wednesday in March, at ten a.m.
HURON.—At Clinton, on Tuesday, November 9, at eleven a.m.
LINDSAY.—At Uxbridge, on Tuesday, Nov. 30, at eleven a.m.
BRUCE.—In Knox Church, Walkerton, on Tuesday, December 14, at one p.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, November 9, at half-past ten a.m.
PARIS.—In First Church, Brantford, on November 9, at eleven a.m.
GUELPH.—In Knox Church, Guelph, on Tuesday, November 16, at half past ten a.m.
QUEBEC.—At Scotstown, on Wednesday, the 13th October, at ten a.m.
MAITLAND.—In Knox Church, Ripley, on Tuesday, Oct. 26, at two p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 20, at half-past seven p.m.
BROCKVILLE.—In First Church, Brockville, on December 7, at half-past two p.m.

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At the residence of the bride's father, Mr. Valentine Diehl, of Stanley, on the 29th ult., by the Rev. J. H. Simpson, Mr. Robert Foster, of Minnedosa, to Miss Magdalena Diehl.



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