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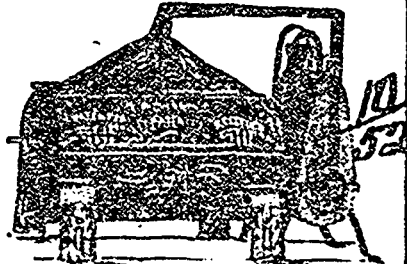
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**Loss and Gain.**  
CHAPTER I.  
"I was taken sick a year ago  
With bilious fever."  
"My doctor pronounced me cured, but I  
got sick again, with terrible pains in my  
back and sides, and I got so bad I  
Could not move!  
I shrunk!  
From 228 lbs. to 120! I had been doc-  
toring for my liver, but it did me no good. I  
did not expect to live more than three  
months. I began to use Hop Bitters. It  
rectly my appetite returned, my pain left  
me, my entire system seemed renewed as if  
by magic, and after using several bottles I  
am not only as sound as a sovereign but  
weigh more than I did before. To Hop  
Bitters I owe my life."  
Dublin, June 6, '81. **R. FITZPATRICK.**

CHAPTER II.  
"Malden, Mass., Feb. 2, 1880. Gentlemen—  
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Neuralgia, female trouble, for years in the  
most terrible and excruciating manner.  
No medicine or doctor could give me  
relief or cure until I used Hop Bitters.  
"The first bottle  
Nearly cured me!"  
The second made me as well and strong as  
when a child.  
"And I have been so to this day."  
My husband was an invalid for twenty  
years with a serious  
"Kidney, liver and urinary complaint."  
"Pronounced by Boston's best physicians—  
"Incurable!"  
Seven bottles of your bitters cured him and  
I know of the  
"Lives of eight persons"  
in my neighbourhood that have been  
saved by your bitters.  
And many more are using them with  
great benefit.  
"They almost  
Do miracles?" —Mrs. E. D. Stack.  
**HOW TO GET SICK.**—Expose yourself day  
and night; eat too much without exercise,  
work to hard without rest; doctor all the  
time; take all the vile nostrums advertised,  
and then you will want to know how to get  
well, which is answered in three words—  
**Take Hop Bitters!**

"LEAVES have their time to fall" says the  
poet, but Wild Strawberry leaves are on the  
rise just now, being utilized in such enormous  
quantities in making Dr. Fowler's Extract of  
Wild Strawberry—the infallible remedy for  
Cholera Morbus, Diarrhoea and other Sum-  
mer Complaints.

**ROUGH ON RATS.**  
Clears out rats, mice, roaches, fleas and  
bed-bugs, skunks, chipmunks, gophers, etc.  
Druggists.  
Do not delay, if suffering from any form of Bowel  
Complaint, however mild apparently may  
be the attack, but use Dr. Fowler's Extract  
of Wild Strawberry. It is the old reliable  
cure for all forms of Summer Complaints  
that require prompt treatment. Ask your  
druggist and all dealers in patent medicines.

**LOOK OUT FOR FRAUDS!**  
The genuine "Rough on Corns" is  
only by E. S. Wells (Proprietor of "Rough  
on Rats"), and has laughing face of a man on  
labels. 15c. & 25c. Bottles.  
READER, if you suffer from any disorder of  
the Liver, Stomach, Bowels, Kidneys, Skin,  
or Blood, try Burdock Blood Bitters, Nature's  
specific medicine for acting on those or-  
gans for the outlet of disease. 25,000 bottles  
sold in the last three months.

**"NOTHING SWAN'S WORT SYRUP"**  
Infallible, tasteless, harmless, cathartic,  
for feverishness, restlessness, worms, con-  
stipation. 25c.  
Silk, Feathers, Ribbons, Velvet can all be  
colored to match any hat by using the  
Diamond Dyes. Druggists sell any colour  
for 10 cents.

**BE CAREFUL!**  
The genuine "Rough on Corns" is  
only by E. S. Wells (Proprietor of "Rough  
on Rats"), and has laughing face of a man  
on labels. 15c. & 25c. Bottles.  
E. J. Pinkham, whose benevolent  
face is shadowed in almost every paper we  
pick up, appears to have discovered what  
Addison calls "The grand elixir to support  
the spirits of human nature." It is quite  
evident that she has the patent and has  
secured the contract for making over and im-  
proving the invalid corps of American  
Womanhood.—Globe.  
**SKINNY MEN.**  
"Wells' Health Renewer" restores health  
and vigour, cures Dyspepsia, General De-  
bility. \$1.

# THE CANADA PRESBYTERIAN.

VOL. II.

TORONTO, WEDNESDAY, SEPTEMBER 12th, 1883.

No. 371

## NOTES OF THE WEEK.

THE "Christian at Work" tells of a London reviewer who paid a sceptical author back in his own coin. The author, Mr. John Morley, had insisted on printing "God" as "god" throughout one of his books. The reviewer was equally careful in the frequent mention of Mr. Morley's name to have it appear as "mr. john morley."

DR HÄNSEL, a savant, of Reichenberg, Germany, has succeeded, after many experiments, in photographing several flashes of lightning. The photographs took in part of the landscape, and made it possible to estimate with accuracy the place where the lightning struck. It also proved possible to compute the length of the course traversed by the electric current. These experiments are to be continued, with the aid of stereoscopy. They have awakened much interest.

SINCE the adoption of the prohibition amendment in Kansas one of the cities which have persistently disobeyed the law is Dodge City. Liquor has been sold there without attempt at concealment, and the place became the resort of all vile characters. A press despatch says that last Sunday, "for the first time in the history of the city, all the business houses, saloons, dance halls and gambling halls were closed. There is universal rejoicing, and it is believed that measures of reform will be carried out. Many gamblers and prostitutes are leaving."

THE Marquis of Lorne recently commissioned the city clerk of Ottawa, a well-known sportsman, to procure for him some live muskrats. Two of these creatures have been secured, and will be sent by the Governor-General to Scotland. The Marquis and his father have taken considerable interest in the acclimatization of American animals on the ducal estate, where there is already a colony of Canadian beavers. The Governor General's muskrats may be tamed by feeding with the hand and scratching their backs, an attention which muskrats very soon learn to appreciate.

A SAD disaster has befallen the picturesque and thriving town of Hadjin, Turkey, which has been almost wholly destroyed by a conflagration which consumed 1,500 houses and three hundred shops. Not less than 6,000 people are without homes, and the resident missionaries appeal for aid to be sent to the treasurer of the Board. Three Protestant communities had been organized, and a new church was burned. One woman said: "My relatives were in twenty-two houses; and oh! if one of them had been saved I might have had a home; but they are all burned."

THE Defence Association, of which Dr. Begg is chairman, has issued a "manifesto" recommending a stand to be made against innovations and the accumulation of funds to defend to the uttermost "the position and property." They trust that the time is near at hand "when there shall be a loud cry from all parts of the Presbyterian Church for a pure Presbyterianism, instead of that miserable jumble of independence and ritualism, unsound doctrine, theatrical worship, and overbearing policy, by which our professedly Presbyterian churches are all at present more or less infected."

THERE are about 4,000 Mennonites, or Anabaptists, in Manitoba, divided into ten or twelve villages, and occupying the richest land. They came seven years ago, a large reservation being set apart by the Government for their exclusive use. Their language is a mixture of Russian and low Dutch, and their customs and habits are primitive in the extreme. They are not at all cleanly, living under the same roof with pigs, cows, horses, and poultry, and keep aloof from the settlers. Their elders decide minor disputes, but the power belongs to the people, without whose consent no business of importance can be transacted. They are, of course, subject to the Provincial law.

ANTI JEWISH riots in Hungary are continually reported. Two thousand peasants resisted the troops recently at Egerszeg. It was thereupon decided to institute martial law, with the provision that anyone condemned to death should be executed within three hours after sentence. Despite this proclamation the disorders continue. The peasants now threaten to attack the landlords. A band of 400 peasants destroyed by fire the property of Jews at Sgoctoe. They threatened to shoot a fireman who tried to extinguish the flames. Acts of incendiarism are increasing in number. Forty-eight houses of Jews have been burned at Szepeth, and thirty-six at Bezered, and their crops have been destroyed.

THE King of Sweden has been patting the Good Templars on the back. Addressing a deputation from one of the Orebro lodges, his Majesty said: "I honour your cause, for it is good, and you have a noble object in view. I have spoken to many of your brethren, amongst them my friend and your chief, whom I greatly esteem, C. O. Berg, M.P., of the Upper House, through whom I know that you are not of any particular political party, and I am informed from many parts of the kingdom, and from the military exercising places, that the people are beginning to be sober. You are fighting in a noble cause, and you can rest assured that I will do all that I can for your Order and its cause."

A TERRIBLE hurricane has swept over the Samoan Islands which must have seriously affected the English mission churches. All vessels in the harbour were wrecked, and for twenty miles west of Savali only one house remains. We hear that at Apia the Catholic church and school buildings were blown down and one of the missionaries killed. The London Society began mission work in Samoa in 1830, and the Wesleyan Society in 1835. The population of the group is about 150,000, and Savali and Upolu are the principal islands. The London Society has upward of 30,000 hearers and more than 7,000 in its schools; the Wesleyan Society has about 1,700 scholars, and together the societies have perhaps 5,500 members.

EIGHTY years ago, says the New York "Observer," there were only seven Protestant missionary societies; now there are seventy hailing from Europe and America. Eighty years ago there were about 170 missionaries, and now there are about 2,500 missionaries from Europe and America in heathen lands. Eighty years ago there were about 50,000 converts from heathenism, now there are about 1,820,000—310,000 in the West Indies; 250,000 in Africa; 500,000 in the East Indies; 70,000 in China and Japan; 90,000 in the Indian Archipelago; 300,000 in the South Pacific Seas; 240,000 in Madagascar; and 60,000 in America. Eighty years ago there were about seventy missionary schools; now there are more than 12,000, with upwards of 400,000 scholars, all receiving instruction in the Word of God.

"ATHLETICS are overdone," is beginning to be the cry from our colleges. Stronger words than these are used by the disappointed parents. Dr. McCosh testifies of this with sufficient plainness: "I know a professor of a college who was addressed bitterly by a father on the occasion of his son's graduation: 'I sent my son to your college that he might become a scholar and assist me in my law office. I find that you have made him a tumbler, and I believe I should look out for a place for him in a circus.' An accomplished lady was heard to say: 'My boy formerly, when he came home, was accustomed to talk of the lectures he heard, and the new books of history and poetry he read. Now his talk is of sparring, and he has actually asked leave of me to go up to New York to see the performances of a band of boxers.'"

MR. SPURGEON, in "Sword and Trowel," writes of the Salvation Army methods in the following terms: "If you want to know how to distract a congregation,

you have only to go to the great drum-thumping establishments, and hear for yourself how noise can be glorified. Outside of these emporiums instruments of brass are in full blast, with their still, small voices proclaiming peace on earth, good will toward men. To put it more plainly, the age of the tin-kettle and the banjo has arrived, and with these weapons of our warfare the strongholds of the devil are to be thrown down. In certain districts the Sabbath is made hideous, the streets are rendered dangerous, and quiet is banished, in the name of the Lord Jesus, and with the view of attracting the masses to Him. The design is admirable, the method intolerable."

THAT cargo of 390 tons of frozen mutton, recently sent from New Zealand to London has set statisticians in the sheep raising regions of the west to figuring on the possibilities of the future. Mr. Armour, the great Chicago dealer, says the United States can never compete with Australia in supplying Europe with mutton. A California newspaper admits this fact. It says that Australia and New Zealand have over 70,000,000 sheep, and that the annual increase is 30,000,000 a year. The colonies can more than supply the mother country out of the annual increase. English mutton sells for seventeen to twenty-one cents a pound. In Australia the sheep are killed for their skins, and their carcasses are thrown away. Even at eight cents a pound there is a big profit in shipping mutton to London. The artificial ice in which it is packed is so cheap that it is said there is little risk in the undertaking.

VOLCANIC eruptions occurred at Java last week, involving immense destruction and an enormous loss of life. Terrific detonations began to be heard on the evening of August 26th, on the Island of Krakatoa. They were audible at Soerakrata, on the Island of Java. The ashes from the volcano fell as far as Cheribon and the flashes proceeding from it were visible in Batavia. Stones fell in a shower on Serang, which was in total darkness throughout the night. Batavia was nearly so, all the gaslights having been extinguished during the night. The eruption continued the next day. On Tuesday towns on the Island of Java were swept away by an immense tidal wave, and the lighthouses, as well as a mountain in the Sunda Straits, disappeared. The town of Anjer was destroyed and navigation rendered dangerous by the upheavals. Krakatoa disappeared, and sixteen volcanoes arose between where it stood and Sibiis Island. The number of lives lost is not known, and probably never can be; but it is estimated at from 30,000 to 100,000. Earthquake waves were observed on the Pacific coast as a result of the eruptions.

THERE have been heavy storms and gales off the Newfoundland coast during the past week. A schooner which skirted the coast last Wednesday and Thursday reported that wreckage was encountered on every side for thirty miles of her course. Many dories were seen bottom up, and oars, fish boards, and other material in large quantities were passed from time to time. It was estimated that over sixty fishermen were lost. Many vessels were driven ashore. The rumours of a tidal wave, at first spread abroad, were afterward denied. The steamer "Ludwig" from Antwerp, has been out over sixty days, and all hope of her safety has been abandoned. There were seventy persons on board, of whom twenty-four were passengers. The gales have not been confined to the American coast, for a heavy one is reported to have prevailed on the English coast on Saturday night and Sunday, causing many wrecks and the loss of several lives. The rumour was current in Plymouth, England, that the "Amerique," of the General Transatlantic Line, from Havre for New York, had foundered in the gale. No confirmation of the report, however, could be obtained in London. The "Amerique" has already met with two serious accidents, having been abandoned off the French coast in April, 1874, and having run ashore on the New Jersey coast in January, 1877.

## OUR CONTRIBUTORS.

### THAT LEAKAGE.—III.

STILL ENLARGING.

MR. EDITOR.—A few days after my first article appeared I received a communication of approval from an esteemed brother who has long occupied a foremost place in the legislative and administrative work of our Church—a gentleman second to none in our body for his thorough knowledge of mission work, past and present, in Canada; and it is gratifying to receive from such an authority a cordial endorsement of the general position advocated in these articles.

Many valuable suggestions are contained in said letter, which may be made to do duty by and by, probably; but one sentence I beg here to quote, because it will aptly introduce the particular aspect of the "enlarging leakage" I want to deal with now.

He writes: "The chief obstacle to any scheme is the dearth of suitable men. You can see that to a large extent when we fill one vacancy we make another . . . . If we had men to put in without making vacancies things would mend." Only too true.

Alongside this sentence I beg to place one from Rev. Dr. J. H. Vincent, found in a printed article of his recently published, bearing upon his own denomination in the United States: "The Methodist Episcopal churches are always and everywhere supplied with ministers, and its ministers always supplied with pulpits. Its ministers are 'settled for life' in the annual Conference, of which they voluntarily become members. The minister is always sure of a church, but not of the same church."

This body (North) reports at the beginning of the present year 12,552 ministers in good standing; and the Secretary says "its churches are *always* and *everywhere* supplied with ministers, and its ministers *always* supplied with pulpits." Masterly generalship this.

Now, what is an actuality in the Methodist Episcopal Church, U.S. (North), is a possibility to the Presbyterian Church in Canada—a pastor in every parish, and a parish for every preacher. But an actuality it shall never be with us till we change somewhat our method of filling up vacancies.

"The chief obstacle to any scheme is the dearth of suitable men," writes our Canadian authority. But why this "dearth"? One cause is (not the only one), and a very potent cause, the ordeal of candidating awaiting young men on graduation, and many older men in after years.

The loss to our Church through young men not entering its ministry who are desirous to enter, and are well fitted therefor, is alarming. The young man who was asking counsel of the writer a few weeks ago as to his duty is only one of many similar cases now within our Church. He is a fine example of the *mens sana in corpore sano*. Physically, mentally, and morally, he is just such a youth as our Church wants for her ministry.

For three years past he has had this sacred calling in view, and to this end he has been studying. He has given evidence of abilities far above the average, and in scholarship is certain to stand in the front rank. But he has come to a halt, or nearly so, and is seeking counsel as to duty.

He has been looking ahead to his prospects for settlement in the ministry, and he hesitates. He fears that he may not prove a more "taking" preacher than some of those referred to, and he questioned the propriety of spending twelve or fifteen hundred dollars on education for the pulpit, and eight or ten years of hard study, to have at the end only a haphazard future. He is not afraid of hard work in the ministry. He is not ambitious for high position or high salary; but he does want—and reasonably—something definite to lay hold of when his studies are completed.

He hesitates, and asks: "If I acquire the qualifications the Church asks of candidates, and am accepted, what does the Church offer me in turn in the way of definite and permanent work?"

The question here involved is, What is the obligation of the Church to the young men who, at her urgent call, turn aside from lucrative livings to the ministry, and acquire the qualifications demanded? And how does our Church at present fulfil her obligations to these young volunteers?

Before entering college for the ministry a young man appears before his Presbytery for examination.

Presbytery makes enquiry as to his motives, character, mental qualifications, etc.; and, if satisfied, recommends him to the college authorities. Again and again during his course the professors look into his progress and qualifications, and certify their approval. Presbyteries do likewise when he is in the mission field during summer.

At length, his curriculum completed, he receives on graduation his parchment, which is the Senate's declaration that in their opinion he is a fit and proper person for the ministry. Application is made to the Synod on his behalf to be taken on trials for license.

Presbytery takes him on trial accordingly, examines him *ad libitum*, and licenses him. Now, what does all this mean? It means that Presbytery and professors, after lengthened acquaintance and repeated examinations, believe this young man to be qualified in every way for the pastorate.

What is the next step taken?

What should be the next step on the Church's part?

Were this young man in connection with the body Dr. Vincent represents he would be immediately on licensure appointed to a parish—no delay, no uncertainty about it.

But in our Church see how it goes. The Church leaves him at licensure—where? And with what certainty to grasp?

He is left now upon the broad ocean of candidateship to sink or gain good mooring, as it may happen.

He may cast anchor and get a fixed abode in a few weeks or months, or he may have to tack up and down the Province for one or two years.

Then another turn at candidating!

Now, the writer respectfully asks: "Does our Church at present do all it should, or could, for these young men whom it has invited into the ministry and declares by licensure to be qualified? Does the Church not owe it to every one of her commissioned men to place before them a parish at once if they want immediate settlement?"

This the Church cannot do under present method of working, but could were some such scheme adopted as that proposed in article I. (15<sup>th</sup> August)

Among the many good results likely to follow, not the least important would be an increase of suitable young men for the ministry, as then they could depend upon immediate settlement and constant employment afterward, if they so wished.

In my next, and final, I will present the proposed scheme in actual operation. JAMES HASTIE.

Lindsay, September, 1883.

### PRINCE EDWARD ISLAND.

NEW IRELAND—THE GARDEN OF THE GULF.

MR. EDITOR.—This beautiful island, or as it is called "the Garden of the Gulf," is situated on the Gulf of St. Lawrence, and can be reached by steamer from Pictou, N. S., or Shediac, N. B. The island, which was in its early history known as "New Ireland," was ceded to the English in 1763, and became a part of the Province of Nova Scotia; but in 1770 was made a separate Province, and in the year 1800, by the order of his Royal Highness the Duke of Kent, was called Prince Edward Island.

This little province, the latest addition to Confederation, has many attractive features, being about 130 miles long and about thirty-four miles wide, contains a population of 110,000 of whom about 34,000 are Presbyterians; Roman Catholics being in a considerable majority.

The island is divided into three counties, and like the larger provinces is sufficiently crushed with "government." There is a Lieutenant-Governor, a Legislative Council of fifteen members, and a House of Assembly of thirty. As is the case in some of the other Maritime Provinces, there is still some grumbling about Confederation, and several persons here go so far as to say that were a vote taken again a majority would decide for withdrawal from the Federal Union. The island undoubtedly suffers from want of local communication; but this the outside world cannot help, nor can Confederation lift the island out of its sandy bed and plant it in a more favoured spot.

The great business of the island is agriculture—fish, oats, hay and potatoes being the chief products, of which large quantities are exported. The quantity of potatoes raised is very large, and the quality excellent. They are supplied in large quantities to the starch factories at fourteen cents per bushel.

There is very little manufacturing carried on in the island, nor are there any prospects of the existing establishments being largely increased. Wheat has been cultivated to a limited extent, and although the land is excellent and vegetation rapid, yet it has not hitherto been a success. The inhabitants are frugal and industrious; some of whom have amassed considerable wealth. They are for the most part descended from Irish and Scottish parentage, a class that made its mark on this western continent. The land is fertile and generally is in a high state of cultivation. The farms and farm buildings will compare favourably with those in Ontario, and a stranger taking the city of Charlottetown as a sample of the island would have a very poor idea of it. The fences are partly of clay and planted with spruce trees, and are much more pleasing to the eye than the bare snake fence.

Until 1874 the land was rented from English proprietors at the rate of about \$16 per hundred acres, when a commission was appointed who bought it at a valuation for the Government of Canada and resold to the tenants at cost price. As the people had the land cheap, they suffered no grievance, and they can say now that the land is their own.

### CHARLOTTETOWN,

the only city on the island, and having a population of about 11,000, is situated on the Hillsboro' River. The city cannot in any sense of the word be called a handsome one. The streets, about 100 feet wide, are left very much to take care of themselves. The sidewalks are also wide, but very much out of repair. There is a seeming dullness and want of enterprise on all sides, for which it is difficult to give any satisfactory reason. Charlottetown contains some good buildings, among which may be mentioned the colonial offices, court-house, and post-office: the management of the latter being in every way adapted to the convenience of the public, but in the evenings there are to be seen rows of men and boys sitting on the steps like so many militia men gaz'ng at the passers in and out. Young ladies and others of more refined feelings must feel uncomfortable. A hint to the head of the department might remedy this. There are several handsome private residences pleasantly situated, and the only regret of the stranger is that there are not more of them.

There is a Wesleyan College with a staff of ten teachers, and a Roman Catholic College with four professors. There are four banks, besides other institutions which deserve favourable mention.

### THE PRESS.

Two daily and four weekly papers, which are spirited and lively, faithfully reflect the various opinions prevalent here, and of course each claims for itself the best talent, the widest circulation and most perfect dress. To all we wish success in their efforts to educate and elevate the masses, presuming that they have a difficult task before them.

### HOTELS.

Although there are recent improvements in these establishments, still they have not yet attained perfection nor are the men what they might be. In reality they are nothing but plain boarding-houses, and hardly up to what tourists and business men from the west could wish. At present there are a good many tourists in the city, and their number was largely increased by the arrival of delegates to the meeting of the Grand Lodge of Oddfellows.

The Young Men's Christian Association have a good building, and one of the best reading-rooms in the country. It is furnished with the principal leading newspapers in the Dominion.

### PRESBYTERIANISM

is well represented on the island, there being about twenty-five congregations; whilst in Charlottetown there are two good congregations fully equipped for Christian work.

### ST. JAMES' CHURCH,

said to be one of the finest church edifices on the island, was erected about four years ago at a cost of about \$25,000. It was an old kirk congregation up to the time of the union. The Rev. Dr. Snodgrass, so favourably known in Canada, and who for many years was principal of Queen's College, Kingston, came here in 1844 and remained about eight years. He was succeeded by the Rev. Thomas Duncan, late of Halifax and now of Edinburgh. Mr. Duncan was succeeded by the present pastor, Rev. Kenneth MacLennan, M.A., who is widely known in Ontario, having held

charges in Whitby and Peterboro; chiefly through his exertions the present handsome church was erected.

ZION CHURCH

stands on the south side of Queen's square, and is a neat frame building. The congregation was formerly in connection with the U. P. Church of Scotland. It was organized about twenty-five years ago, and had for its first pastor the Rev. Mr. Falconer, now of Trinidad who was succeeded by the Rev. Thomas Cumming, late of Stellarton and now of St. Joseph street, Montreal. The present pastor is the Rev. J. M. McLeod.

THIRD PRESBYTERIAN CHURCH.

This congregation, which claimed connection with the Free Church of Scotland, was organized about the year 1844 with the Rev. Mr. Sutherland (now of Australia) as its first minister. The church was kept open for about eight years, when it was considered prudent to amalgamate with the other two congregations; consequently the neat little church, which occupies a nice situation, is vacant.

The members of our Church on the island are of Scotch parentage, with a sprinkling of American and Irish. They are warmly attached to the mother Church and feel proud that on this their island home they can worship the God of their fathers according to the light of their consciences without molestation from man. I was pleased to meet here our genial friend Mr. D. McGregor, of Halifax, who was pushing with characteristic ability the interests of the "Presbyterian Witness" of that city. With two such organs as the CANADA PRESBYTERIAN and the "Witness," Presbyterianism should be well represented. K.

Rankin House, Charlottetown, Aug. 5th, 1883.

PASTOR CHINIQUY IN GREAT BRITAIN.

MR. EDITOR,—At the end of last year the British Protestant Education Society had requested me to go and help them to stem the formidable waves of Popery and Ritualism which are threatening to bring England again to the feet of the idols of Rome.

It seemed to me, at first, that my seventy four years of age ought to prevent me from accepting such a task. But, to-day, I bless my merciful God who has, once more, proved that He chooses the weakest instruments to perform His greatest works, that the praise and the glory may be His.

I have lectured more than 100 times in the cities of London, Liverpool, Glasgow, Bath, Edinburgh, Portsmouth, York, etc., etc., to warn the English and Scotch people against the dangers ahead from the combined efforts of the Jesuits and the Ritualists to enslave them again under the heavy and ignominious yoke of the Pope; and almost everywhere 't has pleased God to bless the humble efforts of His unprofitable servant, much above my most sanguine expectations.

It is impossible, in the short limits of a letter, to give you the details of the conversions which have filled my heart with an unspeakable joy: I will give you only a few of them.

A few days after I had addressed the large congregation of Rev. Dr. White, he told me: "After your lecture a most respectable French lady came to tell me that your address on 'Christ, the Gift of God,' had completely demolished her Roman Catholic notions about salvation. She has not only given up the errors of Popery at once, but she has joined one of our Evangelical churches—more than that, she is preparing herself to go back to France to speak to her relations and friends about "The Gift she has received and in the possession of which she feels so rich and so happy to-day."

Not long after one of the most zealous Episcopal ministers of London said to me. "Do you remember that venerable old gentleman who was sitting just before you, in our large hall. He is one of the rich and influential men of London, my personal friend, and a member of my church for many years; but, unfortunately, last year he fell into the hands of the Ritualists who soon led him to Romanism. He had made the acquaintance of a shrewd Jesuit who had persuaded him, that the Church of Rome was the only Church of Christ, out of which there is no salvation; and, in spite of all my efforts and entreaties to prevent him, next week was appointed to make his public recantation and submit himself to the Pope. But having learned that you were to lecture on Popery, he thought that he ought to hear you: and he was among your most attentive and intelligent listeners.

"What was my joy when, on my return to my parsonage after your lecture, I found him waiting for me bathed in his tears. He threw himself into my arms and said, 'Help me to bless the Lord! Now, I understand the errors of Popery, and, with the help of God, nothing shall ever shake my faith in the glorious Gospel truths which our heroic ancestors have purchased for us at the price of their blood.'"

A most interesting letter reached me not long after my arrival in London. One of the grand ladies of England was telling me in that letter that nine years before she had been enticed into the snares of the Ritualists, who, twelve months later, had handed her to Dr. Newman by whom she had soon been persuaded to join the Church of Rome, as the only ark of salvation.

"When once a Roman Catholic," she wrote "I had to suffer a real martyrdom from my husband, who had remained a strong Protestant; but I thought it was my duty to suffer silently every kind of humiliation and persecution and to obey the voice of my conscience which was telling me that I could not be saved out of the Church of Rome. Some six months ago, some business called me to London for a few days. There I received through the post, from an unknown person, your book, "The Priest, the Woman and the Confessional," which I read with the utmost attention. I had not finished its reading when my strong faith in my new religion was much shaken, for I could not conceal from myself that my own personal experience of the corruptive tendencies of auricular confession, were corroborating what you say. I showed the book to my father confessor, a very able Jesuit, asking him to refute you, but he absolutely failed in his effort to do it; and I was far from being satisfied with his answer. However, I have continued to remain a Roman Catholic till now, though much shaken in my faith. Now that you are in England I think it is my duty to put to you a few questions, and I hope you will have the charity to answer me." Her questions were about the words of Christ "Thou art Peter and upon this rock I will build my church" (Math xxvi. 18); and "This is my body this is my blood," (Math xxvi. 26). Two days later, my answer was in her hands. How can I tell you my joy when, three weeks later, she wrote to me that she had turned the Jesuits away, after having confounded them; and that she had been received again into the bosom of the Church wherein the blood of the Lamb is the only hope of sinners; and where the name of Jesus only is invoked to be served.

A few weeks later, the day after I had given an address on "Auricular Confession" in one of the northern cities of Scotland, a gentleman asked of me one hour of my time that he might have some explanation about our Saviour's words: "Whatever ye shall bind on earth shall be bound in heaven," etc. (Math. xviii. 18). After I had complied with his request he said: "I belong to one of those Scotch families which have remained attached to the Church of Rome when the great majority of the people were leaving that Church to become Protestants. But though, till last night, I have remained a Roman Catholic, I thought it was my duty to know what you had to say; and I was among your most attentive listeners. I will not conceal from you that at first I felt outraged at some things you said, and I came very near leaving the Church at the first impulse of my anger. But I was soon calmed and struck by the evident good and friendly feelings of your address, and your lecture was not finished when my former blind faith in the Church of Rome was absolutely shaken, not to say entirely destroyed. My wife, a devoted Roman Catholic, also till then, was sitting by me. It was easy to see that your words were making as much impression on her as on me. At her request, after the meeting, I bought your book, 'The Priest the Woman and the Confessional,' and we spent the greater part of the night in reading it from the first to the last line, with the exception of the Latin pages which we do not understand.

"It was past three o'clock in the morning when we finished. I then asked my wife, what do you think of this book? She wept bitterly and said: 'my dear husband, all that is said here is true. Many times I have been scandalized and horrified by the questions put to me, not by all, but by several of my confessors. It was from these questions that I got the first bad impressions of sin in my poor guilty heart when I was young. That is the reason why I have delayed till now sending our girls to confess. I have always concealed it from you; but, to-day, I think my duty is to

reveal it that you may not press me any more to send them to confess. I am fully persuaded that auricular confession cannot be ordained by the God of Holiness: It is a school of infamy.'

"You have nothing to fear from me hereafter on that subject," I answered, 'for my resolution is irrevocably taken, not only to prevent our children from going any more to confession, but I am determined to follow the advice which Pastor Chiniquy has given us: to rely only on Christ, His blood shed on the cross and His life given up on calvary for the pardon of our sins.' My wife expressed her joy at my determination, and she said that many times she had had the same thought; but she had never dared to express it. Now Mr. Chiniquy," continued that gentleman; "it is my determination to follow your example and join the great Protestant family as soon as possible with my wife and my seven children. But this cannot be done here in the midst of the blind Roman Catholics who surround me. I will emigrate to America, and there you will help me to know, love and follow the Gospel of Christ." I could give you several other facts as interesting if the short limits of a letter did not make it impossible.

It has been my unspeakable joy to give a helping hand to three most respectable priests in breaking their heavy and ignominious fetters. One of them is a French priest, the other an English and the other an Irish one. They all ask me for a place in the Converted Priests' Home to prepare themselves to preach Christ by giving some time to the study and the meditations of the Word of God.

Let us pray for all the priests of Rome, that they may receive the light, and that before long we may have a whole army of those regenerated priests rallying around the banner of Christ. C. CHINIQUY.

St. Anne, Kankakee, Ill., Aug. 11th, 1883.

PRESBYTERIAN CHURCH IN CANADA—HOME MISSIONS.

The amount required for Home Missions for the year 1883-4, as set down in the estimates, which have lately been issued in circular form, is \$43,000. It should have been \$63,000, in order to carry out the deliverance of the Assembly in regard to the augmentation of stipends. A circular will in due time be issued.

W. REID.

General Agent and Treasurer.

Toronto, 10th Sept., 1883.

OBITUARY.

The old burying-ground of Indian Lands, hallowed by the dust of many of God's saints, was visited on the 15th August by a great concourse of people who came to commit to the tomb the mortal remains of one who was greatly esteemed and who had dwelt long among them.

Mr. John McRae, who died on the 13th of August, was a native of Lochcarron, Scotland. In 1842 he came to Canada, which was destined to become the land of his birth in a high and spiritual sense. Through the fervent and earnest preaching of the holy W. C. Burns, John McRae was brought under the transforming and renewing power of the truth, his eyes were opened to behold the glorious things of Zion. He was a man of sterling worth, sincere, generous, and possessing sound sense; and, like the diamond when opened to the light of heaven, those fine qualities were made radiant and lustrous by the grace of the Spirit.

The principles which are the bulwarks and pillars of our religion—the supremacy of Zion's King over all earthly potentates, the divinity of the Lord Jesus, and the completeness of His redemptive work—were most dear to him; and, when conversing of the past struggles and triumphs of the Church, his face would light up with animation and intense sympathy. A few years ago he became an elder in the Indian Lands congregation, and he will be sorely missed by session and people. Though now wrapped in the silence and oblivion of the grave, he rests in the sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ; and to the sorrowing widow and orphans we say, take comfort—he sleeps in Jesus.

A JUDGE of many years' experience gives it as his testimony that a large proportion of the suicides are caused by drink. "Drink, poverty, and domestic unhappiness," he says, "are the great causes of suicide. At least that has been my observation, and the victims of drink outnumber all the others combined."

## PASTOR AND PEOPLE.

### NABAL AND HIS WIFE.

A FREE TRANSLATION OF 1 SAM. XXV.; RENDERED IN THE LIGHT OF MODERN TIMES.

And behold Moan was a sinful place, and there lived a man in it whose possessions were very great. He had three hundred acres of land, and ten thousand dollars worth of Government bonds, besides railroad shares, mortgages, and notes without number. His cattle browsed on the rich pastures, and he drew a large income from the produce of his farm. Now the name of that man was Nabal, which being interpreted means a fool; and the name of his wife was Abigail, who in the days of her childhood was her father's joy. She was a woman of good understanding and of a beautiful countenance, but the man was a churl, exceedingly stingy in his dealings with others; howbeit he was wasteful and self-indulgent in the use of tobacco and strong drink.

And behold there was a little church in that sinful place, but it was weak and had great difficulty in sustaining the Gospel from year to year; so that sometimes the pastor and his family suffered for want of the common comforts of life. And the trustees of his church said among themselves: "Behold, Nabal is rich, and even now is gathering a bountiful harvest. Let us go to him and ask for assistance." And the pastor consented and said: "Go in peace;" and they went to Nabal, and said: "Peace be to thee and to thy house, and to all that thou hast. Thy property has increased in value a hundred-fold since our church was organized, and it must be evident to thee that the religious people of the place are the most sober, honest, and industrious. Moreover, our minister is a friend to the rich and the poor, ready and willing to serve one and all at any hour when they call upon him. Give, I pray thee, whatever cometh to thy hand unto thy servants for our struggling church and worthy pastor."

And Nabal answered and said: "What is the church, and who is the pastor? There be many ministers now-a-days who are too lazy to work like me, but seek an idle life, and the Church is always wanting subscriptions. I am paying large wages to my men, my taxes are heavy, I have my own children to feed, I had to build this my new house and furnish it without the aid of the church. Shall I then take my money that I have earned with my own industry, and give it to lazy men whom I know not whence they be?"

And the trustees returned, all discouraged, and told the pastor; and the pastor said to the elders of the church: "Gird on every man his sword, which is of the Spirit, and go forth with all prayer for that man's punishment; for we will all heap coals of fire upon his head," and the pastor also girded on his sword; and there were with him all the devout men of the place. But one of Nabal's hired servants had heard what his master said to the trustees of the church, and being a wise and good young man, he told Nabal's wife in the evening all that had passed; moreover, he assured her that her husband's property had increased in value a hundred-fold since the church was built, that law and order had prevailed so that there had not been a lamb stolen from their master since the day the church was opened, though he had lost much by reason of many thefts previously. And then, with solemn emphasis, he added: "Thou oughtest to know and consider what thou wilt do; for some evil will come on our master from God; for he is so stingy and such a son of Belial withal that a person cannot speak to him." And Abigail made haste and sent a large subscription out of her own portion allowed her for herself and the children, but she told not her husband. And she wrote a letter and sent it to the pastor, and behold when the letter came the people were all praying in the church, for the conversion of the wicked Nabal, and the letter read as follows: "Dear pastor, upon me let this churlishness be. Lay not this meanness to Nabal, for as his name is so is he, for folly is with him. But I am sure that thou wilt return good for evil, and pray for them that curse thee; therefore accept my gift as if it came from Nabal; and remember not our niggardliness to the church in times past, for the Lord will certainly make His house a praise in this wicked place; for thou and thine arduous work are for the good of the people."

Then, in reply to the letter of Abigail, wrote the pastor in the following words: "Dear madam: Blessed be the Lord God of Israel who put it into thy heart this day to send us help in our great need. And blessed be thy comforting words. And blessed be thou for this Christian liberality, which helps our little church and removes from our minds all unpleasantness toward thee on account of thy stingy husband, making us more fervent in prayer for his conversion. May the Lord God visit Nabal in the day of his salvation, and save him from his wicked ways, and turn his heart to seek the Lord God of Jacob."

And Nabal held a feast in his house like the feast of a king during the time that the church was praying for him. And Nabal's heart was merry within him, for he was very drunken. And it came to pass in the morning when the wine was gone out of him, that his wife showed him the pastor's letter, and for a moment he was very wroth, and vowed to kill the pastor; but when he considered the matter and saw his folly, his heart sank within him, and he was under deep conviction of sin for ten days, and on the tenth day he sent for the pastor and confessed his meanness, and there was a great struggle within him till his old nature died, and he became a new man; and anon he made a profession of faith, and became a most devoted and liberal member of the church. And his wealth increased and his heart was opened, and he gave a large proportion to the cause of God so that the church became strong, and many of the wicked people of Moan were converted to God, and all the servants of Nabal became devout and served him well, and all rum-shops of Moan were closed, and the youth learned to fear God and keep his Sabbaths, attending upon the ordinances of the church and giving to the cause of religion of their gold and silver, which they formerly wasted on tobacco and strong drink. And Nabal himself became the devoted friend of the pastor, labouring with him in every good cause. "And the Lord added to the church daily such as should be saved."—*R. H. Craig, in Observer.*

#### "THIS IS LIFE."

"I have planned much work for my life," she said;  
A glib creature, with golden hair,  
And bright and winsome as she was fair.

"The days are full, till he comes to wed;  
The clothes to buy, and the home to make  
A very Eden, for his dear sake."

But cares soon come to the wedded wife;  
She shares his duties and hopes and fears,  
Which lessen not with the waning years;

For a very struggle, at best, is life;  
If we knew the burdens along the line,  
We would shrink to receive this gift divine.

Sometimes, in the hush of the evening hour,  
She thinks of the leisure she meant to gain,  
And the work she would do with hand and brain.

"I am tired to night; I am lacking power  
To think," she says; "I must wait until  
My brain is rested, and pulse is still."

O woman and man, there is never rest!  
Dream not of a leisure that will not come  
Till age shall make you both blind and dumb.

You must live each day at your very best:  
The work of the world is done by few;  
God asks that a part be done by you.

Say oft, of the years, as they pass from sight,  
"This, this is life, with its golden store:  
I shall have it once, but it comes no more."

Have a purpose, and do with your utmost might:  
You will finish your work on the other side,  
When you wake in His likeness, satisfied.

—*Sarah K. Bolton, in Sunday School Times.*

#### REVIVALS.

Revivals will always have opposers, but they are a part of God's plan in saving the world. The Church was begun in a revival, and in spiritual outpouring it shall end, nations being born in a day, the glory of God filling the earth. Earth's hope is in these visits of God to His people.

Revivals awaken respect and awe for Christianity. Skeptics who have ridiculed the Bible feel the might of God, and the testimony of bad men converted shuts the mouth of boasters, shaking down the castle of self-righteousness. Revivals make the Bible a new book. They deepen piety, incite to prayer, lift up the family altar, and quicken all the drooping graces of

the Church. Laymen are set to work, new streams of influence are opened, and men are raised up to special service. Difficulties are healed, alienations set aside, brotherly love made to abound, and knowledge and experience of Christian truth extended. In revivals God and eternity seem great, Christ's love near and precious, and Christian duty pressing.

Revivals bring the Church back to the simplicities of doctrine and worship and Christian living. They awaken regard for the Sabbath and the house of God, the prayer-meeting, and all the divine ordinances. They fill up the evening service, and make that hour the best in the Sabbath for reaching and saving the masses. By revivals ministers are more united, pastors and people are drawn into more endearing fellowship, and better established, benevolence is enlarged, lost joy restored, and both home and public standards of piety are elevated. Revivals make preaching more scriptural and pointed. The Word of God, pure and simple, comes to the front. A personal Christ is set forth, and the evil of sin and the eternal loss of the soul without salvation.

The doctrines of regeneration by the Holy Spirit, forgiveness of sin through the sacrifice of Christ, and the rewards and retributions at the judgment day, are made vivid and weighty, and half truths and heresies starve. Revivals take churches out of the ruts of formalism and the fashions and pomps of this world, putting new life into everything. They lighten the burdens of the ministry. It is never so easy to preach and pray as in the Spirit's presence. They pay church debts, lift up the fallen, and give the Church a wider field and a fresh lease of life and usefulness. Many, "almost persuaded," will never start till this time comes. Missionaries and ministers and teachers are born in revivals, and great Christian societies which bless the world follow them.—*Dr. Goodell.*

#### SUPPOSE.

Suppose that all members of the congregation should do what some will probably do next Sabbath, *i.e.*, stay at home for some trifling reason. Result, empty pews. Suppose that you should neglect store bills and other business debts as you frequently neglect your church dues and offerings and missionary obligations. Result, loss of credit; law suits.

On the other hand, suppose that all members of the congregation should do next Sabbath what Mr. and Mrs. — always do, *i.e.*, get to church, rain or shine, hot or cold, headache (?) or no headache. Result, pews filled full; galleries occupied; hearty service, music and responses "as the voice of many waters, and as the voice of a great thunder, and as the voice of harpers harping with their harps."

Happy parson. Happy people.

Suppose that every one should treat religious duty like any kind of secular duty; that he should be careful and painstaking in all religious obligations—Sabbath school work, work in various church organizations, attention to the holy communion, watchfulness over God's children, etc., etc. Result, a live church; a godly people; shining lights; living epistles; many "good confessions witnessed before men."

Suppose that you *really* do give for religious and charitable purposes in proportion to your income. The Bible plainly teaches that we should give *one-tenth*, but say one-twentieth of what you have to spend for living purposes; and further suppose that you give with some little sacrifice, *i.e.*, fewer cigars; fewer buttons on your kid gloves; lower heels on your boots; less crushed strawberry on the hats; fewer dainties on the table, if needful—sacrifice somewhere in order to give to God's work. Result, overflowing treasury; mission promoted, charities helped, and good work set forward.

Please take these matters into consideration, and suppose you try to be *faithful, honest and earnest*, not only in your dealings with men but with God.—*Earnest Worker.*

MR SPURGEON, in a recent sermon, is reported to have said, "It is the glory of the Moravians that all their members are missionaries; and such ought to be the glory of every Church. Every man, woman, and child in the Church should take part in the battle for Jesus."

DR W. A. HAMMOND says in the "North American Review" that woman is "incapable of ruling," because "man's brain has more intricate convolutions, more secondary fissures, and the grey matter is thicker." This will be news—perhaps welcome news—to many husbands.

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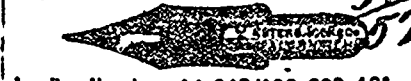
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TORONTO, WEDNESDAY, SEPTEMBER 12, 1883.

OWING to extra pressure of advertising and other matter, several important communications are reluctantly but unavoidably held over.

THE people of Toronto are again to be favoured by a visit of the Fisk Jubilee Singers from Nashville, Tennessee. The exquisite taste with which they render the melodies dear to the religious and plantation life of the South have favourably impressed all who have had the good fortune to hear them. They are sure of a cordial welcome when they come to Toronto. As they are about to leave in a few weeks for a European trip this will be the only opportunity of hearing them for some time to come.

THE long evenings are here again. The time for meetings and entertainments of various kinds has come. The man who wishes to lecture, or air a hobby, or "speak a word," or have a show, or hold a meeting of some kind will soon be here too. He always turns up in autumn and winter. Quite often he is a humbug or something worse. He is nearly always lazy. He generally lives by his wits, or rather by the want of wit in others. Church people should be very careful about endorsing such wanderers. Any man who has real work to do, and who comes properly certified, should be encouraged in his work; but men who have no recommendation should be given a wide berth. The proprietor of a peanut stand would not engage an assistant unless he knew something about him. A merchant asks recommendations from an applicant for the position of porter. The boy who wishes to carry parcels must have a recommendation. The children of this world are a good deal wiser than some of the children of light. Churches, associations, temperance societies, and all kindred institutions should be very careful about the kind of men they permit to address the wives and daughters of good citizens.

SOME Ontario municipalities seem to labour under the delusion that there is an institution in Toronto in which aged and infirm persons from any part of the Province are cared for. Invalids, persons suffering from incurable diseases, old and deformed people, are frequently put on the cars and shipped to Toronto by friends or by the municipal authorities where the sufferers have resided. The practice is mean, cruel, inhuman. Why should it be supposed that the people of Toronto ought to take care of invalids for outside municipalities when they have the poverty and suffering of a city of ninety thousand people to look after? Why should rich townships that have not more than three or four helpless people within their bounds shirk the duty of taking care of these by sending them elsewhere. The result often is that the aged and suffering are bundled on the cars, and sent to this city: they wander about the streets here in a most pitiable condition only to find that there is neither help nor shelter for them, except help and shelter are provided by the over-taxed charity of the city. This cruel practice should be stopped at once. One good way would be for the Mayor or some city official to publish the name of every municipality that sends its poor and invalid people to Toronto simply to save the expense of caring for them at home.

In his letter last week accepting the Principalship of Manitoba College, Dr. King said:

My difficulty in arriving at the decision has been largely due to the fact that the action of the Assembly was taken, if not in ignorance of considerations which I could not disregard, yet without almost any discussion of them.

Dr. King might have left out the "almost." There was NO discussion of the "considerations" to which the Principal refers. In justice to Dr. King, to the college, to the North-West, and to the whole Church, there should have been a full discussion of the whole question. The plain fact is the Assembly knew little or nothing about the state of the college, financial or otherwise when the appointment was made. Dr. King is perfectly right when he surmises the action of the Assembly was taken in ignorance of the state of the college. A committee reported that Dr. King was the right man for the position. The Assembly ratified the appointment by a round of applause. Half-a-dozen of Dr. King's co-presbyters rose and said some very complimentary things about him, all of which were quite true. A member of Assembly stated he agreed with all that had been said, but thought such appointments ought to be considered by Presbyteries. In this way the thing was done. There was not a word about the condition of Manitoba College. No one asked whether it would not be better for the Church, the students, and all parties concerned, to pay the expenses of Manitoba students to Toronto for the next ten years. These questions have all been asked a great many times since the appointment was made. No one doubts that the appointment is a good one; but we voice the feeling of the Church when we say that the manner of making it was very unfortunate, and, as the result proved, very embarrassing to Dr. King himself. How many members of Assembly knew last June that the college is \$40,000 in debt? How many knew anything about its finances? Perhaps the facts were all before the committee that nominated Dr. King, though not reported to the Assembly. If so, then those who contend that there is too much Assembly work done by committees have another example with which to fortify their contention.

THE effort to establish a Ladies' Medical College in Toronto has met with the most gratifying success. A very suitable building on Sumach street, convenient to the General Hospital, has been secured. As will be seen by a reference to our advertising columns an able and efficient faculty has been appointed. Arrangements have been made for the opening of the institution on the first of October. A large number have already intimated their intention to enroll as students in the Toronto Woman's Medical College. The institution has evoked the interest of many devoted friends, among whom a high place will be accorded to Mrs. McEwan for the zeal she has displayed in behalf of the movement to establish a Medical College for ladies. This new departure in Canadian female education begins under the most favourable and hopeful auspices. The provisional trustees under the Act of Incorporation are: Dr. Barrett, Dr. George Wright, Dr. Adam, H. Wright, Dr. Cameron, and Mrs. McEwan. The election of trustees shall take place annually, and nine shall be appointed, of whom four shall always be selected by the members of the faculty of the college from amongst themselves, and five shall be elected by the subscribers from amongst themselves. Each subscriber who shall have paid a subscription to the funds of the Society since the next previous meeting shall be entitled to one vote at the election for every sum of \$10.00 paid. Every subscriber who shall in any one year pay towards the funds of the college a subscription of \$100 or upwards shall have a right to vote at all annual meetings, according to the scale already mentioned, except that he shall not after the first vote be entitled to more than ten votes at any election. The Board of Trustees shall also by by-law from time to time fix the fees to be paid by students and the salaries to be paid to professors and teachers. Matters touching the conduct and management of the school and the teaching there in shall be arranged by the members of the faculty. The members of the faculty shall be professors of the following subjects: Institutes of Medicine, Practice of Medicine, Surgery, Obstetrics and Diseases of Women and Children, Materia Medica and Botany, Anatomy and Microscopy, Diseases of the Eye and Ear, Sanitary Science, Medical Jurisprudence, Toxicology, and Chemistry, together with a demonstrator of Anatomy, and such other professors or teachers as may be added by the Board of Trustees. The power of appointing professors and teachers (including the power to dismiss) shall be in a joint meeting of the Board of Trustees and of the faculty who are not trustees.

## A DISINTERESTED DECISION.

AT the last meeting of Toronto Presbytery Dr. King announced his acceptance of the call addressed to him by the General Assembly to become Principal and Professor of Theology in Manitoba College. The decision arrived at will be received with mingled feelings. Those to whom he has successfully and profitably ministered for so long a time cannot but feel the deepest regret at the conclusion to which he has come. Those more intimately associated with him in various departments of Christian and philanthropic work feel that in his removal there is a deep sense of personal loss. Gifted with a well-balanced mind he was never in the habit of coming to rash conclusions. His views on all practical questions were clear and comprehensive. He could not be easily swayed in his opinions. They were not inconsiderately adopted, and when entertained, would not be parted with without the strongest and most convincing reasons.

However numerous the regrets that he is soon to leave the Province where he has laboured since his entrance on the work of the ministry, there is only one opinion as to his special fitness for the work on which he is now to enter. Amid all the varied claims of a responsible city pastor—claims he made a duty and a pleasure of meeting conscientiously—Dr. King has maintained the habits and tastes of the earnest student. His many friends have the highest regard for his extensive and varied attainments as a scholar. The same industrious application that characterised him at Edinburgh, Berlin and Halle, has marked his career until now. Nor is Dr. King a mere scholastic recluse, with vast powers of absorption, he is equally as apt to teach as he is to learn. Many, who as students have enjoyed the privilege of his guidance and help in prosecution of their studies, have grateful recollections of student days in Toronto because of the helpfulness received from the disinterested labours of the Rev. John M. King.

Dr. King has been influenced in his decision by one consideration only. He has sought to follow the path of duty. Personal comfort and other legitimate considerations have been subordinated to the desire to follow the Master's will. In leaving an attached and prosperous congregation, a sphere of most extended usefulness in many directions, Dr. King is making sacrifices that a selfishman would never think of making. Now that he has responded to the unanimous call of the Church, as expressed through the supreme court, he has earned a new claim to the respect and esteem with which he has long been deservedly regarded.

It is confidently anticipated that he will occupy the important office to which he has been appointed with distinction and success. Manitoba College is to be congratulated on obtaining the services of a gentleman so admirably fitted to preside over its affairs and to guide the studies of the rising ministry of the Prairie Province. Dr. King carries with him the most cordial good wishes for his personal welfare, and confident expectations of his abundant success in a new field of endeavour for which he is so thoroughly qualified, and that as an able minister of the New Testament he may be honoured in doing good and lasting work for the great King and Head of the Church in a province for which seemingly a glorious destiny awaits.

## UNITED METHODISM.

THE Union of the various branches of the Methodist Church in Canada may now be anticipated with confidence. From the inception of the present movement the indications of its satisfactory accomplishment appeared hopeful; although the unanimity with which it was inaugurated and for a time maintained did not continue as the negotiations advanced, nothing really serious calculated to impede the cause of union emerged. Each successive step taken by the various churches has been a step nearer the attainment of the end designed—a united Methodist Church in the Dominion of Canada.

At first it seemed as if the union would be realized without any serious difference of opinion: that the strength of sentiment in favour of the movement, like a great tidal wave, would sweep all before it. This may be due to the strong desire in favour of union existing throughout every section of the Methodist Church in Canada. It is a cheering characteristic of our time that the prevailing spirit of the age favours larger and more comprehensive views of religious

unity and activity than were possible in former days. In reference to the abstract question of union in the Methodist Churches, and in our own, there was really no difference of opinion. Only when practical matters of detail had to be considered, divergencies arose when the larger question, union or no union, was kept steadily before the minds of debaters, and when they felt the responsibility resting on them ways of adjustment speedily opened up. The progress of Methodist Union thus far is a verification of the proverbial expression—"Where there's a will there's a way."

In certain quarters there is a disposition to deal somewhat severely with those who took strong exception to the basis of union. There is a disposition to regard them as antagonists to union. There is also an inclination, since the vast majority of Methodist members are in favour of union, to consider those ministers who contended for a somewhat different basis as obstructives, and to hold them up as being swayed by illiberal and unworthy motives. Now such a view of the position taken by them would be superficial and unfair. Nothing could have been more injurious to the practical working of United Methodism than had all those with doubts and difficulties been overborne and carried into the union without an opportunity of freely stating their objections. These very men rendered most effective service by the part they took in the union debates. The various obstacles—mainly relating to details—were brought to the light, and the test of full and free discussion; and now that such has been the case most people will be thankful that all debatable points came up for consideration at the proper time.

As to the supposed differences between the lay and clerical mind and the decided superiority of the former which some profess to see in the union debates in the Methodist churches, it is not so very apparent that they exist. Business men from training and habit are generally disposed to take a practical view of every subject presented for their consideration. Ministers, because of their training and habit, look at a question on all sides; they are disposed to look at the speculative side as well as the practical. The result is that between them a thorough and comprehensive understanding on complicated questions is more likely to be arrived at than if either body alone had considered it. This consideration strengthens the opinion that in all questions of Church polity, clergymen and laymen ought equally to participate—a principle that Presbyterianism has acted on from the beginning.

There are some decisions come to by the negotiating churches clearly in the nature of compromise. The chief of these relates to the office of Superintendent. This compromise is made to meet the condition of affairs in the Methodist Episcopal Church. Most likely after the consolidation of the churches and a short experience of the working of the proposed plan, a less anomalous method will be devised. It is not without significance that the Rev. Mr. Parker, of Chatham, in the course of debate, said that "he strongly objected to the general superintendency clause. In every revival the Church organization and polity went after Presbyterian and not this Episcopal form."

A very gratifying circumstance connected with the Methodist union discussions is the admirable spirit in which they have been conducted throughout. There has been the fullest and freest expression of individual opinion. There has been keen and earnest debate, but nothing unseemly has marred the progress of the movement hitherto, and there is now almost no room for apprehension. Speaking the truth in love is a most appropriate exercise in ecclesiastical assemblies.

Great and lasting good may be anticipated from this union of Canadian Methodism. In the past it has exercised an important and beneficial influence on the religious life of the Canadian people. It has accomplished a great work by its self-denying pioneer missionary labour. Concentration of energy will enable it to continue in this direction. While, along with other branches of the Christian Church in this Dominion, it will be able to do more for the edification of the people in the larger centres of life and activity. The duty of providing religious ordinances for dwellers in sparsely settled regions is very important, not less so is the duty daily becoming more incumbent of seeking out the lapsed and lapsing ones who are crowding in no insignificant numbers into our towns and cities. We hail with satisfaction a united Methodism and wish it God speed. May our own Church vie with it in friendly rivalry for the spiritual well-being of the land. Their aim and ours is the same, that this Canada of ours may be in reality, as well as in name, a Christian nation.

THE CALL TO DR. KING.

The services in St. James' Square Presbyterian Church last Sabbath possessed more than ordinary interest. In the morning Professor McLaren preached an able and impressive discourse on Ps. cvil. 7, and at the close by appointment of Presbytery cited the congregation to appear for their interests at a special meeting to be held on 25th inst., for consideration of the call recently addressed by the General Assembly to Dr. King as Principal and Professor of Theology in Manitoba College. In the evening at the close of the service Dr. King made the following statement to the congregation:

My Dear Brethren, You have been informed this morning by the representative of the Presbytery of the decision to which I have been constrained to come in relation to the Assembly's appointment of me to be Principal of Manitoba College and Professor of Theology there, and you may reasonably expect to receive from me some statement as to the grounds of a decision, which very many of you, probably all, indeed, regret. The considerations which have weighed with me are briefly these:—First, the college is an unquestionable necessity to our Church, and to the interests which it is called to guard in that part of the Dominion. You will bear in mind that there is no provision made in Manitoba by the State, similar to that which exists in Ontario, for the higher education of the youth, nor is any likely to be made. Accordingly the churches have been compelled to undertake it. The Roman Catholic Church and the Anglican Church have each: them large institutions in Winnipeg for this purpose. Twelve years ago our own Church established a similar institution—one which, notwithstanding the difficulties with which it has had to contend, has rendered important service to the Church and to the Province. I am constrained to regard the maintenance and development of this institution as a necessity to the interest in that country committed to us as a Church, and should the country advance in population, as it is expected by those best informed to do, it may become under proper direction a means of incalculable blessing. In addition, the provision for giving theological education within the Province may be expected to have the effect of leading many to give themselves to the work of the ministry who might not under other circumstances have thought of it. Second, the college for one reason or another is in an extremely critical condition. It is unnecessary to go into full details on this point. It is sufficient to say, limiting myself simply to the financial aspect of the question, that it is labouring under an indebtedness of at least \$41,000, and that even with its insufficient staff and equipment, its annual expenditure is two or three thousand dollars above its income. It does not need much sagacity to see what this state of things portends. Unless a speedy change is effected, the doors of the college must be closed. It is the belief of the friends in Winnipeg that the future of the institution can be secured only by the appointment of some one to its head whose presence and efforts in co-operation with those of the existing professors, might secure for it a degree of support which it has been hitherto denied. Third, the General Assembly has, with entire unanimity, designated me as the person whom it desires to undertake this work. Were all the circumstances considered, I think it is open to doubt whether in making this appointment it gave the matter all the consideration which it deserves, and especially whether it had full regard to the importance of the position which I am honoured to fill here. And I have often wished during these anxious and perplexing weeks that it were in session, and that I might have the benefit of its mind in the light of what this congregation might have to advance in regard to the claims of my present sphere. This was, however, unattainable. I could only, therefore, at the last moment say that I did not feel at liberty to decline the position to which the General Assembly had called me with such absolute unanimity, and on behalf of the acceptance of which there was not only its call, but the other considerations which I have stated. I am fully aware of the risks which I run and of the sacrifice which I am called to make; a sacrifice not of income and comfort only, but, what I feel tenfold more keenly, of the privilege of leading your devotions, of proclaiming to you the word of life, of ministering to you in your seasons of sickness and bereavement, in a word, in being the trusted pastor and guide of a congregation with which the best part of my life has been spent, to which I owe so much, and which anyone might be proud to serve. But the Church of Christ is built on sacrifice, and I have felt at liberty to decline it at the Church's call. I do not ask you to believe that I have taken the wisest course, I do not claim infallibility for the action of the Assembly, or for my own, which is based on it. I know you will give me credit for having taken what appeared to me to be the path of duty, and that you will believe the sorrow, which the step has caused you, is fully shared by me. I can only trust that should the Presbytery give effect to my decision, and my work be permitted to continue for a few years in the new sphere, the result by the blessing of God may be such as to relieve my course of the aspect of folly, which I fear it wears to some of you to-night. Be sure, at least, it has not been taken through disregard of your affection or in indifference to your interests.

ACKNOWLEDGMENTS. - Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: Anonymous, Mount Forest, for Home Mission, \$5, Foreign Mission, \$5; a Friend of Missions, Moore, for Foreign Mission, Formosa, \$1; a Bible Christian friend, Hamilton, Foreign Mission, Formosa, \$1; Bertha Martin, Gloucester, for Foreign Mission, Formosa, fifty-three cents; V. Vankleekhill, Foreign Mission, Formosa, \$10; a Friend, Paris, Foreign Mission, Formosa, \$10.

ENDOWMENT OF KNOX COLLEGE.

It seems proper that, from time to time, information should be given respecting the results of the canvass now being made, in accordance with the instructions of the General Assembly, for the endowment of Knox College.

It will be remembered that the College Board aims at raising \$200,000. This sum might be expected to yield annually for the support of the college about \$12,000; or within less than \$1,000 of the present annual expenditure. Some slight supplement from congregational collections would still be required, even were there no increase of the teaching faculty, a thing which is much needed. Those who fear the effect of complete endowment as tending to separate the college from the living sympathies of the Church, by making yearly appeals on its behalf unnecessary, will thus see that no evil of this kind is to be apprehended. No one who recognises the importance of an educated ministry, and who has given the slightest attention to the financial position of the college, can doubt that something should be done to improve its revenues; and it is here stated with thankfulness that, so far as the canvass has proceeded, the response to the appeal of the General Assembly has been loyal and hearty. Should the congregations yet to be visited do their part as well as those already canvassed have done, the sum named by the Board will, I think, be secured. It is not doubted that they will do so; for, not to mention other considerations, their sense of fairness towards their brethren will not allow them to decline their share of a common burden, and their love to the Church and a Gospel ministry will make them forward in this necessary work. Nothing can be less intelligent than to object to the present movement on the ground that we have too many colleges; for, should it be possible in the future wisely to attempt any combination of theological schools, the success of the present scheme cannot put any barrier in the way. Even were all the theological schools of the Church united in one, the endowment fund would be small compared with that of Princeton or Union Seminary.

It is to be remembered that in order to realize the sum named by the college board, the subscription list would require to be ten or fifteen per cent. in excess of that amount. On any large subscription list a certain measure of loss is inevitable.

We give a list of the places canvassed, with the amount subscribed in each. In nearly all these places additions will be made to the amounts; in several of them, as Hamilton, Chatham, Fergus, and Stratford the canvass is not nearly completed:

Subscription of James McLaren, Esq., \$50,000; Toronto, \$36,683; Hamilton, \$6,175 (incomplete); Ottawa, \$3,457 (incomplete); Guelph, \$2,957 (incomplete); St. Catharines, \$2,430; Brantford, \$1,713; Belleville, \$502 (incomplete); Kingston, \$503 (incomplete); Galt, \$3,306 (incomplete); Seaford, \$1,561; Chatham, \$1,440 (incomplete); Fergus, \$1,514 (incomplete); Stratford, \$1,000 (incomplete); Acton, \$805; Perth, \$1,070; Smith's Falls, \$722; Carleton Place, \$677; Fembroke, \$217 (incomplete); Clinton (one subscription), \$300; Almonte, \$125 (incomplete); Arnprior, \$60; Scarborough, \$2,000; Georgetown and Limehouse, \$887, (incomplete); Nassagaweya and Campbellville, \$718 (incomplete); Baltimore and Coldsprings, \$704; Thames Road and Kirkton, \$683; Flamboro' West, \$583; Strabane, \$275 (incomplete); Alma, \$509; Bethesda, etc., \$483; Egmondville, \$261; Beckwith, etc., \$208; Delaware, \$209; McKillop, \$171; White Lake, \$135; Port Dalhousie, \$110; Donation, etc., \$285; total, \$125,449.

Some places have probably been canvassed in accordance with presbyterial arrangements, from which returns have not yet been received. The returns from these places will be published as they are reported to Dr. Reid; and the brethren who are conveners of presbyterial committees, or who are assisting in the canvass, are respectfully asked to report without delay, as congregations are visited.

Treasurers in the several localities are especially requested in remitting moneys always to send a list of the names from whom payments have been received. The neglect of this would almost certainly result in confusion and loss. WM. CAVEN.

Toronto, 7th September, 1883.

CHRIST crucified, risen, ascended, is the centre and circumference of our Christian theology.

## CHOICE LITERATURE.

MRS. BROWN.

"Mrs. Brown!" I said to Jane; "I don't know any lady of that name."

"I think she is the person who keeps the boarding-house," replied Jane; "and she said she would only detain you a few minutes."

"Very well, you may ask her to come in here," I said; but my tone was not sufficiently cordial to have been reassuring to Mrs. Brown, if she had heard me; for Jane had announced my visitor at the same time that she brought in my lunch, and the novel I was reading was interesting enough to have made me regret any visitor, particularly one in whom I felt no interest.

Mrs. Brown followed Jane into the room, and shook hands with me in such a deprecating way that I at once forgot my lunch and my book in an attempt to make her feel at ease. She was a little, shabbily-dressed woman, with a faded, dragged-out look, but her face brightened pleasantly as she spoke.

"I must apologize for troubling you, Mrs. Harlow," she said, "but I have been appointed a collector of the Ladies' Missionary Society, and I came to see if you would be a subscriber."

"I am sure you need make no apology," I said; "any one who undertakes the office of collecting ought to be thanked, and I am glad you came to remind me of a neglected duty. I have been here so short a time that I did not even know there was such a society."

"We do not meet in the summer, but we like to make our collections now so that we may have the money when we commence work again. How much shall I put you down for?"

"How much ought I to give?"

"That is not for me to say," she answered; "the usual yearly subscription is a dollar."

"You are very moderate; you may put me down for ten."

Her face shone as if a ray of sunshine had touched it.

"Oh, Mrs. Harlow, you don't know how much good that will do!"

"It is a very lazy way of doing good," I answered; "I would rather give twice that than go around as you are doing."

"We can only give what we have," said she simply; "I have very little money to spare, but plenty of time."

"And yet you have that large boarding-house. I should not think you would have much leisure."

"I have to plan for it, of course," she said, "but I have the afternoon now till five o'clock, and later in the week I can get a little more time."

"You make me ashamed of myself, I said; here am I, with nothing in the world to do, spending my days in embroidery and reading. My lazy life has really troubled me since we came here, but it did not seem as if there were any work for me. The people all appear to be hard-working and industrious, and I couldn't think of anything to do for them."

"It is a prosperous place," Mrs. Brown said; "I don't know of a really destitute family anywhere around here: but, Mrs. Harlow, do you think the very poor people are the only ones we can help?"

"I don't know," I answered vaguely; but, as I said this, a thought struck me. Couldn't I do something to bring a look of pleasure into this woman's tired face? I spoke with the sudden impulse.

"Mrs. Brown, won't you take lunch with me? It is all ready, you see, and you will not lose any time, for I will send you in my carriage to the other places where you are going this afternoon."

Her face expressed so much pleasure that I was ashamed of having thought regretfully even for a moment of my book. Jane brought in the necessary additions, and the tray was placed on the table between us.

"I don't know why you should be so kind," said Mrs. Brown, as she took her seat; "and you can't tell what a treat it is to me. It is the first time I have taken a meal away from my own table for five years."

She did not say this at all in a complaining way, but I could scarcely keep the tears back; her simple statement of the fact told so much, and yet I suppose I could scarcely comprehend what this woman's life had been—a struggle for the barest necessities of life through long years, uncheered by love or sympathy. What right had I to my life of luxurious ease? I was no more worthy than she, and yet I had never known what it was not to be surrounded by loving friends.

As I saw her almost childish enjoyment of everything, I began to feel how terribly selfish I had been. I had never before realized that the very sight of my home, of this room, for instance, with its dainty furnishings, might be a treat to some woman with beauty-loving eyes, famished for the sight of that which was lacking in her own house.

"It is so delightful," said Mrs. Brown, "to sit down to a meal in which I don't feel any responsibility. At home I am always expecting someone to find fault with something, and I am very seldom disappointed."

"What disagreeable people they must be!"

"Why, no; it is the same with almost all boarders. The minute the people go into a boarding-house they begin to expect all sorts of things that they never would think of having at home. They want to pay the lowest possible price, and then they want the best of everything—cream on their oatmeal, for instance, and vegetables and fruit as soon as they come in market; but I suppose it is human nature."

"I suppose it is," I said, "but it must be very hard for you."

"It is a monotonous life, but what else could I do! My husband died when we had been married only a year. I had been a teacher before I was married but I could not teach or do anything else that would take me away. My husband was a widower when I married him, with one

child, a poor little crippled girl, and, of course, on her account, I had to find something that I could do at home; so I opened a boarding-house, that last resort for poor, forlorn, women."

She said all this as cheerfully as I would have talked of going to the seaside; but it sounded so unutterably pathetic that I could find no words to answer her. She went on:

"The greatest trial I have is that I can do so little good; and yet I don't envy you your opportunities, for your responsibilities are so much greater than mine."

"You make me feel humiliated," I said sadly; "I never realized that I had any special opportunities, and I do not think in all my life I have ever done anything for anybody that cost me any self-sacrifice."

"Then I am very sorry for you," she said, "and I wouldn't change places for all your wealth."

No one had ever spoken so to me before. I had been petted and flattered; I had been called liberal because I gave freely of my money, which had cost me no trouble to gain; but I had never had any one to show me the pleasure and joy of a self-sacrificing life.

"Won't you have some more chocolate?" I said, feeling as if in ministering to this plain woman I was ministering to one of God's chosen ones; and then I asked, humbly, "What can I do? I call myself a Christian, and I have always fancied I lived as a Christian should, but you have made me feel as if all my life had been wasted."

"I should think in a life as full and rich as yours there would be so much that you could make most of your days thank-offerings to the Lord. Why, before you get to the sacrifices there are so many things that would be nothing for you to do, and yet would give so much pleasure to other people. There are your horses and carriages and your fruit, and your flowers, and your dainty dishes, that most people have neither time nor skill to prepare. My dear Mrs. Harlow, I cannot tell what your duties are; I can only see what is on the surface. The real work that the love of Christ ought to impel you to do, that, you must find for yourself."

"Can you give me the name of some one in the village to whom I could begin to minister?" I said. "You know I am such a stranger here, and one cannot send even flowers promiscuously."

"Yes, indeed," said Mrs. Brown; "I can give you the names of a dozen."

So I took pencil and paper and wrote them down as she told them to me, and as soon as she had started on her errand of charity again, I commenced my new labours.

They did not prove to be easy by any means. It was no trouble to send flowers to old Mrs. Bush, who was a helpless invalid; but when the servant who had taken them finally brought back a request that I would go and see her—that was hard; and good Mrs. Brown, in her utter unselfishness, never dreamed what a cross it was to me to go to some of the places where she took me—to homes where sickness and death had brought their shadow. One thing led to so many others that I had no more idle mornings to spend in embroidery and reading novels; there was always someone who needed something. There was a sick child whom I could take out riding, or an older person to whom I could go and read; there were baskets of dainties needed somewhere, or there were bouquets to be made, or there was someone to whom it would be a treat to come and spend a week in my home.

There were so many things to be done that the day seemed only too short for the doing of them. It must be confessed that I longed sometimes for the flesh-pots of Egypt. I thought regretfully of the old weeks and months that I had spent in idle content; but every day made these longings less, for I grew to feel more and more what I had not previously comprehended the real joy that there is in a life lived not for self; and this joy grows fuller every year, as it must as one grows in the knowledge that life is valuable only as it is lived for the sake of Christ; that one's time, and talents, and wealth, and opportunities, are to be used always for him until the earthly life is ended and the heavenly entered upon in the presence of the King.—*The Christian Union.*

## ROBBING AN EAGLE'S EYRIE.

Sea eagles were formerly common in Shetland, but through trapping and shooting, these noble birds are now nearly extinct on these northern isles. Within the last three years a pair has established an eyrie in the cleft of a great sandstone sea cleft, known as the Bard of Bressay, forming the southernmost point of the island of Bressay, the island east of the mainland which landlocks Lerwick harbour. On the east side the cliffs rise sheer out of the sea to a height of 400 or 500 feet. The depredations of the eagles on the farms upon Bressay and the adjacent mainland this year have been extensive. The hungry eaglets required to be fed, and almost daily lambs were missed from the fields. To put a stop to this plundering a project was formed to rob the nest, and a daring young cragsman—a leader in hazardous adventures—undertook to do so upon the first convenient opportunity.

The risk was great, for, besides the peril of the descent and the ascent, there was a chance of a fight with the parent birds. The eyrie could only be seen by the aid of a glass from a cliff on the north side. A considerable way down the cliff is a large protruding boss—something in the shape of an oriel window, with a great cleft in the middle of it. In this cleft the nest was built. The exact distance of the nest down the cliff was first ascertained. By means of a reel of thread, with a small weight at the end, the measurement was found to be fifteen fathoms, or about ninety feet. With two assistants the cragsmen very early one morning shortly afterwards crossed the Sound of Bressay in a boat. The top of the "Bard" was attained about three o'clock. A stout oaken stake having been driven firmly into the ground, through an "eye" at the top of it one end of a strong Manila two-inch rope was passed. The young climber (says the account in the "Scotsman," from which this narrative is taken) made this end secure round his body, while his

assistants grasped the rope on the other side of the "eye." He had taken off all superfluous clothing, and wore a pair of thin goloshes. In a belt round his waist he had a six-chambered revolver. Over his shoulder was slung his fishing-basket. Going over the brink of the cliff he partially climbed down, so as to take the strain as much as possible of the rope. When he got to the "pond" as the place where the eyrie is built is locally known, he found that fortune had favoured him in this—that neither of the old birds was at home, but at the same time he found that it would be a difficult matter to get at the nest. Immediately above the "pond" was a great ledge of rock which completely overhung the eyrie, so that the cragsman, suspended in the air on the same level as the nest, found himself still ten or twelve feet from it. He at once signalled to those above to be hauled up to this ledge, and, that having been done, he cautiously climbed down its face, which had a sharp inward slope, until he got upon the same run of strata as that upon which the nest was built. By following an open seam just wide enough to admit his fingers he managed at last to scramble into the "pond," where probably human foot had never been set before. In the rocky chamber in which he now found himself he could hardly stand upright; he therefore went round on his knees to the back of the nest. There were two pretty eaglets in the eyrie, and when they saw the strange intruder they buried their heads below the woolly lining of the nest and remained perfectly still. On lifting the eaglets out of the nest, though only a fortnight old, they were so large and well grown that only one would go into the fishing-basket. The cragsman was considering how he could get the other to the top of the cliff, when a warning shout from above told him that one of the old birds was approaching. It was the female bird, which apparently was determined to show fight in defence of her young. She came through the air straight for the eyrie like a "flash of lightning," and the cragsman had barely time to throw himself on his back into the deepest recess of the "pond" and draw his revolver, when the infuriated eagle was upon him. She made one tremendous but unsuccessful swoop at him with talons and beak, and simultaneously he pulled the trigger of his revolver. The weapon, however, missed fire. The eagle hovered outside for a moment before renewing the attack, but a shot from the revolver—the report of which reverberated among the rocks—effectually scared it to a distance of about 200 yards where it continued to circle in the air yelping, like a dog. It was by and by joined by the male bird, but neither of the eagles again showed fight. The cragsman having deposited one eaglet in his fishing-basket took the other under his left arm, and having given the signal to his companions, swung himself out of the "pond" and was safely hauled up, his perilous venture successfully accomplished. Both of the eaglets are still alive and appear to be thriving well in captivity. They are fed three times a day on flesh and fish, and on this diet are coming into very beautiful plumage. Since the eyrie was robbed, it may be mentioned, that the old eagles have on more than one occasion been seen hovering over the town of Lerwick. This is the first time for twenty years that eagles have been captured alive in Shetland.—*Pull Mall Gazette.*

## POPULAR SONGS.

There is nothing about which mankind in general are so much mistaken as to the authorship of popular songs. "Woodman, Spare that Tree!" was the result of an incident that happened to George P. Morris. A friend's mother had owned a little place in the country which she was obliged from poverty to sell. On the property grew a large oak which had been planted by his grandfather. The purchaser of the house and land proposed to cut down the tree, and Morris's friend paid him ten pounds for a bond that the oak should be spared. Morris heard the story, saw the tree and wrote the song. "Oft in the Silly Night" was produced by Moore after his family had undergone apparently every possible misfortune. One of his children died young, another went astray, and a third was accidentally killed. "The Light of other Days" was written to be introduced into Balfe's opera, "The Maid of Artois." The opera is forgotten, but the song still lives, and is as popular as ever. Payne wrote "Home, Sweet Home" to help fill up an opera he was preparing, and at first it had four stanzas. The author never received anything for it, but though the opera was a failure when played in Covent Garden Theatre, the song took, and over one hundred thousand copies were sold the first year. In two years the publishers cleared over two thousand pounds by the publication; and the variations, transcriptions and imitations have been innumerable. The melody is a Sicilian air, and Donizetti has a variation of it in his opera, "Anna Bolena."

Foster's "Old Folks at Home" was the best song he ever wrote. Over four hundred thousand copies were sold by the firm that first published it, and the author is said to have received three thousand pounds for his share in its sale. Christy, the noted minstrel, paid eighty pounds for the privilege of having his name printed on one edition of "Old Folks at Home" as the author and composer. The song is thus erroneously attributed to him. "A Life on the Ocean Wave," by Epes Sargent, was pronounced a failure by his friends. The copyright of the song became very valuable, though Sargent never got anything for it himself. "What are the Wild Waves Saying?" was suggested to Doctor Carpenter by a scene from Dickens' novel, "Dombey and Son," and the music was by Glover. "Poor Jack" was from the pen of Charles Dibdin. "Poor Jack" netted five thousand pounds for its publisher, and almost nothing for its author. "Love's Young Dream" was one of Moore's best, but the tune to which it is commonly sung is from an Irish ballad called "The Old Woman." Moore sang his own songs so well that both the auditors and himself were often moved to tears. Once when he was singing this song a lady who heard him implored him to stop.

"For heaven's sake stop; this is not good for my soul." "Auld Robin Gray" was the work of Lady Anne Lindsay, who tells a curious story of the circumstances of its composition:—

"I called to my little sister, the only person near, and said: 'I have been writing a ballad, my dear. I am oppressing my heroine with many misfortunes. I have already sent her Jamie to the sea, and broken her father's arm, and made her mother fall sick, and given her Auld Robin Gray for a lover, but I wish to load her with a fifth sorrow with'n the four lines, poor thing. Help me to one.' 'Steal the cow,' said little Elizabeth. The cow was immediately lifted by me, and the song completed."

"Kathleen Mavourneen" was sold by Crouch, its American author, for five pounds, and brought the publishers as many thousands. Crouch was hopelessly improvident, and in his latter days became a tramp. "Bonnie Doon was the only song that the Emperor Napoleon liked. 'I'll Hang my Harp on a Willow Tree' is said to have been written by a young English nobleman in love with Princess (now Queen) Victoria. "Sally in Our Alley" was written by Carey, the dramatist.

EATING AT NIGHT.

Popularly, it is thought injurious, but unless dinner or supper have been late, or the stomach disordered, it is harmless and beneficial, i. e., if one be hungry. Four to five hours having elapsed since the last meal, invalids and the delicate should always eat at bedtime. This seems heretical but is not. Food of simple kind will induce sleep. Animals after eating instinctively sleep. Human beings become drowsy after a full meal. Why? Because blood is solicited toward the stomach to supply the juices needed in digestion. Hence the brain receives less blood than during fasting, becomes pale and the powers grow dormant. Sleep therefore ensues. This is physiological. The sinking sensation in sleeplessness is a call for food. Wakefulness often is merely a symptom of hunger. Gratify the desire and you fall asleep. The writer recently was called at two a. m. to a lady who assured him she was dying. The body was warm, the heart doing honest work. To her indignation he ordered buttered bread (hot milk or beef tea were better) to be eaten at once. Obeying, the moribund lady was soon surprised by a return of life and desire to sleep.

The feeble will be stronger at dawn if they eat on going to bed. Fourteen hours lie between supper and breakfast. By that time the fuel of the body has become expended. Consequently, the morning toilet fatigues many. Let such eat at bed-time and take a glass of warm milk or beef tea before rising. Increased vigour will result. "But the stomach must rest." True. Yet when hungry we should eat. Does the infant stomach rest as long as the adult's? The latter eats less often merely because his food requires more time for digestion. Seldom can one remain awake until halfpast ten or eleven p. m., without hunger. Satisfy it and sleep will be sounder.

During the night give wakeful children food. Sleep will follow. The sick should invariably eat during the night. This is imperative. All night the delicate and children may take slowly warm milk, beef tea or oatmeal gruel. Vigorous adults may also eat bread and milk, cold beef, mutton, chicken and bread, raw oysters, all, of course, in moderation. Do not eat if not hungry. Eat if you are.—*A Boston Physician.*

GENTLE MOTHERS.

"My mother dear, my mother dear,  
My gentle, gentle mother."

I thought I was singing my boy to sleep with the little ballad of which the above is the chorus; but the blue eyes opened, and a quiet voice said:

"Mamma, you aint always gentle."

In self-justification I replied:

"But, you know, darling, mamma has to scold you when you're naughty."

"Yes'm."

The argument dropped; so did the little head upon my bosom. I did not finish the song, nor have I sung it since. Tenderly tucking in the little truth-teller, I reproached myself for deserving his remark, and greatly questioned the truth of my answer. Do mothers ever have to scold? Has scolding any legitimate place in the family government? How is the word defined?—"Railing with clamour; uttering rebuke in rude and boisterous language." Is this a helpful adjunct to parental authority?

Why do Christian parents sometimes scold? For two reasons, as it seems to us. First, from lack of self-control; secondly, from habit. Children are often terribly trying, and loud and angry tones seem a safety-valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family bark over life's troublous sea. Force, firmness, decision, sternness, even severity, are often necessary. A suitable degree of these is not incompatible with gentleness. It is not a synonym for weakness. The gentleness that makes one great comes from subdued strength. This lovely fruit of the Spirit proves an element of power. The "soft answer" often costs the answerer dearly. Sweetness of spirit is the outgrowth of self-control. Serenity of soul, whatever be the constitutional characteristics, comes most frequently from long self-discipline and prayerful struggle.—*Good Words*

DEW OF HERMON.

Palestine is a land of mountains. Eminently conspicuous among these rise the three peaks of Hermon on the northeast border, their snowy crowns glittering in the sun, being visible from almost any point in the promised land, the trusted land-mark of travellers in all the region between the Jordan and the sea. These are the Hermons (not "Hermonites"), of which David, in the sweet forty-second Psalm, sings: "O my God, my soul is cast down within me: Therefore I will remember thee from the land of Jordan and of the Hermons."

Palestine is also a land of dews. It is very dependent on them. Destitute of rains for many months at a time, it re-

lies for securing crops on the heavy fall of dew which is nightly secured by its multitude of mountains. Hermon is no more conspicuous in the sight than in the peculiar abundance of its dews. They become rain for the thirsty land. "The dew on this mountain is proverbially excellent and abundant." "More copious dews," says Tristram, "we never experienced than on Hermon. Every thing was drenched with it, and the tents were small protection. The under sides of our mackintosh sheets were drenched in water, our guns were rusted, dew drops were hanging everywhere." Mr. Porter states: "One of its hills is appropriately called 'Father of the Dew,' for the clouds seemed to cling with peculiar fondness round its wooded top."—*Biblical Things Not Generally Known.*

SEPTEMBER.

The golden-rod is yellow,  
The corn is turning brown,  
The trees in apple orchards  
With fruit are bending down.

The gentian's bluest fringes  
Are curling in the sun,  
In dusky pods the milkweed  
Its hidden silks has spun.

The sedges flaunt their harvest  
In every meadow nook,  
And asters by the brookside  
Make asters in the brook.

By all these lovely tokens  
September days are here,  
With Summer's best of wealth,  
And Autumn's best of cheer.

A RELIC OF DR. MOFFAT.

That is a very quaint and precious relic of the late Dr. Robert Moffat which has been found in a lady's album. It was written by him when on a visit to Kelso about seven years ago:

My album is the savage breast  
Where tempests brood and darkness rest  
Without one ray of light.

To write the name of Jesus there,  
And point to worlds all bright and fair,  
And see the savage bent in prayer,  
Is my supreme delight.

"Go ye into all the world, and preach the Gospel to every creature."—JESUS.

In the language of the Bechuana:

Ean hatsin yeatle lo rerele bathu batle evangelis.

ROBERT MOFFAT.

Born in Ormiston, December 21, 1795.

AFTER THE STORM.

O restless, tumbling sea,  
To-day thy dark and sullen gleam  
Is like a half-forgotten dream  
Of storm-tossed Galilee!

O wild and troubled sky!  
O sad wind moaning o'er the sea,  
How strange thy voice should bring to me  
That whisper, It is I!

O bleak and lonely shore!  
Thou art to me a type of life,  
Thy breaking waves its weary strife  
Which surgeth evermore.

O radiance in the west,  
Lighting the gloom with bars of gold,  
Thou art to me a joy untold—  
A promise of dear rest.

When life's brief storm is past,  
That hand which stilled wild Galilee,  
Which is our guide on life's rough sea,  
Shall lead us home at last.

—*Annie S. Swan, in the Christian Leader.*

THE TWO FARMS.

Riding with a friend, the other day, through a beautiful farming region, I noticed two farms side by side, on one of which the crops were luxuriant, and on the other exceedingly poor. I asked, "Does the soil here run in streaks, that these two places are so different?" "No," was the reply, "the soil is the same. These two farms were equally productive a few years ago. But one of them has since been cultivated by its owner, and the same owner all the time, while the other has been rented, and the tenants have been changed every year or two. The non-resident owner of this rundown farm is a jealous and fickle man. If a tenant does well, he thinks that the rent is too low. He raises it, drives him away, and gets in his place one who will 'skin' the land. In this way the farm has been depreciated in value, and now it is hard to get anybody to take it on any terms."

Looking at the farm, and then contrasting it with the other, I thought: Here are pictures of some of those farms of the Lord that we call churches. Why are so many of them distracted and discouraged, weaker than they were ten or twenty years ago, coming back on the Home Board for aid, after being self-supporting? Study their history and the answer is obvious—they have been changing ministers

every year or two. When they secured a good man, they did not try to keep him. They let a little disaffection—the result, perhaps of the minister's fidelity drive him away. They yielded to the popular demand for novelty. They thought they could do a little better—get a smarter man or a cheaper one.

They did not realize that a true minister rebots himself in the affections of the people, praying people; that the knowledge of the character, circumstances, and wants of a congregation gathered by pastoral visiting, is of great value, and that a new man will have to spend months if not years, in acquiring it. They did not consider how many cords of sympathy unite a pastor with those to whom he has ministered in sickness and in sorrow, whose children he baptized; whose fathers and mothers he has helped to bury.—*Herald and Presbyterian.*

SENATOR CASTELAR ON ATHEISM.

Senator Castelar, the well-known Spanish Republican leader and Freethinker, has emphasized his agreement with Mr. Gladstone on the subject of the affirmation bill as follows:—Atheism cannot be more repulsive to any one than it is to me, in whom the idea of God, engrafted by education, has grown in the same measure as my existence, and has become mature in the same measure as my intellect. I have seen God in all the splendours of nature and have gazed at the overshadowing wings of His angels in the resplendent brilliancy of the stars; I have felt God in the purest affections of my heart and have loved Him with all aspirations of universal charity and with all my compassion for human sufferings, I have heard God in the music of the spheres, and in the harmonies of the orb; without God, I believe myself and my species to be like a herd of poor animals, mere matter; deceived by a diabolical illusion. Without the idea of a God we can explain neither the loss of an atom in the confines of mortality nor the vivifying principles of creation, nor without His providence can we comprehend the divine laws of the universe and of history. Consequently nobody holds the schools of atheism in abomination more than I do, nobody believes in and adores the Supreme and divine existence of the absolute and perfect. Being by whom our body and mind are animated, through whom are explained all the enigmas of the universe. Yet, although I cannot deny that human nature, with all its limitations and imperfections, has the right to pronounce against error, I am unable to see the efficacy of coercive remedies to persecute and strangle it. In this then, I believe with the great English minister that dogmatic and metaphysical truth cannot be enforced by coercive power, and that the liberty of thought ought to be respected to the uttermost verge.

TARRING A RAT.

Rats are wonderfully clean animals and they dislike tar more, perhaps, than anything else, for if it once gets on their jackets, they find it most difficult to remove it. Now, I had heard it mentioned that pouring tar down at the entrance of their holes was a good remedy, also placing broken pieces of glass by their holes was another remedy. But these remedies are not effective. The rats may leave their old holes and make fresh ones in other parts of the house; they don't, however, leave the premises for good. I thought I would try another experiment—one I had not heard of before. One evening I set a large wire-cage rat trap, attaching inside a most seductive piece of strongly smelling cheese, and next morning I found, to my satisfaction, that I had succeeded in trapping a very large rat, one of the largest I had ever seen, which, after I had besmeared him with tar, I let loose into his favourite run. The next night I tried again and succeeded in catching another equally big fellow, and served him in the same manner. I could not follow these two tar-besmeared rats into their numerous runs, to see what would happen; but it is reasonable to assume that they either summoned together all the members of their community, and by their crest-fallen appearance gave their comrades silent indications of the misfortune which had so suddenly befallen them; or that they frightened their brethren away, for they one and all forsook the place and fled. The experiment was eminently successful. From that day in 1875 till now, 1883, my house, ancient though it is, has been entirely free from rats; and I believe that there is no remedy equal to this one, if you can catch your rat alive. They never come back to the house again.—*Chamber's Journal.*

GOOD ADVICE TO YOUNG MEN.

President Porter, of Yale, recently gave this sound and wholesome advice to the students: "Young men, you are the architects of your own fortunes; rely on your own strength of body and soul. Take for your star self-reliance. Inscribe on your banner, 'Luck is a fool, Pluck is a hero.' Don't take too much advice, keep at the helm and steer your own ship, and remember that the art of commanding is to take a fair share of the work. Think well of yourself. Strike out. Assume your own position. Put pointers in a cart, go over a rough road, and small ones go to the bottom. Rise above the envious and the jealous. Fire above the mark you intend to hit. Energy, invincible determination, with a right motive, are the levers that move the world. Don't swear. Don't deceive. Don't read novels. Don't marry until you can support a wife. Be civil. Read the papers. Advertise your business. Make money and do good with it. Love your God and fellow-men. Love truth and virtue. Love your country, and obey its laws."

An interesting experiment has been commenced in Zaffermal, India. The converts have built for themselves comfortable little houses. They cultivate small farms, or patches of ground in the neighbourhood, and are living in tolerable comfort. They have their own schools, and in these are children, and old men and women—fathers and mothers, and grandfathers and grandmothers—all acquiring together the simplest elements of education.

## MINISTERS AND CHURCHES.

REV. R. WALLACE of this city acknowledges receipt for a disabled minister of \$1.30 from *our little class*, per Rev. S. E. McFarlane.

THE Selkirk "Herald" states that Rev. Mr. Pringle, formerly of Georgetown, now of Kildonan, Man., has been laid aside from active duty by illness.

THE congregation of Florence and Dawn in the Presbytery of Chatham, have given a unanimous call to the Rev. H. Lamont, M.A., D.D., of Dalhousie Mills.

THE Rev. Principal Caven has received from the executors of the late Mr. John McLean, Dummer, an elder in Norwood congregation, a bequest of \$600 for the building fund of Knox College.

DR. WARDROPE, Convener of the Foreign Mission Committee, acknowledges with thanks receipt from Mrs. G. M. Clark, New Edinburgh, "In memoriam," fifty dollars for the benefit of the Formosa Mission, Pepu-Whan section.

THE corner-stone of a new Presbyterian church for the congregation of Amherst Island was laid on August 30th by Professor Williamson of Queen's College. The weather was pleasant and the proceedings interesting. The building is to be fifty-seven feet by thirty-five, of stones, with tower and spire.

ON Tuesday evening, August 31st, a large number of the Granton congregation met in the church and presented Mr. John Campbell, student, with an envelope containing \$31.25 as a small token of their respect and esteem for him, and an expression of their high appreciation of his services amongst them for the last five months. Mr. Campbell richly deserves this recognition of his valuable services, for under his care the congregation has very much improved in regular attendance, both at the prayer meetings and Sabbath services. He leaves for the purpose of completing his studies at Knox College with the best wishes of every member of the congregation.—COM.

ON Monday evening, the 3rd inst., the members and adherents of East Gloucester Presbyterian congregation spent a very interesting social evening, on the occasion of the departure of their minister, Rev. H. J. McDiarmid for Kempville. The church was crowded to its utmost by the many friends Mr. McDiarmid had gained for himself, including a large number from Ottawa. Mr. J. Lillic, the senior elder occupied the chair. The meeting was opened with devotional exercises. Refreshments were then served. The chairman then explained the reason of their gathering together, which was to bid farewell to their much beloved and highly esteemed pastor. After giving a synopsis of Mr. McDiarmid's work in that place, Mr. D. J. Graham presented an address expressive of the high esteem in which he was held by the congregation and the people generally. Reference was made to his great personal worth and consistent Christian character, also the high value of his pastoral work among them for the past twelve years. The address was accompanied by a purse containing ninety dollars and appropriate presents to Mrs. McDiarmid. In acknowledgment Mr. McDiarmid made an appropriate response.

PRESBYTERY OF LINDSAY.—This Presbytery met at Woodville on Tuesday, 28th of August, and was constituted by the Rev. A. Ross, moderator. There were present twelve ministers and eleven elders. Minutes of former meetings were read and sustained. Rev. A. Ross, moderator for the past year, retired and Rev. A. Currie, M.A., was duly elected and took the chair, a vote of thanks was tendered to the retiring moderator. Documents from the congregations of St. Andrew's Church, Scott and Uxbridge and Mount Albert were read desiring a union. Mr. George Smith and Rev. Mr. McDonald were heard in support of said union. The Presbytery approved of the union and instructed the clerk to send extract minutes to Toronto Presbytery. Session records and treasurer's books were ordered to be forwarded for examination at next regular meeting. Four students gave discourses which were sustained and certificates to college granted. Mr. Robert Myers gave in his trials which were sustained and license duly granted as a preacher of the Gospel. Parties were heard in regard to the organizing of a station at Brown's school house, Mariposa; and the Rev. G. C. Patterson and Mr. John Mattie were appointed to visit the field and report at next meeting of Presbytery. Arrangements

were made in regard to the the Knox College Endowment Fund. Also in regard to mission field and supplemented congregations. The next regular meeting was appointed to be held at Uxbridge on the last Tuesday of November, at ten a.m., adjourned to meet at Lindsay, 25th September, at eleven a.m.—J. R. SCOTT, Pres. Clerk.

PRESBYTERY OF TORONTO.—The usual bi-monthly meeting of this Presbytery was held on the 4th inst., Rev. R. P. Mackay, moderator. The attendance of ministers was large. A communication from Dr. King, transmitted by Rev. Dr. Reid, was read, setting forth in substance, that after much and painful perplexity, he had seen his way to accept, as he did accept, the unanimous appointment of him by the General Assembly to be Principal and Professor of Theology in Manitoba College. The Presbytery appointed Rev. Dr. McLaren to preach to the congregation of St. James' Square Church the following Sabbath, to intimate to them the decision of their minister, and to cite them to appear for their interests at an adjourned meeting of Presbytery on the 25th inst., at eleven a.m. The Presbytery proceeded to dispose of the call from Knox Church congregation, Guelph, addressed to the moderator. The chair being taken, *pro tem.*, by the Rev. J. M. Cameron, and Rev. D. Mackintosh having stated that he had duly cited the congregation of Knox Church, Scarborough, Mr. Mackay stated that he had notified the commissioners expected from Guelph of his intention to decline the call, which he declined accordingly. The call was therefore set aside, and the Presbytery recorded their satisfaction with the decision come to. The moderator having now resumed the chair, application was made by the congregation formerly worshipping in Brockton for liberty to name their church, now in the city, Chalmers Church, Toronto. Said liberty was given. Rev. A. Gilray then reported moderating in a call from said congregation, addressed to Rev. John Mutch, M.A., probationer. The call was read, together with a guarantee for \$900 as stipend, including supplement. After hearing commissioners, the call was sustained and put into the hands of Mr. Mutch, who was present. Mr. Mutch accepted the call. The clerk was then instructed to assign him a subject for a sermon in trial for ordination, he having been recently licensed by the same Presbytery; and his ordination was provisionally appointed to take place on the 25th inst., at three p.m.—Rev. A. Wilson to preach, Rev. H. M. Parsons to deliver the charge, and Rev. A. Gilray to preside and address the congregation. Messrs. J. R. Kay, Andrew McNab, Allan Patterson, and Lucius Ernes applied for examination with a view to entrance as students at Knox College. Said young men were examined by a committee, who afterwards recommended them to be attested, and they were ordered to be attested to the Board of Examiners in said college. A committee was also appointed, consisting of Revs. J. Smith, R. Wallace, J. M. Cameron, A. Gilray, and the clerk, to hear the exercises of students within the bounds, on subjects previously assigned them, and if satisfied therewith to attest the students. A letter was read from Mr. Joseph Builder, B.A., asking the Presbytery to take him soon on public probationary trials, as also to ordain and designate him as a Foreign Missionary. A minute of the General Assembly was read, setting forth that so far as ordination, and designation in Mr. Builder's case, were concerned the Assembly had given authority thereunto to the Presbytery of Paris, as indeed was stated in Mr. Builder's letter. The clerk was instructed to notify said Presbytery of Mr. Builder's application, and to enquire of them whether they would be willing to transfer the authority given them by the Assembly to the Presbytery of Toronto. An extract minute of the Presbytery of Lindsay was read anent a proposal to unite the congregation of St. Andrew's Church, Scott and Uxbridge—*alias* Quaker Hill—with the congregation of Mount Albert. Rev. D. B. McDonald, pastor of the latter, and Dr. Forrest, elder, were severally heard, who spoke of the proposal in favourable terms. On motion made, the Presbytery agreed to record their approval of the proposed union, to authorize Mr. McDonald to supply Quaker Hill along with his present charge on and after the first Sabbath of October, and to ask the Synod of Toronto and Kingston to approve of the union now proposed, as also to decide as to which of the two Presbyteries should have the superintendence of the united charge. As convener of the Presbytery's Home Mission Com-

mittee, Dr. King brought up the matter of supplements to weak congregations within the bounds. It was stated by Rev. W. Frizzell that the people of his charge would now dispense with further supplement, and had also agreed to raise his salary to \$1,000. Representatives of other congregations were also heard. And the fact being specially adverted to that the late General Assembly had resolved to aim at a minimum stipend of \$750, together with a manse, Dr. King, Rev. D. J. Macdonnell and P. McF. Macleod were appointed a committee to ascertain what congregations within the bounds would require a supplement, so as to reach the said minimum. The Presbytery then adjourned.—R. MONTEATH, Pres. Clerk.

## BOOKS AND MAGAZINES.

HARPERS' YOUNG FOLKS. (New York: Harper & Brothers.)—Week by week this beautiful and attractive magazine presents its youthful readers with richly varied, instructive, and entertaining reading, brightened by a large number of tasteful and highly finished engravings.

OUR LITTLE ONES, AND THE NURSERY. (Boston: The Russell Publishing Co.)—This home favourite has a character distinctively its own. Its contents are sufficiently varied to afford suitable matter for the youngest as well as more advanced readers. Poem and story are interspersed with much useful information. The engravings are beautiful and attractive.

ST. NICHOLAS. (New York: The Century Co.)—“St. Nicholas” finds a welcome into thousands of homes. Its coming is looked for with eagerness, its pictures pored over with delight, the stories are read with joyous glee, and the other papers suggest most animated discussions and elicit not a few strikingly original opinions. The September number of this attractive magazine is fully up to any that has preceded it.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The numbers of “The Living Age” for August 18th and 25th contain, “The Real Lord Byron” (Quarterly); “Half a Century of Literary Life” (London Quarterly); “John Richard Green,” by Edward A. Freeman (British Quarterly); “Classic Conceptions of Heaven and Hell” (Westminster); “Cave Tombs in Galilee” (Fortnightly); “Terry Wigan” (Blackwood); “The North Farm. Now,” by J. E. Panton (Tinsley); “Voltaire in England” (Cornhill); “The Empress Eugenie's Flight to England” (Temple Bar); “Grace Darling” (Leisure Hour); “Sea Island Cotton” (Chambers' Journal); “Benvenuto Cellini” (All the Year Round); with instalments of “Uncle George's Will,” and “Along the Silver Streak,” and Poetry.

HARPERS' MAGAZINE. (New York: Harper & Brothers.)—The leading illustrated magazines reflect the seasons of the varying year. The September number of “Harpers'” is rich in illustration, poetry and descriptive writing suited to the last of the summer months. The frontispiece is a striking conception, suggested by Edgar Allen Poe's “Raven.” “The Night's Plutonian Shore” is just such a theme as Gustave Doré delighted to pourtray. There is an air of weirdness in the picture that makes it strikingly suggestive. F. D. Millet gives a graphic description of rural life in Sweden as it is seen in Dalecarlia. Characteristic illustrations add very much to the value of the paper. “The Prisoners.—Part I” is a new story by Rose Hawthorne Lathrop. This is followed by “An Unpublished Chapter of Hawaiian History,” by J. F. B. Marshall. Lucy C. Lillie describes scenes possessed of inherent beauty and made famous by Washington Irving. She has selected “The Catskills for her subject. The paper is profusely and beautifully illustrated. There is a portrait and critical sketch by E. Mason of “Paul Potter,” the famous Dutch painter, with two engravings from his celebrated pictures. P. D. Hay writes on the “Haunts of the Swamp Fox.” Several excellent engravings enhance the interest of this contribution. The magnificent residences recently erected in New York for the great railway and other magnates afford an excellent subject for descriptive and pictorial treatment. This paper gives a clear conception of the extensive additions to the architectural attractiveness of the city of New York. The present number contains the fifth part of the serial story “A Castle in Spain.” William R. Grace contributes a thoughtful paper on municipal

politics, "The Government of Cities in the State of New York." A quaint and learned article by John B. Thomson gives "The Genesis of the Rip Van Winkle Legend." There is also a short story, "A Silhouette" by Rebecca Harding Davis. Poetry does not receive the same prominence in this number that it usually does, but Herbert E. Clarke and Nora Perry each contribute a poem worthy of "Harpers"; the former writes on "The Question" and the latter on "Why?" The Editors Easy Chair, Literary and Historical Records, and Drawer have their usual varied and interesting collection of good things. The September "Harpers" is an excellent and thoroughly enjoyable number.

THE CENTURY. (New York: The Century Co.)—The "Century" for September has caught the spirit of the season in a remarkable degree. It is in perfect accord with nature. As a frontispice it gives an admirable portrait of the Ayrshire Bard. It is not the one with which most people are familiar—the famous Nasmyth portrait, but an engraving from a daguerrotype of a miniature which belonged to the poet's sister. The versatile H. H. gives a most readable account of "A Burns Pilgrimage," having an intrinsic interest of its own and gives a charm to the engraving, and receives an added interest from it. "Cape Cod," a pleasant discursive paper on the scenery, customs, and ways of the people of the region, affords instructive and enjoyable reading since it is admirably illustrated with engravings. Dr. Edward Eggleston continues his series of historical papers, writing this time on "Indian War in the Colonies." Lieutenant Schwatka continues a graphic account of "A Musk Ox Hunt," an incident in his arctic expedition of 1879 characteristic illustrations accompany the paper. A portrait of the eminent son of an eminent sire forms a fitting accompaniment to a paper on "Professor Agassiz's Laboratory." In his usually attractive manner, John Burroughs discourses on the "Tragedies of the Nests." A full-page illustration gives a charm to the paper. An artistic paper of much merit by Roger Riordan treats of "Ornamental Forms in Nature." "Will New York be the Final World Metropolis?" is a question amply discussed by W. C. Conant, and like a true American he comes to the plausible conclusion that it will. In the "Open Letters" H. C. Bunner explores "New York as a Field for Fiction." The second part of "Bread-Winners" appears. It is ably written and deals with the complex question of capital and labour and the social theories of which the present time is so rife. "A Woman's Reason," a capital work, nears its completion. The pleasant "Nights with Uncle Remus" come to an end in this number. In fiction we have also two short completed tales, "Our Story," and "Love in Old Clothes," a modern love-story told in the quaint imagery and language of three centuries ago. As befits the month of September this number of the "Century" has a rich poetic collection, contributions being made by Charles de Kay, George Edgar Montgomery, Miss Josephine Pollard, Susan Marr Spalding, James Whitcomb Riley, and Frank D. Sherman. The Open Letters and Topics of the Time embrace varied and able discussions on current subjects and events. The "Century" maintains its high reputation as a first-class magazine.

Of the one hundred and twenty millions of women in India, one-third are computed to be in zenanas. Here is a mission field of millions of influential women in which female missionaries only can work, and they should have medical skill.

The French Catholic missionaries at Ubaga have left that field for new stations on the southern shores of Lake Victoria Nyanza. It does not seem to be so much the fear of the Mehdi's attacks which has driven them away as the ill success of their efforts to drive away the missionaries of the Church Missionary Society.

A FARMER'S wife in Germany making some cherry brandy found the fruit unsound, and threw the whole into the yard. Her ten geese ate them all, and became dead drunk. She had forgotten about the cherries, and when she found her geese all in the gutter she concluded they had been poisoned, and would not be good food, but she picked all the feathers off for the market. What was her surprise and sorrow to find the geese next morning as well as ever, but cold and shivering! Let us hope she and the geese both learned a lesson, that cherry or any other brandy is apt to take the feathers off the backs of geese and the clothes of the backs of people.

THE MISSION FIELD.

THERE are from 150,000,000 to 180,000,000 of Mohammedans in the world. They are found chiefly in Turkey, Arabia, Persia, India and Egypt.

THE superintendents of Presbyterian and Congregational Home Missions in North Dakota have arranged for the care of the various fields by one or other of the denominations alone.

TWO years ago a Protestant Church in Costa Rica was started with ten members, and a Sunday school with nine. The number has now increased to forty-five in the Sunday school, and fifty two in the church.

OF the McAll Mission in France, Dr. Horatius Boner says: "Without artificial excitement, without the noise of axes and hammers, with nothing but the still small voice of the Gospel, the work in Paris still proceeds apace. Every week, almost every day, brings the good news of some stray one gathered in, or some awakened one seeking the light."

THE Burman Baptist Church in Maulmain has only one member whose income is as large as \$430 a year, and some received as little as \$87 a year, yet this church gave more than \$450 for the Lord's work last year. The young evangelists are working in connection with the church for small salaries, when they could have three times as much if they would go into the government service.

ALL the missionary bodies now at work in Japan report very rapid growth and universal revivals. This interest began, it is said, some months ago, among the foreign seamen in Yokohama Harbour, then spread to the native Japanese churches in Yokohama and Tokio, and afterward displayed itself in more distant localities. Says "The Foreign Missionary": "Three important conventions—viz., the General Conference of Missionaries at Osaka, April 16th 21st, the annual meeting of the missionaries of the American Board at Kioto, May 14th 21st, and the Conference of the native Japanese Christians at Tokio, May 9th 13th, facilitated the spread of the good influence. Rev. Joseph Neesima, whose remarkable history is widely known, is said to have spoken at Tokio with great spiritual power. At Annaka, Mr. Neesima's native town, thirty-six persons had united with the Church but a few days previous. It was from the dedicatory services of an edifice of this very church that the fire was caught to kindle the revival at Kiruu. The Conference at Tokio fell upon Whitsunday or Pentecost, and, according to the Rev. Mr. Ballagh, in the 'Sower and Mission Monthly,' the day was no feeble copy of its original. The out-pouring of the Holy Ghost constituted a theme. Meetings for prayer, praise and inquiry were thronged and hearty. Simultaneously the interest broke out at other places. At Kobe, while the leaders were absent at Tokio and engaged in pentecostal services the church was aroused, as it were, spontaneously. The feeling was deep and stirring. At the same time in Osaka, and likewise in the absence of the pastors, the churches assembled for prayer, and the meetings were sustained with power to the date of the latest published letter. This movement in various cities and towns, and reported by various brethren, has some features everywhere common. Prayer prevailed in the assemblies. At other times study of the Word or public discourse would take the lead: but now they gave way to devotion and supplication. The meetings were marked by *vivacity*. The house would be crowded. More would wish to take part than there would be time for. The *people* had the work in hand. They did not wait to be urged by the preachers. Then confessions and praises, and exhortations were effective." Kiruu, mentioned above, is an inland town, where no mission is stationed, but where there is a church of ninety members, organized in 1878. On hearing of the interest there, two missionaries visited the town, and there fifty-five inquirers sought baptism. They were bidden to wait a while as catechumens. The first missionaries went to Japan twenty-four years ago. During the first ten years there were never more than ten missionaries in Japan at any one time. The first church was organized eleven years ago in Yokohama. Now several of the missionary societies count over six thousand communicants each, and we presume that the number will be nearly doubled this year. The American Board reports nearly two hundred additions in a few weeks, and the Presbyterian, Methodist, and Reformed missionaries report similar accessions.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XXXIX.

REVIEW.

Sept. 30.]

[1883.]

TOPIC: THE PROMISED LAND.

GOLDEN TEXT.—"The Lord, thy God, He it is that doth go with thee; He will not forsake thee."—Deut. 31: 6.

TIRE LAND.—Where situated? BounJaries? Rivers? Lakes? Mountains? Neighbouring nations? HEAVEN: How obtained? By whom entered?

ENTRANCE TO THE LAND.—Leader? How entered? Time of year? The manna? Who met Joshua? JESUS: Right to lead us? Has He promised us the land?

FIGHTING AND CONQUERING. What city compassed about? Defeat at Ai? Who by covetousness ruined himself? What great victory by a few men? Who very strong and very weak? THE CRISTIAN LIFE: Why so much fighting? Can we afford to have Achan in the camp?

DWELLING IN THE LAND.—Where were the blessings and the cursings? The pillars set up? Cities of Refuge? Were they for "good" men? Did Baal make the people happy? About Ruth? Character of Hannah? Early history of Samuel? PROGRESS IN GRACE. understanding God's law. "Memorials." Christ the Refuge. Faithfulness from youth up.

[OPTIONAL LESSON INSTEAD OF REVIEW.]

Sept. 30, 1883.]

ISAIAH'S TEMPERANCE PRINCIPLES.

{Isaiah 5: 11-24.}

Commit to memory verses 22-24.

This chapter opens with a parable of a vineyard; and then pronounces God's severe judgments upon intemperance and various other sins of God's people.

LESSON OUTLINE. (I.) WOE TO THE HABITUAL DRINKER. (II.) WOE TO THE HARD DRINKER.

I. THE HABITUAL DRINKER.—(11.)—EARLY . . . FOLLOW STRONG DRINK. it was especially shameful to drink early in the morning, see Acts 2: 15, CONTINUE UNTIL NIGHT: spend their time in dram-shops, or in revelry and carousals, see v. 12.—(12.) REGARD NOT . . . THE LORD: wine-drinkers, and those delighting in such revels usually scorn religion, and despise the Lord's commands.—(13.) CAPTIVITY: these go into bondage, both of body and of soul, worse than Assyrian bondage; Satan leads them captive at his will.—(14.) HELL HATH ENLARGED: this may be used as a frightful picture of the end towards which fashionable drinking tends; yet all these men stop on the side of moderate drinking, or at least of safety from the drunkard's doom.

II. THE HARD DRINKER.—(22.) MIGHTY TO DRINK. this is the sixth woe mentioned—the first is against avarice; the second, against early intemperance; the third, against perseverance in sin; the fourth, against confounding right with wrong, and the opposite; the fifth, against self-conceit; the sixth, against drunken and corrupt judges. MINGLE STRONG DRINK: with spices, or mix one kind of strong drink with another, to make it more intoxicating (Prov. 9: 2-5).—(23.) TAKE AWAY RIGHTEOUSNESS: in the drunken condition they render unjust judgments.—(24.) FIRE. literally, "tongue of fire," that is, flame, which the Rabbins explain resembles a "tongue of fire." Compare Virgil's figure in the *Aeneid*, "with gent'e touch the lambent flame glides harmless along the hair."

WOE FOR EARLY DRINKING, FOR ALL DAY DRINKING, FOR WINE DRINKING, ETERNAL.

GOD'S MESSAGES TO YOU THROUGH THESE LESSONS.

LESSON I. JOSHUA, MOSES' SUCCESSOR. Great promises for great dangers. "Be strong and of good courage."

LESSON II. CROSSING THE JORDAN. God's paths are safe paths. Christ leads through death to life eternal.

LESSON III. THE FALL OF JERICHO. The Lord doeth great things. "All things are possible to him that believeth."

LESSON IV. ISRAEL DEFEATED. Sins bring misfortunes. "Make a covenant with your eyes" lest you covet. We cannot hide our sins from God.

LESSON V. READING GOD'S LAW. Blessed are they who write God's law in their hearts. "I have set before you life and death."

LESSON VI. CITIES OF REFUGE. Safe is he that trusteth in the Lord. Christ saves us from all our sins. No man shall pluck us out of his hand.

LESSON VII. AN OLD MAN'S ADVICE. To fear the Lord is the first duty of man. "Choose you this day whom ye will serve." Make good pledges and keep them.

LESSON VIII. ISRAEL FORSAKING GOD. Disobedience brings distress. Heed a wise man's warnings. Keep yourselves from idols.

LESSON IX. THE SWORD OF THE LORD AND OF GIDRON. God can help the weak to do great things. Trust in the Lord and wield the sword of the Spirit. The blessing of God and a brave heart are the best capital.

LESSON X. SAMSON'S DEATH. Pride goeth before the fall. Take not pleasure in the misfortunes of others. "The joy of the Lord is their strength."

LESSON XI. RUTH AND NAOMI. Trial tests true love. An affectionate daughter better than victory on the battlefield. Love cures sorrow's wounds.

LESSON XII. A PRAYING MOTHER. A good mother is above all price. "Forsake not the law of thy mother." You cannot love your mother too much.

LESSON XIII. THE CHILD SAMUEL. God calls to children. Little ones may serve God. A dewdrop reflects the sunlight as well as the clouds. Have an open ear for God's truth.

British and Foreign Items.

A PARIS despatch says the French will retain their present position in Madagascar until satisfaction is given by her.

QUARANTINE has been abolished on the Suez Canal and traffic resumed. British troops are all returning to Cairo.

EXTENSIVE forest fires have recently prevailed in the pineries of Maine. About 2,000 acres of good pine timber were destroyed in a short time.

FRANCE is in negotiations for a new loan of \$60,000,000, which, added to the debt of \$5,000,000,000 already contracted, makes a very serious burden.

MT. VESUVIUS continues to shake its scarred and weather-beaten sides. The railroad running up the mountain has been damaged by the convulsions.

TURKISH brigands have captured the governor and several councillors of Florian, near Salonica. They demand 20,000 pounds for the ransom of the captives.

THE annual meeting of the Russian Bible Society, recently held, showed a circulation of 82,000 copies in 1882, and a total in twenty years of \$10,000 copies.

ADMIRAL INGFIELD, of the British Navy, has asked permission of the Porte to make surveys for a canal in Palestine. The Porte has declined to give its consent.

TEN Australian colonies have accepted the invitation to attend a conference at Melbourne shortly to discuss the question of annexation of New Guinea and other island of the Pacific.

The Moscow "Gazette" deprecates an alliance between Russia and France. It asks what power would seek an alliance with a government whose existence is not certain for a single day.

M. WASHINGTON is one of the few French ambassadors who have spoken English, and Lord Granville's willingness to do business in French is considered exceptional for an English minister.

THE Crown Prince and Princess of Germany will spend part of their English visit at Balmoral, where the Princess has not been for many years, and where, twenty-seven years ago, the Prince proposed for her hand.

MISS FIELDE, of the American Baptist Mission at Swatow, has completed a voluminous dictionary of the Swatow dialect. She is on her way back to America after twenty years of very valuable labour in the south of China.

AN Irish journal bitterly denounces the House of Lords for its rejection of the Irish Registration Bill. The same paper deprecates the violent language to which utterance has been given in Commons recently by the Irish members. It says it serves no good end.

REV. JAMES FLETCHER, a Gaelic-speaking minister, connected with the offices of the Church, has been appointed by Dr. Macaulachlan, with the permission of the prison commissioners, to visit the Strome Ferry prisoners daily, and converse with them in their own tongue.

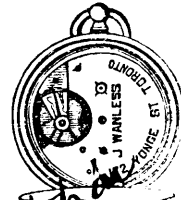
THE amended liquor law of Arkansas includes cities of the first and second class in its provisions. By a majority vote of the inhabitants the sale of intoxicating drinks may be prohibited within three miles of any church or school house. Women are allowed to vote on the question.

It was in June, 1870, at a convention in Indianapolis, that Mr. Moody met Ira. D. Sankey for the first time. After hearing him sing, he went forward and grasped his hand, saying, "I have been looking for you for the last eight years." Thus Mr. Sankey became his companion and helper.

REV. NEWMAN HALL's tract "Come to Jesus" has been printed in twenty-seven languages, and 3,000,000 copies of it have been sold. Mr. Hall is tall in stature, not robust, genial in manner, and with a face kindling with sympathy. His home, called Ivy House, half hidden by vines, is full of pictures and books gathered from all the world.

IN the German Empire Protestantism is gaining faster than Catholicism. In 1867 the Evangelical Church numbered 24,921,000 individuals; in 1871 it had 25,583,900; and in 1880, 28,333,652, while its share of the whole population amounted in 1867 to 62.14 per cent., in 1871 to 62.31, and in 1880 to 62.64 per cent. Of professed Roman Catholics there were in 1867, 14,564,000; in 1871, 14,867,600; and in 1880, 16,234,475. The percentage of Roman Catholics was: In 1867, 36.31; in 1871, 36.21; and in 1880, 35.88.

If the blood be impoverished, as manifested by pimples, eruptions, ulcers, or running sores, leucous tumours, swellings or general debility, use R. V. Pierce's "Golden Medical Discovery" Sold by all druggists.



172 Yonge St.

(3rd door from Queen.)

A SPLENDID WELL-SORTED STOCK OF

Watches, Clocks, Jewelry, Diamonds, Spectacles, Jet, &c.

J. WANLESS, 172 Yonge St., Toronto.

A NOTED BUT UNTITLED WOMAN.

(From the Boston Globe.)



Messrs. Editors—

The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physicians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoea, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only \$1. per bottle or six for \$5., and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her home in Lynn, Mass.

For Kidney Complaint of either sex this compound is unsurpassed as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipation, Biliousness and Torpidity of the liver. Her Blood Purifier works wonders in its special line and bids fair to equal the Compound in its popularity."

All must respect her as an Angel of Mercy whose sole ambition is to do good to others.

Philadelphia, Pa. (3) Mrs. A. M. D.

A HOME DRUGGIST TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people.

Ayer's Sarsaparilla.

The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer:—

RHEUMATISM.

"Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. E. F. HARRIS, River St., Buckland, Mass., May 13, 1882.

SALT RHEUM.

GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists; \$1, six bottles for \$5.



FOR THE KIDNEYS, LIVER & URINARY ORGANS THE BEST BLOOD PURIFIER.

There is only one way by which any disease can be cured, and that is by removing the cause—whatever it may be. The great medical authorities of the day declare that nearly every disease is caused by deranged kidney or liver. To restore these therefore is the only way by which health can be secured. Here is the WARNER'S SAFE CURE has achieved its great reputation. It acts directly upon the kidneys and liver, and by placing them in a healthy condition drives disease and pain from the system. For all Kidney, Liver and Urinary troubles; for the distressing disorders of women; for Malaria, and physical troubles generally, this great remedy has no equal. Beware of impostors, imitations and concoctions said to be just as good.

For Diabetes ask for WARNER'S SAFE DIABETES CURE. For sale by all dealers.

H. H. WARNER & CO.,

Toronto, Ont., Rochester, N.Y., London, Eng.

An Old Soldier's EXPERIENCE.

"Calvert, Texas, May 3, 1882.

"I wish to express my appreciation of the valuable qualities of

Ayer's Cherry Pectoral

as a cough remedy.

"While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief from our march we came to a country store, where, on asking for some remedy, I was urged to try AYER'S CHERRY PECTORAL.

"I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases. J. W. WHITLEY."

Thousands of testimonials certify to the prompt cure of all bronchial and lung affections, by the use of AYER'S CHERRY PECTORAL. Being very palatable, the youngest children take it readily.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

DIAMOND DYES. THE Best Dyes Ever Made. FOR SILK, WOOL, OR COTTON.

FOR SILK, WOOL, OR COTTON. DRESSES, COATS, SCARFS, HOODS, YARN, STOCKINGS, CARPET RAGS, RIBBONS, FEATHERS, or any fabric of fancy article easily and perfectly dyed in any shade. Black, Brown, Green, Blue, Scarlet, Cardinal Red, Navy Blue, Seal Brown, Olive Green, Terra Cotta and 20 other beautiful colors. Warranted Fast and Durable. Each package will color one to four lbs. of goods. If you have never used Dyes try these once. You will be delighted. Sold by druggists, or send us 10 cents and any color wanted sent post-paid. 24 colored samples and a set of fancy cards sent for a 3c. stamp. WELLS, RICHARDSON & CO., Burlington, Vt.

GOLD and SILVER PAINT.

Bronze Paint. Artists' Black. For gilding Fancy Baskets, Frames, Lamps, Chandeliers, and for all kinds of ornamental work. Equal to any of the high priced kinds and only 10cts. a package, at the druggists, or post-paid from WELLS, RICHARDSON & CO., Burlington, Vt.

Scientific and Useful.

GREEN tomatoes sliced and fried in butter, a la egg plant, are much relished by some people. The slices should first lie in salt and water for two hours.

HARD-BOILED eggs pressed with chicken or veal add to the relish and the appearance also of these dishes when cut in slices. Pains must be taken not to press the eggs out of shape.

THIS is said to be a very good remedy for hoarseness.—Beat the white of an egg to a stiff froth, add two tablespoonfuls of sugar, the juice of one lemon, and a glass of warm water.

OUR many readers who contemplate visiting Toronto during the Exhibition, will find it to their advantage to make their purchases of Dry Goods, Carpets and Clothing at Petley's.

A GOOD SIDE DISH.—Fritters made from a batter of milk and flour, with one egg, are transformed into a delicate side dish by the addition of some boiled peas, mashed soft and highly seasoned with pepper and salt. These are excellent with fowls of any kind, or with roast lamb.

WE would recommend our readers who have not already done so, to visit the handsomely fitted up and elegant Dry Goods and Clothing Establishment of Petley & Petley, (Toronto). We have no hesitation in whatever in advising our readers to visit the above firm, as we consider them a thoroughly reliable and straightforward business people.

SAUCE FOR DROPPED EGGS.—Put half a cupful of boiling water in a saucepan, two or three large spoonfuls of nice strained gravy, a little pepper, a quarter teaspoonful of salt, and when it boils stir in a heaping teaspoonful of flour wet up smoothly with a little cold water to keep it from lumping. Stir and boil one minute and add a tablespoonful of butter. Stir steadily two minutes longer; add, if you like, a little minced parsley, and pour the sauce, which should be like thick cream, over the dished eggs.

WASHING HARNESSES with warm water and soap soon injures the leather. All varnishes and blacking containing varnish are injurious. When a harness becomes rusty give it a new coat of grain black. Before applying this, wash the grain side of the leather with potash water, cold, until all the grease is removed. After the leather is quite dry apply the grain black, and then oil and talow. This fastens the colour and makes the harness flexible and soft. Grained harness can be cleaned by a cloth moistened with kerosene, but should be immediately washed and oiled afterward.

SOFT GINGERBREAD.—Soft gingerbread, or any plain cake, is never better appreciated than in the season when the hungry wanderers about the field and shore return to their summer home too nearly famished to wait contentedly for dinner. A very good recipe for making it is this: Cream half a pound of sugar and three ounces of butter. To this should be added two well-beaten eggs, one teaspoonful and a half of ginger, half a spoonful of soda dissolved in a little water, and half a cup of milk or cream, and flour enough to make a soft batter. Bake as soon as it is mixed, in a hot oven. Eat while fresh.

SCALLOPED TOMATOES.—To scallop tomatoes, scald and skin the fruit and cut each one crosswise into two or three pieces, and lay them on a hot pudding dish in which a teaspoonful of butter has been allowed to melt. Lay a bit of butter on each slice, sprinkle lightly with salt, pepper and white sugar, and cover with fine dry cracker or bread crumbs. Fill the dish with alternate layers of tomato and crumbs, having a thick coating of crumbs on the top, and sticking tiny "dabs" of butter all over it. Bake, covered, half an hour. Take off the tin pan, or whatever you have used to keep in the steam, and brown nicely before sending to table.

The Great Dr. Virchow has resigned from the medical association of his Berlin. He won't be forced to keep "his light under a bushel." He approves of advertising any remedy or combination that will cure, regardless of medical ethics. The surgeons of the International Lung and Lung Institute, head office London, England, and branch offices Montreal, Toronto, Winnipeg, and Detroit, Mich., using Dr. M. Souvielle's wonderful invention, the Spirometer, are curing thousands of cases of bronchitis, consumption, catarrh, and asthma, and making it known to physicians and sufferers all over the world. Physicians and sufferers are invited to call and try the Spirometer free. If impossible to call personally, write, enclosing stamp, for list of questions and copy of "International News," published monthly. Address Dr. M. Souvielle & Co., 173 Church street, Toronto, or 13 Philips square, Montreal.

DR. J. CORLIS, St. Thomas, writes: "During ten years' active practice I have had occasion to prescribe Cod Liver Oil and Hypophosphites. Since Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda came under my notice, I have tried it, and take great pleasure in saying that it has given great satisfaction, and is to be preferred to any I have ever used or recommended. I have used it in my own family almost as a beverage during heavy colds, and in every instance a happy result has followed. I cheerfully recommend its use in all cases of debility, arising from weakness of the muscular or nervous system."

JAMES CULLEN, Pool's Island, N.F., writes: "I have been watching the progress of Dr. Thomas' Electric Oil since its introduction to this place, and with much pleasure state that my anticipations of its success have been fully realized, it having cured me of bronchitis and soreness of nose; while not a few of my 'rheumatic neighbours' (one old lady in particular) pronounce it to be the best article of its kind that has ever been brought before the public. Your medicine does not require any longer a sponsor, but if you wish me to act as such, I shall be only too happy to have my name connected with your prosperous child."

There is nothing equal to Mother Gray's Worm Exterminator for destroying worms.

HOLLOWAY'S Corn Cure is the medicine to remove all kinds of corns and warts.

MESSRS. PARKER & LAIRD, of Hillsdale, write: "Our Mr. Laird having occasion to visit Scotland, and knowing the excellent qualities of Dr. Thomas' Electric Oil, concluded to take some with him, and the result has been very astonishing. We may say that in several instances it has effected cures when ailments had been pronounced incurable by eminent practitioners."

Do no violence to the liver and general system by repeated doses of mercury in the shape of calomel and blue pill. Many persons thus dose themselves even without the advice of a physician. The best substitute for such pernicious drugs, and the use of which is never followed by disastrous effects upon the general health, is Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, which permanently tones the stomach, regulates the bowels, purifies the blood, and gives a healthful glow to the cheek.

MR. A. FISHER, of the Toronto Globe, says: "I take great pleasure in recommending Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure to the public. I have suffered with Dyspepsia for some time, and have tried several remedies without receiving any benefit. Being recommended to do so I used one bottle, and must say that I find the result perfectly satisfactory, not having been troubled with this distressing disease since, and would recommend others similarly afflicted to purchase a bottle at once and try it, as I am satisfied they will receive benefit from its use."

The cause of death. It is known almost with certainty that in fatal diseases the individual dies either by the brain, heart or lungs. How wise then is the effort to maintain a perfect state of health? Dr. Carson's Stomach and Constipation Bitters are a veritable "Health Giver." They free the system from all impurities; cure Biliousness, Dyspepsia, and all diseases of the Stomach, Liver or Bowels. In large bottles at 50 cents. Sold by all druggists.

**WATCH GUN.**

We will sell for the next 30 days at the following reduced prices: Our \$15 double barrel, muzzle loading shot gun, with genuine twist barrels, for \$10; our \$18 double muzzle gun, with genuine twist barrel and fine front sight, for \$12; double barrel muzzle loading shot gun, with good strong locks, at class upwards, special reduced price, 10 or 12 gauge, \$1 and upwards; English genuine twist double barrel rifle gun, breech-loading, for \$18; and combined shot and breech-loading shot gun complete, with 5 brass shells, reduced to \$4.50; pioneer single breech-loading shot gun, \$5.50; Spencer repeating rifles, long barrels, 7 shots, reduced to \$15; Ballard rifles, 44 reduced to \$8.50; Ballard rifles, long, 30-inch barrels, 45-calibre, \$14; Joselyn rifles reduced to \$6.50; Winchester repeating rifles, \$18 and upwards. Send for catalogue, or call and see us. We will show you the latest and most complete stock of firearms in the Dominion. All our guns have been fired with double charges and bear the Government proof mark, and of the best—life or limb sacrificed. CHAS. STARK, Elgin National Watch Co., and Winchester Repeating Arms Co.

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5. DIAPASON. Opens five full Octaves new and original Paris' Reeds.
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7. VOX HUMANA. Tremulant. Which imitates by a FAKE WHEEL the human voice.

8. SAXAPHONE, 9 Piccolo, 10 Eolian, 11 Clarinet, 12 Cello, 13 Vox Jubilante, 14 Clarabella, 15 Grand Organ Knee Stop. The last eight stops are operated in direct conjunction with above seven, bringing forth, at command of the performer, most charming music, with beautiful orchestral effects, from a mere whisper, as Organ, must be heard to be appreciated.

This original Cabinet Organ contains FIVE SETS GOLDEN TONGUE REEDS as follows: 1st, Five (5) Octave Set Diapason of Paris Reeds, and Five (5) full Set Dulciana Reeds (London) style. 2d, Sweet Vox Celeste Reeds of Three full Octaves. 3d, One (1) full Octave Powerful Manual Boxed Sub-Bass Reeds, both Two (2) Octaves or one each of Piccolo and Saxophone Reeds combined. 4th, Above Five Sets of Reeds are entirely original and are ordered by Paris (boxed) PATENT OFFICE. This beautiful Plan for a Parlor or Cabinet Organ contains Five Full Octaves, One Manual or Keyboard, Has some Walnut Case, Reception for Book and Sheet Music, Lamp Stand, Hand, Rollers, Treble Upright Below, and Pedals, Steel Spring, &c. Right Knee Stop, also Left Grand Organ Knee Swell, by which the full Organ can be obtained at pleasure by use of the knee without removing the hands from the keyboard.

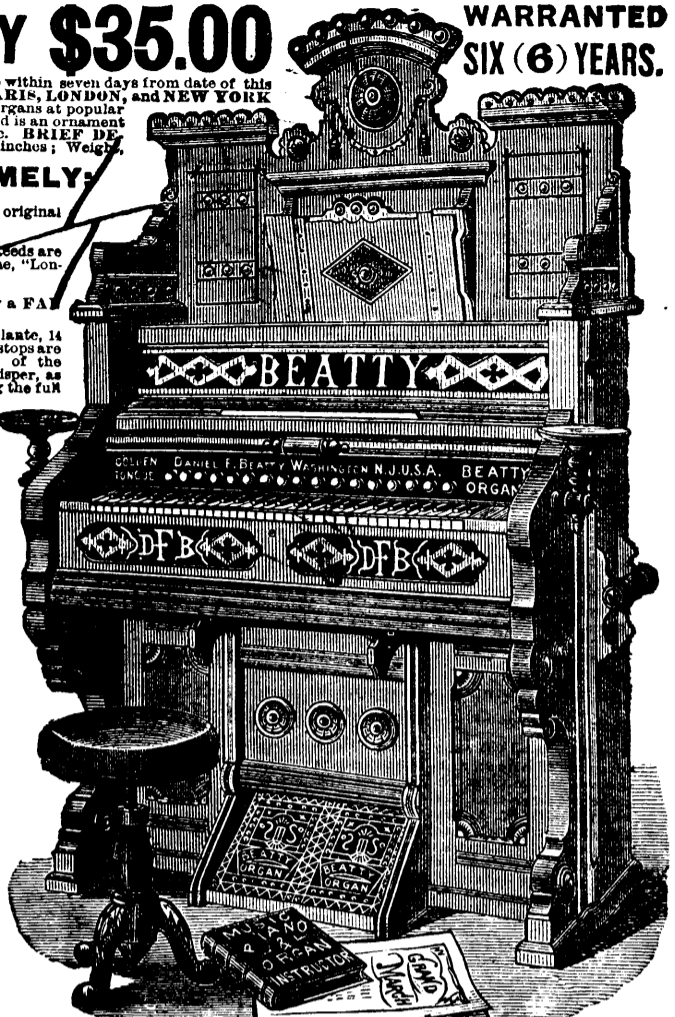
A MID-SUMMER OFFER.—I desire every home within the reach of civilization to possess one of my matchless Organs and to this end only I make this offer. A \$65.00 Parlor Organ with Book, Stool and Music, complete, boxed, delivered on Cars at Washington, New Jersey, FOR ONLY \$35.00

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CLIP THE FOLLOWING NOTICE AND MAIL WITH ORDER. No. 111. Upon receipt of this Notice from any reader of the CANADA PRESBYTERIAN together with only \$65.00 CASH, by P. O. Money Order, Registered Letter, Check or Bank Draft, mailed within the limited time as specified, I hereby agree to receive same in full payment for one of my Beatty Organs, New Style, No. 700, &c. Money refunded with interest at 6 per cent. from date of your remittance, if not as represented after one year's use. Signed, DANIEL F. BEATTY.

Remember, to secure this GREAT BARGAIN, you should order at once before the limited time has expired. Nothing can be gained by long correspondence. My sole object is to have this popular organ introduced, without a moment's delay, into every household throughout civilization, as early and as quickly as possible. I am willing to offer the first instrument at a sacrifice to introduce, as every one sold so far has sold others. In one particular instance thirty sales, at \$65 each, have followed the first organ purchased. First Organ is shipped at \$65.00 as an advertisement. All I ask in return of you is to show the instrument to your circle of friends. The instrument speaks for itself. It sings its own praises. If you are unable to accept this Great Offer, write me your reason why. Perhaps you have an instrument already of some other make and are not pleased. If so, dispose of it and order this. A friend of yours may desire an organ. Call their attention to this advertisement. If they are from home, mail this offer to them. If you can conveniently help me extend the sale of these Popular Instruments, I shall certainly appreciate your efforts. Shipments of Beatty's Organs, Church, Chapel, and Parlor (this does not include Beatty's Pianofortes), during the past seven months were as follows: December, 1882, 1,410; January, 1883, 1,102; February, 1883, 1,152; March, 1883, 1,435; April, 1883, 1,335; May, 1883, 1,401; JUNE, 1888, 1,606. TOTAL, 9,411.

If you are in need of an Organ, you should avail yourself of the above offer at once, as it will not be repeated. Let me hear from you anyway. (Bear in mind, that I will not deviate from the above offer.) ORDER IMMEDIATELY. Address or Call upon the Manufacturer, DANIEL F. BEATTY, Washington, New Jersey.



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At Hamilton, on Sept. 6th, the wife of the Rev. D. H. Fletcher, of a son.

OUR PROGRESS.

As stages are quickly abandoned with the completion of railroads, so the huge, drastic, cathartic pills, composed of crude and bulky medicines, are quickly abandoned with the introduction of Dr. Pierce's "Pleasant Purgative Pellets," which are sugar-coated, and little larger than mustard seeds, but composed of highly concentrated vegetable extracts. By druggists.

MEETINGS OF PRESBYTERY.

- OWEN SOUND.—In Division Street Church, Owen Sound, on the 18th Sept., at half-past one p.m.
SARMA.—At Strathroy, on the third Tuesday of September, at two o'clock p.m.
KINGSTON.—In St. Andrew's Hall, Kingston, on Monday, September 17th, at three o'clock p.m.
MONTREAL.—At Bluevale, on Tuesday, 18th September, at eleven o'clock a.m.
PETERBOROUGH.—In St. Paul's Church, Peterborough, on Tuesday, the 25th of September, at seven o'clock p.m.
SAUGREW.—In St. Columba Church, Priceville, on the third Tuesday of September, at eleven a.m.
GUELPH.—In Knox Church, Guelph, on the third Tuesday of September, at ten a.m.
PARIS.—In Zion Church, Brantford, September 25th, at eleven a.m.
MONTREAL.—In Morrice Hall, Presbyterian College, Montreal, on Tuesday, the 2nd Oct., at ten a.m.
GLENGARRY.—Next ordinary meeting on third Tuesday of September.
MANITOBA.—At Brandon, on the third Tuesday of September, at seven p.m.
BRUCE.—In Westminster Church, Teeswater, on Tuesday, Sept. 18th, at three o'clock p.m.
BARRE.—In Orillia, on the last Tuesday of Sept., at one o'clock p.m.
OTTAWA.—Next quarterly meeting in Bank Street Church, Ottawa, on the first Tuesday of Nov., at ten o'clock a.m.
HAMILTON.—Next stated meeting in Central Church, Hamilton, Tuesday, the 18th September, at ten o'clock a.m.
CWATHAM.—At Fletcher, on the third Tuesday of September, at seven o'clock p.m.
LINDSAY.—At Uxbridge, on last Tuesday of November, at ten o'clock a.m.
TORONTO.—In the usual place, on the fourth Tuesday of September, at eleven a.m.

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Considerable reduction will be made on packages of 5 lbs. and upwards. Freight paid on all packages of 20 lbs. and over. We have been appointed agents for Chase & Sonborn's world-renowned Coffee. One trial will convince.

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