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CHICKEN SALAD.—Take equal parts of chicken and celery, or half as much chicken as celery. Cut the chicken in quarter inch slices. Scrape, wash, and cut the celery to slices. Mix with French dressing and keep on the ice till ready to serve. Make a mayonnaise dressing and mix part of it with the chicken. Arrange the salad in a salad bowl, and pour the remainder of the dressing over it, and garnish with celery leaves and capers.

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APPLE JELLY.—Take five pounds of cooking apples, rub them clean with a cloth, and core and cut them down into cold water, but do not peel them. Have two quarts of water boiling in your jelly pan, and into this put the cut apples, after straining them from the cold water; boil now till the apples are quite reduced. Strain the pulp through a wire colander, and again through a flannel jelly bag, and to each pound of juice add ten ounces of sugar, and boil for twenty minutes after it comes to the boil. Before dishing add a pennyworth of essence of lemon and a little saffron or cochineal; gum up white hot, and keep in a cool, dry place.

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THE CANADA PRESBYTERIAN.

VOL. 12.

TORONTO, WEDNESDAY, OCTOBER 22nd, 1884.

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NOTES OF THE WEEK.

THE Cardinal Vicar has pronounced the congregation of St. Paul's Catholic American Church in Rome heretical. The founders of the Church are Sig. Campello, a former canon of the Roman Catholic Church, and Mgr. Javarrez. The Vicar's reasons for denouncing the Church are that it uses the Italian language in conducting its services, impugns the infallibility of the Pope, sympathizes with *Père Hyacinthe*, disbelieves in the real presence, refuses to invoke the virgin, etc. The decree threatens with major excommunication all persons who join or persuade others to join the Church.

THE *Chicago Inter-Ocean* says: It is estimated that we have some 15,000 French Canadians and 5,000 European French in Chicago. Among these the Rev. P. A. Seguin, born in Canada, for fourteen years a Roman Catholic priest in Montreal, for four years a Protestant minister, has lately commenced evangelistic work. Mr. J. W. Scoville, President of the Prairie State Loan and Trust Company, has afforded him the use of a part of Maskell Hall, corner Desplaines and Jackson streets. Mr. Seguin publishes a small religious paper, *La Trompette Evangelique*, setting the type with his own hands. He is strongly commended and has won the confidence of such as have become best acquainted with his work.

AMONG the subjects discussed at the recent Anglican Congress in Toronto, was that of religion in the public schools. So far as can be gathered from the report of the proceedings very little light was thrown upon the problem. Much that was true and valuable was said as to the supreme importance of Christian education, but a workable scheme was not propounded. Several speakers indicated their preference for denominational schools, though this is now regarded as impracticable. Neither was any means suggested for the removal of the conviction conscientiously entertained by many that it is not the province of the State to teach religion. The question is beset with practical difficulties, but surely a plan can be devised that will meet the requirements of the case. Meanwhile, the Church, the Sabbath school and the home, should be more than ever diligent in the religious and moral training of the young.

THE subject of theosophy has, according to the Calcutta correspondent of the *London Times*, occupied a large share of the attention of the Indian press and public recently. It has been brought prominently forward by the publication of the *Madras Christian College Magazine* of a correspondence alleged to have passed between Mme. Blavatsky and a Monsieur and Mme. Coulomb, who appear to have been followers of her, but who, having fallen out with the sect, have placed the letters in the hands of the editor of the magazine. These letters, if genuine, certainly prove Mme. Blavatsky to be a consummate impostor, who, with the help of Coulomb, imposed upon the credulous by ingenious trickery. The so-called astral body of the Tibetan Mahatma Koot

Humi is discovered as a crafty arrangement of bladders, muslin, and a mask, while the wonder-working shrine at Madras is said to be a mere conjurer's cabinet. The theosophists indignantly declare the letters to be impudent forgeries, and state that the Coulombs were expelled from the society, and have taken this means to revenge themselves.

WITH commendable enterprise the *Orillia Times* has issued a semi-centennial edition. It contains interesting historical sketches of the town, its pioneers, churches, etc. This, printed in orthodox blue, is what it says of the Presbyterian Church: Upwards of forty years ago, the Presbyterians of Orillia applied for a minister, through the Rev. W. S. Darling, late of Holy Trinity, Toronto, who was then a Presbyterian. But it was not till 1851 that the Rev. J. Gray was settled as a minister of that church in our town. The congregation met for some time in the room of an hotel, occupying the site of the Orillia House. This accommodation was kindly granted them by our present reeve. In 1852 their present church was opened for worship, being the first church erected in the town. After a ministry of upwards of thirty years, Mr. Gray was obliged, from ill-health, to retire from the work. He was succeeded two years ago by the Rev. R. N. Grant, the present popular and successful pastor of the congregation. This church has a comfortable and commodious place of worship, constructed by means of tasteful additions to the original building. It also possesses a large and convenient Sabbath school, as well as a snug and commodious manse. The grounds are tastefully laid out and the buildings embosomed amid trees, constitute one of the most pleasing sights in the town.

LAST week a successful congress of the Anglican Church was held in Toronto. A year ago the first attempt was made to hold such a convention as had been for long very useful in England and the United States. In both countries the congress and convention is not an institution confined to any one denomination. It has many obvious advantages to recommend it. At first sight it might seem as if Presbyterianism had no special need of such a method for the interchange of opinion and consideration of important practical questions. The respective courts of the Church it might be argued afford sufficient opportunity for all that could be arrived at by an extra presbyterial gathering. It might also be objected that so many are the calls on the ministry so much time is required for a conscientious attendance on the courts of the Church that an occasional congress would only be an additional burden. It has to be remembered that Presbyterian ministers take an active and useful part in conventions for special purposes, such as temperance, Sabbath schools, etc., but would it not be a good and a profitable thing to have an occasional congress whose functions would be simply deliberative, where carefully prepared papers could be read and a free and full interchange of opinion on the important practical questions of the day? The subject is one worthy of consideration.

SIMCOE County has piled up a handsome majority in favour of the Scott Act. It was generally expected that it would be successful at the polls, but it was hardly thought that so large a number of votes would be recorded in its favour. This is an additional testimony that the evils of the drinking habit are being better understood, and that a strong desire exists to provide a remedy. An opinion is entertained by some that the popular favour with which the Scott Act is regarded is only a temporary phase of excited feeling that will soon subside. The temperance movement is not a popular delusion. It did not originate in sentimental fanaticism. Its present proportions have not been attained by spasmodic effort, and baseless enthusiasm. It has been the slow but steady growth of half a century. Earnest men took hold of it. They advocated its principles and practised its precepts, conviction deepened it. Christian ministers and people helped it forward. Philanthropists and stu-

dents of social science saw that facts told with tremendous force against the use of intoxicating drink. The highest and most trustworthy authorities in physiological science add their testimony to the value of temperance. No wonder that county after county adopts the most effective measure at present on the statute book for the repression of intemperance. Huron and Peel will without doubt fall into line on the 30th inst.

AN interesting subject of discussion at the recent Congress was the relation of the Church to modern thought. It was refreshing to hear both the readers of able papers take pains to define the Church as embracing others besides those who adhere to the Anglican communion. If there was breadth in the definition of the Church, there was an assumed narrowness as to what might be considered modern thought. The two papers read were able and interesting, indicating that their authors were thoroughly conversant with the subjects on which they wrote. They, however, unconsciously illustrated a weakness characteristic of the current thought of the time. They magnified materialistic philosophy, as if it only was worthy of the name. Professor Clark saw the weakness and included literature. One paper in particular was devoted to a criticism of the evolution hypothesis. It concluded by recommending that theological students should make a special study of physical science,—of biology in particular. Let the theological neophyte, if he has special aptitude, study physical science by all means; but physical science is not the only branch in the wide range of philosophy that is worth studying. It bulks largely at the present time, but it is doubtful if it will hold the same prominence a decade hence. Other and more practical questions of economic science are looming up. Besides, though the exponent of religious truth should have an intelligent knowledge of the currents of modern thought, his life work is not dialectic force, but the preaching of the Gospel.

THE Ontario Women's Christian Temperance Union held its annual meeting in Toronto last week. Representatives from all parts of the province. This is not a debating club, but a body, earnestly devoting themselves to practical work, furthering the cause of temperance. From the Secretary's report it is learned that early in the year petitions for circulation by the local unions asking that scientific temperance instruction be introduced into the public schools. To these petitions 4,433 names were attached. The report also narrated the incident which took place in the House of Commons last season, when floral baskets were presented to Professor Foster, the mover, and Mr. Fisher, the seconder of the prohibition resolution. Later in the year the medical profession were approached, but the result was not all that was desired. The work of the Union was brought before the ministers of the different denominations. Replies were received from the Presbyterian Synods of Montreal and Ottawa; from the General Assembly of the Presbyterian Church of Canada, from the Congregational Union of Ontario and Quebec, from the Anglican Diocese of Niagara and the Diocese of Ontario, from the London and Guelph Conferences of the Methodist Church. These replies expressed appreciation of the work in which the Union was engaged and promised hearty sympathy and co-operation. The work of the local Unions was then related. The year began with thirty-six Unions, and in the last quarter there were ninety-five. The membership at the beginning of the year was 700, at the close over 2,000. Meetings to the number of 1,720 have been held, 116 101 pages of literature were distributed. The Bands of Hope numbered twenty nine at the beginning of the year and thirty at the close, and the report regrets the slowness of the increase. There are 2,425 children in the bands. A highly successful public meeting was held at which addresses were delivered by Mr. J. J. McLaren, Q.C., Hon. G. W. Ross, and Mr. S. H. Blake, Q.C.,

OUR CONTRIBUTORS.

COMMUNION WITH CHRIST.

BY REV. JAMES A. R. DICKSON, B.D.

The great difference between an instructed and an uninstructed Christian is clearly seen in the conception of communion with Christ that is entertained. The uninstructed Christian is content with the mere name and empty title of "Christian," and desires no more, seeks no more, is abundantly satisfied with only that, and plumes himself not unfrequently upon that as a high and glorious thing, which no doubt it is, but unless it is far more than the bare name and title, it is very deceptive to poor empty souls. The mere title cannot save the soul, cannot change the heart, cannot renew the life, cannot nourish the immortal spirit. To be called a Christian, is not necessarily to be a Christian. Many, alas! are called Christians who are not Christians, and that simply because they are as yet untouched by the Spirit of God. And "if any man have not the Spirit of Christ, he is none of His." It is a tremendous delusion to rest in the name of the Christian without the nature of the Christian. It is sure ruin, everlasting ruin. To the man who is content with the title, without the reality, all that may be said about communion with Christ will be distasteful, perhaps very distasteful, and may even be regarded, and denounced too, as fanatical. And no one can be surprised at this. The short-sighted care not to have another announce that he despises a glorious headland afar off. That is too tantalizing. But a man may be a true Christian and have little more than the name. He may have life and not exercise it, he may have the Spirit of God and refuse to listen to it or obey it. He may give a momentary assent to the glory of divine things, and then go on as if he had no relation whatever to them. His worldly affairs, pursuits, business crowd into mind and heart, so that they monopolize the thoughts, the feelings, the affections, the energies of life. The things seen overmaster and hide out of sight the things unseen; the Present pushes into the sunless background the Future. And meanwhile the heart is not satisfied, it is hungry, it is heavy, it is darkened and chilled, and it cries out for bread, and rest, and light; but the roar of the turmoil of the work-a-day world stifles it. And let the man who so acts get what he may he is unhappy, ill at ease, there is something lacking. What is it? It is Christ, and a living fellowship with Him. That the instructed Christian understands, and he deals honestly and fairly by his soul. He provides for it by meditation on the Word which leads up to communion with Jesus, the incarnate Word. In the days of our Lord's flesh communion face to face with him was possible, and was enjoyed. John, in his 1st Epistle, 1:1-3, says: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of Life: (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." To-day our communion with Him must be through the Word, by the Spirit. Hence the high place we must give the Word, and the constant use we must make of it. It testifies of Christ; unveils Him to the gaze of our souls; enables us to hear Him speak; causes us to receive the flood-tide of His affection; transmits to us His disposition and His will; binds us with bonds of love about His heart. How sweet are the strains that sweep out of Christian hearts in communion with the Lord. They are like the spicy breezes of Italy and Ceylon, laden with delicious aroma. Miss Frances R. Havergal writes: "I have taken Him at His word in everything, and He has taken me at my word in everything. Oh, I can say now that Jesus is to me a living bright reality, and that he really and truly is

More dear, more intimately nigh,
Than e'en the sweetest earthly tie.

No friendship could be what I find His to be. I have more now than a few months ago, even though I was so happy then; for the joy of giving myself, and my will, and my all to Him, seems as if it were succeeded, and even superseded, by the deeper joy of a conscious

certainty that He has taken all that He led me to give, and I am persuaded that He is able to keep that which I have committed unto Him; so having entrusted my very trust to Him, I look forward ever so happily to the future as 'one vista of brightness and blessedness'; only I do so want everybody to 'taste and see.' Miss Adelaide L. Newton writes. "To get deeper into any of God's thoughts is so sublimating. You cannot think what longings I have had for a sight of Jesus lately, faith does not in the least satisfy me. I know, indeed, there is a heaven of communion to be enjoyed even on earth. How very beautifully one sees it in Cant. 1:4, 11:4 taken together. Jesus bringing his bride 'into his chambers,' and she bringing Him into hers, both unlocking, as it were, the innermost recesses of the inner man, to admit each other into the closest intimacy which language can convey an idea of—Jesus entering into the soul, and the soul entering into Jesus! But if we can taste such exquisite sweetness of delight when we get into His chambers now by faith, what will it be to be with him bodily and forever!" Writing to a friend, Miss Newton says: "May I send you the words I have chosen for myself, as expressing my earnest longing for nearer communion with Jesus during the new year. 'Let Him kiss me with the kisses of His mouth. That is drawing near to us, is it not? and in such a way as to make us feel His love, and know that He is manifesting Himself unto us as He doth not unto the world.' And to another she writes. "Oh! that the victory which Jesus hath wrought over death may banish every painful thought, and enable you, in holy fellowship of mind with Him, to make the present a time of triumphant joy to you!" Think of the life underlying these expressions! It has depth and fulness, and a broad Christian consciousness. It is worthy the name of life. The Rev. Andrew Bonar wrote of the Rev. Wm. Hewitson, of Durieton, Scotland. "He was the likeliest to Robert McCheyne of any I knew. One thing especially often struck me—he seemed to have no intervals in his communion with God—no gaps. I used to feel when with him that it was being with one who was a vine watered every moment." This is Mr. Bonar's testimony. Now what is Mr. Hewitson's own experience? It is uttered in one comprehensive statement: "I am better acquainted with Jesus than with any friend I have on earth." All his life bears out the truth of this statement. Writing to a friend in Edinburgh, before he left for Trinidad, he says: "No awakened soul should stop short of a realization and experimental enjoyment of union with the Lord. No converted soul should rest satisfied till it think every thought and speak every word in communion with Jesus. This would seem to a carnal professor, or to a child of God who is still to a great extent carnal, a standard far too high; but to have a lower standard is to be ignorant of our standing in Christ—of what we have in Him, of the closeness of our union with him, and of the character we should maintain to be in keeping with our profession of faith in His name." These words cannot be too well pondered. What is our Lord to us if we do not know Him, if He is not personal to us, if He is not conversable, if He is not within call, if He is not our life, our sustainer, our shield, our guide, our all, and in all? What is Christ to us if we have no communion with Him? We live only by the faith of the Son of God. Without Him we can do nothing. He is essential to our life. And it is by communion with Him that our spiritual life is fed and nourished. Our Christian vitality and reality depends wholly on this communion. And our Christian service and suffering is valuable or valueless as this is present or absent from it. One day the Queen of Holland drove up to the door of Cæsar Malan, in Geneva, in an unusually imposing cortege. After the visit was over, his son asked him if he had been careful in addressing her to observe the prescribed forms. "Oh, my dear boy!" he replied, "I know nothing about that; all I know is that I addressed her as a minister of God. I had no time for any but eternal things. We spoke of the salvation of the soul, of that vast eternity to which we are hastening." Only communion with Jesus gives us an overshadowing sense of the preciousness of the soul and the nearness of eternity. This is Robert M. McCheyne's advice. "A word spoken by you when your conscience is clear, and your heart full of God's Spirit, is worth ten thousand words spoken in unbelief and sin." That is, in other words, your ministry will be mightiest when you exercise it

in communion with the Lord. How needful it is that both ministers and Sunday School teachers and parents should remember this. Work done out of fellowship with Christ will be dry and barren. It will not touch other hearts. It will lack tenderness, and unction and sympathy. It will be like a sounding brass and tinkling cymbal. It will ring on the ear, but it will not captivate the heart. It lacks the divine energy that communion invests the Word with. Moses coming down from the mount with shining face, and full mind, and sensitive heart to God's claims and man's need, to God's righteousness and man's ruin, is the enduring representation of the transforming effects of communion.

This communion enables the Christian to suffer to the glory of God as well as to serve. Miss Havergal says. "One evening (after a relapse into sickness) I longed so much to be able to pray, but found I was too weak for the least effort of thought, and I only looked up and said, 'Lord Jesus, I am so tired!' And then He brought to my mind 'rest in the Lord,' with its lovely marginal reading, 'be silent to the Lord,' and so I just was silent to Him, and He seemed to overflow me with perfect peace, in the sense of His own perfect love." Is not that beautiful? All so full of simplicity and childlikeness! It is perfectly winsome. This is Lady Powerscourt's testimony in her precious "Letters". "Oh! it is a precious thing in this tempestuous world to wrap ourselves up in a sense of His unchangeable love, His inexhaustible grace; to be able to meet every event with 'I know and believe the love He has to me.'" Miss Newton, writing to a friend, says. "I grieve for your uncomfatableness, but I am sure it is a proof of love, and that is a furnace that will do you no harm. Some time ago I remember thinking that God was teaching me to justify Him in all His trying dealings, but really of late this feeling has been changed for one of real thankfulness each and every sorrow He sends me. It is the family rod." All is acceptable to the Christian who walks in communion with the Lord. Everything flows from love, and he sees it as love; and love sanctifies all, sweetens all, glorifies all.

OUR CENTRAL INDIA MISSION.

BY REV. JOSEPH BUILDER, M.A., M.H.W.

As the missionary cause in India, where the deities, supposed to be hovering about, are as numerous as the palm trees that grace the land, is of great interest to the Presbyterians of Canada, any information regarding the position of their work in this part will doubtless be welcome.

Strange things have been happening recently in Holkar's State. They are not connected with mission work but are of great interest to the person who would understand the condition of things here and form a correct judgment in regard to the question, now before the Government of India, of the position of Christian missionaries in a Native State. Holkar's son, the heir apparent, who is popularly known as the Bâd Sâhib, has until very lately exercised considerable authority in his father's dominions. He does not seem, however, to have imbibed the lessons of Modern History, but one would think he had carefully studied the character and acts of the Roman Emperor Nero. Only one half need be true, that he is charged with, to make him a monster of cruelty. It is undisputed that he had a messenger of the Bombay Bank arrested and punished for simply laughing in the street when he was passing by. It is true also that he had a man tied to a pillar while his back was being burnt with a blistering drug, and then flogged on the blistered spot, for alleging that he had not in his possession any property belonging to one of his own servants whom he had put in prison. Other rumours are afloat, such as flogging a man, smearing him with honey, then tying him to a tree and leaving him to be stung to death by wasps, burning a whole village down because the noise of the grinding of corn disturbed him, and inflicting tortures on women too revolting to be mentioned. Nor are all the charges laid against the wayward son. The Holkar himself is also accused of acts of tyranny. Numerous complaints are being sent to Government regarding the confiscation of property, etc. One is of a particularly scandalous nature, in which a man was suddenly ruined on the basis of some claim going back forty-five years. A number of respectable native merchants were also imprisoned without trial because they displeased His Highness by

refusing to admit the genuineness of certain documents that would make the Holkar the owner of all their property. This is the enlightened prince who wants Christian missionaries to become his subjects before he will permit them to do any work in his State.

The Government of India has of course instituted inquiries into these proceedings, and the results so far are, the suspension and banishment for six years to a fort, of the *Exa Sahib*, the release of the imprisoned traders and the restoration of confiscated property pending a public trial in the civil courts. All agree that these are matters that could not be overlooked by the ruling power, though belonging to the internal administration of a Native State. It may be well, however, to point out that before the Government's action can be justified on constitutional grounds a new theory regarding the relation between the paramount power and the princes of Native States will require to be invented. It was only last October that the Viceroy wrote, in reply to the memorial sent to him concerning the opposition to mission work in Indore. "The Maharaja Holkar is the ruler of his State and enjoys plenary powers as such, in respect to his own subjects. Under ordinary circumstances no interference whatever is exercised by the British Government in respect to His Highness' administration." It may be an ordinary circumstance, the insulting and the stopping of a missionary in his work and an extraordinary one the arresting of a Bank peon. It may also be quite ordinary that a Prince should be allowed to deprive his subjects of the liberty of free inquiry and equally extraordinary that he should be allowed to deprive them of bodily liberty by putting them in prison. Most persons, however, will fail to see the marked line of distinction drawn between these cases whilst readily admitting the greater difficulty of dealing with a religious question in a country like this, where the smouldering embers of mutiny can be more easily fanned into a flame by the cry "our religion is in danger" than by any other.

But, seeing that it has been discovered that the internal administration of a Native State may be interfered with and that a Native Prince has not plenary powers over his subjects, permitting him to violate the common laws of freedom and justice, the great missionary question is, will the Government do any thing to relieve Christian work of the ban it has been placed under by Holkar? Doubtless it is true that the less missionaries are identified with the power that wields the sword the better, as their reliance must be on the Truth and the Spirit of God, yet will anyone say that they ought not to expect the Government of India to insist upon the neutrality observed by it in religious matters in British India being observed by one of its feudatory chiefs in his State? In the event, however, of the Government of India being unwilling to enforce this neutrality in answer to our memorial, it will be needful for the Church in Canada in conjunction with the missionary bodies of India, whose advice we are following, and of Britain, to take some such action that will bring the matter before the British Parliament so as to secure for Christianity in the Native States of India the same toleration that the treaty of Tientsin virtually secured for it in China. To prepare for such possible action let me give very briefly the attitude of Holkar in regard to the question.

In all the communications that have come from him, in the name of his Durbar, marked prominence has been given to the offensiveness of street preaching although his opposition has been really directed against Christian instruction in every form. This, Mr. Wilkie was well aware of but could not obtain anything in writing to that effect. He thus seemed, for a time, to be contending merely for the right to preach in open and public places. It was not until May of this year that he received a copy of a letter from Holkar's Durbar addressed to Col. Bannerman, the A. G. G., in which the teaching of Christianity is distinctly objected to in any form even in schools. This letter is dated June 25th, 1883. His Highness' next official on the subject is dated May 14th of this year and is his ultimatum. In it different ground is taken in regard to school work though not in regard to street preaching. His words are: "As regards the acquisition by Mr. Wilkie of a house in the city, whether by purchase or rent, the Durbar will have no objection to his making such acquisition provided he is willing to submit to the jurisdiction of the Durbar. On this condition Mr. Wilkie will be permitted to carry on his teaching work within the compound of

his house in the city." To understand the value of this apparent concession the first question the reader needs to ask is, what does the condition, "provided he is willing to submit to the jurisdiction of the Durbar," mean? The history of the controversy furnishes the answer. It means, according to the interpretation given in May, 1883, by the representatives of the Holkar, that the missionary shall come under an express obligation not to appeal to the British Government in regard to any grievance, but look solely to His Highness, the Maharaja, as the fountain of justice. Surely not a very wise condition to submit to judging from recent events. The second question is of more importance to a proper understanding of the permission. It is, what do they understand by the words, he will be permitted to carry on his teaching work within the compound of his house, or, what is their idea of liberty. Officials have repeatedly said before and since the writing of this ultimatum, "You may do what you like in your own house, but the people are ours and we will drive them away," and then they have deliberately and with the use of sticks, driven them out of the missionary's rented house. With this practical interpretation what does the apparent concession amount to? Simply to solitary confinement so far as missionary work is concerned.

So stands the question at the present time, but I would not have your readers suppose that all native princes are alike hostile to Christian truth for many of them permit the freest proclamation of the Gospel nor that we are wholly prevented from doing work in Holkar's State, though by doing it we violate his law, nor again that there are no encouragements amid the opposition. It is encouraging that the cause of it is political rather than religious, arising from jealousy of British influence, and that the people wish to hear. It is also a sign full of promise when the leading men realize that their religious systems are crumbling away, and with a love for them, because they are old, desire us not to hasten their ruin. Moreover, the very fact that Christianity is a forbidden thing will awaken many to inquire regarding the things whereof we speak. Thus, though princes and rulers, who rule in unrighteousness, take counsel together against the Lord and His anointed, He is being enthroned in the hearts of the people of this part as in other parts of India. Light is dawning. Zion's King is conquering. May the Lord hasten India's blessed day!

FRENCH EVANGELIZATION.

MR. EDITOR, It is surprising how suddenly figures have lost their value in religious matters. At last Assembly the whole French Evangelization work was summed up in figures, (see App. page 99) and we were called upon to see the hand of God in the work represented by figures. No, Mr. Editor, no one will be misled by this kind of thing. Figures are as good as ever.

Let us keep the facts before us. In eight years our work has gone back in every respect except the expenditure, which has increased about one half. For this decay there are many and very obvious causes. I wish at once to say it is not the fault of the missionaries of any class. We believe them to be competent and devoted men, who would succeed if success were within their reach.

Among many causes of the decay, not to be tedious, I specify four:

The first is, the whole plan of the work is wrong, but as I do not wish to repeat anything where I can help it, I shall leave this part of the subject to my next, and I trust my last, when I shall venture to suggest certain improvements in the working of the scheme.

The second, which really embraces all the other three, is the way in which the whole thing is managed by the executive.

Immediately after the inauguration of the present mode, commenced the reign of the schedule. (See Minutes of 1878, App. page 111, as a specimen of this document.) The missionary's success is estimated by the figures of this schedule. Through it he communicates all his impressions, spiritual and otherwise, to the Secretary. His salary depends upon the prompt attention to the schedule. In short the schedule is the stated means of intercourse between the missionary and the Board. Now in former times the missionaries were a band of brothers who took sweet counsel together. At times some brother who was of themselves, and knew the joys and sorrows of the actual work, went from field to field with comfort and counsel. At times the weary labourers met with each other in counsel and for prayer, when iron sharpened iron. But now the medium and the bond are paper

and ink, the cold, formal, icy schedule. What would become of our hearts and work if instead of the regular meetings of Presbytery, etc., the Clerk would send his iceberg schedule to know what we are doing? What would become of our men with their hearts and work in the North-west if Mr. Robertson were to issue his monthly columns of ink and paper to cheer the hearts of our brave men there, instead of going full of cheer, with a good broad Doric accent, to be a living bond of union between the Church and her outpost sentinels, and giving that cheer and counsel and sympathy which only one living man can give to another? Is it any wonder that under the reign of the schedule our expenses have so largely increased, our members, students and missionary fields die out, and that we have actually less numbers in attendance at our whole seventy eight stations now than the numbers who left Rome under the preaching of a single man, in one single year? (See Minutes for 1870, App. page 179.)

The next grave mistake is in the way in which fields are taken up and then abandoned. As a consequence we have abandoned twenty two fields in eight years. The process is this. The executive take up any field they think proper. Next Assembly we hear a full statement of the addition. The executive work the field any way they like and as long as they like, then drop the field and say nothing about it, and the Church knows nothing about it. This is an exercise of power that no Presbytery would dare to use. The consequence is that missionaries are changed about, money spent, labour lost, and hearts of people and missionaries discouraged at the irresponsible will of the executive.

Let me give a case. In the Minutes of 1877, Appendix, page 114, we have the first announcement of the opening of work in the County of Essex, Ontario, and let this opening notice be carefully read to see the splendid field that lay before the Church. In 1879, (see Appendix, page 134.) this field had opened with still further encouragement. In 1887 it disappears, and remains dead to the present time, one of the twenty-two which have similarly perished.

Now, in giving this as a specimen, it must be borne in mind that the executive took up this field, spent time and money on it, and then abandoned it without ever once communicating with the Presbytery of Chatham within whose bounds it was a promising field which grew into three stations, was dropped without even an obituary notice, because a few gentlemen in Montreal thought they knew more about the field than all the ministers and elders of the Presbytery of Chatham put together. This act is one that the great and powerful Home Mission Committee would not dare to do with the smallest mission station in the bounds of the Church.

With little difference all these fields must be the same. The same people, language and customs. The same sleepless watch and mighty power of the priesthood. The same darkness, and the Church wants to know what the executive have done with the fields they have had, before they give more under the delusion that two or more fields have opened since the Assembly. The last main reason is the unwise expenditure of moneys.

Let us take up the report of the present year. The total sum for the General Mission is \$24,990.37. Of this only \$17,646.29 have gone to all the missionaries and colporteurs who are working over seventy-eight fields, while the large sum of \$7,344.81 is used for other purposes. Now I know that this will be looked at from a variety of standpoints, but though you look from every point of the compass you cannot alter the fact.

The details are in many cases as unsatisfactory as the totals, as \$786.50 for interest on mortgages which is for money borrowed for churches in Montreal, (see Appendix, page 102 of this year) where the Board have in their wisdom mortgaged the income of this society for \$8,325 for churches in Montreal alone, the attendance at which is in all 215 persons. Ottawa must build its own, so did Quebec, but in Montreal, after spending thousands eight years ago for the same purpose, this incubus is left to swallow up yearly what would pay for two colporteurs. The rent of that office in Montreal is greater than our office in Toronto where more than six times the amount of business is transacted. I need not specify other items, but remember that the management of the fund last year in one way or other cost \$3,669.12 or sixteen per cent. of the whole sum, while moneys are handled in the office at Toronto for at the utmost one fourteenth part of that cost. Need the Church wonder why we fail or that many of us are determined on reform? No wonder if the Church showed its want of confidence by the large decline of nearly \$3,000 from the home field last year.

Iderton, Sept. 16th, 1884.

W. S. BALL.

PASTOR AND PEOPLE.

UNPRAISED GRACES—A BLAMELESS BODY.

"I pray God that your whole spirit and soul and body be preserved blameless," is Paul's prayer for his friends. A blameless body is rarely laboured for, and still less rarely prayed for; it is an unpraised grace.

But the body is the habitation of man. And we have a right to judge a man by his habitation. If the fences are drunken, the paths unkempt, the flower beds fertile in weeds, the windows broken and repaired with old hats, the porch in decay, the doors pendent on broken hinges, the roof ragged, we are sure that the inhabitants are thriftless, shiftless, idle, vagabondish, perhaps intemperate. So we have a right to judge of the soul by the house in which it lives. A clear eye, a clean skin, a firm step, a sweet smile, a ringing laugh, a blushing cheek, all speak of a pure, good, true soul within. And equally significant are the bodily signs of a soul diseased. But the body is more than the habitation of man; it is his organ; the instrument by which he must do all his work in this life. A good soul is useless if it has not a good body to interpret it in word and action. Eloquent thoughts slumber like seeds in the ground if there is no tongue to utter them. Brave thoughts die like idle dreams if there is no strong body to enact them. An heroic soul wins no victories if it has not an heroic body to carry it to the battle field. But the body is more than a habitation and an instrument of man. It is the temple of God. It is His dwelling place. He whom the heaven of heavens cannot contain dwells in His children. Shame on us if we invite Him to a house which he has wonderfully equipped, but which our wilfulness, our ignorance, or our neglect has suffered to fall into decay. Into what poor, unkempt, uncared-for temples we sometimes invite Him!

It is not enough that we keep our bodies from open, palpable violation of God's laws of health; from drunkenness and rioting. They have been given us to care for, to develop. All sickness is sin—original or actual; inherited or individual. Health is holiness; health is duty. A good digestion is as truly obligatory as a good conscience; pure blood is as truly a part of manhood as a pure faith; a vigorous brain is as necessary to useful living as a vigorous will, which it often helps to make vigorous; and a well ordered skin is the first condition of that cleanliness which is next to godliness. Therefore, good food and plenty of it, which makes good digestion; good air and plenty of oxygen in it, which makes good blood; rest, recreation, and, above all, sleep, which are the brain restorers; and bathing regularly and frequently, which keeps the skin healthy, are as truly sacred duties as Bible reading, praying, and church-going. These are not comforting words to the invalid; but they are needful words to those who are guilty of needless invalidism and to those who are going carelessly in that direction. If you are sick, your first duty to yourself, your fellows, and your God is to get well. All other duties are, except in extraordinary cases, subordinate to that. If you have a reluctant body that must be spurred to all its duties like an overjaded horse, your first duty is to feed it, rest it, clean it, put it in repair. There are many of our readers whose first prayer, night and morning, should be, give me a blameless body; and whose first endeavour in life should be to use those "means of grace" which will give them an answer to that petition.—*Christian Union.*

HOW TO HELP THE PREACHERS.

It was my good fortune several weeks ago to hear a sermon from one of our celebrated divines—one to whom God has given, in a peculiar manner, the power of winning souls for Christ, and one who always finds ready listeners whenever and wherever he preaches that "good news." In that sermon he gave us some hints how to help the preacher, and they seem to me, while simple, of inestimable value. First, he said, we could help the preacher by gathering in a congregation. Now, we laymen are apt to think that it is not our work; that the preacher should by his eloquence and stirring sermons draw his own congregations. But have we not a part, too? However eloquent the minister was, if no one spoke of his sermons, his congregation would never grow.

We should invite our friends to church, and do what we can to gather in a congregation. And above all we should see that we ourselves are always in our place. A regular attendant upon all the services of God's house is worth a great deal in a congregation. Let your minister feel when he goes to his services, that you certainly will be there, and that will do something toward helping him. Then we should encourage the preacher by listening attentively. Ah, whoever has addressed a crowd knows the inspiration of earnest listeners. Indeed, even in social life "a good listener" has a peculiar charm about him. We certainly can take heed to ourselves and give the preacher that help. Then again, by talking over the sermon. Not criticising the sermon captiously, but reviewing the lessons given us, thereby more deeply impressing them on our minds, as well as others. Oh, for more of that earnest, charitable discussion of the sermon, and less of that fault-finding, critical spirit, which destroys so much of the good seed. Then we can help the preacher by illustrating the truths he teaches in our lives. This would indeed be a mighty "help"—to let our lips and lives express these holy truths—to be "epistles known and read of men." This indeed is the end of all preaching, and if we but take home to our hearts the lessons taught us, we shall speak for Christ more powerfully than any words can. Let us each see that these few practical hints are not lost upon us, and we then shall be able to join with joy in the great "Harvest Home."—*Interior.*

THE LORD'S MY SHEPHERD.

The 126th;—Third Psalm Paraphrased.

BY WILLIAM MURRAY, ATHOLE BANK, HAMILTON.

The Lord's my Shepherd, need I fear
That I with Him, shall want?
In pastures green I can recline,
Where all around is His and mine,
With naught my soul to daunt;
And led by Him I move at will
Beside the waters clear and still.

My soul He doth restore; I'm led
By Him my course to take
Within the paths of righteousness—
Where perfumes rise where'er I press—
For His own blest name's sake;
Where things of beauty, peace and joy
My body, soul and mind employ.

Yes, though I walk through death's dark vale,
No evil shall I fear,
For Thou art with me still; Thy rod
And staff will comfort me, and God
Will make the darkness clear;
Nor can the fiercest floods impede
My passage, if my Shepherd lead.

A table Thou dost me prepare
In presence of my foes;
My heart Thou dost anoint with oil,
And, blest and blended with my toil,
My cup of joy o'erflows;
For as the ravens when they cry
Ate fed by Thee, so, Lord, am I.

Goodness and mercy all my life
Shall surely follow me;
And in the house of my adored
And ever blessed Guide and Lord,
I'll dwell eternally;
For none can pluck me from the hold
Of Him who led me to the fold.

CAN I BE SAVED?

Away on the western coast of England there stands a steep rock that is known as the "Lady's Rock." At high water it is surrounded by the sea; the waves break about it and fling themselves far up its side, though never covering it. But at low water it stands upon a sandy beach, and is easily reached.

It gets its name from an incident that occurred some years ago. One summer's day, a lady had walked along the beach as far as this rock, and there sat down and began to read a book that interested her. She read on, in the pleasant quietness, forgetful of all about her, and never thinking of any danger, when she was suddenly startled by a loud shout from the cliffs. The coast-guard had seen her, and shouted across the bay. She looked up, and in a moment saw her peril. Between herself and the shore was the curling waves and the white foam spreading over the sands. Her first look showed her nothing but certain death, for the waves were rising every moment, and as she stood hesitating, a huge breaker dashed the spray over her. Above her frowned the steep, black rock, that even the fisher lads could scarcely climb to

get the sea-bird's eggs; there seemed to be no way of escape there. She looked across at the crowd that were gathering on the shore, but no boat could live in that tumbling sea. Then, as she stood with the waves creeping up after her, like wild beasts that chased their prey, she wrung her hands in agony, and burst into tears, crying, "Can I be saved? Can I be saved?"

A moment before it was nothing to her; now it was everything. Wealth, luxury, comfort, pleasure, all thought of these were swept away. Her one anxiety was this—O to be saved! Then across from the shore came the cry of the coast-guard again: "You must climb the rock. Your only chance is to climb the rock." She looked at it, hanging over her with jagged sides and steep, slippery front. How could she climb it? But as she delayed, a wave swept up and flung itself over the place where she stood, and close below her the waters surged and hissed. Then she grasped the rock desperately, and dragged herself up, and hung to the face of it, tremblingly feeling for a higher foothold, and raising little by little, until she reached a ledge from which she looked shuddering on the waves below. The tide crept upward until again the spray flew about her. "Climb higher!" rang from the shore, this time from a hundred voices, for the tidings of her peril had spread to the adjoining village. Again she gathered her strength, and hardly knowing how she crept little by little hanging on with bleeding fingers, dragging herself through narrow openings, pressing up the steep slippery places, until now within her grasp lay a tuft of grass; seizing it, she fell fainting on the top, beyond the reach of the waves, while the excited people cried with a shout: "She's saved! Thank Heaven, she's saved!"

A story wild and strange, like the coast; and yet it is true of every life—true of you, reader. Slowly the sea is chasing you from point to point. The sea is rising about you. You can look back, and see how it has driven you on from day to day, from year to year; and yet you are unmindful of it. Taken up with a hundred other things, you do not see it. It is the last thing you think of. You have time for everything else. You can think of business, of pleasure, of politics, of the markets, of friendships—of everything else but this. And yet the time is coming when you will see your peril, when your own eyes shall look out upon the threatening danger, and all these things of to-day shall be nothing. Suddenly, all in a moment, you will start up with the cry, "What must I do to be saved?"

SANCTIMONY AND SANCTIFICATION.

Sanctimony and sanctification are terms expressive of a condition not merely different but opposite. Sanctified people are never sanctimonious. They are common, natural, and approachable. Sanctimonious people are generally unspiritual. Sanctimony is the "form of godliness." Sanctification is the "power thereof." A sanctified spirit is sweet, lovable and loving. A sanctimonious spirit is frigid, formal, and distant. Sanctimony is the devil's nearest approach to sanctification. Sanctimony always demands propriety and staidness in worship and work. Sanctification breaks through rules and regulations, leaps through fires and crosses rivers to serve and to save. Sanctification becomes all things to all men, hoping to win some. Sanctimony stays in "the Church," expecting the world to come in. Sanctification takes to the by-ways and hedges, and is most at home in the lowly cottage or "camp-meeting." Sanctimonious people hate sanctification and oppose the sanctified. Sanctimony is affected holiness; sanctification is holiness in fact.

SETTLE DISPUTES WITH PRAYER.

Two neighbours, a cooper and a farmer, were spending the evening together; both were professors of religion, but of different communions. Their conversation was first upon topics relating to practical religion; but after a time it diverged to the points of difference between the two denominations to which they belonged. It first became a discussion, then a dispute. The cooper was the first to perceive its unprofitable and injurious tendency, and remarked: "We are springing apart from each other; let us put on another hoop—let us pray." They kneeled down and prayed together, after which they spent the remainder of the evening lovingly together, conversing on the things of the Kingdom in which they both felt an equal interest. The suggestion of the cooper was an excellent one.—*Spurgeon.*

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Catarrh is a mucopurulent discharge caused by the presence and development of the vegetable parasite ameba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are - Morbid state of the blood, as the blighted condition of the germ poison of syphilis, the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are generated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and cure. Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fail in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease, should, without delay, communicate with the business managers - Toronto Mail, Messrs. A. H. DIXON & SON, 305 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.



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TORONTO, WEDNESDAY, OCTOBER 22, 1884.

ON another page will be found a most interesting communication from the Rev. Joseph Bullder, giving an account of the present state of affairs in Indore. The letter is dated Mhow, 1st September. It will be observed that though the Maharaja's opposition still continues, Mr. Bullder speaks confidently of the speedy approach of a better state of things.

THE *Week* is inclined to the opinion that Prohibition must ultimately disappoint many of its friends. To make its point our contemporary has more than once alluded to the fact, if it be a fact, that free education has disappointed many of its friends and belied the predictions of its advocates. There was a time, says our esteemed contemporary, when enthusiasts contended that free education would work wonders in the way of reforming society. "Just educate the people," said they, "and pauperism, crime and many other evils that afflict society will be forever banished." We quite admit that the *Week* is right in saying that many of the predictions made by senseless promoters of free education have not been fulfilled. But does the *Week* know half a dozen sensible men in Ontario or New England who would abolish free schools simply because they have not accomplished all that oversanguine specialists said they would? May it not be precisely the same with prohibition? Good citizens may say, and we venture to predict, will say, "Prohibition has not done all its oversanguine friends predicted but it is a good thing, let us keep it." Can the *Week* mention one reform that has accomplished everything its zealous advocates predicted it would accomplish?

THE one thing made clear beyond all possible doubt by the present Scott Act agitation is that public opinion has undergone an entire revolution on the temperance question within the past four years we might almost say months. Whatever may be said about the merits or demerits of the Scott Act it is now abundantly evident that the people want prohibition, or at all events want the liquor traffic kept thoroughly under by the strong arm of the law. We have no idea that the great body of the people are wedded to any particular law or any particular method of working. They support the Scott Act because, all things considered, it is the best thing they at present have. No sensible temperance man looks upon it as a finality. The great thing in the present crisis is the undeniable fact that the people of this country want to get rid of whiskey. They may so desire from a great variety of motives, they may prefer many different methods of bringing about the desired result, but the man who does not see plainly that the great majority of Canadians desire to rid their country of the liquor traffic is blind as a bat. There may be a slight reaction, there may be more than one reaction, there may be changes in the methods of working, but the will of the people must run to the end and the traffic must go.

MR. S. H. BLAKE will have to revise his little joke about three sexes—men, women and ministers. The point of that joke is that ministers are rather effeminate sort of people who may appear very well in drawing rooms and shine at small tea parties, but are not of much use in rough work—all of which may be quite true of the clergy of the church to which Mr. Blake belongs. The present Scott Act agitation has most conclusively shown that a good many Methodist and Presbyterian ministers at least are quite as effective

"on the stump" as Mr. Blake himself, and some of them are the equals of his big brother. We could name more than twenty ministers in Western Ontario who, during the last year, have shown on the platform that in tact, temper, skill in arranging and presenting arguments, power of retort, and the hundred and one qualities that constitute successful debating, they have few equals and no superiors in this country. Doubtless there are many others who would be quite as efficient if they came to the front. The old theory that preachers are good for nothing but to burrow among old books and shine in drawing-rooms is about to be buried along with the miserable popular fallacy that ministers are never good business men. Before this temperance war is over it will be found that the ministers of the Dominion are the most efficient platform men in it. We don't expect the Presbyterians to take a back seat, of course, but we gladly acknowledge the existence of a few Methodist brethren who are hard to beat.

COMMENTING on immersions the Baptist *Weekly*, one of the leading organs of the Baptist body, on the other side of the lines, says: "That very often baptismal occasions have conduced to the spiritual good of spectators, is certain: but whether they should be widely advertised and made the attraction of the house of God, is questionable. Certainly a minister who never sees large congregations except on a baptismal occasion, needs considerable grace if he is not mortified that such an accessory is indispensable to a full house. It is not very pleasant to preach when one knows that most of the audience are longing for the close of the sermon to afford them the sight, the anticipation of which alone drew them to the church. There are pastors who decline to announce or advertise baptisms, and certainly the matter is worthy of serious consideration." There may be pastors across the lines who decline to advertise dippings for the purpose of drawing a crowd but the Canadian Baptist pastor does not usually manage things in that way. His plan is to utilize the dipping to draw a full house; hence the dipping is usually announced or advertised in the local paper. The crowd generally comes and the preacher usually seizes the opportunity to tell all those who have not been dipped that they have never been baptized. Quite frequently he makes some rude and insulting remarks about "throwing water in the face of the unconscious infant." As the *Weekly* says it cannot be very pleasant for any right minded man to know that his pews are filled not to hear him preach but to see a dipping; but perhaps he reasons that it is better to have them filled occasionally in that way than not filled at all. The attraction is not the sermon but the exhibition that follows. Sad commentary on the preaching.

AUGMENTATION IN THE MARITIME PROVINCES.

IN the western section of the Church the Augmentation Scheme, adopted after long and mature deliberation, met last year with most gratifying success. The Home Mission Committee, to whom its practical working was remitted, with sagacity devised the means for the efficient accomplishment of the object designed. Members of that committee, specially adapted for the work, were appointed to bring the details of the scheme before Presbyteries and congregations. The straightforward appeals made on behalf of weak congregations and poorly paid ministers met with a most generous response. The result was that what had been aimed at was fully realized.

Our brethren in the Maritime Provinces were less fortunate. The necessity of making a similar provision for them is greater even than in the west. People in the west are impressed with the appearance the brethren down by the sea make in the General Assembly. In every respect they are the peers of those who live in the inland provinces. They are equally faithful and energetic, and all will admit they ought to receive the same support that has been provided for those in the western section. They have not as yet been able to receive the full benefit intended by the Augmentation Scheme. For this they cannot be held responsible. The fault is not theirs. The fact that in the Maritime Provinces the minimum of \$750 and a manse or its equivalent has not been attained is easily accounted for. Special efforts are at present being made to reach the standard which the Church with rare unanimity has resolved upon.

In the last number of the *Hallfax Presbyterian Witness* the Rev. George Bruce, of St. John, has a clear and cogent paper on the question as it relates to the sister provinces in the east. It contains a satisfactory explanation why the scheme has not met with the same measure of success as in the west. The conditions are somewhat different. The ability and the will are in proportion the same in all sections of the Church. In presenting the report from the eastern section to the General Assembly it was shown that the facilities for an earlier prosecution of the scheme possessed in the west were wanting in the east. Then the magnitude of the work was comparatively greater. Mr. Bruce states that the proportion of weak congregations to stronger and wealthier ones is larger in the east than in the west. He says:

A few figures will show at least what I mean.—there are about 826 congregations in the church, of them 179 are in the Maritime Provinces. This leaves 647 in the west. Of the 647 the Committee on Augmentation report 223 as below the minimum at the commencement of the effort, having 424 paying up to or beyond \$750 and a manse. Almost twice as many strong as weak congregations. In the east, of the 179 the Committee report 111 requiring supplement and only sixty-eight paying up to or over the minimum. Here the conditions are reversed. Instead of two strong congregations for every weak one we have not far from two weak congregations for every one at present self-sustaining. It is clear that the effort required is much greater in proportion to the strength in the east than it is in the west.

While fairly facing the difficulties of the position, Mr. Bruce very properly looks forward hopefully to the successful accomplishment of the work the Church has undertaken. He adds:

Our ordinary contribution to the Supplement Fund is \$4,000. (Last year it was \$5,166.) We need, say \$11,500, i.e., \$7,500 beyond the ordinary contribution of \$4,000. Suppose the aid-receiving congregations advance say sixty of them \$40 each and fifty-one of them \$30 each, the total advance would be \$2,400 and \$1,530, in all \$3,930, say \$4,000, over the whole aid-receiving part of the field. This leaves \$3,500 to be raised by the sixty-eight aid giving congregations additional to what they now contribute, or an average additional contribution each of about \$51. Surely this can be accomplished in view of the end to be attained.

Of course to insure success this estimate must be exceeded. In the case of the strongest congregations the additional amount estimated should not be considered a guide at all, but there are scarcely any congregations now self-sustaining which could not raise the amount of \$50 additional towards such a cause.

And then this should be remembered; the contributions in each case should be made in a way which will provide for continuance. There must be no ebb of the tide.

While the brethren of the Maritime Provinces are thoroughly competent to bring the work they have in hand to a successful issue, brethren who have rendered excellent service in the west have gone eastward to aid the good cause with their counsel and their advocacy. The Revs. D. J. Macdonnell and R. H. Warden have visited different places, pleading the cause of those who hitherto have been receiving inadequate support.

The time for deliberation is past. It is universally admitted that those engaged in the work of the ministry should receive that measure of support that will enable them to discharge faithfully their important duties without harassing anxiety. This is now the time for prompt action. The members and adherents of the Church giving conscientiously as the Lord hath prospered them, giving systematically and with a willing mind, could without sacrifice raise all that is required to make the scheme as successful in the east as it has been in the west. It is sincerely hoped that the report to next General Assembly will announce that the hearts of eastern brethren have been gladdened by the complete success of the Augmentation Scheme throughout the united Church.

GENTEEL RELIGION.

THE ubiquitous reporter has found his way to the Church. He went to feel the pulse of our practical religion in one of its many aspects. The result of his experiment has appeared in one of our leading dailies. There is nothing remarkably novel in his experience, except that he has stated in tolerably plain language what a good many people knew before. The same characteristic of fashionable religion has been often noted and commented on, though it has not been so publicly expressed.

It is true the reporter, who went to several prominent city churches as an amateur working-man, did not receive rude treatment anywhere. In two of them his reception was all that could be desired. Reporters as a class are pretty shrewd observers of men; it is not to be supposed that he misunderstood the mode in

which he was welcomed. One who mixes familiarly with all classes is not likely to mistake his reading of the mute but unmistakable language to which a man's manner gives expression. But suppose that he was over-sensitive, would not the working-man he sought to represent be still more sensitive as to his reception in some of our fashionable churches?

Let it further be conceded that the reporter's experience was exceptional, that it is neither the fault of the particular church nor of the ministers or officers, that poorly dressed people who come to church are looked upon askance. It may be due simply to the peculiarities of individual ushers. In the journalist's circumstantial account, though not by any means extraordinary, there is much that is symptomatic of present tendencies. We are getting very fine, not only in the artistic decoration of our churches, but we are also becoming very luxurious in their appointments. In most of our city churches there is such an air of stately grandeur and display that the average working-man does not in his plain attire and quiet ways feel himself at home. But it may be replied whose fault is this? May he not himself be much to blame? Why does he allow his sensitiveness to interfere with his sense of duty? Well, he is human, and has feelings that ought to be respected. When he is unable to pay his pew rent and clothe himself and his family like his neighbours, he ceases to attend, and in many instances he is allowed to disappear, without inquiry as to the cause of his absence.

People who can afford it may erect expensive and magnificent churches, with majestic pealing organs, and storied windows with all the tints of the rainbow, upholstered with exquisite taste, and the costly pews may be filled with decorously, even fashionably attired worshippers, but the artisans are absent. They simply cannot afford it. In too many instances they go to swell the lapsed masses. They begin to cherish hard feelings, and in them the demagogue and agnostic only too often find ready listeners to harangues against Christianity itself.

To meet this problem arising out of our complex and artificial social condition we have earnest and self-denying men erecting mission churches in destitute localities, where much good is done, and which deserve far more liberal support than they have yet received. But at best such expedients are only good for the present distress. They are not the symptoms of a healthy and large-hearted Christianity. They are not a reproduction of the Church of apostolic days, they are not the prelude of the better days to come.

Suggestions have been made that pew-rents might be dispensed with, and sittings impartially allotted to all, irrespective of social status, who desire to attend the churches. This would certainly be a move in the right direction, and would retain some who are ready to drift, and attract others who, though willing to contribute to the support of ordinances, are unable to rent a costly pew. Another sensible suggestion sometimes made is that worshippers should avoid appearing at church in their finest attire. We live in such an age of display that to some this might be a considerable test of self-denial for the good of their neighbours. After all it is incongruous to make the Church a show-place of the latest fashions and the conspicuous exhibition of "barbaric pearl and gold."

As it is we are too prone to intensify class distinctions. Those who in the earlier days of the country's settlement were stout champions of equality, are not now so eloquent in its favour. Those who walked in summer time to country churches bare-footed and in their shirt-sleeves, but now wearing goodly apparel, ride in handsome equipages to the house of prayer. It is not everywhere men can assemble on equal terms, but if there is any place more than another where social inequality should disappear, that place surely is the House of God where we meet to worship the common Father, where the brotherhood of humanity should be recognized. The Saviour of men trod this earth in humble guise. It was not from necessity. The wealth of worlds was His, but for our sakes He became poor, His pity and His love blessed the humble and the outcast. He had not where to lay His head.

Many improvements on our present methods might be suggested, but the one thing we need most of all is the practical exemplification of the fundamental principle of Christianity, "he that loveth God loveth his brother also."

OPENING OF QUEEN'S COLLEGE, KINGSTON.

The formal opening of Queen's College took place on Thursday evening last. The University and affiliated colleges were represented. Dr. Grant in opening said he had intended to speak on the present aspect of the University question, but since Dr. Goodwin would occupy some time with his lecture, he decided to postpone his remarks. He said that there were three solutions of the problem suggested. The Chancellor of the University of Toronto proposes absorption. Our Chancellor might be willing to agree to that provided Queen's was selected as the one institution into which all others are to be absorbed. I say that the Chancellor might be conditionally willing, for I can conceive no one less exalted than a Chancellor outside of the city that was to be so honoured. The Toronto press favours Mr. Blake's plan. President Nelles and Goldwin Smith propose a federation of the colleges under one University. A third plan suggested at the Ontario Teachers' Convention is that the Government in dealing with colleges and universities should follow the analogy of its dealing with high schools and collegiate institutes. Our system of education would then be a growth rather than a manufactured article. His own opinion was it would take a good while to discuss all these schemes; that in the meantime the best plan would be to rise up and build. He said Queen's was strengthening its stakes and lengthening its cords every year, and as long as this was being done he had no objection to newspaper discussions or conferences. The appropriations made by the trustees enabled the Professors of Chemistry, Physics and Natural History to add to the equipment of their laboratories. New cases and specimens had been added to the museum, and an additional tutor added to the department of modern languages. Last year the number of students was greater than it had ever been in art, medicine, and in theology, and this year the number will probably be greater. Prof. Goodwin then delivered his lecture on

ALCHEMY.

He began by observing upon the interest aroused in the mind by an acquaintance with the earliest of those efforts to pierce the veil obscuring the physical world which in the process of centuries have ripened into the sciences of today. As one man of enquiring genius studying the heavens and pretending to derive strange powers from his knowledge of the movements of the planets, acquired the fame of an astrologer, so another filled with the idea of changing one form of Protean matter for another gave rise to the art of alchemy. Magic beget natural philosophy; astrology, astronomy; alchemy, chemistry. The term *al chemia* takes us back to the palmy days of Arabian civilization:

"When the breeze of a joyous dawn blew free,
In the silken sail of infancy;
A goodly place, a goodly time
For it was in the golden prime
Of good Haroun Alraschid."

Alchemy was "the chemistry," and had for its aim two things, (1.) Transmutation of the baser metals into gold. (2.) Discovery of the elixir of life. In the pursuit of these objects a thousand valuable facts were discovered, facts which laid the foundation of pharmacy, chemistry, and metallurgy. Among the traditions interwoven with the creed of the alchemists was this, that the art of making gold was communicated to men by angels, those "Sons of God" whom the Bible says, "took wives from among the daughters of the children of men." These legends also cluster largely round the name of

HERMES TRISMEGISTUS,

"thrice great Hermes." Ages after the flood a woman, Sarah, found in a cave, near Hebron, a dead body, still intact, holding in its hand an emerald tablet on which were engraved thirteen sentences in Phœnician, these words:—The words of the secrets of Hermes Trismegistus: 1. I speak not fictitious things, but what is true and most certain. 2. What is below is like that which is above, and what is above is even as that which is below, to accomplish the miracle of one thing. 3. As all things are produced by the meditation of one Being, so all things were produced from this one thing by adaptation. 4. Its father is Sol; its mother is Luna; the earth is its nurse. 5. It is the cause of all perfection throughout the whole world. 6. The power is perfect if it be changed into earth. 7. Separate the earth from the fire, the subtle from the gross, acting prudently and with judgment. 8. Ascend from earth to Heaven, and then again descend to the earth, and unite the powers of things superior to things inferior. 9. This thing has more fortitude than fortitude itself; because it will overcome every subtle thing, and penetrate every solid thing. 10. From this the world was formed. 11. Hence proceed wonderful things which are of this nature. 12. For this reason I am called Hermes Trismegistus, because I possess three parts of the philosophy of the whole world. 13. What I had to say about the workings of the sun is completed.

This was the oracle of the alchemists, whose obscure sentences they had hoped would enable them to find

THE PHILOSOPHER'S STONE,

which would turn everything to gold. Among the many processes given for preparing the desired stone is one in which the ingredients were moisture, meridional redness, yellow saffron, and auripigmentum. The Arabs were a conquering nation, they felt the pride of power, and the vivid imagination conjured up the possibility of making the earth a paradise by the possession of boundless wealth, and the power of preserving immortal youth. But not all their time

was spent in vain dreaming. Their experiments led to real discoveries, and were based upon general theories not altogether false. The possibility of transmuting metals was deduced from the belief in refined principles having the properties of fire, air, earth and water, and underlying all matter; and even these four elements of Empedocles were held to be manifestations of one primitive substance. Although this idea, abandoned for centuries, was thrown aside when it appeared in this century as "Prout's hypothesis," yet it is now again forcing itself upon chemists, and certain phenomena, observed by the spectroscope and by means of modern vapour density apparatus, seem to point to that fundamental unity in the constitution of matter for which the mind has ever been longing. If all substances are merely different arrangements of the universal element transmutation is possible—but we may never realize the conditions. It is usual for presumptuous shallowness at the present day to ridicule the old theories of the constitution of matter, but the more thoughtful are less inclined to such disrespect.

THE THEORY OF THALES.

The lecturer here read an eloquent vindication by Dr. Samuel Brown of the theory of Thales, that water is the first principle of things. The poetic myth of old Proteus, the solitary and God-begotten shepherd, eternally driving innumerable herds and flocks of all kinds of creatures before him, was another method of stating the conception of one aboriginal source of all visible things. The alchemists did not, however, confine their efforts to the attempt to discover the philosopher's stone and the elixir of life. They toiled away at the art of making many medicines out of the few chemicals at their disposal; they were hard working men, and wrought in sad sincerity at their crucibles, mortars, furnaces and alembics. According to Dr. Brown the chief difference between them and modern doctors is that they had a scientific religion, and believed in transmutation in the first matter, in the correspondents of planets with metals, to say nothing of potable gold; while modern counterparts see through every species of humbug. Although the alchemists were not always appreciated in their own time, yet the science of medicine and pharmacy was a popular study in Arabia during the eighth and ninth centuries, the medical college at Bagdad founded by the Calif Almanzor being attended by six thousand students. The amount of preparation considered necessary to a physician's education was surprising; they considered themselves ill prepared to experiment upon their fellow-creatures till they had studied all sciences allied to medicine, and had travelled all over Europe and part of Asia. Geber, Avicenna, Albertus Magnus, and their successors, although groping in the dark, yet did a great work in advancing science and spreading the love of it over the world. From Roger Bacon of the thirteenth century down to Paracelsus of the sixteenth, these alchemists wrought until the half mystical alchemy became

MATTER OF FACT CHEMISTRY.

At that period the Elixir of Life and the Philosopher's Stone were fairy tales in the eyes of the men of science, but there were still impostors who roved about Europe selling these wondrous articles to the credulous and ignorant. Roger Bacon was the greatest of the alchemists. Educated in Oxford and Paris his knowledge became encyclopedic. He knew Latin, Greek, Hebrew and Arabic. He was a grammarian, was versed in the theory of perspective, understood the use of convex and concave lenses, the camera obscura, burning glasses and the telescope, had mastered geography and astronomy; had proposed a remedy for the error of the Julian calendar; understood chronology; was a skillful physician and an able mathematician, logician, metaphysician, and theologian. He emancipated the intellect from the vicious circles of Greek philosophy which for centuries had excluded experimental science. He was persecuted by his clerical brethren, and died about A.D. 1284. Following him came Albertus Magnus, Thomas Aquinas, Raymond Lully, Basil Valentine and Paracelsus, Philippus Theophrastus Aureolus Bombastes Paracelsus ab Hehenheim, as he called himself. Born in the sixteenth century, he shook off the bonds imposed on medical science by Galen, Avicenna and others. He had no library, obtained his information by communion with learned men and by experiments, and said he had learned much from "old women, gipsys, conjurers and chemists." Having been appointed professor of the University of Bale, in 1527, he commenced his course of lectures by publicly

BURNING THE WORKS OF GALEN.

He drew around him crowds of enthusiastic students, who heard for the first time lectures delivered in their own tongue instead of Latin. His boastfulness and boundless arrogance led him into trouble; he was driven from his position, and finally, giving way to debauchery, he died in a tavern at the age of forty-eight. His doctrine was that the four elements compose all substances, that they have a common quintessence, that this is the elixir of life, and that it is to be discovered by searching among the essences of things. Thus originated the method of extraction, which produced such valuable medicines as quinine, morphine, veratrine, strychnine, and kindred others. One cannot help being struck with the influence exerted upon mankind by the search after gold. Its first effect was to stimulate research and experiment; those who engaged in it were filled with the noble idea of benefitting their fellow men by producing universal wealth and happiness. In the words of Lord Bacon, they were "like those husbandmen who, in searching for a treasure supposed to be hidden in their land, by turning up and pulverizing the soil, rendered that land fertile—in seeking for brilliant impossibilities they sometimes discovered useful realities." And since their day happy accidents have brought fame or wealth to men who were merely groping in the dark or chasing shadows. Thus Perkin, in trying to make quinine, discovered the rich mine of colours and flavours in coal tar, and laid the foundation for that industry which has driven off the field nearly all natural colouring matters, and has contributed to the pantry essences which cannot be distinguished from the fruits themselves.

CHOICE LITERATURE.

PET MARJORIE.

BY JOHN BROWN, M.D.

(Continued.)

Here is one of her last letters, united Kirkcaldy, 12th October, 1811. You can see how her nature is deepening and enriching: "MY DEAR MOTHER,—You will think that I entirely forget you but I assure you that you are greatly mistaken. I think of you always and often sigh to think of the distance between us two loving creatures of nature. We have regular hours for all our occupations, first at 7 o'clock we go to the dancing and come home at eight we then read our Bible and get our repeating and then play till ten then we get our music till 11 when we get our writing and accounts we sew from 12 till 1 after which I get my gramer and then work till five. At 7 we come and knit till 8 when we don't go to the dancing. This is an exact description. I must take a hasty farewell to her whom I love, reverence and doat on and who I hope thinks the same of

"MARJORY FLEMING.

"P. S.—An old pack of cards (!) would be very acceptable."

This other is a month earlier: "MY DEAR LITTLE MAMA,—I was truly happy to hear that you were all well. We are surrounded with measles at present on every side, for the Herons got it, and Isabella Heron was near Death's Door, and one night her father lifted her out of bed, and she fell down as they thought lifeless. Mr. Heron said, 'That lassie's deed noo'—'I'm no deed yet.' She then threw up a big worm nine inches and a half long. I have begun dancing, but am not very fond of it, for the boys strikes and mocks me.—I have been another night at the dancing; I like it better. I will write to you as often as I can; but I am afraid not every week. I long for you with the longings of a child to embrace you—to fold you in my arms. I respect you with all the respect due to a mother. You don't know how I love you. So I shall remain, your loving child.—M. FLEMING."

What rich involution of love in the words marked ! Here are some lines to her beloved Isabella, in July, 1811:—

"There is a thing that I do want,
With you these beautiful walks to haunt
— We would be happy if you would
Try to come over if you could.
Then I would all quite happy be
Now and for all eternity.
My mother is so very sweet,
And checks my appetite to eat:
My father shows us what to do;
But O I'm sure that I want you.
I have no more of poetry;
O Isa do remember me,
And try to love you Marjory."

In a letter from "Isa to

"Miss Muff Ma' lie Marjory Fleming.

favoured by Rare Rear-Admiral Fleming

she says: "I long much to see you, and talk over all our old stories together, and to hear you read and repeat. I am pining for my old friend Cesario, and poor Lear, and wicked Richard. How is the dear Multiplication table going on? are you still as much attached to 9 times 9 as you used to be?"

But this dainty, bright thing is about to flee,—to come "quick to confusion." The measles she writes of seized her, and she died on the 19th of December, 1811. The day before her death, Sunday, she sat up in bed, worn and thin, her eye gleaming as with the light of a coming world, and with a tremulous, old voice repeated the following lines by Burns,—heavy with the shadow of death, and lit with the fantasy of the judgment-seat,—the publican's prayer in paraphrase:—

"Why am I loth to leave this earthly scene?
Have I so found it full of pleasing charms?"

Some drops of joy, with draughts of ill between,
Some gleams of sunshine 'mid renewing storms.
Is it departing pangs my soul alarms?
Or death's unlovely, dreary, dark abode?
For guilt, for guilt my terrors are in arms.
I tremble to approach an angry God,
And justly smart beneath His sin-avenging rod.

"Fain would I say, forgive my foul offence,
Fain promise never more to disobey;
But should my Author health again dispense,
Again I might forsake fair virtue's way,
Again in folly's path might go astray,
Again exalt the brute and sink the man.
Then how should I for heavenly mercy pray,
Who act so counter heavenly mercy's plan,
Who sin so oft have mourned, yet to temptation run?"

"O thou great Governor of all below,
If I might dare a lifted eye to Thee
Thy nod can make the tempest cease to blow,
And still the tumult of the raging sea;
With that controlling power assist even me
Those headstrong furious passions to confine,
For all unfit I feel my powers to be
To rule their torrent in the allowed line;
O aid me with Thy help, OMNIPOTENCE DIVINE."

It is more affecting than we care to say to read her mother's and Isabella Keith's letters written immediately after her death. Old and withered, tattered and pale, they are now; but when you read them, how quick, how throbbing with life and love! how rich in that language of affection which only women, and Shakespeare, and Luther can use,—that power of detaining the soul over the beloved object and its loss.

"K Philto Constance.

You are as fond of grief as of your child
Const. Grief fills the room up of my absent child,
Lies in his bed, walks up and down with me;
Puts on his pretty looks, repeats his words,
Remembers me of all his gracious parts,
Stuffs out his vacant garments with his form.
Then I have reason to be fond of grief."

What variations cannot love play on this one string!

In her first letter to Miss Keith, Mrs. Fleming says of her dead Maide: "Never did I behold so beautiful an object. It resembled the finest wax-work. There was in the countenance an expression of sweetness and serenity which seemed to indicate that the pure spirit had anticipated the joys of heaven ere it quitted the mortal frame. To tell you what your Maide said of you would fill volumes; for you was the constant theme of her discourse, the subject of her thoughts, and ruler of her actions. The last time she mentioned you was a few hours before all sense save that of suffering was suspended, when she said to Dr. Johnstone, 'If you will let me out at the New Year, I will be quite contented.' I asked what made her so anxious to get out then 'I want to purchase a New Year's gift for Isa Keith with the sixpence you gave me for being patient in the measles; and I would like to choose it myself.' I do not remember her speaking afterwards, except to complain of her head, till just before she expired, when she articulated, 'O mother! mother!'"

Do we make too much of this little child, who has been in her grave in Abbotshall Kirkyard these fifty and more years? We may of her cleverness,—not of her affectionateness, her nature. What a picture the *animus infans* gives us of herself, her vivacity, her passionateness, her precocious love making, her passion for nature, for swine, for all living things, her reading, her turn for expression, her satire, her frankness, her little sins and rages, her great repentances! We don't wonder Walter Scott carried her off in the neck of his plaid, and played himself with her for hours.

The year before she died, when in Edinburgh, she was at a Twelfth Night supper at Scott's, in Castle Street. The company had all come,—all but Marjorie. Scott's familiars, whom we all know, were there,—all were come but Marjorie; and all were dull because Scott was dull. "Where's that bairn? what can have come over her? I'll go myself and see." And he was getting up, and would have gone, when the bell rang and in came Duncan Roy and his henchman Tougal, with the sedan-chair, which was brought right into the lobby, and its top raised. And there, in its darkness and dingy old cloth, sat Maide in white, her eyes gleaming, and Scott bending over her in ecstasy,—"hung over her enamoured." "Sit ye there, my dauntie, till they all see you"; and forthwith he brought them all. You can fancy the scene. And he lifted her up and marched to his seat with her on his stout shoulder, and set her down beside him; and then began the night, and such a night! Those who knew Scott best said that night was never equalled; Maide and he were the stars; and she gave them Constance's speeches and *Helvellyn*, the ballet then much in vogue, and all her repertoire,—Scott showing her off, and being oftentimes rebuked by her for his intentional blunders.

We are indebted for the following—and our readers will be not unwilling to share our obligations—to her sister: "Her birth was 15th January, 1803; her death, 19th December, 1811. I take this from her Bibles." I believe she was a child of robust health, of much vigour of body, and beautifully formed arms, and until her last illness, never was an hour in bed. She was niece to Mrs. Keith, residing in No. 1 North Charlotte Street, who was not Mrs. Murray Keith, although very intimately acquainted with that old lady. My aunt was a daughter of Mr. James Rae, surgeon, and married the younger son of old Keith of Ravelstone. Corstorphine Hill belonged to my aunt's husband; and his eldest son, Sir Alexander Keith, succeeded his uncle to both Ravelstone and Dunnottar. The Keiths were not connected by relationship with the Howisons of Braehead; but my grandfather and grandmother (who was), a daughter of Cant of Thurston and Giles-Grange, were on the most intimate footing with our Mrs. Keith's grandfather and grandmother; and so it has been for three generations, and the friendship consummated by my cousin William Keith marrying Isabella Craufurd.

"As to my aunt and Scott, they were on a very intimate footing. He asked my aunt to be godmother to his eldest daughter, Sophia Charlotte. I had a copy of Miss Edgeworth's 'Rosamond, and Harry and Lucy' for long, which was a gift to Majorie from Walter Scott, probably the first edition of that attractive series, for it wanted 'Frank,' which is always now published as part of the series, under the title of *Early Lessons*. I regret to say these little volumes have disappeared."

"Sir Walter was no relation of Marjorie's but of the Keiths, through the Swintons; and, like Marjorie, he stayed much at Ravelstone in his early days, with his grand-aunt Mrs. Keith; and it was while seeing him there as a boy, that another aunt of mine composed, when he was about fourteen the lines prognosticating his future fame that Lockhart ascribes in his Life (to Mrs. Cockburn, authoress of 'The Flowers of the Forest':—

'Go on, dear youth, the glorious path pursue
Which bounteous Nature kindly smooths for you;
Go bid the seeds her hands have sown arise,
By timely culture, to their native skies;
Go, and employ the poet's heavenly art,
Not merely to delight, but mend the heart.'

Mrs. Keir was my aunt's name, another of Dr. Rae's daughters." We cannot better end than in words from this same pen: "I have to ask you to forgive my anxiety in gathering up the fragments of Marjorie's last days, but I have an almost sacred feeling to all that pertains to her. You are quite correct in stating that measles were the cause

"Her Bible is before me, a fair, as then called; the faded marks are just as she placed them. There is one at David's lament over Jonathan."

of her death. My mother was struck by the patient quietness manifested by Marjorie during this illness, unlike her ardent, impulsive nature; but love and poetic feeling were unquenched. When Dr. Johnstone rewarded her submission with a sixpence, the request speedily followed that she might get out ere New Year's day came. When asked why she was so desirous of getting out, she immediately rejoined, 'O, I am so anxious to buy something with my sixpence for my dear Isa Keith.' Again, when lying very still, her mother asked her if there was anything she wished: 'O, yes! if you would just leave the room door open a wee bit, and play "The Land o' the Leal," and I will lie and think and enjoy myself' (this is just as stated to me by her mother and mine). Well, the happy day came, alike to parents and child, when Marjorie was allowed to come forth from the nursery to the parlour. It was Sabbath evening, and after tea. My father, who idolized this child, and never afterwards in my hearing mentioned her name, took her in his arms; and while walking her up and down the room, she said, 'Father, I will repeat something to you: what would you like?' He said, 'Just choose yourself, Maide.' She hesitated for a moment between the paraphrase, 'Few are thy days, and full of woe,' and the lines of Burns already quoted, but decided on the latter, a remarkable choice for a child. The repeating these lines seemed to stir up the depths of feeling in her soul. She asked to be allowed to write a poem; there was a doubt whether it would be right to allow her, in case of hurting her eyes. She pleaded earnestly, 'Just this once'; the point was yielded, her slate was given her, and with great rapidity she wrote an address of fourteen lines, 'to her loved cousin on the author's recovery,' her last work on earth:—

"Oh! Isa, pain did visit me,
I was at the last extremity;
How often did I think of you,
I wished your graceful form to view,
To clasp you in my weak embrace,
Indeed I thought I'd run my race:
Good care, I'm sure, was of me taken,
But still indeed I was much shaken,
At last I daily strength did gain,
And oh! at last, away went pain:
At length the doctor thought I might
Stay in the parlour all the night;
I now continue so to do,
Farewell to Nancy and to you."

She went to bed apparently well, awoke in the middle of the night with the old cry of woe to a mother's heart, 'My head, my head!' Three days of the dire malady, 'water in the head,' followed, and the end came."

"Soft, silken primrose, fading timelessly."

It is needless, it is impossible, to add anything to this: the fervour, the sweetness, the flash of poetic ecstasy, the lovely and glowing eye, the perfect nature of that bright and warm intelligence, that darling child,—Lady Nairne's words and the old tune, stealing up from the depths of the human heart, deep calling unto deep, gentle and strong like the waves of the great sea hushing themselves to sleep in the dark;—the words of Burns touching the kirendie chord, her last numbers "wildly sweet" traced, with thin and eager fingers, already touched by the last enemy and friend,—*moriens canit*,—and that love which is so soon to be her everlasting light, is her song's burden to the end.

"She sets as sets the morning star, which goes
Not down behind the darkened west, nor hides
Obscured among the tempests of the sky,
But melts away into the light of heaven."

THE END.

A JAPANESE FABLE.

Once upon a time, there was in Japan a stonecutter, a simple workman in the quarries. His life was rude, he worked much, gained little, and was not at all satisfied with his fate. "Oh, if I could only be rich enough to rest, to sleep on thick matting, wrapped in a kiriman of soft silk!" Such was the sigh he breathed to Heaven. An angel heard it. "It shall be according to thy desire," said the angel to him. And he at once became rich, and he rested, slept upon thick matting, add wrapped himself in a kiriman of soft silk. It happened that the Emperor passed by. He was preceded by heralds on horseback, followed by a brilliant escort of cavaliers, and surrounded by persons who held over his head an immense parasol resplendent with gold. "What good does it do me to be rich," murmured the man, "as long as I have not the right to go out with an escort, and my head protected by a parasol? Why am I not an Emperor?" "Thou shalt be," said the angel. And indeed he became the Emperor. He had an escort before and behind him, and people who held above him an immense parasol resplendent with gold. However, the sun with its ardent beams dried up the country; and the dusty roads, quivering with its brightness, fatigued the eyes. "What's the advantage to be an Emperor," cried the man: "when the heat of the day exhausts you, and the sun never ceases to make you feel his power! But if one could be the sun!" "Behold! are you satisfied?" the angel asked. For he had become the sun, and he darted his beams up and down, right and left and all around him, and he scorched the herbage of the earth, and the faces of the princes of the earth. But now a cloud thrust itself between the earth and him. It held back the rays of the sun, and prevented them from falling upon the earth's surface. "There is strength," cried the man, "a cloud capable of resisting my power; it would be better if I were a cloud." "Very well," replied the angel. And the transformation was at once accomplished. The new cloud placed itself lightly between the sun and the earth, and so thoroughly intercepted the rays of the sun that it soon saw the earth covered with its shadow. Then it caused the big drops of rain, and pouring showers, and waterpots to fall on the land, so that the torrents burst their borders, and the rivers spread over and devastated the fields. Nothing resisted the force of the

inundation; only a rock defied it, perfectly motionless. In vain the howling waters beat it in their fury; the rock yielded not, but the foaming waves died at its foot. "A rock, then, is my superior," said the cloud, "I would rather be in its place." "You shall be," said the angel. And he was transformed into a steep, unshaken rock, insensible to the rays of the sun, indifferent to the torrents of rain and the shock of the tumultuous waves. But he distinguished at his foot a man of poor appearance, hardly clothed, armed with a chisel and a hammer; and the man, with the help of those instruments, struck pieces off the rock, which he dressed into stone proper for cutting. "What is that?" cried the rock? "Has a man the power of rending pieces of stone from my base? Shall I be weaker than he? Then it is absolutely necessary that I should be that man." "Have your will," said the angel; and he became again what he had been—a poor stonecutter, a simple workman in the quarries. His life was rude; he worked much, and gained little, but had learned contentment with his lot.

THE COMPENSATIONS OF THE BLIND.

If the blind man is in the middle of unsympathetic scenes, and people, and surroundings, he need never remain there long; just one strong effort with the wings of imagination, and he is far away in an instant. His eyes do not show him the cold or uncomfortable realities in the midst of which he is, and so his fancy is at liberty to play any bright magic tricks she pleases. When he is walking through a dusty, prosaic town thoroughfare, he may, unknown to the matter-of-fact companion at his side, be treading the dew-drenched paths of some forest solitude; or when he is sitting in a strange house, he may be in the familiar chair at some well-loved fireside, miles distant. It is a precious, blessed power, this, granted to the blind, the so-called afflicted—a power, which many who have eyes to see will, perhaps, with dreary longing in different stages of their life's journey, envy. "He is a dark," or "She is a dark," is not at all an uncommon way among the lower orders for speaking of a blind man or woman; but, "He is light," or "She is light," would be, in reality, a much truer form of expression. We are not now talking of the radiance that illuminates the mind; we mean the eye, and the eye alone. There is one sort of blindness which consists in a cloud of dazzling brightness, such as must have surrounded the Mercy Seat of the Most High, of old, into which the eyes are incessantly gazing. Let the night be ever so black, the sky ever so gloomy, this flood of excessive brilliancy still encircles him whom men call unhappy. And when any colour is named, and the blind seer of this wondrous light wishes to behold the mentioned hue, he has but to think intently on it, and the harmless fire, which is his constant companion, becomes a beautiful red, or blue, or green blaze. No doubt oculists can account fully for this apparently singular phenomenon, but not the less is it a further sign of God's love for His blind children. The very mistakes and small confusions which blindness sometimes brings about in daily life, are to blind men or women, if they have a spark of humour in them, sources of perennial amusement. What can be more comic than the situation when, misled by the singular similarity of voices which we so often find in families, you think that the prim old maiden lady who has just shaken hands with you is her younger sister, the happy mother of thirteen, and ask, with affectionate interest, whether she left the dear twins at home feeling better after the measles? Who can resist a hearty laugh, the sort of laugh that makes the spirit of ennui spread his wings and take flight, when on wandering along an inn passage, trying to find your way back to your own room, which sometimes at first, without your eyes, when you have not quite learned the bearings of the place, is a rather puzzling task, you suddenly come in contact with a fussy, nervous old gentleman, who sees that you are not moving about exactly like other folk, and cannot quite make up his mind whether he shall run away or offer you his arm?—*Argosy*.

THE RICH DOCTORS.

Enormous sums of money would be amassed by a celebrated doctor in the days of academic prosperity. To retain his services a university would give him almost any terms he liked to ask. Taddeo, of the Florentine University, Villani tells us, was the most reputed medical man of his day. He was deemed a second Hippocrates, and summoned by the rich to all parts of Italy. The Pope fell ill and sent for him; when asked his fee Taddeo claimed 100 ducats a day, at which the invalid Pope remonstrated. Taddeo was firm, told stories of what large sums other Princes had given him, and hinted at stinginess on the part of His Holiness. The Pope recovered from his sickness, and, "to purge from himself all suspicion of avarice," he sent Taddeo no less than 10,000 ducats. The doctor was a man of pious intent, and spent this splendid fortune on the erection of a church. The university of Modena gave Suzzara 2,250 lire and a piece of land in their district on condition that he would live among them for his life. Suzzara accepted the gifts but the annals of his life show that he did not stick to his part of the bargain, for he wandered from place to place amassing wealth, and died far away from Modena. Suzzara was a man who extremely loved dress, great Professor though he was. He is reproachfully alluded to by a fellow-doctor thus: "Men of science should not go about in silken robes covered with coloured embroidery, such as Suzzara used to wear." Again, Prof. Baldospent a wandering life in spite of an oath to remain in one university. He taught thirty-three years in his native Perugia, and then passed six years at the Florentine University, from thence he went for three years to Bologna, for one to Pisa, for three to Padua, and for ten to Pavia where he died worth a large sum of money. This moving to and fro was a curious feature in Italian university life, for not only did the Professors travel, but they were followed by most of their devoted scholars who at that time were being instructed by them; thus the departure of a celebrated Professor meant a regular exodus from the place they left and a

signal for great rejoicings when they arrived at their proposed destination. Not only the cities but the Popes and Emperors gave to the Professors large gifts—to our friend Giovandrea, of Bologna, Pope John XXII, gave a feudal estate—and in their old age they were well looked after.—*The British Quarterly Review*.

A WILLING WORKER.

BY MINNIE F., ST. ELMO.

The dew lay glistening on the grass,
The sunbeams slanted through the trees,
And early dawn with mellow light
Crept over dales and shadowed leas.

And from the woods a hundred notes
Came trilling on the morning air,
While in the cot the turtle dove
Coed to his mate—a happy pair.

But soon a voice of discord rose,
And sorrow seized on every one;
For in the barnyard—woeful tale!
Alas, the speckled hen was gone.

And five small chicks were motherless;
Two white, two speckled, and one brown;
And how to help the little dears
Was just the talk in poultry town.

They called a meeting to decide
How best to act for their support;
And shook their heads and rubbed their bills
O'er motion dull and stale report.

"At length an aged rooster rose,
And said—I'm wiser than the rest;
The yellow hen has just one chick—
Of course she'll take them to her nest."

They ran and found the yellow hen,
Joyous to think all trouble done;
She raised her feathers in a huff—
"I've scarcely time to scratch for one;

I'm busy too from morn till night,
I scarce can keep myself alive;
It seems a very likely thing
That I could undertake for five!"

The hens turned backward in dismay;
T'was clear no help could there be gained,
And for the chirping little pets
Each pullet's tender heart was pained.

The morning seemed to lose its light,
The dewdrops were but trembling tears,
And to the old brown hen they went
To raise their hearts and tell their fears.

She listened to their tale of woe;
A tear stood in her bright round eye;
Then—"Oh, my dears," she softly said,
"We must not let the darlings die."

"I've only got fifteen myself;
My wings are very wide, you see;
I'm sure to find enough for all—
Just bring the little chicks to me."

MORAL

My moral is not hard to read;
I think it mus' be plain to you;
—If you want help in any work,
Ask those who have some work to do.

THE FASCINATION OF NATURE.

It is astonishing what power inanimate things obtain over the mind of man; once fall in love with the sea, and what can ever replace it in our hearts? Nothing. It is for ever calling us; through the calm of a summer night we hear it above every other quiet sound; in the winter we picture it to ourselves in its thousand and one moods; and after being apart from it for any length of time, it is only the veriest shame that prevents us casting ourselves on the sand and touching the waves as they come toward us, so glad are we to know we can see its beautiful face again. It is the most perfect of companions, and never palls; but it is a subtle creature too, and so possesses itself of our inmost soul that we are never really happy unless we are within reach of the truest and most sympathising friend we possess. This, too, extends itself to some natures to the land. None can understand it perhaps who has not experienced it; but it entirely accounts for the way in which, year after year, farmers persistently lose money, simply because fields and pastures that they have known from their youth are more to them, have more to give them of perfect happiness, than riches and plenty have among houses and in cities or in countries that they do not know.—*J. E. Pantom, in Good Words*.

The Rev. Dr. Rentoul, of Woolwich, is about to be called to the bar, but his congregation are willing to retain him as their pastor all the same.

Mr. J. A. BROWN was recently ordained at Galashiels as missionary to Rajpootana. Dr. Gloag, parish minister, expressed the wish and belief that evangelical Christian missions would soon be merged in one and denominationalism lost sight of. Principal Cairns, Prof. Calderwood and others addressed a missionary meeting, attended by about one thousand persons, in the evening. The collection for mission purposes amounted to \$385.

BRITISH AND FOREIGN ITEMS.

EL MAHDI, the false prophet, sleeps during the day and transacts business at night.

A CONFERENCE on Christian life and work is to be held in Edinburgh on 5th November.

A SERIES of lectures on Presbyterianism has been commenced in the Churches of Auckland, N.Z., and its suburbs. THE history of the Rothschilds is being written by a member of the house, who is well known in Paris for his literary tastes and talent.

WHILE oiling a dynamo machine at the Health Exhibition in London, one of the workmen inadvertently touched it with the oil can he held in his hand and was instantly killed.

By the death of Miss Cormack, sister of the late William and Alexander Cormack, merchants, Aberdeen, several thousand pounds fall to be received by the Church at Reay, Caithness.

THE Queen has sent her god-child, Victoria Alexandrine Carpenter, who was baptized on the same day of the Bishop of Ripon's enthronement, a gold pendant set in pearls and diamonds.

THE Pusey memorial fund has reached £30,346, the greatest part of which has been subscribed by men and women in all ranks in England, the colonies, and the United States.

THE Anglican synod of New South Wales proposes to establish a sisterhood. The scheme is opposed by the ablest of the Sydney dailies, which contends that women in general, and as they are, should do rescue work.

A SUBSCRIPTION had already been started of small sums to coin gold medals in honour of King Humbert of Italy, when the Prefect of Naples received an intimation that by the King's order the money should be distributed among the sufferers by cholera.

THE dean of Grahamstown, South Africa, who had brought an action for defamation against the publisher of a local newspaper, has been adjudged one shilling of damages, but himself convicted by the court of lying, gross immorality and drunkenness.

THE arrangements for the establishment of an Irish colony in Utah are now all but complete. A tract of 100,000 acres has been secured. Mr. John Dillon, who accompanied Mr. Parnell through the United States, has thrown himself into the scheme with great vigour.

THE addition of architectural attachés to the German Embassies in London, Paris, and Washington has proved a very great success. The reports of these officials are not only of value to the Ministry of Public Works, but are received with great interest by the profession and public at large.

THE financial condition of the Italian Government has very much improved of late years: deficits in the annual budget are smaller than formerly, the one for 1885 being set down at only a million of dollars. The peninsula no longer keeps financial company with Turkey, Spain, and Egypt.

SIR G. MACPHERSON GRANT, M.P., in opening a bazaar at Garmouth, said: In the north of Scotland they were agreed that a bazaar was a useful means, "whether honestly or not," of raising money. Promoters of bazaars do not ask too much about honesty, provided money comes rolling in at the end of the day.

THE sixth special communion service with unfermented wine arranged by Mr. John Hope, of Edinburgh, was held lately in Queen street hall. Revs. Thomas Duncan, Established Church, Bridge of Weir; John F. Daly, B.D., Renwick Free Church, Glasgow; and James Primrose, M.A., U.P. Church, Broxburn, officiated.

A PRESBYTERIAN congregation at Tuapeka having recently held a concert and dance in aid of its manse fund, the first instance of the kind in the history of the denomination in New Zealand, the Clutha Presbytery have severely censured the congregation and refused to receive the money raised by means so objectionable.

LORD LITTLETON, presiding at a meeting of workmen's clubs, remarked that whereas he had formerly been in favour of intoxicating drinks being sold in them, he had now, in view of the disheartening results that had taken place, especially in the north and in London, come to the conclusion that it was attended with the greatest danger.

ACCORDING to the *Samaraki Gazette* there is living in the town of Sysran, an old man aged 127. His age is indubitably attested. He was wounded in the battle of Borodino, and afterward entered Paris with the allied army. This veteran, who is still in the possession of all his faculties, now subsists on the precarious charity of his neighbours.

IN moving a vote of thanks to Mr. H. M. Stanley, the African explorer, for his address to the London chamber of commerce, Mr. Samuel Morley, M.P., referred to the great importance of preserving the native tribes from the demoralizing influence of strong drink; and Mr. Stanley in his reply expressed his belief that by various restrictive measures some such result might be attained.

VAN RYSELBERGHE, of Belgium, has succeeded in transmitting a telegraphic and a telephonic message along the same wire at the same time. A trial of this has been made at the Antwerp Universal Exhibition, where concerts held at important towns in Belgium were heard, the transmission being made with ordinary instruments and along ordinary telegraph lines and with earth returns.

CARDINAL MANNING, speaking at Liverpool, said that as a member of the royal commission on the dwellings of the poor, he had heard for months past the most authentic evidence of the condition of the poor. No one who heard the evidence but was convinced that the main cause of the havoc, ruin and destruction of the domestic and social life of this land was to be traced to intoxicating drink.

MINISTERS AND CHURCHES.

REV. J. K. SMITH, Galt, has had a telephone placed in the manse.

THE Knox Church Sabbath school, Galt, has donated \$50 to Rev. Mr. Morton, of Trinidad.

THE Rev. Walter Inglis, of Ayr, after a long and painful illness, died on Saturday morning last.

A SUCCESSFUL concert was held recently at Virden, Manitoba, in aid of the Presbyterian Church there.

THE Rev. Samuel Acheson, of Wick, Ont., has received a unanimous call to the congregation of Kippen and Hill's Green, Presbytery of Huron.

THE Rev. Gavin Laug, of Inverness, formerly of Montreal, after a visit to the North-West sailed from Quebec on Saturday week for Scotland.

THE Rev. J. C. Burgess has left for his new home in San Francisco, California. He is to assume the pastorate of the First Presbyterian Church in that city.

THE Rev. J. Fraser Campbell, missionary to India, and now on a tour through the West, conducted the usual services in Mr. Nichol's Hall, Selkirk, both morning and evening, Oct. 12th.

ON Sabbath, 2nd November, the Rev. Principal Grant, Queen's University, Kingston, will officiate in connection with the jubilee of the congregation of St. Andrew's Church, Perth, morning and evening.

THE officers and men of the 13th Battalion attended divine service on Sabbath week in McNab Street Presbyterian Church, Hamilton. The Rev. D. H. Fletcher preached an impressive sermon from Luke vii: 1-10.

THE Rev. F. M. Dewey, M.A., Richmond, Quebec, lectured in Sherbrooke under the auspices of the Ladies' Aid Society of St. Andrew's Church. The subject chosen was "Paris," which city the lecturer visited lately.

THE Dundas *Banner* says: The congregation of Knox Church, Dundas, listened with pleasure to the sermons delivered by Rev. J. Cumming Smith, son of Rev. J. K. Smith, of Galt, last Sunday. Mr. Smith is an earnest and eloquent speaker, and gives promise of a very useful career in the ministry.

THE highly-appreciated Fisk Jubilee Singers, of Nashville, Tennessee, are about to visit Toronto again. They are to give concerts in Shafesbury Hall on Thursday and Friday, 30th and 31st insts., and a matinee on Saturday, 1st November. The company comprise the original jubilee singers of Fisk University. The enthusiasm with which they have been greeted in the past will not be wanting on this occasion.

THE members and adherents of Stanley Street Presbyterian Church, Ayr, have lately voted on the advisability of introducing an organ into their church services. The result is that 107 members and eighty-six adherents voted for, and forty members and five adherents voted against the introduction of the organ. 117 members did not cast their votes, thus by silence giving consent. The majority therefore is 265 out of a total vote of 355.

THE *Hamilton Times* says: Rev. Mr. Lyle gave a very interesting lecture in the Y. M. C. A. room, Hamilton, last week, taking for his subject "Atheism." The reverend gentleman handled his subject in a very scholarly manner to a delighted, though somewhat small audience. At the close of the lecture, Mr. Lyle gave an opportunity to any in the audience to ask questions relative to the subject in hand. This is the first of a series, to which all are invited. He lectured on Friday last on "Materialism."

THE anniversary services in connection with the Queensville Presbyterian Church, were conducted on Sabbath, October 12th, by the Rev. G. E. Freeman, of Deer Park. The attendance both morning and afternoon was large, and the services of more than usual interest. Mr. Freeman as a speaker is clear and impressive, and will always be made welcome by those who listened to him. Liberal collections were taken up at all the services, to be applied to ward paying off the debt on the church building.

THE *Sentinel-Review* says: The Sacrament of the Lord's Supper was dispensed in Knox Church, Woodstock, on Sabbath last, the pastor being assisted in the preparatory and Sabbath services by his predecessor, the Rev. W. S. Ball, of Proof Lane congregation, near London. Mr. Ball, has lost none of his old time vigour, freshness and eloquence in the pulpit, and his admirable discourses, not less than the appropriate reminiscences called up by the occasion and his former connection with Knox Church, were listened to with deep satisfaction by the large congregation who heard him. He received a most cordial greeting from his old friends.

THE services in connection with the induction of Rev. Andrew Hudson, as pastor of the Presbyterian Church, Parry Sound, were held on Wednesday afternoon, 15th inst. Rev. Mr. Rodgers, of Collingwood, presided; Rev. Mr. Findlay, of Bracebridge, preached, and Rev. Mr. Leishman, of Angus, delivered an address. On the evening of the same day a tea-meeting was held in Union Hall. After tea ad-

resses were delivered by Rev. Messrs. Rodgers, Findlay, Leishman and others. Music, consisting of solos, duets and anthems, was given.

MR. H. C. HOWARD, Presbyterian student, who has been labouring very acceptably in Guthrie and Knox Churches, Oro, was visited by a number of the young people of Knox Church congregation on the evening of the 29th ult., at his residence. After spending a short time in social intercourse they presented him with a purse of money as a token of their esteem and affection for himself and Mrs. Howard, and also an address expressive of their appreciation of his services among them during the past six months. Mr. Howard replied in suitable terms.

AT the meeting of the Paris Presbytery on Thursday afternoon a call was received from St. George in favour of the Rev. Dr. Moffat, of Walkerton. Mr. Pettigrew was appointed to prosecute the same before the Presbytery of Bruce. A call also sent from the Presbytery of Winnipeg, through the Paris Presbytery, to the Rev. William McKinley, of Ratho and Innerkip, from the congregations of Sunnyside and Springfield, was read. The Rev. Dr. Cochrane and Mr. McKay, of Woodstock, are appointed to prosecute the call at a meeting to be held on October 28th, in Paris. The regular meeting will be held in Princeton on the 16th of December.

AT the first regular meeting of the Knox College Literary and Metaphysical Society the following resolution was moved and unanimously carried: Resolved, that we, students of Knox College, deeply regret the removal by death of our late fellow-student, Mr. Neven McConnell. That we hereby tender our deep sympathy to his parents, brothers, and sisters, earnestly praying that they may receive divine consolation in this the hour of their sore bereavement. That this Society do now adjourn from respect to his memory. That a copy of this resolution be sent to his parents, also that copies be sent to THE PRESBYTERIAN and to the *Knox College Monthly* for publication.

THE *Guelph Mercury* says: Mr. Knox, one of the missionaries for the Presbyterian Church in the village and district of Nipissing, addressed the united congregations of Chalmers' and Knox churches, Guelph, in the basement of the former, last week, on missionary work in the territory of Muskoka, where he had formerly been. Interesting accounts of the styles of life of our countrymen in that part of the Dominion were given and of the unconventional way in which they had to be approached by the missionary, if success was to follow his footsteps. Even those who came from our mother country and had enjoyed at home the advantages of the Shorter Catechism and the psalms in metre, appeared to have sadly neglected these privileges and were not at all anxious to renew their acquaintance with these inestimable treasures. Good work was, however, being done, small churches were springing up, and profanity, the apparently inseparable attendant upon new settlements, was decreasing. The speaker's remarks concluded with an appeal to people who lived in more favoured parts of our country to remember those who were less fortunate than themselves in this respect, and to do what lay in their power to send the Gospel of Christ to these places and to raise up men who would willingly carry the glad tidings thither.

THE *Bowmanville Statesman* says: The forty-fifth anniversary of Orono Presbyterian Church and sixth of its present pastor, Rev. A. Fraser, was held on Sabbath last. Rev. Jas. Little, M.A., the highly esteemed pastor of St. Paul's, Bowmanville, preached morning and evening, most excellent discourses which were highly appreciated by the large audiences present. On the following Monday evening a sumptuous repast, provided by the ladies of the congregation, was held in the lecture room, of which several hundreds partook with much satisfaction. After supper the church was filled to overflowing and all who had the pleasure of being present were highly gratified with the programme. The chair was occupied by the pastor. The first speaker on the programme, Rev. A. Leslie, Newtonville, spoke on the subject of "Cheerfulness," Rev. A. A. Drummond, Newcastle on "Ten Minutes with a Sceptic;" Rev. A. Richard, Methodist Church, Orono, on "Religious Education." The addresses as might be expected were thoughtful, instructive, forcible and much enjoyed. The choir of the Congregational Church, Bowmanville, enlivened the proceedings. Their singing was certainly *par excellence*. It is very seldom that an Orono audience is privileged to listen to such exquisite music. The services throughout were very enjoyable. The net proceeds approached nearly \$100.

THE Rev. Mr. Herald has been in charge of the Presbyterian congregation at Port Arthur over four years. The progress of the cause there has been remarkable. A fine new building having been completed was opened for public worship on the 5th inst, by the Rev. Principal King, of Manitoba College, who preached able and impressive sermons morning and evening. Though the weather was unfavourable large congregations assembled, especially in the evening, a noticeable feature being the large number of young men present. The building is a fine specimen of Church architecture, its appointments and decorations in keeping with the design. The windows are filled with stained glass, a

large one being the gift of the Misses McVicar in honour of their father and mother. The glass is beautiful in design and execution and that in the large traceried windows, especially, has an excellent effect on the whole interior. Much credit is due to Mr. Herald for the speedy and successful completion of the work. Through his energetic efforts the sum of \$3,600 was raised on the line of the C. P. R. east of Port Arthur. If the building has not been opened free of debt, the subscription list almost covers the entire cost. The minister and people of Port Arthur are to be congratulated on account of what they have accomplished and on the encouraging prospects they may confidently cherish.

A WELL-WISHER writes: "Tara Congregation, a newly constituted charge, sets out upon its new career hopefully though some are not enthusiastic over the separation from Allenford and Elsinore, and not a few have experienced regret at parting with Rev. Mr. Blain, who found it his duty to resign his charge on account of ill health. Yet it is generally agreed that this was the best that could be done under the trying circumstances. Financially speaking, both congregations are prosperous. Our Tara people have swept off the entire debt on their commodious and substantial church edifice. They have shown considerable liberality in aiding the schemes of the Church. They have arranged to pay Rev. Mr. Blain \$100 per annum for three years. They kept a student during the past summer, while they liberally aided Mr. Blain in defraying his travelling expenses; and on the occasion of Mr. Grahame's departure to resume study in college, they made him the recipient of a purse of \$25 in addition to the usual allowance. We hope that their spiritual advancement will keep pace with this financial prosperity, and that soon they will be enabled to call a pastor whom the Lord will send. We are glad to learn that Rev. Mr. Blain's health is so far restored that he was able to conduct a short service in Tara Church on the 5th inst. We unite with the friends in giving thanks to God for His goodness."

PRESBYTERY OF PETERBOROUGH.—This Presbytery met on the 14th inst. The congregation of Campbellford was separated from that of Percy. Mr. Sutherland remains pastor of Percy. Campbellford is to be declared vacant on the first Sabbath of November. Mr. Thomson was appointed Moderator of Session during the vacancy. Next ordinary meeting in St. Paul's Church, Peterborough, on second Tuesday of January, at two o'clock p.m.—WILLIAM BRUNET, *Pres. Clerk*.

ACKNOWLEDGMENTS.—The Rev. Dr. Reid has received the following contributions for the schemes of the Church, viz.: A Friend of Missions, for Foreign Missions, \$20; Jessie, Ottawa, for Foreign Mission, Formosa, \$1; M. E. M., Hamilton, for Augmentation of Stipend Fund, \$5; T. Rutherford, Galt, for Foreign Mission, Formosa, \$100; Foreign Mission, Trinidad, \$100; also for Foreign Mission, Eromanga, for steamship, \$100; M. S. Brant, for Foreign Mission, India, \$4; Home Mission, \$4; Trench Evangelization, \$4; also for Aged and Infirm Ministers' Fund, \$3; Tithe, for Aged and Infirm Ministers' Fund, \$4.

THE FORMOSA MISSION.

At their last meeting the Foreign Mission Committee resolved to ask for the earnest prayers of the Church on behalf of the mission at Tamsui, Formosa. The French at present occupy Kelung, only a few miles from Tamsui. A vigorous attack was made on the latter place, which, however, for the time, was unsuccessful. Since then a concentration of forces has been made, and it is possible that in a few days startling tidings may be received. The call of the Foreign Mission Committee for earnest prayer on behalf of the missionaries and their people will meet with a prompt response throughout the Church. Dr. Wardrope, convener of the Committee, has forwarded the following letter for publication:

At the last meeting of the Foreign Mission Committee of the Presbyterian Church in Canada, letters were read from Dr. McKay and Mr. Jamieson, our missionaries in Formosa, containing much cheering intelligence concerning the work there. "It was agreed that the convener should publish the letters, and, in connection therewith, it was resolved to ask the earnest prayers of the whole Church for this mission in the present crisis, that our missionaries and the native Church may be preserved, and that the outcome of the war with France may be overruled for the farther extension and greater success of the Lord's work there."

I cannot expect you to publish the whole of the letters referred to; but will you kindly make room for a few brief extracts showing how cheering has been the progress of the mission work in Formosa?

In reference to the College (Oxford College) Dr. McKay writes: "Yesterday, June 26, we closed this session in Oxford College, being exactly two years since the opening. During the six months we have had twenty-five students hard at work. We have three Buddhist priests studying, also a Tattish priest. They are preparing for Christian

work now. Myself, Giam Chheng, Hoa, Lien, Ho, Chhoa, Seng and Tan He were engaged teaching and drilling the students. Last night at seven o'clock we met for the closing exercises. One of the teachers compared Oxford with our old College. The latter, he said, had the heavens for the roof; sand, and mud for the floor; mountains and seas for the walls; rocks for the tables, benches and beds. All this was true, literally so. Last year when building the girls' school, there was some material left, so I built a neat brick house near Oxford College. Three students with their wives occupied it this session. In a few days Giam, Chheng, Hoa and myself will start for the east coast, taking back the thirty girls from the school. They came and began study in the beginning of March. At that time they did not know one letter. Now they go home able to read and write in the Romanized colloquial. Mrs. McKay and myself and those who taught in Oxford College keep day after day drilling them.

"Mr. and Mrs. Jamieson are faithful and diligent in the study of the language, and they are doing well. In due time they will be real and efficient helpers. Let God be praised, we'll shout the triumphs of the Gospel o'er mountain and dale. We'll never cease, never surrender, until China's, yes, beloved Formosa's millions crown Him Lord of all."

Mr. Jamieson writes: 'Oxford College and the girls' school are closed for a few months during the warm season. The session has been a very successful one. The teaching in both schools has been earnestly and faithfully carried on. Most of the students have now left for their homes. Dr. McKay is accompanying the girls on their homeward journey. On the morning after the closing of the College, some fifteen of the students set out on a three days' journey to their homes on the east coast. We could not but admire those lads as they called in passing to bid us good-bye, with their bright honest faces, and carrying their little all-of-worldly goods on a pole slung across their shoulders, going forth to bear home their testimony for Christ. As to Mrs. Jamieson and myself, who are but new comers, we can report no active service as yet beyond a patient study of the language. But we are delighted to be here, and to witness the progress of the Lord's work among the people of Formosa. And if we can in any way by our presence and counsel encourage and hold up the hands of those who are bearing the burden and heat of the day, we esteem that an honour. Pray for us that God may still continue to bless this mission as he has blessed it in the past."

I ask for these extracts a place in your columns in order that a wider circle of readers than can be reached through the ordinary channels of church intelligence may be made aware of the state and prospects of our mission in Formosa. Thousands beyond the limits of the Presbyterian Church heard Dr. McKay when two or three years ago he was traversing Canada, his native country, and urging the claims of the the heathen. Thousands will hear with deep concern of the peril to which he and his fellow-labourers, and the converts there, are now exposed. There have for some time been around them rumours of war. They are now actually in the midst of its horrors. Many hearts throughout our land will beat in true and loving sympathy with them. I ask a place for them in the prayers of God's people of every name, in their closets, at their family altars, and in the congregations of worshippers.

THOMAS WARDROPE.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

Nov. 2, 1884. | **THE TEMPLE DEDICATED.** | Kings 8: 22-36.

GOLDEN TEXT.—"Behold the heaven and heaven of heavens cannot contain Thee."—Vs. 27

TIME.—B. C. 1005.

PLACE. The Temple at Jerusalem.

PARALLEL.—2 Chron. chaps. 5-7.

Introduction.—The Temple was built and ready for the sacred purposes to which it was to be dedicated. For months before, the day had been eagerly expected and discussed, as in anticipation it was to be the greatest day the Israelitish nation had ever seen. Grandly broke the bright October morning, while the thousands and hundreds of thousands who had come up from every part of the land, from the southern boundary at the River of Egypt, to Hamath, far north on the Orontes (for at that time the boundaries of the nation were more widely extended than in its later history) were all gathered on the streets of the city and on the mountains round about Jerusalem, to see and take part in the magnificent and joyful ceremonies of the day. Very early two processions were seen approaching the Temple from different points, one from Gibeon bearing the Tabernacle of the Wilderness, venerable with its more than four hundred years of service, faded and worn with long exposure, perhaps often repaired, but sacred from all its associations with the early history of the people. Then from Mount Zion, from the temporary resting place prepared for it by David, came the Ark of God, still more sacred and awful, for above it had rested the symbol of the presence of Jehovah, and in recent years its sanctity had been attested by God himself; in his visitation of the sin of Uzzah. Into the Temple enclosure came Solomon in all his glory, the most magnificent prince

of his race. Sacrifices, so vast that they could not be numbered, of sheep and oxen were offered by Solomon and all the congregation. A full gathering of the Levite singers, under the leadership of Asaph, Heman and Jeduthun, stood at the east end of the altar, and with them an hundred and twenty priests bearing trumpets, then the trumpets and the singers "as one," broke forth into a mighty chorus "praising and thanking the Lord," and the refrain caught up by the vast mass in the Temple area spread as by a flash through the streets of the city, and was echoed back by a myriad voices from the hill-tops around. Praise the Lord for He is good, for His mercy endureth for ever," and as they sang the symbol of a gracious acceptance was manifested, "the house was filled with a cloud—so that the priests could not stand to minister by reason of the cloud." The solemn silence which had fallen upon the worshippers, caused by the thick cloud, was broken by Solomon in the words of ver. 12; then he blessed the congregation, and in a few words told them of the desire of his father David to build the Temple, of God's choice of himself to do the work, and of his performing it by the good hand of God; then followed that wonderful prayer, the earlier portion of which, a type of it all, forms the subject of our lesson.

Notes and Comments.—Ver. 22. "Solomon stood," at first, then knelt, see ver. 54, "spread forth his hands," lifted them up "toward heaven," he was on the platform or "brazen scaffold" specially prepared for the occasion. All this, we must remember, took place outside the building, in the court of the Temple.

Vers. 23, 24. Solomon begins his prayer as ours should begin, with a remembrance of past mercies "No God like Thee:" not to be understood as comparing Jehovah with the gods of the heathen, but he is described as the only true God. "Keepest covenant:" one of the attributes of the God of Israel was that he was a covenant-keeping God, see Lesson three of last quarter, and Lesson two of this quarter, those who are faithful will always find that his covenant of mercy is sure, "with thy servant David,"—the promise to whom was that he should have a Son who, in peaceful possession of the Kingdom, should build the house which David desired, but was not permitted to build; "fulfilled"—as it is this day.

Vers. 25, 26. He now prays that beyond himself the promise of God may be verified, that "there shall not fail a man—to sit on the throne of Israel," and as he coupled with it the condition God had given, a righteous walk before God, it is practically a prayer for his successors that they should "take heed to their way," and even if they sinned, that God would not withdraw his mercy quite from them.

Ver. 27. "Will God dwell on the earth?" Other thoughts come now to the mind of Solomon, he remembers the greatness of God, "heaven and the heaven of heavens cannot contain Thee;" with a firm belief of God's special presence in the Temple he yet would guard himself and the people against the narrow views or notions of the deity into which they were only too apt to fall: Jer. 7: 4; Mic. 3: 11. When we consider the ideas of a local god or gods as held by the heathen nations of the land, this conception of the infinity of God is very marked and striking.

Ver. 28. "Yea," notwithstanding that thou art so far removed, "have respect to the prayer," that I am now offering which has reference to blessings to be given from and through this house. "Prayer—supplication—cry," these words seem to indicate a general increase of intensity in the prayers of the people to God, beginning with ordinary requests for daily mercies, and continuing in the agonized "cry" for help and deliverance in times of peril.

Ver. 29. "Eyes may be open towards this house: that thou mayst hearken," see Psa. 34: 15—the eyes of the Lord upon, and the ears of the Lord open to the righteous; "the place of which thou hast said," to which a general reference had been made, but the exact locality of which has not been stated, see Deut. 12: 5, 11, 18, 14: 23; 15: 20, 16: 2, and elsewhere. And God was graciously pleased to tell Solomon that his prayer was heard. "Mine eyes and Mine heart shall be there perpetually." Ch. 9: 4.

Ver. 30. It had been a personal prayer hitherto; it is now enlarged and includes the whole nation: "hearken to Thy people Israel when they shall pray. And we find that therefore the Jews always worshipped toward the Temple. Dan 6: 10; Jonah 2: 4. "When thou hearest forgive:" hear the prayer and forgive the sin.

Ver. 31, 32. Solomon now proceeds in his prayer to make mention of special cases, in the which he besought God to hear and answer. The first has reference to the oaths sworn in the Temple, the sanctity of which he asks God to protect. Every oath is an appeal to the knowledge and justice of the Most High, and the prayer is that God will vindicate the truth by punishing the false swearer. "Tree-pass, as in the cases mentioned in Ex. 22: 7-12, an oath had to be taken by the accused person as to his innocence. "Judge thy servants," because human judgments are fallible, he therefore prays that God would interpose, condemn the wicked and justify the righteous.

Ver. 33, 34. The next is a petition for the nation, when its sin—as sin the King knew too well it would—was punished by defeat in battle and being carried away captive, then when the people prayed toward that house, his petition is that God would hear and forgive and bring them back to the land of their fathers. Doubtless Solomon had in mind the threats of Lev. 26: 14-17, and of Dent. 28: 15-25, "confess thy name," acknowledging their sins, that they were justly punished, and making supplication, "in," rather "toward," as in the margin, they could not make supplication "in" the house when in a strange land. This, to a Jew, was one of the greatest calamities that could fall upon him and so it has a prominent place in the prayer.

Ver. 35, 36. Another petition based upon the moral certainty of the people sinning and of other threatened judgments coming upon them, "heaven is shut up—no rain:" this was also a threatened punishment for sin, see Lev. 26: 19; Dent, 11: 17; 28: 23-24; "hear—forgive

—teach," not only does Solomon ask that God will hear the prayers of the people in their repentance and forgive their sins, but that he will "teach them the good way," that is, by their afflictions, by "the judgments Thou dost send upon them." Here we have the great New Testament principle, that the chastisements of the Lord are designed to bring His people back to Himself, are, in fact, for their eternal good. Note the order of Solomon's prayer: first, that they should pray, confessing their sins; then that God would forgive; that he would teach the right way, and last of all that the affliction should be removed. Is there not here a lesson for us, do we not sometimes want God to remove the affliction before we recognize his purpose in sending it and make confession of our sins before Him? Let us learn that this is God's way.

The teacher should read and note the rest of the petitions down to ver. 53.

HINTS TO TEACHERS.

Preliminary. Although the title of our lesson is, "The Temple Dedicated," the select verses only contain a portion of Solomon's dedicatory prayer, the intention of the Lesson Committee being, doubtless, that those should serve as a centre around which teaching on the whole service should be grouped. We have dwelt somewhat at length on the more impressive portion of the ceremonies preceding this prayer, so shall confine our remarks now to the thoughts suggested by the selected verses. Will the teachers suffer us to caution them against spending too much time on the ceremonies alone, or any at all on the mystical lessons which some writers would associate with these dedicatory services; there are spiritual and practical lessons of great value in this portion; strive to teach those.

Topical Analysis.—(1) Praise and thanksgiving, 22-24. (2) Prayer for continued mercies, 25-28. (3) Prayer for special circumstances, 29-36.

On the first topic show how Solomon, following the constant example of his father, David, thankfully recognizes the "faithfulness and constant mercy of God." Ever before these men was the fact that their God was a covenant-keeping God, and they sought to set forth this truth in the public utterances especially; before Solomon prayed he blessed God, so should our prayers ever be mixed with thanksgiving, let us not be reaching forth the hand for blessings and forget those which have been so bountifully given to us in the past. Then the truth is repeated here that we have so often noticed in this quarter's lessons—the conditions of God's blessings. On this there can be no mistake, it was repeated again and again to, and by David, and now Solomon reiterates it God's mercies are to those who walk before Him "with all their hearts." No half service is acceptable. He must have the supreme affection of the undivided heart. This truth set forth so unmistakably in the Old Testament was affirmed by our Saviour to be the foundation stone of the New Covenant, it was the "first and great Commandment:" Matt. 22: 37-38.

On the second topic we may teach that past mercies should encourage continued prayer. God is not angry at our continued or persistent prayers, even when sometimes we appear to be bold in our requests and would remind Him of His promises. Not that he needs reminding, but the pleading of the promises shows that they have a place in the hearts of His children even as he would have them. So as we stand in the present, looking backward over our mercy-strown path, let us be encouraged to ask larger and greater things and believe that he is able to do for us "exceeding abundantly, above all that we ask or think." Eph 3: 20.

On the third topic, there are one or two lessons not so common as preceding ones. We are taught to make our petitions special and pointed. There is a story of a good old man whose child was dying, and he with his wife knelt down to implore the mercy of God and healing of their loved one; the good man had a stereotyped prayer embracing the whole world, which he had often offered in the prayer-meeting, and so he went on in his regular rut until he came to pray for the Jews, when his wife could stand it no longer but burst out "Man, it's our child that's dying!" and forthwith prayed herself, earnestly, vehemently that God would have mercy upon their child. Just so, we may bring our special wants and needs before God, but we learn further, that we must get beyond ourselves and be unselfish in our petitions, we may, ought, to pray for our selves and ours, but we must rest on that—let our prayers be for any whom we know need God's mercy, blessing and guidance; there are the sick and weary; there are the tempted and tried, there are the anxious and worried, the prodigals far away from their father's home, the forgetters of God, and there are those who are seeking Him—we should bear all these in our prayers before God and we should pray for our country. God has given us a fair and beautiful home, but how much we need the care and keeping of God—let us pray for our country with all its interests. The school with which the writer is connected sometimes sings

"Now pray we for our country,
That Canada may be,
The holy and the happy,
And the gloriously free;
That through her wide Dominion,
Across from sea to sea,
Her children may be blessed,
The righteous and the free."

In this is the hope of a great future for our country

INCIDENTAL TRUTHS AND TEACHINGS

God will dwell in the midst of his true worshippers. Where there is sincere dedication to God, He will accept and give the true consecration.

The visible symbols of the Divine presence may be lacking but the Lord will really be in the midst of His people. The teachings of the last lesson are suggested again—Our bodies living Temples of the living God and should be thoroughly dedicated to Him; see texts quoted there.

Main Lesson.—The dedication of ourselves—who then is willing? 1 Chron. 29: 2.

OUR YOUNG FOLKS.

TEN YEARS OLD.

I measured myself by the wall in the garden ;
The hollyhocks blossomed far over my head ;
Oh, when I can touch, with the tips of my fingers,
The highest green bud, with its lining of red,

I shall not be a child any more, but a woman ;
Dear hollyhock blossoms, how glad I shall be !
I wish they would hurry—the years that are coming,
And bring the bright days that I dream of to me !

Oh, when I am grown, I shall know all my lessons—
I shall be very rich, very handsome and fine,
And good, too—of course—'twill be easier then
To say to the tempter "No!" every time.

There'll be many to love me, and nothing to vex me,
No knots in my sewing, no crusts to my bread.
My days will go by like the days in a story :
The sweetest and gladdest that ever was read.

And then I shall come out some day to the garden
(For this little corner must always be mine) ;
I shall wear a white gown all embroidered with silver,
That trails in the grass with a rustle and shine.

And meeting some child here at play in the sunshine,
With gracious hands laid on her head, I shall say,
"I measured myself by these hollyhock blossoms
When I was no taller than you, dear, one day!"

She will smile in my face as I stoop low to kiss her,
And—Hark! they are calling me in to my tea!
Oh, blossom, I wish that the slow years would hurry!
When, when will they bring all I dream of to me?

THREE GOOD LESSONS.

"One of my first lessons," said Mr. Sturges, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep, was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said: "Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep."

"What does grandfather mean by that?" I said to myself. "I don't expect to have a sheep." I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge, and had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: "Thou hast been faithful over a few things, I will make thee ruler over many things." I began to see through it: "Never you mind who neglects his duty, be you faithful, and you will have your reward."

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio who knew me came to buy goods, and said, "Make yourself so useful that they cannot do without you." I took his meaning quicker than I did that of my grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geery, the

old tea-merchant, called in to congratulate me, and he said: "You are all right now. I have only one word of advice to give you: Be careful whom you walk the streets with." That was lesson number three."

And what valuable lessons they are: Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation stones of character and honourable success.

THE BIRTHDAY GIFT.

There are often wells of thought and feeling in childhood of whose depths parents little dream. We are so accustomed to think of our children's tastes, desires, and will as being reflections of our own that we too often forget to study their natures, recognise their individuality, and treat them as sentient beings. With such reflections I listened to the relation of the following incident:

A little girl of this city, about ten years of age, was visiting her aunt in the country. They were discussing a certain book, and the aunt remarked—

"Your birthday is near; perhaps your mamma will buy it for you for a birthday present."

A tinge of sadness rested on the sweet young face as she quickly answered—

"She could give me something else I would rather have, something I would rather have than anything else in the world."

"Well, I'm sure," said her aunt, "your mamma will get it for you, if it does not cost too much."

"It will not cost money," replied the child, "it will not cost any thing."

But she could not then be persuaded to tell what it was. After a long time the shrinking little spirit said—

"Auntie, I will tell you part; it is something she gave me before little brother came. It is just not to do something for that one day now don't you know?"

The discerning auntie drew the little one to her and asked—

"Is it that mamma should not scold you on your birthday?"

A trembling "Yes," and long the dear head rested in silence on the bosom of that loving, patient aunt.

When I heard this little incident related by that aunt herself my heart wept, and I quickly asked myself, "Am I not that mother? Have not the cares of a growing family caused me to be often less patient with my first-born, my darling Edith? Have not I, in the multiplicity of duties, been unresponsive to the heart longing for a mother's tender caress and loving recognition of little services rendered?"

A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ he can't lead a prayer-meeting, or be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to jump, play climb,

and yell like a real boy. But in it all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And above all things, he ought now and then to show his colors. He need not always be interrupting a game to say that he is a Christian; he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.—*Royal Road.*

SUSCEPTIBILITY OF GIRLS.

Girls are markedly susceptible to the influence of surroundings and circumstances. Observe how readily they appropriate all the little manners and ways of any better bred household into which they may chance to be introduced. Let both boys and girls make their entrance to such households together and shortly the girl drops all her old ways, and changes so that her early training would hardly be detected. Not so the boy. He yields to new influences also, but shows it less; and is much longer in adopting new ways, and when he has adopted them there is apt to cling around them some flavour of the old. This ready imitative capacity, this easy adaptation of the manners of those in higher spheres of life does not, in our country especially, always lead to dignity and order in dress.

GOOD WORK FOR CHILDREN.

Let your daughter with a little advice, cut up a few yards of calico, and make aprons, dresses and bedquilts, even if there be a little waste and poor fits. She will be likely to see her mistakes and profit by them. Let her make some cake and bread, and broil some meat and some corn, no matter if she does have to throw some of it into the swill-pail. It is better to make a few mistakes while young, in acquiring an education, than to grow up without experience. They must learn something or make great blunders during a portion of their lives, when left to rely on themselves. In many respects children are not trusted enough. They are "bossed" too much.

THE noblest part of a friend is an honest boldness in the telling us of errors. He that tells me of a fault, aiming at my good, I must think him wise and faithful; wise, in spying that which I see not; faithful, in a plain admonishment, not tainted with flattery.

A JAPANESE Christian, about to sell some articles, asked the customer, as he was about to pay for them, "have you noticed this fault, and this, and this?" The purchaser had not observed the defects, and decided not to take the articles. This is the kind of Christians converted Japanese make.

Sparkles.

It has been remarked that some men give according to their means, and some according to their meanness.

"You never saw my hands as dirty as yours," said a mother to her little girl. "No, but your ma did," was the prompt reply.

AN Hibernian traveller, expressing how cheering and comforting the roads are made by milestones, suggests that it would be a great improvement if they were nearer each other.

How is it that, while a man places his purse in his inside pocket that no thief may secure it, the young lady will boldly hold hers in her hand, as though to challenge all comers?

SOME men can never take a joke. There was an old doctor, who, when asked what was good for moths, wrote back: "How do you suppose I can tell unless I know what ails the moths?"

A DECIDED HIT.—Hagyard's Yellow Oil touches the right spot every time when applied for rheumatism, neuralgia, joint soreness or lameness, and internally for colds, sore throat, etc., is equally infallible.

"My dear boy, the business world is divided into camps—the gamblers and the speculators." "I don't exactly see the difference." "It's very simple. The speculator is the man who gains. When a man loses he's only a gambler."

TALLEYRAND, the Prime Minister of Napoleon, was disliked by Madame de Staël. It so happened that Talleyrand was lame and madame cross-eyed. Meeting one day, madame said: "Monsieur, how is that poor leg?" Talleyrand quickly replied: "Crooked, as you see."

As the late Professor Hamilton was one day walking near Aberdeen, he met a well-known individual of weak intellect. "Pray," said the Professor, "how long can a person live without brains?" "I dinna ken," replied Jemmy, scratching his head; "how auld are ye yourself?"

THE latest device of a Paris paper for attracting readers is the engagement of two eminent physicians to attend gratuitously upon its yearly subscribers. Recently the manager of the paper notified one of the physicians "not to prescribe for X. any more, his subscription has expired." The doctor replied: "So has X."

"MADAM," he began, as he lifted his hat at the front door, "I am soliciting for home charities. We have hundreds of poor, ragged, vicious children, like those at your gate, and our object is—" "Sir, those are my children," she interrupted; and the way that front door slammed his toes jarred every hair on his head.

TWO neighbours had a long and even-tempered litigation about a small spring, which they both claimed. The judge, wearied out with the case, at last said: "What is the use of making so much fuss about a little water?" "Your honour will see the use of it," replied one of the lawyers, "when I inform you that the parties are both milkmen."

A GERMAN composer was conducting one of his overtures. As the "horns" played too loudly he told them repeatedly to play more softly, and more softly they played each time. At the fourth repetition, with a knowing wink at each other, they put their instruments to their lips, but did not blow at all. The conductor nodded approvingly. "Very good indeed," said he. "Now, one shade softer, and you'll have it."

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

A YOUNG man from the country was spending his holidays in Glasgow. While walking on "The Green" in company with his uncle, he was surprised at seeing so many kites flying. After looking for some time, he observed one far higher than the rest. Calling his uncle's attention, he asked him if ever he had seen a kite flying as high before. "Did ever I see one as high afore? Man, Jamie, that's naething, for I have seen some o' them clean out o' sight."

THE late Dr. Macadam used to tell of a tipsy Scotchman making his way home upon a bright Sunday morning when the good folk were wending their way to the kirk. A little dog pulled a ribbon from the hand of a lady who was leading it, and as it ran away from her she appealed to the first passer-by, who happened to be the inebriate, asking him to whistle for her poodle. "Woman!" he retorted, with that solemnity of visage which only a Scotchman can assume, "woman, this is no day for whastlin'."

27 PER CENT DIFFERENCE.

The "Royal" the Strongest and Purest Baking Powder.

Our attention has been called to publications from the Price Baking Powder Co., the obvious purpose of which was to rid themselves of the recent exposure of the inferiority or low test of the baking powder manufactured by that house.

As to whether the Price baking powder is equal to the "Royal," the facts are that when the cans were purchased on the open market, and examined by Prof. Chandler, of the New York Board of Health, the report revealed the fact that Price's powder contained twenty-seven per cent. less strength than the "Royal."

When compared in money value, this difference would be as follows:

- One pound can Royal Baking Powder worth 50 cents.
One pound can Price's worth 36 cents.

The Royal Baking Powder Company has been fighting for years past to break up the practice of substituting Alum, Phosphate, Lime, etc., as cheap substitutes for cream tartar, as well as short weights, and low test in baking powders, and the "stop thief" cry will not deter us from pointing out all who are engaged in the nefarious business of palming upon the public cheap or injurious baking powders at the same price at which a pure and wholesome article is sold.

The Royal Baking Powder has the commendation of the most noted chemists in the country for its purity and freedom from any substance of an injurious nature, being manufactured from grape cream tartar, in which no lime exists.

J. C. HOAGLAND, Prest., ROYAL BAKING POWDER CO.

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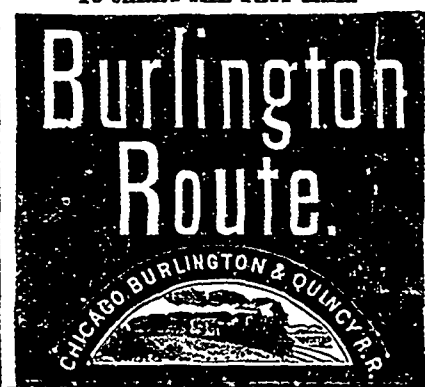
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