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Has been used in my household for three
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1st. To prevent falling out of the hair.
2d. To prevent too rapid change of color.
3d. As a dressing.
It has given entire satisfaction in every
instance. Yours respectfully,
WM. CAREY CRANE."

AYER'S HAIR VIGOR is entirely free
from uncleanly, dangerous, or injurious sub-
stances. It prevents the hair from turning
gray, restores gray hair to its original color,
prevents baldness, preserves the hair and
promotes its growth, cures dandruff and
all diseases of the hair and scalp, and is,
at the same time, a very superior and
desirable dressing.

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Dr. J. C. Ayer & Co., Lowell, Mass.
Sold by all Druggists.

USE
**GOLD SEAL
BAKING POWDER.**
ABSOLUTELY PURE.

Persons who are particular about their baking must
use it in preference to any other powder.

ASK YOUR GROCER FOR IT.

SITUATIONS To subscribers. Circulation free.
By the use of Hanington's Quinine
Wine and Iron, and Tonic Dinner Pills, the blood
is purified, and a healthy skin is the result. Beware
of imitations. See that you get "Hanington's," the
original and genuine. For sale by all druggists and
general dealers in Canada.

Scientific and Useful.

SWEET PICKLED PLUMS.—Four pounds
of plums, two pounds of sugar, one pint of
vinegar; dissolve sugar in vinegar; add the
fruit, and simmer till tender.

RIPE TOMATO PICKLE.—Five pounds of
tomatoes, three of sugar, one pint of vinegar.
Put the tomatoes in a preserving kettle, and
as they heat, pour off the juice; then add
vinegar, sugar and several sticks of cinnamon,
and let all simmer together an hour.

TURNIP SALAD.—Slice very fine three or
four turnips; put them to soak over night;
change the water next morning. Soak until
ten o'clock, then cut up very fine, and put
on salt, pepper, strong vinegar, celery salt
or celery seed. This is a good substitute for
cabbage.

WHIPPED CREAM PIE.—First, line a pie
tin with good crust; then, to a half-pint of
sweet cream add half a cup of powdered
sugar, and beat or stir till thick enough to
cut with a knife, flavour with anything you
like. Fill the crust, laying bits of jelly over
the top.

HONESTY THE BEST POLICY.—An honest
medicine is the noblest work of man, and we
can assure our readers that Dr. Fowler's Ex-
tract of Wild Strawberry is not only reliable,
but is almost infallible to cure Cholera Mor-
bus, Dysentery, Canker of the stomach and
bowels, and the various Summer Complaints,
whose attacks are often sudden and fatal.

PACKING BUTTER.—The genuine stone
crock with its glazing of glass makes a per-
fect package of butter, but the common clay
crock, with its salt wash or vitreous glaze,
is often a delusion in butter keeping; but
what consumer, says the *Farm, Stock and
Home*, ever thought it was the crock itself
that worked the damage and charged it to
this cause.

CROCHET RAG CARPET.—To make a rag
carpet, croch a chain of thirty stitches, turn,
put hook through second stitch, rag over,
draw through second stitches, and repeat un-
til a square is formed. To make a striped
carpet, crochet six times across with plain rags;
then commence the fancy stripe. When that
is done crochet six times across with plain
rags. This makes a beautiful carpet.

It is generally admitted that there cannot
be anything more exquisitely delicate for per-
fuming the handkerchief than Murray & Lan-
man's Florida Water; but its most dis-
tinctive property is its adaptability to the use
of the bath. It is the only perfume that we
know of especially and particularly suited to
use in this way. The power it has of impart-
ing to the water of the bath great soothing,
refreshing, and invigorating effects is peculiar
to itself.

CUCUMBER CATSUP.—Take one dozen large
ripe cucumbers, take out the seeds and grate
them; make a bag of thin muslin, put the
pulp in and let it drain all night; chop two
or three onions and two or three green pep-
pers, add a tablespoonful of salt and the grated
cucumber; scald one quart of the best vine-
gar and pour over it. It will keep a long
time sealed up in glass jars.

GREEN TOMATO SLICED PICKLE.—Slice
one peck of green tomatoes, and sprinkle
liberally with salt; drain over night in a fine
sieve; in the morning heat in a porcelain
kettle, and pour off the green liquid; then
add three pints of vinegar, a pint and a half
of brown sugar, two spoonfuls each of stick
cinnamon, whole allspice, mustard seed and
whole cloves. Simmer gently till the slices
are tender. Seal up in jars while hot.

WOUNDS by Fish Hooks.—The Fins of
Fish, may be cured by bathing in Perry-
Davis' Pain-Killer.

DR. CRUDELLI, of Rome, gives the fol-
lowing directions for preparing a remedy for
malaria, which may be worth trying, as it is
said to have proved efficacious when quinine
has given no relief. Cut up a lemon, peel
and pulp, in thin slices, and boil it in a pint
and a half of water until it is reduced to half
a pint. Strain through a linen cloth, squeez-
ing the remains of the boiled lemon, and set
it aside until cold. The entire liquid is taken
fasting.

LOST!—How many people of both sexes
are suffering from lost vitality, all broken
down, and on the verge of consumption that
might be restored, as many have been when
given up to die, if they would use Burdock
Blood Bitters, which restores lost vitality and
gives new vigour to the debilitated system.

**Scott's Emulsion of Pure
COD LIVER OIL, WITH HYPOPHOSPHITES.**
Its Great Value in Children's Diseases.
Dr. T. B. CRANDALL, Sterling, Ill., says: "I
have used Scott's Emulsion with very satisfactory re-
sults especially with children. It is doubtless the
best combination of Cod Liver Oil.

Advertising Cheats!!!

"It has become so common to begin an
article, in an elegant, interesting style,
"Then run it into some advertisement,
that we avoid all such,
"And simply call attention to the merits
of Hop Bitters in as plain, honest terms as
possible,
"To induce people
"To give them one trial, which so proves
their value that they will never use any-
thing else."

"THE HONESTY so favourably noticed in a
the papers,
Religious and secular, is
"Having a large sale, and is supplanting all
other medicines.
"There is no denying the virtues of the Hop
Bitters and the proprietors of Hop Bitters have
shown great shrewdness and ability
"In compensating a medicine whose virtues
are so palpable to every one's observation."

Did Sho Die? 22/52

"No?
"Sho lingered and suffered along, pining
away all the time for years."
"The doctors doing her no good;"
"And at last was cured by this Hop Bit-
ters the papers say so much about."
"Indeed! Indeed!"
"How thankful we should be for that
medicine."

A Daughter's Misery.

"Eloven years our daughter suffered on a
bed of misery
"From a complication of kidney, liver,
rheumatic trouble and nervous debility,
"Under the care of the best physicians,
"Who gave her disease various names,
"But no relief,
"And now, sho is restored to us in good
health by as simple a remedy as Hop Bitters,
that we had shunned for years before using
it."
THE PARENTS.

"None genuine without a bunch of green
Hops on the white label. Shun all the vile,
poisonous stuff with "Hop" or "Hops" in their
name.

BREDIN'S BLACKBERRY BALSAM

Is one of the best cures now in the market for
**CHOLERA, DIARRHOEA, CRAMPS,
AND ALL SUMMER COMPLAINTS.**
It is purely vegetable. For children it is
passed. Prepared by R. G. BREDIN, Chemist,
near Spadina avenue and Nassau street, Toronto.

HAVE YOU

- Hot and dry skin?
- Scalding sensations?
- Swelling of the ankles?
- Vague feelings of unrest?
- Frothy or brick-dust fluids?
- Acid stomach? Aching loins?
- Cramps, growing nervousness?
- Strange soreness of the bowels?
- Unaccountable languid feelings?
- Short breath and pleuritic pains?
- One-side headache? Backache?
- Frequent attacks of the "blues"?
- Fluttering and distress of the heart?
- Albumen and tube casts in the water?
- Fifful rheumatic pains and neuralgia?
- Loss of appetite, flesh and strength?
- Constipation alternating with looseness
of the bowels?
- Drowsiness by day, wakefulness at
night?
- Abundant pale, or scanty flow of dark
water?
- Chills and fever? Burning patches of
skin? Then

YOU HAVE

BRIGHTS DISEASE OF THE KIDNEYS.

The above symptoms are not developed in any
order, but appear, disappear and reappear until the
disease gradually gets a firm grasp on the constitution
the kidney-poisoned blood breaks down the nervous
system, and finally pneumonia, diarrhoea, bloodless-
ness, heart disease, apoplexy, paralysis, or convul-
sions ensue and then death is inevitable. This ter-
rible disease is not a rare one—it is an every-day
disorder, and claims more victims than
any other complaint.
It must be treated in time or it will gain the ma-
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has cured thousands of cases of the worst type, and
it will cure you if you will use it promptly and as di-
rected. It is the specific for the universal

BRIGHT'S DISEASE.

THE CANADA PRESBYTERIAN.

VOL. 14.

TORONTO, WEDNESDAY, SEPTEMBER 23rd, 1885.

No. 39.

"In every respect a credit to the Presbyterian Church in Canada."—*Barric Gazette.*

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Notes of the Week.

THE law prohibiting Sunday labour recently passed by the Austro-Hungarian Reichstag has, it is said, been productive of most excellent results. It forbids all but necessary work on the Lord's Day, and, since its enforcement, the churches have all been better attended, and the day generally observed as a day of rest. The Monday editions of the Vienna papers are now no longer published, as the work on these was formerly done on Sunday.

THE authorities of the Toronto Woman's Medical College have just issued the announcement that the third session of this important and useful institution will be opened on the 1st day of October. The effort to provide a thorough training for ladies who desire to study medicine has met with encouraging success. The number and standing of the lecturers afford evidence that the promoters of this advanced educational movement have been singularly fortunate.

THE fiftieth anniversary of the landing of missionaries in Fiji occurs on October 11. In celebration of the event an illustrated Bible has been prepared and sent out to the people. The returns from the islands for the past year are as follow: Chapels and preaching places, 1,236; missionaries, eleven; native ministers, fifty-five; catechists, forty; teachers, 1,058; local preachers, 1,785; communicants, 26,839; on trial, 4,659; Sabbath school scholars, 42,651.

A CONTEMPORARY states that the last survivor of the first band of Christian pioneers who carried the Gospel to Madagascar is dead. This was Mrs. Baker, who died at Hillside, New South Wales, on the 9th of June. Her husband, Rev. Edward Baker, as we have already recorded, died on the 15th of March last, leaving his aged and bed-ridden widow looking forward to a happy reunion in heaven. We now learn that she had not long to wait. Mr. Baker was the author of the first Malagasy grammar, and he also translated the "Pilgrim's Progress" into the language of Madagascar. His wife was a noble-hearted helpmate in a work which perhaps transcends in interest any chapter in the modern history of the Christian Church.

INDICATIONS of union between the Waldensian and Free Italian Churches are very cheering. A correspondent writing to a contemporary is of opinion that the consummation of such a union is quite a certainty. The Waldensian Synod, which meets this month, and the Free Church Assembly, which meets next month, are expected to approve the articles of union, and the two Moderators to summon a united gathering in March next for the fusion of the two Churches under the name, outside of the Waldensian valleys, of the "Evangelical Church of Italy." On that occasion deputies will probably be appointed to all the synods and assemblies of the Christian Churches, to tell the tidings of the union of the two native Churches of Italy.

THE Church of Scotland Presbyteries of Inverness, Banff, Buchan and Aberdeen are to hold a conference in Aberdeen on 26th and 27th October. Besides the representatives of each session, a manager and a Sabbath school teacher are invited from each congregation, so that the conference may be thoroughly repre-

sentative. Each presbytery is to select its own subjects—such as are of vital and practical interest in connection with spiritual life and work in the various districts; and it is hoped that the hearty interchange of opinion will help Christian workers in their difficulties, suggest methods and organizations fitted to promote congregational prosperity, and generally strengthen and encourage the Church in the Northern Counties.

RIEL'S confidence in escaping the dread penalty of the law seems not to have been misplaced. A respite for a month has been granted him, pending an appeal to the Privy Council in England. Whatever may be the result of that appeal, it is inferred that the leader of the Half-breed insurrection will not be called upon this time to expiate his crime on the scaffold. There is no vindictive cry for his execution, but there is a strong feeling that there ought to be some adequate punishment for those who unfurl the standard of rebellion and directly cause a needless and grievous expenditure of life, and add to the burdens of taxation. Had Riel been dealt with more firmly after the suppression of his first insurrection he would not have been so willing to head a second.

IT is a commendable thing to see the young men of Canada take an active interest in public affairs. The convention of Young Liberals in Toronto showed that the various political issues, both speculative and practical, have occupied their attention. As might have been expected, the former afforded scope for keen debate and considerably divergent opinions. It was remarked that the debating power was of a high order. There were pronounced differences of opinion on some points; but it is evident that there was a distinctively Canadian sentiment common to all, auguring well for the growth of a true patriotism. Much may be expected from the efforts of the young politicians in devoting their energies and enthusiasm to the purification of public life and the advocacy of such measures as are best calculated for advancing the welfare of the whole people.

THOUGH Mr. Gladstone has long been reticent on great questions now at issue before the British electorate, he has spoken out on the Scottish Church Disestablishment question. The two sections of the Liberal Party and the country generally are awaiting some utterances of the great leader on the issues of the approaching campaign, but on the position of the Scottish Church Mr. Gladstone has in substance repeated the opinion expressed by him a few years since. He virtually says it is a matter for decision by the Scottish people themselves. In this opinion Lord Roseberry coincides. The Conservative leaders have placed themselves on record as being opposed to Disestablishment both in Scotland and England. It is certain that in the former country the discussion of the Disestablishment question will be a prominent feature of the coming parliamentary contest.

EXHIBITION week in Toronto has been taken advantage of as a suitable time for the holding of conventions. The Ontario Branch of the Dominion Prohibition Alliance had a two days' convention for the discussion of what should be done by the friends of Temperance. The Young Liberals of the Province also had a two days' session, formulating resolutions on the political questions of the day. The Salvation Army held a grand muster during the week, with street parades, the laying of a corner-stone for the Barracks now in course of erection, an all-night prayer meeting and a vigorous Scott Act demonstration. Whatever may be thought of the Army's methods of procedure and its peculiar organization, it has unquestionably been the means of reaching and rescuing many who have not as yet been reached by more decorous agencies. If serious fault be found with some things connected with this modern crusade, it is but just that the good it has done should be recognized.

IN the Editor's Note Book of the *Christian Leader* is the following jotting: The woes of the Old Testament

revisers are now coming to light. They had to suffer much from the gratuitous advices of candid friends and the pet hobbies of men with limited ideas. They received hundreds of letters from people they were unacquainted with, and had no special desire to know better. One of these—a minister—had so many suggestions to make that it took a hundred pages of closely-written manuscript to embody them all. Pleas, eloquent and otherwise, were made against changes in particular verses. The nature of some of these may be judged from the letter of a lady correspondent, who begged that a verse in Proverbs might be left untouched, because it had been "a favourite with both of my dear husbands, who are now dead." It is to be hoped the revisers were far enough advanced in their work to have caught and practised the lessons of Job's life before their patience was taxed by senseless and impertinent correspondents.

ONE of our ministers now travelling in Europe has favoured us with a specimen of a Sunday paper published at Lyons. The leading editorial, signed by the writer, contains a passage of which the subjoined is a translation: We know the habits of perfidy, cruelty, falsehood and hypocrisy of the British nation. We have seen them violate the right of nations and assassinate Napoleon I. at St. Helena. We have seen Napoleon III. dying at Chislehurst, assassinated by English physicians to whom, in the circumstances, as is probable, was confided an important political mission which they accomplished. We have not forgotten the Prince Imperial, who was sent by the English to Zululand, and while surrounded by these savages, abandoned by his companions, who were unpunished for their cowardice, a proof that the cowardice was a part of their instructions—and much more in the same vein. Is it wonderful that French and English do not understand each other? French editors, it would appear, are adepts at "making history."

THE Salt Lake correspondent of a contemporary writes: About a dozen stalwart Saints languish for "religion's" sake in the Utah "Pen," and more than as many in the prisons of Arizona and Idaho. And this number of Latter Day law-breakers is likely to be largely increased ere long. For a score or two additional are already under indictment, and the September term of three district courts will soon open, when all such must stand trial. Some test cases of great interest are to come on. A number of prominent business men will be called upon to plead, men who have no fanaticism, and who are personally sick of polygamy. The question is—Will they break with the church, following their own reason and judgment, or will they go to prison? For it is an open secret that for weeks they and others have been endeavouring to persuade "President" Taylor that it is wise and even necessary for the Mormon Church to yield, and the final and fixed reply has come (from heaven) that submission is not possible, and that it is better far to suffer a tyrannical and wicked government to grind polygamy to powder!

FROM a recent number of the *New Zealand Presbyterian* the following facts relating to the Presbyterian Church in New Zealand are gleaned: There are eight presbyteries, 101 churches, seventy-four ministers in charge, 224 elders, 821 managers, 6,298 communicants, 127 Sabbath schools, 1,039 teachers, 1,238 Bible scholars. The Church has ninety-nine preaching places, with an attendance of 2,699. There are several vacancies, some of which are supplied by evangelists or student evangelists. For the Schemes of the Church \$4,340 were contributed; for congregational objects, \$112,570; the Sabbath schools raised for missionary and other purposes \$3,545; for acquiring church property, improving it, or clearing off debt, \$36,085; for miscellaneous objects, \$8,125—total, \$159,170. Only twenty-seven mansees are reported. The number of communicants is not in proportion to the attendance at the churches and stations, which is 16,237. We notice with pleasure that there are twenty-five ministers who receive stipends ranging from \$1,250 to \$3,000, and with regret that there are not a few who are inadequately paid.

Our Contributors.

SOME QUESTIONS ON THE MAIN POINT.

BY KNOXIAN.

"Ours is the leading congregation of the place." Very good. How many sinners did it lead to Christ last year? How many persons did it lead from lives of self-indulgence and selfishness to lives of usefulness and self-sacrifice? How many did it lead from the ranks of the camp-followers to the ranks of the workers for Christ? When you say "Ours is the leading congregation," always stop and ask: What does it lead men from, and where does it lead them to?

"Ours is the largest congregation in the place." Large in what? Do you mean large in numbers merely? A congregation large in numbers may be shamefully small in other respects. Is your congregation large in faith? Is it large in liberality? Is it large in its contributions for colleges, for home and foreign missions? Is it large in *soul*? There are small-souled congregations as well as small-souled men. How is it with yours? The mind is the measure of the man. The soul is the measure of the congregation. A million cowards would not make an army. A hundred million skinflints would not make a large congregation in the right sense of the word. A really large congregation has a large, warm heart, large faith, large working power, large liberality, large receptivity for the truth and a large desire to carry on Christ's work. A congregation of a hundred members may be very large; one of a thousand may be so small that you can hardly see it with a microscope. In what sense is your congregation large?

"Ours is an orthodox congregation." Glad to hear it. In these days of loose thinking and bogus liberality, it is a great thing to see a whole body of people standing loyally by the truth. But let me ask: How does your orthodoxy show itself? Does it exhaust itself in mere swagger about the "time-honoured symbols," the "good old days," the "church of the fathers," the "blood of the martyrs," the "claymores of the Covenanters," and all that sort of thing? Does your orthodoxy make you burn with a desire to maul the Methodists, pitch into the Episcopalians, punch the "Plyms" and banish the Baptists? If that is all that it does then your orthodoxy is a poor thing. It is on a par with the courage of the rough fellows who used to make a great noise at fairs long ago and shout for somebody to hold them. "Hould me, thim that knows me timper." While you are consuming with a desire to burn a few heretics some of the heretics may be quietly gathering in the people to their churches. Would it not be better for you to display your orthodoxy by working for your church, by paying something towards missions, and above all by trying to bring a few sin-laden men to the Saviour? Let somebody who has read the "symbols" defend them. Never mind the "good old days." Try to make the present days some better. The "church of the fathers" is all right. Do something for the church of your children. Stop masquerading in your grandfather's old clothes and give some attention to your boy. Your grandfather's clothes are perhaps too large for you. They do not fit well. Say nothing about "our martyred forefathers" until you do a little for the Master they served. They gave their lives for Christ and perhaps you don't give Him two cents each Sabbath. A man who gives a cent each Sabbath would make a poor show at the stake. Never mind the Covenanters. You are too light for a Covenanter. A man who won't give an hour's work for Christ would make a slim fight against dragoons. Men who don't read the Bible never fight for it. Only those who know the truth experimentally ever fight or die for it. Let your orthodoxy lead you to work for your church, to pray for your church, to perform deeds of heroism and self-sacrifice for your church. Keep the peace in your church, and above all try to bring within the fold some of your sin-stricken neighbours who know not Christ. The only kind of orthodoxy worth talking about in this practical age is the kind that produces a useful and self-sacrificing life.

"Ours is a cultivated congregation." Very good. Piety of any kind is good, but intelligent piety is always the best. Pray allow me to ask a question about the culture of your people: Are they in "a fine condition of Biblical culture"? as Brother Parsons would say. Some people who put on a good deal of style are not very well read in the Bible. Some ladies

who speak French with an accent more or less Parisian, and play well on the piano do at times become a little bewildered over a text in the minor prophets. They go on a wild-goose chase after Nahum, search long and painfully for Micah, and hopelessly hunt for Habakkuk. Not long ago one of the foremost public men of this country got Felix and Festus badly mixed in a public speech. The same gentleman could expound anything in politics from the Magna Charta down to the Franchise Act, but he was not at home in the Acts of the Apostles. It does not by any means follow that because a man is a prominent politician or a successful merchant or manufacturer, or distinguished lawyer or doctor that he knows his Bible. He may be as destitute of spiritual culture as Pound-maker—perhaps more so. It might be possible to find a university graduate who cannot say the Lord's Prayer correctly or repeat the Ten Commandments. When you say: "Ours is a cultivated congregation," just stop and ask what kind of culture. Is it Biblical? Is it spiritual? If so, thank God and rejoice.

"We have splendid singing in our congregation." That is right. The service of song is a delightful service. It is the most difficult part of public worship to manage in our day, and when a congregation has good singing it should be very thankful. But what do you mean by splendid singing? Do you mean that it is of such a quality that though it pleases a few very conservative people—excellent people perhaps, but rather too conservative on non-essential points—it gives the younger portion of the congregation an excuse for going to other churches or listening to the shocking irreverence of the Salvation Army? Would it not be better to modernize the singing a little and keep the young people—your own sons and daughters—in the Church? But perhaps you mean that your singing is the other extreme—so high-toned that nobody can sing but the choir. Your congregation praises God by proxy. That is not splendid singing. Good singing means singing by the whole congregation. The question of leadership is not the main question. Choir or no choir, organ or no organ, is a side issue. The real question is: Under what kind of leadership can we in our congregation have the best congregational singing? As a rule it will be found that in this country a choir whose aim is to sing well, and have the people sing too, is the best form of leadership.

"Our socials are always a very great success. There was a tremendous crowd at our last congregational soiree." How many people attend your weekly prayer meeting?

WHY THE MAJORITY OF CHURCH MEMBERS TAKE SO LITTLE INTEREST IN THE WORK OF THE CHURCH.

BY REV. J. C. QUINN, CARBERRY.

What are we to understand by the work of the Church? Briefly this: 1. The proclamation of the Gospel and "teaching them to observe all things" commanded. 2. Social prayer services. 3. The instruction of the ignorant outside and feeding the youth within the Church. 4. Looking out, encouraging and directing enquirers. 5. Missionary effort to arouse and interest and save the careless, etc., at home and in heathen lands.

The variety of work thus indicated will afford scope for the love and ability of the entire Church. It can never be accomplished by the few at present bearing the burden and heat of the day. Nor does our blessed Master intend that it should be performed by the few. He has left on record His instructions, and among many we note these: "To every man his work," "Occupy till I come," "My Father worketh hitherto and I work." Is the majority of church members to stand idle all the day? Let us consider the question at present demanding attention: "Why the majority of church members take so little interest in church work?" It may be asked: Why introduce this question? What is the present state of the Christian Church? Does the Church manifest herself as a strong, healthy, vigorous, aggressive body? She is neither strong, vigorous nor aggressive, taking the New Testament model of a church as our guide.

The most hopeful among us must admit that there is weakness in the Church of to-day. Her membership in many cases does not furnish Biblical evidence of having been born again. This is our opinion, an opinion based upon the visible worldliness, selfishness and self-complacency of many within the Church.

There is want of relish for true Bible study and simple Gospel truth. Many desire entertainment rather than spiritual profit.

The line of separation between the Church and the World is not clearly marked and visible. Many church members are exactly like the worldly around with the single difference that their names are on our church rolls. The worldliness of the Church may also be seen in the means resorted to to raise money for religious purposes. It is not by any means an uncommon occurrence for a Christian church on both sides of the Atlantic to utilize some purely worldly amusements such as amateur theatricals and the social dance, and bazaars, lotteries, etc., for the purpose of raising funds.

When we contemplate the work of the Church as indicated in the Great Commission, we are met at the very outset by the startling fact that the majority of church members takes very little interest in the work of the Church. How is this? Looking at purely worldly organizations we observe some that have attained a large measure of success. If we examine the reasons of this success it will be found that it arises from the fact that the members of the particular organization referred to, each and all, take a deep, abiding and practical interest in its work. Each feels it to be his duty and privilege to do his best in the interests of the organization. He is careful to maintain the institution efficiently and to observe its several laws as they affect himself personally and relatively. In the working of the organization each takes a personal pleasure, and the success of the whole is a matter of satisfaction and congratulation to all the members. This principle will apply with equal force to the organization known as the Christian Church with this difference that the success of the Church arises not solely from the interest taken in her by the membership, but chiefly from the fact that Christ is in the Church as the source of life, power, purity and success.

But while it is emphatically true that the success of the Church depends largely upon the presence of the Lord Jesus, it must ever be borne in mind that the Lord Jesus works through certain channels and by the use of certain means, and expects on our part as intelligent creatures, saved by His grace, *hearty and constant well-directed co-operation.*

This truth is very largely lost sight of by most church members. Consequently, very generally over the Church, there is a practical setting-aside of the injunction laid upon believers to do personal work for Jesus. "Son, go work to-day in My vineyard" is disregarded as if it were not one of Christ's chief commands laid upon His disciples.

We have in the Scriptures several illustrations of the co-operation of the human with the divine in the working out of God's plans. Take, for example, the capture of Jericho. The Lord promised to give Jericho into the hands of Joshua. At the same time minute instructions were given to Joshua on the carrying out of which success attended his work. "By faith the walls of Jericho fell down, *after* they were compassed about seven days."

The Church has been placed in the world as a light in a dark place, as a live body amidst surrounding deadness and corruption. Her work is to "give light and to save life," to advance her members in Christian attainments and to rescue dead souls around. As in the case of the siege of Jericho the whole camp had something to do, parents, children, commanders, captains, soldiers, priests and Levites; so, in the greater siege of the Jericho of worldly sin, the whole Church in her membership. Members have each a work to do, and upon the prompt and intelligent performance of it in accordance with divine precept will depend the successful issue. There must be strict conformity to the instructions given by Christ on the part of each member. "He that doeth the will of My Father." In a word, each one must see to it that he believes in a personal, present Jesus, must know the truth and in every-day life must *do* the truth. This strikes at and lays bare the root of the matter. It is here that we discover the source of weakness on the part of the Church. In the case of the majority of church members, religious truth, the *truth* as it is in *Jesus*, is kept quite apart from daily life activity. Life in private, life in the home circle, life in business, life on the farm, life in the camp and on the fishing ground, life in the office, life in professional engagements is one thing; but religious spiritual life is kept quite distinct. Is such a life the life enjoined and

encouraged and rewarded in the Scriptures? Emphatically no. Religion is our life; we only begin really to live when we become alive unto God through Jesus Christ our Lord.

"Religion is not a vain thing, it is our life" Religious principles, the principles of Jesus Christ, must take possession of the heart and control life and mould character for eternity. There is nothing secular to the Christian. We are to do all things to the glory of God. "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God," is a standing order in the Christian Church. Wherever this is strictly and conscientiously adhered to, success is the result. Wherever it is ignored the reverse—failure—is the result. Examining the lives of church members with the Bible model of a Christian before us what do we find? Why, an alarming and most humiliating state of matters presents itself to our astonished gaze.

Will any one say that the glory of God is the all-prevailing aim in the life of church members? To say or think so is a libel on our holy religion. By their fruits ye shall know them; do men gather grapes of thorns, or figs of thistles? In some congregations whole settlements habitually neglect the ordinance of public worship. The prayer meeting is very thinly attended and little interest taken in the exercises even by those who do attend. The services are almost entirely conducted by the pastor. This is no fancy sketch, no overdrawn picture.

Am I too severe in my remarks? Have I stated anything not borne out by facts met with from time to time in our experience? I ask. What interest do most of our members manifest in the work and success of the Church? Is not the interest confined simply to attendance on Sabbath at both services (sometimes one service), occasional attendance at the prayer meeting, and the payment annually of a small sum of money for the maintenance of ordinances at home and of missions? I say a small amount (even in the case of the most liberal) as compared with what is devoted to personal and family claims. With few notable exceptions there is little personal, direct work at soul-saving efforts put forth by members. The question of Cain, if not actually uttered, is daily acted out in life in the case of many members: "Am I my brother's keeper?" Some, no doubt, excuse themselves by stating that it is the special work of the pastor to seek out and save the perishing around. I reply at once: The pastor's duty is clearly to follow Jesus in seeking and saving (instrumentally) the lost; but is it anywhere taught in Scripture that members are exempted from this duty? To the whole Church the duty of preaching the Gospel to every creature has been given as I understand my Bible. And the whole Church embraces members as well as pastors.

Individual members and heads of families are bound, as well as pastors, to preach and live the Gospel. That was a smart reply of a pastor to a lady: A certain lady was saying on leaving church to a friend. "Thank God, the sermon is done." The pastor overheard the remark, and addressed her: "No, madam, the sermon is not done till you and I live it!" Each member, as well as pastor, must be a hearer and doer of the truth. Hence the injunction of Jesus aptly applies to each and all: "Let your light so shine before men," etc. The "Word of God" comes to us as individuals, saves us as individuals, instructs us as to life and duty as individuals, and, when the volume of our life here is filled up and our work done, we fall asleep in Jesus as individuals, and at last we are welcomed as individuals to the realms above. "Well done, good and faithful servant, enter thou into the joy of thy Lord." Let us remember, we must here and now, and to the end of life, bear the character of "good and faithful servants." We must wait on Jesus, hear His commands, carefully follow His instructions, be faithful unto death, then the reward of faithful, loving service will be ours as individuals.

We have in the raising of Lazarus another striking illustration of the relation that obtains between the divine and the human in Christian work. Jesus raised Lazarus from the dead, but not until the stone was removed from the sepulchre. Human hands had placed the stone at the mouth of the sepulchre, and before Jesus does His work in raising the dead, man must do his part—the only thing he can now do—remove the stone. Then the dead is raised, and human hands must loose him and let him go by removing the graveclothes from the body. We have here a picture of successful church work. The Church, by means of

her officers and members, must, as a rule, remove all hindrances from the soul of man before Almighty power is put forth in regeneration. And after the new birth has taken place, the Church is to instruct and guide the new-born souls. How does the Church stand in relation to this work, this two-fold work? We see something of it occasionally, but not constantly.

A considerable part of this preparatory work must be performed in the family by parents. The stones of ignorance and error can be put out of the way by parental instruction exemplified in earnest, Christian living. When parents do their part they can with confidence ask God to fulfil His promise, and not till then. Precept teaches, example draws. We may expect God to quicken by His Spirit the hearts of those under our care when we have prepared them. And as "quickened souls" our further instructions are, as contained in the Great Commission. "Teaching them to observe all things, whatsoever I have commanded you." Does the Church in any special way see to the interests of new converts? Are they subjected to careful, constant culture?

Is there not much room for improvement, and ample scope for the gifts, etc., of our church members? Are not new converts pretty much left to look after themselves? Here, it seems to me, our week-night service could be utilized, were we so minded, and had we the help we ought to receive from our members. Ministers should look into this matter. Sessions should carefully and prayerfully consider it. Much, very much, can be done just here to help in the practical work of the Church.

It is said that the prayer meeting is the spiritual thermometer of the Church. I think there is much truth in the remark. The smallness of the attendance at the prayer meeting may be given as another reason why so few are interested in the work of the Church. A word or two about the prayer meeting: Those who frequent and enjoy the prayer meeting (1) keep themselves in line with the promises. This is helpful to fellowship with God and equipment for bearing much fruit. Those who are given to prayer will, according to their faith, be in sympathy with God and His work will interest them. (2) Regular attendance forms a most excellent habit which enhances and diffuses Christian influences. (3) Regular attendance on and enjoyment of the prayer meeting, prevents backsliding. Forward is their motto, "looking unto Jesus." (4) It keeps conscience lively and active and tender, and the believer is careful to perform his vows, "Lord, I am Thine," and he lives as not being his own.

Another reason for the lack of interest in church work on the part of many church members is ignorance in reference to what the Church is doing. Whilst it is true that some take pains to have themselves well-posted on what is being done, it must be acknowledged that many manifest great ignorance. This arises partly, it seems to me, from the absence from the household reading matter of our distinctively Church literature. The *Record*, authorized by the General Assembly, and THE CANADA PRESBYTERIAN, which deservedly stands in the front of our denominational papers. It is a well-known fact that, in those congregations where the circulation of the *Record* and other papers is good, the people are interested in church work and contribute much better for the maintenance of ordinances at home and abroad than in those where their circulation is limited. Where there is a missionary prayer meeting judiciously conducted I find that the people are better acquainted with and more interested in this work of the Church than where there is none.

Again, church members failing to recognize their obligation to full consecration to the Lord is another reason for lack of interest in the work of the Church. Many desire the rest that Christ gives without taking upon them His yoke of service. Did we as pastors and our members fully realize that we belong to Christ, the whole aspect of the Church would speedily assume a different appearance. We would get up to the pattern of the Church in early apostolic days when self was kept in the background and Jesus and the Resurrection in the front, and all members took a hearty interest in church work, and made religion the main business of everyday life. "They that were scattered abroad went everywhere preaching the Word."

Again, it seems almost an impossibility to get our elder members out of the old, well-established routine of Christian duties. They never for a moment think

they have anything to do in the week-night service but be passive worshippers. To take any active part in these services is not to be thought of. The minister must do everything—read, pray, speak and sometimes lead the praise. What is to be done? The prayer meeting is the people's service and they ought to be taught to recognize this in a very practical manner. How is it to be accomplished? Take them early in life. Get the youth interested in these services. It can be done. It has been done in some cases.

Let all who now enter the Church in full communion be impressed with the fact that each has something to do for Jesus; teach the same truth in early home training, in the Sabbath school, and encourage the youth of both sexes to help in the "Bible service" by reading at the call of the pastor or leader, passages of Scripture to illustrate the Bible lesson, and we may with good reason expect more interest in and more help for the work of the Church in the near future. You will pardon my making just here a personal reference: In two of my meetings for Bible study I give those present (parents and youth) the opportunity of asking questions on the subject of the address for the evening. Passages illustrative of the topic are taken up and read at my request. I ask the meaning of the verses then read, etc. I have found it exceedingly helpful in awakening and sustaining the interest in Bible study. Permit me to state that the plan is worth a trial. I would like brethren to do so and report progress and their experience. Bible readings, cottage meetings, will also draw out our people and give them a deeper interest in the work of the Church.

CHURCH AND STATE.

BEER AND WINE.

(Continued.)

MR. EDITOR,—We may now consider that act of the Senate of Canada which was condemned by the General Assembly, namely, the beer and wine clause. This clause was inserted to conciliate those who utterly disregard a law they consider tyrannical, and who would uphold it were a reasonable concession made. I propose to prove that the taste of a people can be diverted from one beverage to another, that light wines and beer are conducive to sobriety, and that this country can produce them. I do not regard any liquor that cannot be drunk in its pure state and is not a natural production, as coming properly under the head of a drink, and if we had simply beer and light wines, which are natural drinks, we should be trying an experiment that has never, to my knowledge, been tried before in modern times. Beer and light wines have been tried, but only side by side with ardent spirits. We cannot ignore the fact that alcohol is only used for chemical and mechanical purposes, and that it cannot be drunk in its pure state. There is never too much alcohol generated by natural fermentation of any kind of grain or species of grape to make the undiluted beverage dangerous to any who use it in moderation. Whereas alcohol is a further product caused by distillation, by which the water and nutritive extracts, which were in combination with the alcohol in the fermented state, are separated from it by the evaporation of the spirit. Nature allows no waste. And in producing a fermented beverage such as beer, for example, the natural rule holds good. Thus, a certain quantity of malt contains a certain quantity of saccharine matter (producing alcohol), which must be extracted by the aid of hot water, but which requires more than one infusion to secure the full amount of saccharine. Consequently, where there is no waste, each successive infusion is necessarily weaker in saccharine (or alcohol) than the previous one until all the saccharine is extracted. All of the infusions, being afterwards combined in one vat, give the natural strength of the drink. Nature thus provides a sufficient quantity of water to keep the alcoholic strength within proper bounds, while at the same time supplying sufficient alcohol to preserve the drink. As a proof that this is a natural drink, it will be found that when a sober man exceeds in the use of it he will conceive a dislike for it, just as a sober man who becomes ill through eating too much of a solid food will conceive a dislike for it. Whereas, if he exceed in the use of ardent spirits, the tendency will be to use them more and more. In wine-making, distilled alcohol is frequently added after the first "run." This produces a fortified, or unnatural, wine

because there is more alcohol in the liquid than the grapes produced, and not being a natural wine it is not a natural drink. No one can call rum forty degrees over proof a natural drink, because no human being can drink it; and, although it may be reduced with water to the alcoholic strength of a natural drink, it is not sold in that state and therefore it is not a natural drink that is sold.

In 1791 the House of Commons in England passed certain Acts restricting the sale of ardent spirits and encouraging the sale of beer. These Acts did a great deal of good, but were allowed to expire because the Government received an immense revenue from whiskey and required funds to defray the expense of the European War. The Tippling Act, passed in the reign of George II., according to Mr. Buckingham, a great temperance man in those days, diverted the taste of the people from gin to ale. In the reign of William IV. an Act was passed, giving further encouragement for the consumption of ale with the result that it has become the national beverage and displaced brandy and gin. In the United States from 1822 to 1862 the Federal Government levied no direct tax on ardent spirits, and during these years every one drank whiskey. But in 1862 the American Government was compelled to levy a tax of \$2 a gallon on ardent spirits to enable them to carry on the Civil War, while they levied a duty of only \$1 per barrel on ale, porter and lager. The result is given by Hon. David A. Wells, a well-known political economist. "While the population of the country has increased nearly three-fold, the amount of spirits distilled for domestic consumption in the same period, under influence from increased price through taxation and other agencies, has probably not more than doubled. . . A more remarkable revolution in the habits and customs of a people, nor a longer stride in the path of temperance by the substitution of a healthful and invigorating drink, nutritive and but slightly stimulant, for the fiery spirits whose consumption is so apt to lead to excess, is not to be found in the history of the world." The people went from ale to the less intoxicating drink of lager, which may be called the national beverage. From 1852 to 1860 the British Government increased the tax on spirits from 3s. 8d. to 10s., which had the effect of decreasing the consumption of spirits and encouraging the consumption of beer. The Beer Act was introduced by temperance men and opposed by brewers, and those members of Parliament who opposed it were called by the "temperance" people, "friends of the devil." It was carried almost unanimously in the House. It simply added about 80,000 beer-shops to the then existing gin palaces. It was free trade in liquor, and any one who applied for and paid for a license could get one. Mr. Gladstone's Act also left the gin-palace free. It is, therefore, no wonder they did not add much to the sobriety of the people. Ardent spirits are sold in all the sea-port towns of Europe and in some manufacturing towns in wine countries gin is a common drink. These towns are trumped up by the opponents of beer and wine but they afford no proof of what a country would be with beer and wine only.

Adam Smith drew attention years ago to the sobriety of the wine-growing districts in France, and Dr. Howard Crosby, in a pamphlet on "True Temperance Reform," says. "The oft-repeated statement that in the countries where these pure wines are made drunkenness abounds, is an oft-repeated fallacy. Any one who has lived in these countries can contradict it from his own experience." I therefore give you the *personal experience* of worthy witnesses who testified before the Joint Special Committee of the Legislature of Massachusetts in 1867. Rev. Mr. Healy, secretary of Bishop Fitzpatrick, who had spent two years in France, said. "I have travelled recently over a good part of Europe, having touched at almost every port in Spain, and also the Southern part of France; also in Italy; and I never saw a drunken man, nor the sign of one. I might cite an instance of a community in France where I lived for two years, and there were some three hundred young men, where a case of intoxication would astonish the community; and where, if there had been a case of this kind, it would probably have been handed down from one generation to another." Hon. George S. Hilliard, who had visited Switzerland, Belgium, Holland, France, Germany, a considerable portion of the Tyrol and also Italy, said that what the poor of these countries want is meat. "So long as they cannot get meat they will have wine. But there is this peculiarity, however. you will hardly ever see

a man intoxicated. I never saw but one man drunk in Italy; that was on the Lago Maggiore. . . I consider the introduction of lager beer into this country, especially in the West, as a substitute for whiskey, has been a decided improvement." Rev. John Power said: "I was three years in France, in the midst of a wine-country, where wine, I may say, was as abundant as water. I never saw a man drunk. A bottle only cost three pennies, and everybody drank it. I have found that where wine was drunk, hard liquors are not much drunk; it is wine exclusively. I also think (if you will allow me to say so) that if this country were a wine-growing country it would be a more temperate country. These are facts in my experience, of which I speak emphatically. I have never seen the taste for distilled spirits exist together with a taste for wines." Mr. E. Haskett Derby, for forty years a temperance man, who was in Europe in 1843 and 1864, said. "The French drink claret as we drink coffee, and I observed that they were as healthy in appearance as other people. I afterwards found, in travelling through France, that claret was used as we use water. During both my visits to Europe—and I passed into Italy on my second—I do not remember to have seen a single case of intoxication." In passing through Nice, Naples, Rome, Milan and Florence, he found wine as common a diet as bread. Professor Louis Agassiz, a native of Switzerland, says that wine is the usual beverage. "It is a part of the alimentation of the country. It is so completely a part of the alimentation of the people that anybody who is not able to supply himself with it is considered a pauper, and deserves to be supplied with it. Wine is given as one of the charities extended to the poor of the country, and the pauper who comes destitute to the clergyman's door receives meat and wine. It is as much used as any beverage in any country and also as the food of the people. I do not know of a more cheerful population, nor of a more temperate and steady class of people than are the peasantry and the citizens generally of Switzerland. I believe the use of the natural product of the grape, without the addition of alcohol, which is entirely unknown in wine-making countries, is one of the conditions which secures that cheerful disposition of the people, which is the characteristic of the inhabitants of the warmer parts of Europe. When I speak of wine as part of the alimentation, I wish to be understood that it is actually so. There are portions of France and some parts of Switzerland where bread and wine constitute the food of the people. In the liquor-drinking parts of Europe we find intemperance, but intemperance is unknown in the wine-growing countries. I hail with joy—for I am a temperance man and a friend of temperance—the efforts that are being made to raise wine in this country. I believe that when you have everywhere cheap, pure, unadulterated wine, that you will no longer have need of either prohibitory or license laws. I have never seen any morbid appetite engendered from the use of pure wine, any more than the using of other food engenders a morbid appetite for more food, or for food that is injurious. In the States of Ohio, Missouri and California wines of excellent quality are now produced, and which I trust one of these days will be produced to a sufficient extent to be exported abroad, and become a profitable part not only of our agriculture but of our commerce. I know that in some parts of Europe, where intemperance from the use of distilled spirits had become very extensive that the remedy proposed was the production of fermented liquors at as cheap a rate as possible, and their distribution freely among the poorer classes by incorporated benevolent societies. I know that in Norway, in Sweden and in Denmark, the distribution at low prices of good qualities of fermented liquors, under the agency of temperance societies, as a remedy for intemperance, was attempted with very satisfactory results. . . I believe the alcohol which is found by chemical analysis in wine that has been produced by fermentation is so combined with the mass of the fluid as to form an integral part of it. Hydrogen is a part of water, but you do not drink hydrogen and oxygen when you drink water. So when you drink wine you do not drink a mixture of something with alcohol, but drink wine." Dr. Horsford: "I have this experience, that during my life in Germany I saw my associates drink their light wines continuously, and I saw but one drunken man while I was there." Professor Bowen, of Harvard College, says: "I have at different times resided, perhaps, for six months in Italy and six months in France, and it so happened, to the best of my recollection and

belief, that I never saw a drunken person in either of those countries, yet the use of wine there may be said to be universal. A person no more thinks of taking his dinner without some of the cheap light wines of the country on his table than he thinks of eating meat without bread." Professor Edward H. Clarke, of Harvard, says: "I lived at one time for about three years in an almost exclusively wine-growing country, and I looked upon the light wine there produced as being an addition to the comfort and sustenance of the people. I saw but very little drunkenness."

I need not dwell at any length on beer, for we know that it contains little alcohol, and that Canada can and does produce good wholesome beer. Can we produce good wine?

The vines of Canada being indigenous are not often seriously affected by the coldest winter weather. The mean summer heat in the Ottawa Valley, a good portion of Central Ontario, the Niagara District and much of the Western Peninsula, ranges from 67° to 71° or about the same as the best wine-growing districts in Europe. The mean summer temperature of the principal wine districts on the Rhine is 64°; Lisbon, 71°; Burgundy, 69° to 70°, with the same temperature in September, the ripening month, that prevails in Ontario. The mean summer temperature of Los Angeles is 65°; San Diego, 68°. These are all celebrated wine districts. In the Rhine district the grapes are sometimes injured by frost, and even in the South of France the vintage has been destroyed from the same cause. According to the Bureau of Industries for Ontario, 1884, "the climatic conditions of the lake regions are such, in fact, as to make a large portion of Ontario, Michigan and New York superior for the culture of the vine to any other large section of this Continent, with the very doubtful exception of Southern California." I have been informed by an authority on this matter that the average product for a series of years of the Concord, from the vineyards on the Island of Montreal to Detroit River, slightly exceeds 400 gallons per acre, and that climatic conditions in regard to mildew are more favourable than even the Ohio Valley.

The largest yield reported from California in recent years is less than 900 gallons, while some Ontario vineyards within the past two years have exceeded 1,000 gallons. The natural wines of Canada contain about twelve per cent. of alcohol, and are therefore not strong. Not only can they be produced at moderate price, but their quality is excellent, as is attested from the fact that they have been awarded prizes at exhibitions in France.

In view of the facts that the risks attending vine-growing in this country are not greater than wheat-growing, that the taste of a nation can be diverted from a strong to a milder beverage, that we import a large quantity of wine every year of no better, and very often of inferior quality, than we can produce, that our wines are exhilarating without being intoxicating—unless one deliberately sets oneself out to get drunk—is it not the prime duty of every one to lend aid towards assisting in every way the cultivation of the grape?

WILLIAM T. TASSIE.

(To be continued.)

ORGANS of Broad Theology are not always above misrepresenting those from whom they differ in opinion. The *Christian Register* took occasion from Sir Moses Montefiore's character and death to asperse the orthodox Churches by representing them as dooming to destruction such a man as the distinguished Hebrew philanthropist. No one will accuse the *Independent* of bigotry, which, in reference to this matter, contains the following editorial paragraph. The *Christian Register* cannot claim that it was speaking of some old creeds when it said that the doctrine that men like Sir Moses Montefiore have passed into "endless sorrow" "still holds the mind of Christendom in bondage and darkness." Wishing other testimony than our own that this was an untrue representation, we asked three men who represent our most conservative Churches, the distinguished Professor A. A. Hodge, of Princeton, Presbyterian, Dr. Daniel Curry, editor of the *Methodist Review*, and Dr. Talbot W. Chambers, Reformed. The reply of the two former we publish this week. Dr. Chambers briefly answered us that he had himself known at least one Jew whose character was such that he could not doubt that he was saved, and he had no reason to doubt that there are other such cases. We trust this slander will now slumber with that other one about "infants a span long."

Pastor and People.

PASTORS AND PEOPLE.

Secular papers do not always talk sensibly on religious or ecclesiastical matters. Sometimes, indeed, they talk very absurdly. In the *New York Sun*, however, an editorial appears which is worth reproducing, and if attentively read can do no harm :

The Rev. Dr. Brownlee, who celebrated last Sunday the fiftieth anniversary of his installation as pastor of the Reformed Protestant Church at Port Richmond, gives this quaint explanation of the long harmony between him and his church. "I think I may sum it up in this, Minding my own business. Or perhaps I had rather put it, preaching simply the Gospel of Jesus Christ as we understand it in Scotland." It is an honourable testimonial of the worth of a clergyman to retain the sympathy and good will of his congregation after forty or fifty years of service; and such cases, fortunately, are not uncommon. But we think there is an impression among the Protestant clergy that they are not as common as they ought to be or even as they used to be. The Methodists, of course, have little interest in the matter, but to the clergymen of most other Protestant denominations it is one of considerable importance.

Most clergymen endeavour to comply with Dr. Brownlee's simple recipe. They try to preach the Gospel as their church understands it, and to mind their own business. If they are not able to have long pastorates, the fault is by no means always theirs. Indeed, perhaps the fault is rather oftener with the church, or at least the parish. Certain it is that many clergymen, before their eye is dimmed or their natural force abated, become unsatisfactory to their congregations because these from mere restlessness and desire of novelty want younger men. Men of the very first rank in the pulpit are generally able to keep their places as long as they choose, while clergymen of equal piety and learning, but less brilliant, are very liable to find when they begin to get old that their churches are tired of them. So it often happens that they are regarded as superannuated and useless old fogies when they get to be sixty or seventy years old, and some green youth just from the theological seminary is preferred to them. The lot of many of these old ministers is certainly hard. Their salaries have never been large, they have generally given freely to benevolent objects, and they have had to educate their children well. At the very time when their experience is largest, their faith ripest, and when their conviction of the necessity of the Gospel which they preach should be deepest, they cease to please. A new generation has grown up in their parishes, and the new generation tires of the same old story, and, perhaps, wants more art and less matter. So the old clergyman has to give way to a younger man, and, perhaps, shift for himself as best he can.

Of course young blood is necessary and welcome in churches, and many clergymen seem to "preach themselves out" before they get to be very old, but, looking at the ministry from a purely secular point of view, and regarding it merely as a learned profession, it has this peculiarity as compared with the other learned professions, that young men, as a rule, have distinctly a better comparative place in it than their elders. A young lawyer or doctor is thankful enough if he can pay his office rent the first few years of his practice; but the older he grows the more valuable are his services, and at sixty or sixty-five he is in the fulness of his powers. A young clergyman, on the other hand, at twenty-five or six commands, perhaps, as high a salary as he will ever earn unless he is a man of exceptional talent. It is to be supposed that he keeps on learning and improving just as the lawyers do and the doctors, and yet it is likely enough that at the time of life when the lawyers and the doctors find their practice most valuable, and when his services ought to be considered most valuable, he will be forced into retirement or have to take a smaller church and a smaller salary, or depend upon sporadic preaching, book peddling, or bear leading for support.

It may be said that ministers are willing enough to leave their present charges if they can get a larger salary somewhere else, and that if a clergyman, young or old, is not wanted by his church or parish, it is better for all parties that he should go. Still, it seems true that a young clergyman is better off, as compared with an old clergyman, than a young lawyer or physician compared with an old lawyer or physician.

To have a fifty years' pastorate requires both a singular fidelity in the church and a singular faithfulness in the pastor.

AN ANSWERED PRAYER.

"Oh, give me a message of quiet,
I ask in my morning prayer;
"For the turbulent trouble within me
Is more than my heart can bear.
Around there is strife and discord,
And the storms that do not cease,
And the whirl of the world is on me—
Thou only can'st give me peace."

I opened the old, old Bible,
And looked at a page of Psalms,
Till the wintry sea of my trouble
Was smoothed by its summer calms.
For the words that have helped so many,
And the pages have seemed more dear—
Seemed new in their power to comfort,
And they brought me my word of cheer,

Like music of solemn singing
These words came down to me—
"The Lord is slow to anger,
And of mercy great is He;
Each generation praiseth
His works of long renown,
The Lord upholdeth all that fall,
And raiseth the bowed down."

That gave me the strength I wanted I
I knew the Lord was nigh;
All that was making me sorry
Would be better by-and-bye.
I had but to wait in patience,
And keep at my Father's side.
And nothing would really hurt me,
Whatever might betide.

—Marianne Farningham.

THE BOTTOMLESS JUG.

I saw it hanging up in the kitchen of a thrifty, healthy, sturdy farmer in Oxford County, Maine—a bottomless jug! The host saw that the curious thing caught my eye, and smiled.

"You are wondering what that jug is hanging up there for with its bottom knocked out," he said. "My wife, perhaps, can tell you the story better than I can; but she is bashful and I ain't, so I'll tell it."

"My father, as you are probably aware, owned this farm before me. He lived to a good old age, worked hard all his life, never squandered money, was a cautious trader, and a good calculator, and, as men were accounted in his day and generation, he was a temperate man. I was the youngest boy; and when the old man was ready to go—and he knew it—the others agreed that since I had stayed at home and taken care of the old folks, the farm should be mine, and to me it was willed. I had been married then three years.

"Well, father died—mother had gone three years before—and left the farm to me, with a mortgage on it for two thousand dollars. I'd never thought of it before. I said to Mollie, my wife.

"Mollie, look here. Here father's had this farm in its first strength of soil, with its magnificent timber and his six boys, as they grew up, equal to so many men to help him; and he worked hard, worked early and late, and yet look at it! A mortgage of two thousand dollars. What can I do?"

"And I went to that jug—it had a bottom in it then—and took a good stiff drink of old Medford rum from it.

"I noticed a curious look on the face of my wife, just then, and I asked her what she thought of it, for I supposed she was thinking of what I'd been talking about. And so she was, for she said:

"Charles, I've thought of this a great deal, and I've thought of a way in which I believe I can clear this mortgage off before five years are ended."

"Says I: 'Mollie, tell me how you'll do it.'

"She thought for awhile, and then said, with a funny twinkling in her blue eyes—says she:

"'Charlie, you must promise me this, and promise me solemnly and sacredly. Promise me that you will never bring home for the purpose of drinking for a beverage, at any time, any more spirits than you can bring in that old jug—the jug your father has used ever since I knew him, and which you have used since he was done with it.'

"Well, I knew father used once in a while, especially in haying time, and in winter when we were at work in the woods, to get an old gallon jug filled; so I thought that she meant that I should never buy more than two quarts at a time. I thought it over,

and after a little while told her that I would agree to it.

"'Now mind,' said she, 'you are never to bring home any more spirits than you can bring in that identical jug.' And I gave her the promise.

"And before I went to bed that night I took the last pull of that jug. As I was turning out for a sort of night cap, Mollie looked up, and says she: 'Charlie, have you got a drop left?'

"There was just about a drop left. We'd have to get it filled on the morrow. Then she said if I had no objections she would drink that last drop with me. I shall never forget how she said that, 'that last drop.' However, I tipped the old jug bottom up, and got about a great spoonful, and Mollie said that was enough. She took the tumbler and poured a few drops of hot water into it and a bit of sugar, and then she tinkled her glass against mine, just as she had seen us boys do, when we'd been drinking to good luck, and says she: 'Here's to the old brown jug!'

"Sakes alive! I thought to myself that poor Mollie had been drinking more of the rum than was good for her and I tell you that it kind of cut me to the heart. I forgot all about how many times she'd seen me when my tongue was thicker than it ought to be, and my legs not so steady as good legs ought to be; but I said nothing. I drank the sentiment—'The old brown jug!'—and let it go.

"Well, I went out after that, and did my chores, and then went to bed; and the last thing I said before leaving the kitchen—this very room where we now sit, was:

"'We'll have the old brown jug filled to-morrow.'

"And then I went off to bed. And have remembered ever since that I went to bed that night, as I had done hundreds of times before, with a buzzing in my head that a healthy man ought not to have. I didn't think of it then, nor had I ever thought of it before; but I've thought of it a good many times since, and have thought of it with wonder and awe.

"Well, I got up the next morning and did my work at the barn, then came in and ate my breakfast, but not with such an appetite as a farmer ought to have, and I could not think then that my appetite had begun to fail. However, I ate my breakfast, and then went out and hitched up the old mare; for, to tell the plain truth, I was feeling in the need of a glass of spirits, and I hadn't a drop in the house. I was in a hurry to get to the village. I hitched up and came in for the jug. I went for it in the old cupboard and took it out, and—

"Did you ever break through the thin ice on a snapping cold day, and find yourself, in an instant, over your head in freezing water? Because that is the way I felt at that moment. The jug was there, but the bottom was gone. Mollie had taken a sharp chisel and a hammer, and, with a skill that might have done credit to a master workman, she had clipped the bottom clean out of the jug without even cracking the edges of the sides. I looked at the jug, and then she burst out. She spoke, oh, I had never heard anything like it! No, nor have I heard anything like it since. She said:

"Charles, that's where the mortgage on this farm came from! It was brought home within that jug—two quarts at a time! And there's where your white, clean skin, and your clear, pretty eyes are going. And in that jug, my husband, your appetite is going also. Oh, let it be as it is, dear heart! And remember your promise!"

"And then she threw her arms around my neck and burst into tears. She could speak no more.

"And there was no need. My eyes were opened as though by magic. In a single minute the whole scene passed before me. I saw all the mortgages on all the farms in our neighbourhood; and I thought where the money had gone. The very last mortgage father had ever made was to pay a bill held against him by the man who had filled this jug for years! Yes, I saw it as it passed before me—a glittering picture of rum! rum! rum!—debt! debt! debt! and, in the end, death! And I returned my Mollie's kiss, and said I:

"Mollie, my own, I'll keep the promise! I will, so help me heaven."

"And I have kept it. In less than five years, as Mollie had said, the mortgage was cleared off; my appetite came back to me; and now we've got a few thousand dollars at interest. There hangs the old jug—just as we hung it on that day; and from that time there hasn't been a drop of spirits brought into the house for a beverage which that bottomless jug wouldn't hold.

"Dear old jug! We mean to keep it and hand it down to our children for the lesson it can give them—lesson of life—of a life happy, peaceful, prosperous and blessed!"

As he ceased speaking, his wife, with her arm drawn tenderly around the neck of her youngest boy, murmured a fervent amen.—*Nashville Advocate.*

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TORONTO, WEDNESDAY, SEPTEMBER 23, 1885.

A CIRCULAR in another column announces the meeting of the Executive of the Home Mission Committee in St. Andrew's Church, Toronto, on the 13th of October. The attention of all interested in the work of this important committee is specially directed to the announcement.

OUR good neighbour the *Guardian* speaks of Dr. Gregg's coming history in this way:

It is announced that Rev. Dr. Gregg is about to write, or is now engaged upon, a history of Presbyterianism in Canada. His dispassionate judgment, rare discernment, and high literary attainments, added to the fact of his having been one of the most prominent among many distinguished men who have contributed to the growth of the Presbyterian Church in this country, with the probability of his having at easy command much of the material necessary to such a work, give him all the essential qualifications to the production of such a history of his denomination as will be not only highly acceptable to those for whom it is especially written, but complimentary also to the literature of Canadian authorship.

True, every word, and all the more valuable because it comes from a highly competent authority outside the Church.

THAT influential elder and genial son of John Calvin, Dr. W. C. Gray, editor of the *Interior*, has been spending his holidays on the Pacific Coast. Like a true newspaper man, he wrote editorial correspondence for his journal while on his tour. Here is one thing he says about our people in British Columbia:

In my contact with British Columbians, which was considerable, because I sought information from them, the fact came out from all of them with whom I converse, that there is a growing feeling of antipathy and bitterness against the Canadian Government.

Now, Doctor, tell us what kind of people you associated with out there. Did you come in contact with any contractors who had been defeated in an attempt to make a little money out of the country without giving any value for it? Did you rub against any disappointed office-seekers? There are a few out there we understand. There must be a few thousand people in the United States just now who have "a growing feeling of antipathy and bitterness" against the United States Government. The new Government could not give them all places. That is the reason they feel so.

WE question very much if it is a wise thing for Christian Temperance men to pledge themselves to vote in all cases even for professed prohibitionists. The best man on one point may not always be the best all round. A prohibitionist may sometimes be an infidel, an habitual Sabbath-breaker, or a man who sneers at religion and everything connected with it. The only good thing about him may be that he is a prohibitionist. He may be sound on prohibition, but his influence in every other way may be of the most dangerous character. If elected to the council, he may be opposed to the enforcement of the law against Sabbath desecration. If a school trustee, he may give his influence against the use of the Bible in our schools. Though a prohibitionist, he may be a man that the Christian people of the community have no respect for or confidence in—a man that the Christian workers

of the community cannot co-operate with. Prohibition is so popular these days that some rather doubtful characters may get into the prohibition ranks. A very unworthy and unprincipled man may profess to be a prohibitionist simply to get the Temperance vote. Instead of taking a cast-iron pledge to vote for prohibitionists and prohibitionists only, we believe the best rule is to vote for the best man all round—a prohibitionist if practicable, but in the absence of a good prohibitionist, then for the *best man*. By voting for a good man, though not an avowed prohibitionist, you may often choke off a very bad whiskey candidate. Surely that is a good thing to do.

WHILE respecting the motives of the many good men who met in the Temperance Convention last week in Toronto, we think they did not act wisely in asking Temperance men to pledge themselves to vote for none but prohibitionists at parliamentary and municipal elections. The resolution is as follows.

1. That this Convention affirm the necessity of electing prohibitionists to all representative bodies, municipal, educational, and parliamentary. 2. That it is desirable to form a Prohibitory Electoral Union in each municipality throughout the Province, the members of which shall be to support for municipal and parliamentary positions pledged such candidates only as are known and professed prohibitionists, and who will work and vote for the enacting, sustaining and enforcing of prohibitory legislation.

The unwisdom of this pledge may be seen by supposing a case that may occur at any municipal election in almost any municipality. Mr. A, one of the candidates, is not a professed prohibitionist, but he is a respectable man, a good, moral, upright citizen who can always be depended on to give his vote and use his influence on the right side of every question. Though not a professed prohibitionist he is a good man all round. His opponent, Mr. B, is a scallawag, a dirty ward politician, the nominee of the whiskey ring, a creature that instinctively takes the wrong side on every question. There is no prohibition candidate in the field. If we understand the foregoing resolutions rightly, Temperance men are asked to stand aside and refuse to support Mr. A because he is not an avowed prohibitionist. Should they do so, the result in nine cases out of ten would be the election of Mr. B. Would the Temperance cause and every other good cause be helped or hindered by prohibitionists remaining away from the polls in such a case? Hindered, most decidedly. By refusing to vote for the better man prohibitionists would practically elect the whiskey candidate. Disguise the fact as you may, that is exactly what it would come to in the end. We are somewhat surprised that a convention composed largely of public men did not see the effect which such a pledge must necessarily have in many elections.

THE *Dominion Churchman* makes the following sweeping, ill-natured statements about the Methodist Church of Canada:

The Synod platform hears a great deal of gushing affection expressed on the part of Wesleyans towards the Mother they have sucked and deserted, and whose gray hairs they would fain send sorrowing to the grave. But in the country everywhere we find the most determined opposition shown to the Church, and every weapon of carnal warfare, worldly craft, secular plotting and social planning used by Wesleyans to injure the Church of England. Slander of our clergy, sneers at our services, the uttermost extreme of sectarian zeal, are everywhere used by Methodists to weaken the Church. On denominational platforms the hymn goes up in great fervour: "Blest be the tie that binds our hearts in mutual love," and the Nonconformist singers go away to committees where our Church interests here and there are plotted against with all the persistence and ill will of political zealots.

The *Guardian* pronounces these accusations unjust. Directed against the Methodist ministry as a whole they are most unjust. Many of the Methodist ministers, a large majority we have no doubt, are as honorable in their dealings with other denominations as the ministry of any Church in the world. Scores of times have we heard ministers of the Presbyterian Church speak in the highest terms of their Methodist brethren and tell of the pleasant professional and Christian intercourse they have had with them during their stay in particular circuits. Of late years we have heard but one form of complaint and we call the attention of the *Guardian* to it, in order that our contemporary may try to put a stop to the practice. During revival seasons in rural and village churches Methodist people, and we fear some Methodist ministers, indulge in proselytizing practices that we are sure the editor of the *Guardian* would be the first to condemn if they came under his notice. It is not the fair thing to

canvass Presbyterian families in a village and urge them to attend revival meetings in a Methodist church and then use all means to keep them there. When spoken to on the matter the reply sometimes given by the minister is that "he cannot restrain the ardour of the people." There is too much reason to believe that in some cases he does not try. Will our good neighbour the *Guardian* tell these people, lay and clerical, that the great Methodist Church of Canada not only does not desire and does not need such practices but absolutely condemns them? Having said this much, we may add that the Episcopalians of Ontario are the last people in the country that should say a word about "carnal warfare, worldly craft, secular plotting and social planning." There are few towns and cities in Ontario in which they have not used just such means to wheedle Presbyterians of a certain class into their fold. The "social planning" has been reduced to an exact science. Presbyterian families with the maximum of wealth and the minimum of piety are systematically planned for socially by Episcopalians. These "social planners" sometimes plead the laxity of doctrine and discipline in their Church as a reason why such Presbyterians should join them. The society argument, however, is the main one and Presbyterians with little sense and less grace are sometimes caught with it.

PASTORAL VISITATION.

IT is not so very long ago since the important work of visiting the families belonging to a congregation was considered one of the special duties of the pastoral office. In every ordination and induction address, special stress was laid upon its discharge, while the mutual benefits derivable from its faithful performance were usually set forth with much impressiveness. The duty is as incumbent as ever, the good it is fitted to accomplish has not become problematical, and there is every reason to believe that the minister would meet with a most cordial welcome in the homes of his people. Is the good old custom of pastoral visitation kept up with the same degree of conscientiousness with which it was formerly regarded? In many instances it is. Especially in rural districts, pastors still endeavour to meet with their people in their homes at least once a year. It is evident, however, that in many quarters the same importance does not now attach to this time-honoured and unobtrusive department of Church work as was formerly the case.

For its decline, various excuses are offered. Its usefulness is often called in question; the special need for house to house visitation, it is urged, is not now so great as it was in other days. It is also pleaded that popular ideas of ministerial visits have become in many cases quite erroneous. Instead of being for the spiritual benefit of those visited, they have degenerated into mere social calls, affording occasions for a little mild gossip, the family being supposed to enjoy a little social distinction from the fact that they have received a visit from their minister.

The many extraneous duties which custom, especially in towns and cities, has imposed on the ministry have in many cases rendered systematic pastoral visitation impossible. No man can devote his time to regular study, a modicum of varied reading, to keep him informed of the tendencies of the time, take part in the meetings of innumerable committees and, not to extend the list, attend to the claims of the sick and the bereaved. It is plain that something has got to be sacrificed. For himself each faithful and conscientious occupant of the ministerial office must decide as to the relative importance of his multifarious duties.

We still feel like putting in a strong plea for the maintenance of the good old custom of pastoral visitation and for its resuscitation where it has been allowed to fall into abeyance. The chief reason for this is the amount of good that can be done by kind, faithful and judicious visitation of the people in their own homes. It is a most useful means of strengthening the tie that binds pastor and people. They see each other as friends. In these days this of itself is valuable. They come to know and understand each other better than a mere official relationship can ever accomplish. The minister in the pulpit, at the prayer-meeting desk, at the baptism or the funeral is more remote than is the spiritual friend in the bosom of the family circle. Visits to the households of the flock enable the minister to ascertain the spiritual condition and wants of his various members and this will help him to make his ministrations more adaptive.

The value of pastoral visitation in gaining the affection and confidence of the young and thereby drawing forth their attachment to the Church cannot be overestimated. The influence an unaffected and kindly nature can wield in this direction gives an added value to this responsible part of ministerial duty.

Most important of all is the precious opportunity it affords for earnest and faithful personal dealing with the people in relation to their most sacred interests. The Word of Life quietly and tenderly spoken, never to be forgotten, may sink into many a heart and be productive of good results, lasting as eternity. Let the good old custom of pastoral visitation be faithfully maintained.

THE TEMPERANCE CONVENTION.

THE great Temperance movement has of late advanced at a rapid rate. Opinion in favour of it has been extending and growing in force. One by one prejudices and practices, which years ago were taken for granted as right and proper, have been abandoned, and it is only within the limits of truth and soberness to say that in the foremost countries of the world the Temperance sentiment is gaining in strength.

Last week an important Temperance Convention was held in Toronto. It was called chiefly in view of the unfriendly attitude of the Dominion Senate in its methods of dealing with the Scott Act. Last session the friends of Temperance desired to make that very popular measure more complete and effective, and instead of legislating in the line desired, as the House of Commons were disposed to do, the Senate made use of the occasion to pass a clause permitting the sale of beer and wine in the counties where the Temperance Act had been adopted, thus nullifying the object for which a majority of the people had voted. It is true that several of the Senators, such as Hon. A. Vidal and other strong Temperance men, made a manly fight to prevent the mutilation of the Scott Act; but in the Second Chamber a large number voted for the insidious proposal which was carried. As the session was so far advanced the Commons took no decisive action in the matter, and for the present the wine and beer clause is in abeyance. Strenuous opposition in certain quarters to the Scott Act has aroused the friends of Temperance to greater activity and watchfulness, hence the call for the recent Convention.

The chief object desired was the concentration of effort in securing the appointment of prohibitionists as representatives in municipal, educational and legislative councils. The Convention was evidently a unit in favour of prohibition; but there was considerable diversity of opinion as to the best means for the attainment of so desirable an end. The discussion was full, free and in excellent spirit. Those who for years have held that prohibition is the only logical conclusion to which the Temperance movement leads, are naturally enough impatient at the apparent unwillingness of political parties to accept this conclusion. For some time past the idea of forming a third party, having prohibition for its distinctive plank, has been entertained by not a few advanced Temperance men. The wisdom and expediency of forming such a party was the most interesting and important subject debated in the Convention.

Whatever may be said regarding the evils of government by party—and the system, like everything human, has its abuses and defects—yet in all constitutionally governed countries it has hitherto seemed indispensable, and on the whole the best. There is no reason to expect its speedy abolition in Canada or anywhere else. As a rule third or any other number of parties have failed to accomplish directly the objects that led to their organization. During the recent Presidential campaign in the United States, a prohibition party put an able candidate in the field. The Temperance people generally expected that he would receive a large vote; but to their surprise it turned out to be inconsiderable. The Republican Party, it was generally supposed, had the largest number of Temperance men in its ranks. That party, as well as its rival, declined to adopt a prohibition plank in its platform, the result being that the Republicans were defeated by a small majority. It is generally understood that had the prohibitionist Republicans voted with their party Mr. Blaine would now be President, though that might be a doubtful advantage.

The Toronto Convention did not resolve on the

formation of a third party. In this, we think, they acted wisely. Legislation, especially on social and economic questions, in advance of a strong popular opinion is unsatisfactory, and retards for years the objects which in the interests of the people such legislation is intended to promote. The Scott Act is a most important experiment. Effort ought to be concentrated in seeking the extension of its operations, and above all in seeing that it has fair play. To test its efficiency it must be strictly enforced. On this point the members of Convention were thoroughly united, and in this direction their labours have an immediate practical value.

The successful working of the Scott Act will have an important educative influence. It will enable the people to vote with greater confidence when other issues emerge. Many just now might be willing to vote for the Scott Act who would vote against prohibition. The conclusion reached by the Young Men's Liberal Convention is worth acting upon. The resolution passed by that body proposes that a plebiscite be taken on that question alone, not during the heat of an election campaign, but when the people will have an opportunity of recording their unbiassed opinion. The moment the people pronounce in favour of prohibition the existing political parties will vie with each other in its advocacy.

THE LATE DR. MACKAY, OF HULL.

THE tidings of Dr. Mackay's death have elicited from many quarters cheering testimonies of the valuable work he was enabled to accomplish for the Master's glory and the good of souls. His life was brief; but his work abiding and his memory will be blessed. The following from the *Christian Leader* will be read with interest:

The late Dr. Mackay, of Hull, whose death we recorded last week, was a native of Montrose. He leaves a widow and three boys. His younger brother, Rev. A. B. Mackay, is pastor of a leading Presbyterian church in Montreal. Amongst other friends who hastened to Portree as soon as they heard of the sad accident was Mr. James E. Mathieson, of Midway Conference Hall, who came from Lossiemouth; but he did not reach Skye till the afternoon of the day on which Dr. Mackay died. Mr. J. G. Weir, of Hampstead, and his wife, who happened to be at Portree, assisted in waiting upon Dr. Mackay, and were present, along with Dr. Ross, of Portree, when he expired. His last words to Mrs. Weir were: "What thou knowest not now thou shalt know hereafter." On Monday night, before the remains were conveyed on board the *Claymore*, a service was held around the coffin in front of the Marine Hotel, in which Dr. Mackay died. Mr. McIntyre, of Portree, and two London tourists, Mr. Turner, of Wood-green, and Mr. Sawday, of King's-cross, were the officiating ministers. The funeral, which took place at Oban on Wednesday, was the largest that has ever been witnessed in that town. Business was entirely suspended, all the shops were closed, the blinds of every house down, and in the great crowd which lined the streets as well as in the long procession of mourners, many tear-stained faces were to be seen. The band of the local volunteers played the Dead March in *Saul*. The funeral service was held in the Free Mission Hall where Dr. Mackay had more than once presided at the Christian conference, and the officiating ministers were Revs. George Clazy, of Paisley, and Hugh McIntosh, of London. Two elders of the Hull congregation were among the chief mourners. Psalm xxiii. was sung by the immense multitude at the grave. The scene was profoundly impressive. "Many," says the *Oban Times*, "were utterly broken down, and the sound of weeping and the catching sob were heard from strong men." In all the Oban pulpits on Sunday appropriate allusion was made to the sudden departure of Dr. Mackay. Rev. Hugh McIntosh, of London, preaching to the Free English congregation, mentioned that a Cambridge student who had heard Dr. Mackay preach on the last Sabbath he spent on earth had confessed that the sermon was the means of leading him to decide for Christ. He also recalled the fact that Dr. Mackay's "Grace and Truth" was the only book Mr. Moody recommended on his first visit to Britain. On the Tuesday evening before his death Dr. Mackay gave Mr. Clazy, of Paisley, and one or two other friends a sail round Kerrera, and sitting in the boat watching the wavelets following one another to the shore, he said: "We follow one another to eternity like these; but I am ready." Just indignation is felt at the parsimony of the owner of the pier at Portree, Lord Macdonald, in not supplying protection and sufficient light. From the accounts we have received the place would seem to be in the darkness a most dangerous trap; and this is the fifth accident which has occurred within the last few years.

Books and Magazines.

SUNDAY SCHOOL BANNER. (Toronto: William Briggs.)—We have received the September number of this publication which is designed to advance Sabbath school work.

THE NEW MOON. (Lowell, Mass.: The New Moon Publishing Co.)—This is what it claims to be. A people's magazine for old and young. Its contents are varied, attractive and in good taste.

THE CONVERTED CATHOLIC. (New York: James A. O'Connor.)—Father O'Connor, by means of his vigorous magazine, *The Converted Catholic*, is doing much to cast light on the errors of Romanism.

DIO LEWIS' NUGGETS. (New York: Dio Lewis Publishing Co.)—This well-known authority on hygienic matters gives currency to many valuable hints in a pithy and condensed form in these "Nuggets."

THE SIDEREAL MESSENGER. (Northfield, Minn.: Carleton College Observatory.)—This little monthly, devoted to the science of astronomy, is carefully edited by William W. Payne, Director of Carleton College Observatory.

EULOGY ON GENERAL GRANT. By Canon Farrar. (New York: E. P. Dutton & Co.)—This magnificent funeral oration is worthy of Canon Farrar's fame, and is a fine tribute to the memory of the hero who conquered the rebellion in the United States.

WORDS AND WEAPONS. (New York: Henry T. Holt.)—This recently-established monthly periodical, edited by George F. Pentecost, D.D., is most useful to all who are interested in Christian work. It is conducted with common sense and fervour combined.

ELECTRA. Edited by Annie E. Wilson and Isabella M. Leyburn. (Louisville, Ky.: Courier-Journal Building.)—The September number of this bright family magazine maintains the excellent reputation it has deservedly acquired. It has a continuation of the descriptive paper, "A Week on Canadian Land and Water."

CANADIAN METHODIST MAGAZINE. Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs.)—The September issue of this denominational monthly is a most excellent one. The contents are varied and instructive, several of the papers being peculiarly interesting, among them "Through the Virginias," "Chaucer," by Professor Reynar, and "God's Glory Above the Heavens," by Dr. Dallinger.

HUMAN REASON AND THE PERFECT MORALITY. A Discourse by Rev. James Watson, A.M. (Montreal: D. Bentley & Co.)—Though for many years Mr. Watson has been labouring unobtrusively in Huntingdon, Quebec, he has not been negligent in observing the spirit of the times. This discourse, preached at the opening of the Synod of Montreal and Ottawa, is fresh, timely and evangelical. It has also the merit of fine literary finish.

THE SCOTT ACT AND PROHIBITION THE HOPE OF CANADA. By Rev. R. Wallace. (Toronto: William Briggs.)—Mr. Wallace has been an earnest and consistent Temperance advocate for the last forty years. Both by voice and pen he has sought to advance the good cause. His natural force is unabated and his eye undimmed. In this admirable little pamphlet, prepared with great care to aid in the adoption of the Scott Act and to promote sound ideas on Temperance generally, Mr. Wallace skilfully arranges a great number of telling facts well-fitted to convince the most stubborn.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. (Toronto: S. R. Briggs.)—In the September number of this excellent magazine the foreign pulpit is well represented by an earnest, practical sermon on the theme, "When will the World grow Better?" the author being Rev. G. Maurer, of Germany. In Practical Homiletics and the Christian Year there is much that is valuable and suggestive, while the Symposium is specially interesting this time, since the question: "Is Salvation possible after Death?" is discussed with his accustomed thoughtful earnestness and evangelical clearness by Principal Cairns.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—The numbers of the *Living Age* for the 12th and 19th of September contain *Memoirs of Count Pasolini, Edinburgh*; the Paris Newspaper Press, Midsummer in the Soudan, and Lord Peterborough, *overnightly*; What can History Teach us? *Contemporary*; "The Metaphysical Society," by R. H. Hutton, *Nineteenth Century*; Constance Alfieri, Marquise D'Azeglio, and Modern Prettiness v. Art, *Temple Bar*; The Krakatoa Eruption, *Leisure Hour*; Unparliamentary Boroughs, *Cornhill*; An Old London Gardener, and Anarchism in Switzerland, *Spectator*; English History in Danish Archives, *Globe*; Recent Pyramid-Work, *Chambers*; On a House-Boat, *St. James*; with instalments of "A House Divided Against Itself" and "Fortune's Wheel," and poetry.

Choice Literature.

LAICUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER XXII.—ECCLESIASTICAL FINANCING.

But though I have no stock in the Komwasset coal company or the Newtown railroad or the Wheathedge bank, I have some in the Calvary Presbyterian Church, and I decidedly object on consideration to carry on that institution on the "somehow" principle. So I intimated as much to Mr. Wheaton the other day, after thinking the whole matter over, and taking counsel with Jennie about it.

"Oh I go ahead," said Mr. Wheaton. "Tell him we'll pay him \$1,500 and a parsonage. The church will back you, Mr. Laicus."

"And if the church don't," said I, "will you pay the deficit?"

Mr. Wheaton shook his head very decidedly. I was equally decided that without a responsible backer I would not "go ahead." So on my demand a meeting of the board of trustees was called. The supply committee met with them. James Wheaton, Esq., chairman of the board of trustees, was in the chair.

On behalf of the supply committee I stated the object for which the board was convened. The church had hitherto paid \$1,200 salary. It was quite inadequate. No one doubted that. It was unreasonable to expect that Maurice Mapleson would come for less than we had offered Mr. Uncannon—\$1,500 a year and a parsonage. But in the call, by a strange omission, the church had neglected to mention any salary. The committee wished to write Mr. Mapleson on the subject. Would the board sustain us in pledging the church to \$1,500 and the parsonage?

Upon this there was an informal expression of opinion all round the board. Mr. Wheaton lead the way. He had no doubt on the subject. We must have a minister, a good minister, a live, wide-awake, practical man. Such men were in demand. If one could not be got for \$1,200, we must pay \$1,500. That was the way in which he managed railroads; and business was business, whether in church or railroad. Not pretending to be a saint, he naturally took a worldly view of the matter; but he at least tried to conduct worldly matters on equitable principles. It was certainly true that the labourer was worthy of his hire.

So, in substance, said James Wheaton, Esq., chairman, board of trustees, etc.; and so, in substance, said they all. Even Mr. Hardecap acquiesced, though with a mild protest against modern extravagance.

"Well, gentlemen," said Mr. Wheaton, "this is just what I expected; yes, let me say, just what I was sure of. In fact, I told Mr. Laicus he might depend on having \$1,500 a year; but he was not satisfied with my assurance—he wanted yours. I hope he is satisfied."

"Excuse me," said I, "if I seem unreasonable, but I am not satisfied; and I should certainly have been so with Mr. Wheaton's assurance. I never doubted that he was good for \$1,500 a year. But in dealing with a church board, to be frank, I want to know where the money is coming from. Pray, Mr. Treasurer, what was our income last year?"

The treasurer murmured something about not having his accounts.

"In round numbers," said I.

"Between fourteen and fifteen hundred dollars."

"And our expenses?"

"Not far from eighteen hundred dollars."

"And, pray, how," continued I, "was the deficit made up?"

A part, it appears, was made up by a special subscription, and a part is still due as floating debt, and part went into increase the mortgage. Perhaps I would remember the meeting in the fall at Mr. Wheaton's house.

I did remember it very well. But I was anxious that the other gentlemen should not forget it.

"And now, gentleman," said I, "you propose to add three hundred dollars to that annual deficit. Where is the money to come from?"

There was a momentary silence. The question was evidently a new one. Apparently not a member of the board had considered it. At length one gentleman suggested that we must raise the pew rents. This brought an indignant protest from Deacon Goodsole, who is a strong advocate of the free-pew system.

"Never," said he, "with my consent. Any pew-rent is bad enough. Trafficking in the Gospel is abominable at best. It shuts out the poor. Worse than that, it shuts out the godless, the irreligious, the profane—the very men we want to catch. The pew-rents are too high now. We must not raise them."

The treasurer also added a mild protest. The pew-holders would not stand it.

"What do you say, Mr. Wheaton?" said I.

"Say?" said he. "Why, I say you cannot carry on a church on the same principles on which you carry on a railroad or a bank. It is a different affair altogether. You must trust the Lord for something. I think that we can safely trust Him to the amount of three hundred dollars at least. Where's your faith?"

"Making false promises and trusting the Lord to fulfil them isn't faith," said Deacon Goodsole.

"I say, Jim," said Mr. Jowett, "you trust Him for your interest; money—that will set us all right."

There was a little laugh at this suggestion. Mr. Wheaton holds a mortgage on the church. He did not take kindly to this practical application of the doctrine of faith.

"Oh I well," said he, "we can raise it somehow. Never fear. A good minister will fill up our empty pews. Then in the summer we must manage to bleed the boarders a little more freely. It won't hurt them. What with a concert, or a fair, or a subscription, or a little extra effort on our plate collections, we can manage it, I have no doubt."

"For my part," said I, "I agree with one of the gen-

tlemen who told us early in the discussion that we must carry on church affairs on business principles. I don't see any business principles in agreeing to pay money which we have not got and don't know where to get."

"Gentlemen," said Mr. Jowett, "Mr. Laicus is right. The shamefully loose ways in which our Protestant churches carry on their finances is a disgrace to the Christian religion."

Mr. Jowett is a broker. He assured me after the meeting that it was almost impossible to get a loan on church property because churches were so notoriously slack in paying their interest.

Mr. Hardecap murmured an assent. "I don't b'lieve, gentlemen, in agreeing to pay what we haven't got. If we'd got the \$1,500, I'd say give it to him. I don't grudge him the money. But I don't want this church to make no promises that it ain't a-goin' to keep."

"Mr. Hardecap has had some experience with promise-breaking churches," said Deacon Goodsole.

It seems that Mr. Hardecap did the carpenter work in some repairs on the Methodist church here last summer. When he got through he carried in his bill to the president of the board of trustees. The president referred him to the treasurer. The treasurer reported no funds and referred him to the chairman of the building committee. The chairman of the building committee explained that it was his business to supervise the building, not to raise the funds, and sent him back to the president. It was not till Mr. Hardecap, whose stock of patience is small, threatened the church with a mechanic's lien that the remedy was forth coming.

"Well, gentlemen," said I, "I will not be a party to getting a minister here on—excuse the term false pretences; on the assurance that we can pay him \$1,500 a year when it is a hard matter to pay him \$1,200. There are ten of us here. I will put my name down now for \$30, if the rest will do the same. If the Lord sends us the \$300, or if the ladies raise it by a fair, or if Mr. Wheaton gets up a concert, or the summer boarders come to our rescue, we shall have nothing to pay. If none of these things happen, the minister will not have it all to lose."

The matter was eventually settled in that way. We raised a contingent fund of \$250 then and there, which we have since made up to \$400. So that we can now offer \$1,500 a year with a clear conscience.

As a lawyer, I have had some experience in dealing with corporations. And I record my deliberate conviction here that of all corporations church corporations are financially the worst; the most loose and dilatory and unconscionably dishonest. I record it as my deliberate conviction, having had some opportunities for knowing that in the Calvinistic Church, of the others I don't pretend to know anything, on the average not one-half the ministry get their meagre salaries promptly. This injustice is the greatest and most scandalous feature in the treatment to which the churches subject their ministers. That ministers are subjected to hardships is a matter of no consequence. So are other people. It is the injustice, the absolute and indefensible *injustice*, the promising to pay their meagre salaries and then not paying even those—the obtaining of their services under false pretences—that I complain of. If I were a minister I never would accept a call without knowing thoroughly the income and the expenditure of the church.

As I write there lies before me a letter from my late pastor. He wants to borrow \$300 for a few weeks. His board of trustees are thus much behind-hand in the first quarter's payment. He has not the means to pay his rent. The duty of the board in such a case is very evident. The very least they can do is to share in providing temporarily for the exigency. The very most which a mean board could do would be to ask the minister to unite with them in paying up the deficiency. In fact, he who is least able to do it has to carry it all. Nobody else will trust the church. He has to trust it for hundreds of dollars. And then when his grocer and his landlord and his tailor go unpaid, men shrug their shoulders and say, piteously: "Oh! he's a minister, he is not trained to business habits." And the world look on in wonder and in silent contempt to see the Christian Church carrying on its business in a manner, the flagrant dishonesty of which would close the doors of any bank, deprive any insurance company of its charter, and drive any broker in Wall Street from the Broker's Board.

Jennie says this last is pretty sharp writing, and she shakes her head over it. But it is true, and I decline to cancel it.

CHAPTER XXIII.—OUR DONATION PARTY—BY JANE LAICUS.

My husband wants me to write an account of the donation we gave our new minister. He wants it put in his book.

"Why, John," said I, "I can't write anything for a book. I never wrote anything for print in my life. You mustn't think I am clever because you are."

"My dear Jennie," said he, "there is no magic in print. Write just such an account as you wrote your mother. If you had that letter you could not do better than give me that to put in."

"I can't possibly write, John. I would indeed if I could."

"Then," said John, "it can't go in at all. For I was not here. I cannot describe it."

He was so earnest about it I finally had to yield. He says I always have my own way. I didn't this time I am sure. There is only one thing that reconciles me to it. I do not believe the publishers will print it. I told John I wouldn't trust my writing to his judgment. I wouldn't you know, of course, because he would be sure to say it was good. So we agreed to leave it to the publishers. If they don't like this chapter they are going to leave it out. John is going to leave them to read the proof, and we shan't either of us know till the book is published whether our "donation party" gets in or not. I confess to a little hope it will get in.

Let me see how it happened. Oh! this was the way:

Maurice was at our house the Sunday he applied our pulpit. He told my husband that he thought he should accept our call. But he said he didn't think the parsonage would do him any good. He wanted to go to housekeeping, but he had not the money to furnish it with, and he would not run in debt.

That set me thinking. I talked the matter over with Miss Moore and found she was quite of my mind; and the week after we got Maurice's letter accepting the call, we proposed to the ladies at the sewing society to undertake to furnish the parsonage. The idea took at once. In fact, the having a parsonage is a new thing at Wheathedge, and we feel a little pride in having it respectable, you know; at least so as not to be a disgrace to the church. Mrs. Goodsole thought it doubtful about raising the money, and Mrs. Hardecap said that "her husband wasn't in favour of the parsonage now, and she didn't believe would think much of fixin' it up"; but Miss Moore replied to Mrs. Goodsole that she could try at any rate, and to Mrs. Hardecap that she would be responsible that Mr. Hardecap would do his share; a remark which to some of us seemed a bold one, but which pleased Mrs. Hardecap for all that.

Mr. Hardecap, I believe, means well, though to some of us his ideas do seem very contracted, sometimes. But my husband says that narrow men are needed as well as broad ones, and that if there were no Mr. Hardecap to count the cost of every venture before it was undertaken, the church would have been bankrupt long before this time.

We appointed committees that evening; one to raise the money—of course Miss Moore was at the head of that—one to furnish the kitchen, one to furnish the parlour and bedroom (as I knew the bride, I was put on that committee), and one to provide a supper. Some of the ladies wanted to have a grand reception. They said it would be a good thing to surprise the new pastor with a house-warming. Mrs. Hardecap proposed that the sewing society meet there that afternoon. But Miss Moore objected strongly. She said it would cost nearly as much to provide a supper for the whole congregation as to furnish a good bed-room set. I think, though, it was really little Miss Flidgett who put a quietus on that plan.

"Why," said she in an injured tone, "I want to be there and see how they like it."

Nobody dared advocate the plan after that speech. I really think that they all felt very much the same way.

The next day some of us met at the parsonage to take a survey. Last year the house was without a tenant, and it had come to be in a rather dilapidated condition. The fence gate was off its hinges. The garden was overgrown with weeds. The sink in the kitchen was badly rotted. One of the parlour blinds was off. There was a bad leak over the back porch, and the plastering looked just ready to fall, and the whole looked dingy—it needed outside painting sadly.

"We needn't let these things go so," said Miss Moore.

"The landlord must put the house to rights."

So off we posted to the landlord, who is a queer, crusty old bachelor, who has, I verily believe, a kind heart, and does a good deal of good in his own fashion; but his fashion is never like any one else's. Not a thing could Miss Moore get out of him. He had rented the house as it stood, he said. If the trustees didn't like it they needn't have taken it. They paid little enough rent to repair it themselves. He had nothing more to do except to get his rent regularly, and that she might depend he would do.

Miss Moore returned somewhat disappointed, but nothing daunted. "So much the better," said she. "It will give Mr. Hardecap a chance to do something."

"How about the painting?" said Mrs. Wheaton. "It ought to be painted."

Miss Moore shook her head. "So it ought," she said, "and so I told Mr. Quirk; but he won't do anything—and we can't afford to paint it; we shouldn't have money left for furnishing."

So we took the measure of the floors for the carpets, set tled on what furniture we would get, and adjourned.

Next week I went down to New York and called on the young lady to whom Maurice is engaged. Her home is in New York, or rather it was there; for to my thinking a wife's home is always with her husband; and I never like to hear a wife talking of "going home" as though home could be anywhere else than where her husband and children are. Maurice and Helen were to be married two weeks from the following Friday, for Maurice proposed to postpone their wedding trip till his next summer's vacation; and Helen, like the dear, sensible girl she is, very readily agreed to that plan. In fact I believed she proposed it. She had some shopping to do before the wedding, and I had some to do on my own account, and we went together. I invented a plan of refurnishing my parlour. I am afraid I told some fibs, or at least came dreadfully near it. I told Helen I wanted her to help me select the carpet; and though she had no time to spare, she was very good-natured and did spare the time. We ladies had agreed—not without some dissent—to get a Brussels for the parlour, as the cheapest in the end, and I made Helen select her own pattern, without any suspicion of what she was doing, and incidentally got her taste on other carpets, too, so that really she selected them herself without knowing it. Deacon Goodsole recommended me to go for furniture to Mr. Kabinnett, a German friend of his, and Mrs. Goodsole and I found there a very nice parlour set, in green rep, made of imitation rosewood, which he said would wear about as well as the genuine article, and which we both agreed looked nearly as well. We would rather have bought the real rosewood, but that we could not afford. Mr. Kabinnett made us a liberal discount because we were buying for a parsonage. We got an extension table and chairs for the dining-room (but we had to omit a sideboard for the present), and a very pretty oak set for the chamber. We did not buy anything but a carpet for the library, for Mr. Laicus said no one could furnish a student's library for him. He must furnish it for himself.

(To be continued.)

THE Rev. J. Henderson, M.A., of Insch, has been appointed colleague-missionary at Constantinople, and minister of the church at Pera.

THE NEW STAR IN ANDROMEDA.

A letter from S. M. Blake, of Bellows Falls, Vt., the veteran astronomical student, to one of his brothers in New York, makes claim to priority in the discovery of the new "Star of the East" which has lately excited so much interest, and also identifies it with the Star of Bethlehem. Part of Dr. Blake's letter is as follows:

"Last winter, while reviewing some of my astronomical reading, I noticed the record of a temporary star appearing in the year 945, then again in '264, and again in 1572. I noticed that the intervening time averaged about 314 years. On tracing the appearances back, it would hit the date of the birth of Christ, and forward its next appearance would be due in 1884. Thus I thought the star would be likely to be the one announced by the "wise men" as the "Star of the East," and that it would be likely to make its appearance soon. Last May I communicated my ideas to Col. L. K. Tuller, of Brattleboro, who had purchased a telescope of about the capacity of my own, and wrote him that I should look for the expected star this summer, expressing the opinion that it was already within reach of telescopes. I have been sweeping the field clear nights all summer, and on Thursday, Aug. 27, I detected a star that I knew was a stranger, and immediately began to point it out to friends. It is located in the nebula of Andromeda.

On the evening of the 3rd inst., while showing it friends, a neighbour called on me with a copy of the *Boston Journal* containing an announcement that at Harvard Observatory they had detected the development of a star in the nebula of Andromeda which was a phenomenon "unparalleled in the history of astronomy." You may imagine my feelings on reading the announcement from such a quarter. The star had constantly increased in brightness from the first, and last Saturday evening I could see it with the naked eye. On the 4th inst., I wrote to Clark & Sons, telescope makers, Cambridge, Mass., that the star was increasing in brightness, and since then Professor Brooks, of Red House Observatory, New York, has announced the same.

There is something very significant in the expression "Star of the East," for literally it is not in the east except in the evening; of the fall months. Its last appearance was twenty-one years before Galileo was born and, consequently, about sixty years before the first telescope was made. I expect this star to become a conspicuous object in the heavens in the course of a year from now, equaling the planet of Jupiter in brightness, and then, after a little, begin to wane, and after two or three years become lost to view, not to be seen again for another long period of 314 years.

A CELESTIAL HEAD-LIGHT.

A railroad engineer, recounting his experiences, said that he had thus far escaped smash-ups, but that he thought he was "in for it" one night. Said he: "It was a clear autumn evening, and I was running a passenger train in Virginia. We were a little behind time, and I was whooping the old machine along a good pace. There was a strip of cypress forest to go through and the road, on clearing it, took a sharp turn to westward. Just as we made that turn my liver came right up between my teeth, for there, coming straight down the track, was another engine, with her head-light flaming in my eyes. I blew "down brakes" and had my engine reversed before I'd drawn half a breath, and sent the train back on a dead run to a switch station about a mile behind us. I got it on a siding and waited for the other train, that I supposed to be just on top of us, but she didn't show up. I got the agent to wire up the line to see if there were any specials or wild engines in the way, but the answer was that the line was clear. The passengers got out, and began to talk and ask questions, and as for me, I was stumped. I thought of runaway locomotives and train-wreckers and tramps. Everything was quiet around the bend, so far as I could see and hear. While standing on the station platform I happened to glance westward across a clearing; there was the head light shining through the cypress, as serene and steady as you please. It was the planet Venus. Well, if any man had offered fifteen cents for me he could have had me just as I stood. I got away from there in a hurry, and I didn't allow the passengers to discover what was the matter. If it had got around that I had laid over to let the evening star go by, I'd never have heard the last of it."—*Editor's Drawer, in Harper's Magazine for October.*

THE GARDEN OF THE ANCIENT WORLD.

The Babylonia of the present day resembles a desert, out of which arise mounds and ruins, solitary and grave, nearly all the canals are choked with sand; the shepherds wandering alone, with their flocks nibbling the spare grass, are almost the only human dwellers over the whole plateau. How different was it in the olden times. Between B.C. 200 and 500 Babylonia was the garden of the ancient world. The land, surrounded like an island by 70 of the finest streams in the world, the Euphrates and Tigris—the rivers of Paradise—is truly the gift of both. They flowed with swift current from the Armenian highlands into the sea now known as the Persian Gulf. In the course of centuries large masses of loam were rolled down and heaped at their original mouths, and this was what we now call Babylonia. It was on this soaked, fat and fertile soil that the oldest authentic civilization, not of Asia merely, but of the world, developed itself. The melting of the Armenian snows caused inundations which had to be checked by damming the rivers with dykes and walls. Canals served for navigation and also led off the superfluous waters to parts unaffected by the overflow, and developed to such a degree their fertility that wheat and barley often gave the labourer 200 or 300 fold. Near Bagdad the two rivers are so near that only six hours are required to pass from one to the other. On this tongue of land, which was once a fourth narrower (for the Euphrates has since removed its bed further westward), the great canal system commenced, and by means of still smaller arteries the life-given waters were distributed to nearly every tree. The

district between Bagdad and Hills (a three days' ride) was formerly strewn with the ruins of towns and villages. To its south, in the very heart of the land, lay Babylon, "the gate of God."

A VISION OF GLORY.

Far up the eternal hills,
Where sparkling silver rills
Are dancing, dancing ever in the light,
I see them as they walk,
I hear their low sweet talk,
I catch swift gleams of raiment snowy white.

Some faces there I know,
I loved them long ago;
Ah! long ago, for many a year has sped
Since, veiled in shadowy mist,
They faded ere I wist,
And mournful voices whispered they were dead.

But now, before mine eyes,
Fair visions oft arise
Of angel forms arrayed in vesture white,
And swiftly gliding feet
Along a golden street,
And gates of pearl and walls of chrysolite.

When day has gone to rest,
And night with starry crest
Comes from the east her kindly watch to keep;
When all the sounds of earth,
Its clamour and its mirth,
Have died beneath the gentle touch of sleep

Then, then my soul awakes,
And long ere morning breaks
The vision of the land that is afar
Glows in the heart of night,
Enwrapped in softest light,
A light that never shone from sun or star.

A sound of rustling wings
The dream of glory brings,
And faint, sweet echoes of a distant song
Far, far away it seems,
Like music heard in dreams,
Weird strains that float moon-silvered seas along.

Far in the inner space
There shines a glorious Face,
Even His who here on little children smiled;
A Face no eye may see,
Save his, whose sight shall be
The clear faith-vision of a little child.

—E. H. K., in *Christian Leader.*

BOMBAY, INDIA.

Bombay is one of the greatest cities of India. After Madras, the island upon which the city of Bombay stands is the oldest of the British possessions in India. It was occupied by the Portuguese in 1522, and was given to Charles II. in 1661 as part of the dowry of his queen. It is connected by railway with most of the large cities of India, and by telegraph and steamers with Great Britain.

"Bombay is a perpetual wonderland," writes a missionary. "Such a place for people and peoples; nations, races, tribes, tongues and complexions, from the four points of the compass, pass and repass in rushing trains and through crowded bazaars, like the pieces of coloured glass in a kaleidoscope. The whole world contributes to crowd these streets. In this strange city are five temples where the embers never cease glowing in fires kindled when Cyrus warred, Belshazzar feasted, and Daniel read strange words of fate traced by God's finger upon a wall. Whence came the 800,000 inhabitants? Last week a Greenlander called, seeking work. Two days after a man from Australia wrote me, asking a favour. A few weeks ago a West Indian came to attend to repairs on my house. Last Sunday night I preached to a congregation in which sat, side by side, a Russian from the Baltic and an Armenian from the foot of Mount Ararat. Among my parishioners is an Abyssinian. Turks from the Dardanelles, Greeks from the Adriatic, Sidhee boys from Zanzibar, Norwegians and South Africans live, do business and die in this human hive. Is it not a wonderland? God is working in this city. I found the Greenlander trusted Him. The Abyssinian wept as she talked of Him, and the Sidhee boy from Zanzibar needed Him."

MR. GOSCHEN, of England, late Chancellor of the Exchequer, said in a recent address: "We drink now only ten glasses of spirits for every thirteen that we drank in the greatest drinking year, which was 1875."

TWO races of men are surely dying out: the Laplanders, who number 30,000, and the Maories, of New Zealand, reduced from 100,000 to 45,000 since the days of Capt. Cook, and likely to be extinct by the year 2,000.

THE late Lord Houghton left a notable collection of rare books: and the strange thing about them is that, having been bought with good discrimination before the present era of unreasonable prices, they would sell for far more than their cost.

GET a home; rich or poor, get a home, and learn to love that home, and make it happy to wife and children by your presence. Learn to love simple pleasures; sowers of God's own planting, and music of His own—the birds, wind and rainfall; so shall you help to stem the tide of desolation, poverty, and despair that comes upon so many through scorn of little things. Oh, the charm of a little home! Comforts dwell there that shun the gilded halls of society. Live humbly in your small house, and look to God for a grander one.

British and Foreign.

THE Mohammedan citizens of London are to build a mosque, which will be the first and only building of the kind outside the Sultan's dominions.

KOSSUTH has been compelled to stop teaching English at Turin, and has gone to live in the Alps on a farm, where his sons will hereafter support him.

THE Bishop of Gloucester consecrated a new church lately which stands 7,200 feet above the sea, and is intended for the visitors at the mountain hotel at Eggishorn, Switzerland.

THE Vicar of Beaconsfield hurried up a hill to be in time to give the communion to a dying parishioner, and fell down dead from heart disease in the very act of cutting the bread.

OF 615 successful candidates for matriculation at London University in June, 100 were women. Three of the women received prizes for proficiency, and one of them headed the honor list.

THE Dean of Canterbury writes to the secretary of the Funeral Reform Association, deploring the present evil customs which make funerals dark with despair instead of bright with Christian hope.

IT is said that of the 581 Liberal candidates for Parliament, 462 favour church disestablishment, thirty-three oppose such a measure, and nine are doubtful. The opinions of seventy-seven are unknown.

THE committee of the Female Mission Society of the Church of Scotland have resolved to provide a pension of not less than \$200 a year for Miss Pigot, of Calcutta, in recognition of her valued services.

THE population of Europe has increased within the last century by 205,000,000. England has multiplied five-fold, Russia four-fold, and Germany about three-fold, while France and Spain have added only about 50 per cent.

MR. WILLIAM FORSYTH, one of the candidates for the Bridgeton division of Glasgow, is a licensed hotel-keeper, and yet he declares himself in favour of the curtailment of the liquor traffic with a view to its ultimate extinction.

MR. J. P. CORKY, senior M.P. for Belfast, who received a baronetcy the other week, has been an elder of the Presbyterian Church in Ireland for a long number of years, and is one of the largest contributors to its various funds.

VITAL statistics lately published show that in Germany the average life of men has increased during the last thirty years from 41.9 to 43.9 years, or 5 per cent. In women the increase is given at 5 per cent., the advance being from 41.9 to 45.2.

THE Rev. Dr. Smith, the venerable minister of Cathcart, mentioned the other day to his people the interesting fact that the pulpit ministrations of the parish had during the past hundred years been fulfilled by two persons—himself and his predecessor.

MR. E. G. GLENNY, secretary of the mission to the Berber races of North Africa, preaching at Tobermory, recently, gave an account of the efforts made to convert the Mohammedans and of the discouraging conditions under which these efforts are carried on.

A POPULAR movement has begun in Melbourne to erect a memorial statue of General Gordon. More than half of the required sum—\$25,000—has already been subscribed, and an appeal for assistance has been made to Victoria colonists resident in England.

IT seems to be a most appropriate thing to be done by some Presbyterian Church—the founding a permanent Presbyterian congregation in Geneva, the city of John Calvin, and where John Knox also ministered. The Free Church of Scotland is to have this honour.

ST. LEONARD'S, Perth, which has been open for worship since 1843, was closed lately by a most impressive sermon from Rev. D. D. Bannerman, M.A., the minister. The new church in Marshall street, built at a cost of \$60,000, has been opened by Dr. Donald Fraser, of London.

A PARISH minister in Scotland, in answer to an appeal for aid from one of the churches in London nominally connected with the Scottish Church, said people would laugh at the idea of sending money to the London congregations, and expressed the opinion that these congregations were foolish in keeping aloof from the Presbyterian Church of England.

MISS RAINY, sister of Principal Rainy, and an earnest labourer on behalf of the moral and intellectual interests of the Highlands, addressed a large meeting in Ullapool in behalf of the Zenana mission. She described with pathetic force the degradation of Hindoo widows, and showed how the darkness of their lives was brightened by Gospel help and sympathy.

THE Rev. John Watters, the "imperial democratic candidate" for the Border burghs, inaugurated his candidature by a meeting in Berwick, at which he attempted to state his opinions, but his hearers were so unruly that the chairman left the chair, and the meeting broke up. Mr. Watters denounced Mr. Trevelyan as an "irreligious, tyrannical plutocrat."

THE Rev. Wm. Arthur, M.A., author of "The Tongue of Fire," has published a powerful pamphlet entitled "Hush, or Speak Out," in which he justly remarks that the deeds disclosed by the *Pall Mall Gazette* are so odious as to make the public discussion of them intolerable to all pure men and women, until the point is past when silence becomes more intolerable still.

A DUST COVERED volume has been found in a garret in Fair Haven, Mass., that is full of interest to antiquarians. The title page reads: *Heaven's Alarm to the World; or, a Sermon Wherein is Shown that Fearful Sights and Signs in Heaven are the Prefigure of Great Calamities at Hand; Preached at the Lecture of Boston, in New England, January 20th, 1680, by Mr. Increase Mather.* Printed in 1682.

Ministers and Churches.

DR. MACVICAR acknowledges with thanks the receipt of \$10 for Pointe-aux-Trembles School from "A Friend," Brooke, Ont., Sept. 9.

THE Rev. Principal MacVicar, D.D., LL.D., has returned to Montreal from South Harpswell, Maine, where he has been spending his vacation.

THE Sacrament of the Lord's Supper was observed by the congregation of First Church, Brantford. Seven new members were received, making 106, with a gain of 116 in three years and a half.

BEFORE leaving Coborok, where he had been labouring with zeal and success in connection with the Presbyterian congregation, to resume his studies at Knox College, Mr. Perie was, at the annual tea meeting, the recipient of a handsome presentation.

THE endowment of Knox College goes on steadily, though the friends engaged in the work would be cheered by more prompt appreciation of its claims. Friends would aid local treasurers, and they in turn would confer a favour, by reporting before the 30th of this month.

THE Rev. J. S. Black, formerly of Erskine Church, Montreal, now pastor of the First Presbyterian Church, Colorado Springs, preached two able and thoughtful discourses in Erskine Church, Montreal, the other week, on "The mental and moral development of man's nature."

A VERY handsome brick church has been built at Simcoe by the Presbyterian congregation of that town. The seating, carpeting, etc., is being actively pushed to completion. The seating capacity will be about five hundred. The church is expected to be finished and opened towards the end of October.

THE Ashburn congregation celebrated the Lord's Supper on the 6th inst. There was an addition of seventeen new members. This is unusually large for a small congregation. They were nearly all young people, by profession of faith. The audience was the largest seen in this church for many years. This congregation is growing rapidly under the present pastor.

THE Rev. E. Scott, of New Glasgow, lectured in Fraser's Hall, Hopewell, lately, to an interested audience on "Mahomet." The lecture was much enjoyed and was replete with information. Mr. Scott traced Mahomet's descent, and gave a short account of his life, work and religion. All felt the lecture was too short. Mr. Scott had the hearty thanks of the meeting.

THE Rev. J. Robbins, of Glencoe, lectured to a large audience at the Town Hall, Appin, on the 15th inst., on "Scotland and France." The lecture was given in the interests of the Sabbath school. Mr. Neil Campbell was chairman. At the close a very hearty vote of thanks was tendered the lecturer. Since Mr. Robbins' settlement the congregation at Appin has become so large that a meeting is called to consider the advisability of proceeding at once with the erection of a church and sheds, a long felt want by the Presbyterian population in this part of Ekfrid.

THE Dundalk Herald says: The Sacrament of the Lord's Supper was dispensed in Erskine Presbyterian Church, on Sabbath, 5th inst., at eleven o'clock a.m., by Rev. J. A. Ross, assisted by Rev. J. McIntyre. Mr. McIntyre preached a very impressive sermon and addressed the communicants. About one hundred and forty sat down to the table of the Lord, of which thirty-seven were new members, twenty-nine joining the church by profession of faith and eight by certificate. Mr. McIntyre has been holding union revival services in this village and his labours have been abundantly blessed, over fifty in all profess to have found the pearl of pearls, Christ Himself.

THE Rev. Dr. McKay, of East Puslinch, is carrying on correspondence with a wealthy namesake of his in the State of Illinois, U. S., agent the endowment of a chair in Knox College, Toronto, said chair to be known as "the McKay Hebrew and Celtic chair." That gentleman has lived in Illinois for over forty years, and has recently donated a large sum to one of the American Colleges. It is to be hoped that he will favourably regard this institution, which has turned out more missionaries and pastors than all the other Presbyterian Canadian Colleges put together. Mr. George Munro, of New York City, has endowed more than one chair in the Lower Province Colleges, and if the friend in Illinois would do the same, they would set a noble example before our wealthy Canadians, to devise more liberally for our colleges than they are disposed to do.

AT Oakwood, Mariposa, on Sabbath, 15th September, the handsome church of the newly-formed Presbyterian congregation was opened by the Rev. Dr. McLaren, Professor, Knox College. In the forenoon, notwithstanding the rain, the Church was crowded, and in the afternoon many were unable to get accommodation. It is needless to state that the people were favoured with able discourses, and were highly gratified and instructed. The congregation have been favoured through the summer with the use of the Town Hall for services conducted by Mr. Wm. Patterson, student from Knox College. On Monday evening a very large company—after tea in the basement of the Methodist Church, kindly granted—met in the newly opened church and listened to many excellent addresses from a number of ministers. The choir of St. Andrew's Church, Lindsay, gave their valuable services on Sabbath afternoon and Monday evening. We feel certain that the friends of the new cause who have laboured earnestly must have felt amply rewarded by the success of their efforts, and glad to enter their church free of debt, and grateful to all who have aided them.

PRESBYTERY OF HAMILTON.—The Presbytery of Hamilton met on the 15th September, present twenty ministers and six elders. Reports were received showing that a session had been formed, with four elders, in the Wentworth Street

Mission Congregation, and that Mr. K. Caswell was labouring there; that no arrangement for connecting Crowland with another congregation had been made, but it was resolved to supply it in winter along with Port Robinson; that Barton had appointed a committee of management, and was progressing favourably; that the Alliston difficulty had been settled as indicated at last meeting of Presbytery; that no arrangement could be made for uniting East Ancaster with any other congregation, and it was resolved, with the concurrence of the Presbytery of Paris, to give supply to it along with Onondaga, by a minister continuously for three months, and if that cannot be done, by students Messrs. McIntyre, Simpson and Rae, students, read discourses as required, which were sustained. A committee was appointed to prepare a plan for holding missionary meetings. Dr. McDonald gave notice that at next meeting he would submit an overture anent the mode of electing the Moderator of the General Assembly, and Mr. Laidlaw that he would then move the consideration of the remit anent the supply of vacant pulpits. Mr. Croll was appointed Moderator for the next six months. It was agreed to apply for augmentation of stipend for Niagara of \$230, and for a grant for Port Erie, also North Pelham and Wellandport are to be supplied together during the winter months. N. B. Any ministers or licentiates wishing to accept appointments for a period of three or six months may communicate with Rev. J. H. Katchiff, St. Catharines.—JOHN LAING, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery met in Brucefield on the 8th of September. It was agreed to hold missionary meetings and arrangements are to be made accordingly. Leave was granted to the congregation of Rodgerville to change the site of the new church to Hensall. Messrs. D. M. Buchanan and Robert Henderson, Principal of the Rlyth Public School, were ordered to be certified to the authorities of Knox College as students for the literary department. Mr. John McGilvray, B.A., having read a discourse, which was cordially sustained, was also ordered to be certified accordingly. Mr. McDonald read a report on behalf of the Presbyterian Woman's Foreign Mission Society. The report was received with approval and the society, warmly commended to the sympathy and support of the congregations within the bounds. The following deliverance was recorded respecting the removal of Rev. T. G. Thomson to British Columbia: "The Presbytery, in taking leave of Mr. Thomas G. Thomson, for the last eight years minister of the congregation of Union Church, Brucefield, desire to place on record their high regard for him as a faithful and successful minister of the Gospel, and as one who has endeared himself to his co-presbyters, not only by his kind-heartedness, but also by the efficient manner in which he discharged his duties as a member of the Presbytery. While regretting his removal to a distant field of labour, the Presbytery would follow him with earnest prayers for his continued success in the Master's work." Arrangements were made for holding a Sabbath school Convention in Clinton on the third Wednesday of January. Provisional arrangements were made for the induction of Mr. Henderson should he accept the call to Brucefield. Next meeting of Presbytery is to be held in Exeter on the second Tuesday of November at half-past ten o'clock a.m.—A. McLEAN, Pres. Clerk.

PRESBYTERY OF BRUCE.—This Presbytery met within St. Andrew's Church, Paisley, on 8th Sept., when thirteen ministers and eight elders were present. Rev. A. Tolmie reported having moderated in a call to Tara in favour of Rev. Andrew Wilson, of Markdale. The call was signed by seventy-six members and sixty-two adherents, and was accompanied with a guarantee of a stipend of \$50 per annum, with rented house. Commissioners from the congregation of Tara having been heard, the call was sustained and forwarded to the Presbytery of Saugeen; and Mr. Tolmie was appointed to prosecute it before that Presbytery. In the event of Mr. Wilson's translation being granted, the Moderator was authorized to call a special meeting of Presbytery, and the following arrangements were made in connection with the induction services, viz., Mr. Tolmie to preside and address the people, Mr. Moore to preach and Mr. Gourlay to address the minister. Mr. Duncan, on behalf of the committee appointed to draft minutes anent the resignation of Dr. Scott and the translation of Dr. Moffat, submitted suitable minutes, which were adopted. An application having been received from Mr. Daniel McClung to be appointed to the office of catechist, and a committee, consisting of Messrs. Tolmie, Anderson and Nesbit, who had examined him according to instructions of Presbytery, having recommended that he be recognized as a catechist, and that his name be forwarded to the Assembly's Home Mission Committee, on motion of Dr. Scott the recommendations were adopted, and Mr. McClung received the status asked for. Mr. Gourlay submitted the statistical and financial report of the congregations of the Presbytery for the past year, showing, in tabulated form, the average contributions of each congregation, per family and per member, for stipend, missions and all purposes, and also the numerical growth of the several congregations. On motion of Mr. Duncan, seconded by Mr. Eadie, it was agreed to have the report printed for distribution among the members and adherents of the Church within the bounds of the Presbytery. Leave was granted to the Moderator of Session of North Bruce and St. Andrew's, Saugeen, to moderate in a call whenever the congregation is ready. On the reports of Messrs. Findlay and Duncan, the Presbytery ordered that the students labouring in our mission fields be certified to their respective colleges. Mr. Findlay, Superintendent of Missions in Algoma, who has just returned from visiting that whole field, gave a very interesting and elaborate report of his visit to the congregations and stations within that district, setting forth the present condition of Presbyterianism there, and the urgent necessity of having the ground occupied as far as possible in winter as well as during the summer months; and testifying to the good work which is being carried on by the students of Knox College Missionary Society. The thanks of the Presbytery were tendered to Mr. Findlay for the work which he had done and for the very carefully

prepared report which he had submitted. On the recommendation of Mr. Findlay, Messrs. Duncan and McArthur were recognized as catechists, and recommended for employment in the mission field. On motion of Mr. Tolmie a series of resolutions anent the Home Mission work was adopted and ordered to be forwarded to the Assembly's Committee. The evening sederunt was principally occupied with a conference on Sabbath schools, when the subjects of "The relation of Children to the Church," and "The Teacher, his aim and preparation," were introduced by Messrs. Duncan and Wardrope, respectively, and afterwards discussed at considerable length by the members present. The next meeting of Presbytery was appointed to be held within St. Paul's Church, Walkerton, on Tuesday, December 8, at one o'clock, p.m.—JAMES GOURLAY, Pres. Clerk.

PRESBYTERY OF GUELPH.—This Presbytery held its usual bi-monthly meeting in Chalmers Church on the 15th inst., the Rev. J. C. Smith, B.D., Moderator. The following are the principal items of business transacted: The names of three new candidates for the ministry were presented, and as the parties themselves were not present a committee was appointed to confer with them and report. The ministers, with their representative elders, of Erin, Hillsburg and Eramosa, with Mr. Blair, were appointed to make all arrangements for the usual annual conferences on Sabbath Schools, Temperance, and the State of Religion, to be held in Erin in the beginning of January next. Mr. John Davidson submitted the financial estimate for the year, which was approved, and the amount apportioned over to the different congregations in the bounds. The auditors of the Treasurer's books gave in their report, which was received. Mr. Mullan reported that according to authority granted an election and ordination of elders had taken place in West Garafaxa, and a communion roll had been prepared. Mr. Hamilton stated that, for reasons given, an election of elders had not yet taken place in Elmira. The Clerk reported that he had received and paid over to the Treasurer the rent on the church in New Hamburg for the year ending 1st June last. A motion not to change the rule according to which commissioners have for some time been appointed to the General Assembly was carried by a majority over one proposing that henceforth the appointment of teaching elders should be by rotation. Mr. T. M. McIntyre, Principal of the Brantford Young Ladies' College, addressed the Presbytery on behalf of that institution, after which it was unanimously resolved to express satisfaction with the address and thanks for the information communicated, both in respect of the progress and aims in the branches of secular education and the hallowed influence of personal Christianity which seems to pervade the institution, and to lay upon themselves, collectively and individually, the sacred duty of giving serious consideration to the anomalous state of matters in many of our Presbyterian families, where, for some cause or other, young persons are sent to prosecute their education at certain institutions where they have not the same guarantee for soundness of religious instruction, nor the same attention paid to moral and spiritual training, and of embracing every favourable opportunity to recommend the claims of the college. The committee appointed at the previous meeting to visit Acton in connection with the resignation of Mr. Cameron of his pastoral charge of Knox Church there, gave in their report, which was considered; after which it was agreed to adopt its recommendation that notice of the resignation be served upon the congregation and that they be summoned to appear for their interests at an adjourned meeting to be held in Chalmers Church, Guelph, on Tuesday, 29th September, at ten o'clock forenoon. Inquiry was made of those sessions of congregations in which there are not missionary associations, whether the stated annual collections were being taken up on the dates fixed by the General Assembly. The Clerk submitted a statement of the amounts required by the different Schemes of the Church, embracing, also, the Presbytery, Synod, and Commissioners' Expense Fund, and the proportion of each expected from each congregation in the bounds. A petition, presented from West Puslinch congregation, praying the Presbytery to secure their rightful share of the moneys realized from the sale of lumber from the church lot, No. 28, in the 8th concession, and also of the proceeds of the land when sold was referred to a committee, consisting of Dr. Torrance and Mr. Charles Davidson, with instructions to make all necessary investigations and report at next regular meeting. The report of the Committee on Missionary Meetings was given in and read by Mr. Middlemiss. After full consideration it was received and adopted, and the Clerk was directed to get it printed and copies sent to kirk sessions. Mr. John R. Campbell, a student, labouring as a missionary in the bounds, was heard deliver an exercise, which was approved, and authority given to the Clerk to certify him to the Senate of Knox College, Toronto. Some other business was deferred to the adjourned meeting. The next regular meeting was appointed to be held in the same place, Chalmers Church, Guelph, on the third Tuesday of November, at ten o'clock in the forenoon. The roll was then called, and the names of those present were marked, after which the sederunt was closed in the usual way.—R. TORRANCE, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—The Presbytery of Winnipeg met in Knox Church on the 8th inst. There were present Rev. Messrs. J. Douglas, Moderator; Pitblado, Gordon, Pringle, Prof. Hart, Prof. Bryce, Principal King, Rev. Messrs. McLaren, McFarlane, Bryden, McKenzie, Lawrence, Polson and Whimster, ministers, and Hon. Justice Taylor, and Messrs. Copeland and I. P. Matheson, elders. Revs. Messrs. Nairn and Quinn, who had recently arrived in this country, and are now employed in the Home Mission work of the Church, being present, were introduced and invited to sit as corresponding members of Presbytery. Principal King, Dr. Bryce, and Messrs. Pringle and Pitblado reported their attendance at the General Assembly. The following handed in their commissions as representative elders, and their names were added to the roll: Mr. C. M. Copeland, from St. Andrew's Church, Winnipeg; Hon. Justice Taylor, from Knox Church, Winnipeg; Mr. J. P. Matheson, from Greenwood Church; Mr. Alex. Polson, from Kildonan Church;

and Mr. James Fraser, from Stonewall Church. Rev. Mr. Pitblado, as treasurer, handed in his report, which was received, and Messrs. Copeland and Polson appointed to audit his accounts. Mr. Pringle and the Superintendent were re-appointed to visit the Clearsprings group of mission stations. Rev. Mr. McFarlane reported that he had carried out instructions in regard to a session for Meadow Lea, and that Messrs. John Stewart, Jas. Cunningham and Duncan McDougall had been duly inducted elders there. He was appointed Moderator of Session and instructed to dispense the Lord's Supper there at an early date. The Presbytery authorized the Superintendent to dispense the Lord's Supper at Fort William and Fort Francis in connection with the visit to these points. He was instructed to make such organization as may be necessary for these fields. The Superintendent reported that he and Mr. Whimster had visited Headingly group and dispensed the Lord's Supper at three of the five stations there. The matter of arrears due by that group was remitted to the Presbytery's Home Mission Committee. The supply of Headingly, Fort William and Fort Francis was remitted to the Presbytery's Home Mission Committee. On motion of Mr. Pitblado, seconded by Doctor Bryce, the Presbytery agreed to supply Dominion City and Greenridge during the winter by a student. The Moderator of the Emerson Session was authorized to moderate in a call to a minister at Emerson whenever the session and congregation are ready to proceed. An application from Mr. James Scott, of Morris, to be received by this Presbytery and employed as a catechist, was received. The Presbytery appointed Principal King, Dr. Bryce and Mr. Gordon a committee to confer with him and report to the meeting in the morning. Dr. King reported that the committee had conferred with Mr. James Scott, that it is favourably impressed with his character and qualifications; but, before coming to any formal decision in the matter of his recognition and employment, it recommends that some appointments be given to Mr. Scott within the bounds of Presbytery, with the view of testing his efficiency, and that the Home Mission Committee be instructed to make arrangements, if possible, for temporary employment and report the result to the Presbytery. The report, on motion of Rev. Mr. McKenzie, seconded by Mr. Pringle, was received and adopted. Mr. Bryden reported that he had, in accordance with instructions of the Presbytery, visited Selkirk East and Clandeboye; he had preached twice in each place; that at Selkirk East he had received a cordial reception and had had a good attendance at his services; that he had found some thirteen families who were willing to pay \$200 per annum if they can be supplied with ordinances; that at Clandeboye he had found six or seven families who were anxious that services be given them; but that nothing has ever been done to ascertain their financial strength. On motion of Prof. Bryce, duly seconded, it was agreed that the report of Rev. Mr. Bryden be received and adopted, his diligence commended, and that Selkirk East and Clandeboye be recognized as preaching stations in connection with Selkirk and Little Britain. The Presbytery then heard Rev. M. McKenzie in reference to the call addressed to him from Rat Portage and Keewatin. He stated that he could not see his way to accept the call and accordingly he felt it his duty to decline the same. On motion of Dr. Bryce, seconded by Mr. Pitblado, the Presbytery recorded its regret that Mr. McKenzie had not been able to see his way to accept the call, and that it be now set aside and the congregation notified accordingly that Mr. McKenzie be continued meantime in charge, and further, that the supply of the congregation be referred to the Home Mission Committee. Principal King submitted and read his report from the committee on the formation of missionary associations within the bounds of the Presbytery as follows: 1. That the session of each congregation be instructed to take early steps to form an association, where no such association now exists for the purpose of raising funds for the Schemes of the Church. 2. That the office-bearers of the association consist of a president, vice president and secretary-treasurer, with a number of directors, the members of session to be *ex officio* directors. 3. That the congregation be divided into districts, collectors appointed, whose duty shall be to call on the members and adherents of the congregation at stated periods in cities, towns and villages once a month, and in rural districts once a quarter, intimation to be made of the collectors' visits from the pulpit. In congregations in which it is impracticable to secure stated visits of collectors the session shall provide the members and adherents with envelopes in which at least once every three months the contributions of the people for the Schemes of the Church should be made. 4. That an annual meeting of the association be held, at which the moneys collected shall be allocated to the various Schemes, respect being had in the allocation to the great importance which Home Missions and College Work in this part of the Church should have. 5. That the several congregations should be asked to report to the Presbytery their compliance with these instructions on or before the first meeting of Presbytery in 1886. The report, on motion of Mr. Pitblado, was received and adopted. A deputation from North Plympton appeared before Presbytery, and submitted "Resolutions passed at a public meeting held in North Plympton school-house in the interest of the Presbyterian Church of Canada." There compared and were heard Messrs. Jas. Dodds, N. McDonald and Charles Hislop in support of the same. Subscription lists were handed in from the stations interested, amounting to \$274.50 toward the support of a minister. After discussion it was agreed to cite all the parties interested to appear in their interests at a meeting of Presbytery to be held in Knox Church, Winnipeg, on Wednesday, October 7th next, at 3 p.m. Prof. Hart submitted and read his report from the committee on nomination of standing committees, which was amended, and as amended is as follows. Home Missions—Rev. D. M. Gordon, Convener; Principal King, Prof. Hart, Prof. Bryce, Mr. Pitblado, Mr. McLaren, Mr. Whimster and Mr. C. W. Copeland. Foreign Missions—Prof. Hart, Convener, Dr. Bryce, Messrs. McFarlane, Hon. Justice Taylor and N. Henderson. State of Religion—Rev. Jas. Lawrence, Convener, Revs. Jas. Douglas, S. Polson, Dr. King and Mr. James Thompson. Sabbath Schools—Rev. J. Pringle, Convener; Revs. W. D. Russell, M. Mc-

Kenzie, and Messrs. E. Thompson and J. Sutherland. Sabbath Observance—Rev. Mr. McKenzie, Convener; Revs. J. Pringle, J. Douglas and Hon. C. E. Hamilton. Finance and Statistics—Dr. Bryce, Convener; Rev. Messrs. Gordon, Whimster and Mr. Copeland. Temperance—Mr. E. Thompson, Convener; and Rev. Messrs. McFarlane, Herald and Dr. Agnew. Examination of Students—Rev. Mr. Gordon, Convener, and Rev. Messrs. Douglas, McLaren and Hon. Justice Taylor. Mr. Gordon moved, and it was unanimously agreed to. 1. That for the development of the intelligent liberality of the congregations within the bounds of the Presbytery, missionary meetings be held in the congregations. 2. That for greater convenience in holding said meetings, congregations and stations be arranged in groups, each group to be visited and addressed by a deputation of Presbytery. 3. That a programme of such meetings, with deputations appointed to address them, be prepared and duly intimated to the congregations. That a committee, consisting of Rev. Mr. Pitblado, Convener; Rev. Messrs. Pringle, Gordon and the Clerk, be appointed to draft such a programme to be submitted at the adjourned meeting of Presbytery on October 7th. It was moved by Mr. Gordon, seconded by Mr. Copeland, and agreed to that the members of Presbytery be instructed to use all diligence in securing contributions in aid of the Theological Department of Manitoba College and that the Clerk communicate this resolution to each minister within the bounds. The auditors reported the treasurer's accounts carefully and correctly kept. This was received and adopted. The Presbytery unanimously agreed to ask Rev. Mr. Pitblado to accept re-appointment, which he did. The Presbytery then adjourned to meet in Knox Church, Winnipeg, on Wednesday, October 7th, at 3 p.m.—D. B. WHIMSTER, Pres. Clerk.

HOME MISSION COMMITTEE.—(WESTERN SECTION.)

The Executive of the Home Mission Committee will meet within St. Andrew's Church, Toronto, on Tuesday, October 13, at nine a.m. The members are (with the Convener) Drs. Campbell and Laing; Messrs. Macdonnell, Moodie and Warden, ministers, and Mr. Kilgour, elder. The Sub-Committee on Augmentation of Stipends will meet in the same place, on Wednesday, October 14, at half-past two p.m. The members are, with the Convener (Rev. D. J. Macdonnell, B.D.), Drs. Campbell, Laing and Cochrane; Messrs. A. B. Mackay, P. McF. McLeod, Farries and Warden, ministers; and Messrs. Kilgour and Mitchell, elders. Claims for Mission Work and Augmented Congregations, for the six months ending Oct. 1 and all other papers should be in the hands of the Convener or Secretary (Mr. Warden) not later than 7th October. Ministers, Probationers and Catechists desiring employment under the Home Mission Committee during the ensuing winter, should send in their applications to the Convener on or before the 7th October. WM. COCHRANE, Convener, H. M. Com. Brantford, Sept. 19, 1885.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Oct. 4. } ELISHA AT DOTHAN. { 2 Kings vi. 8-23. 1885. }
GOLDEN TEXT.—"Fear not; for they that be with us are more than they that be with them."—2 Kings vi. 16.

INTRODUCTION.

In the last quarter we noticed nine miracles wrought by Elisha. The next is recorded in the beginning of the chapter. The sons of the prophets, finding their home too small, went to the Jordan to cut down timber to build a larger. An axe flew off the handle into the water. Elisha threw a stick into the water and caused the iron to swim, and it was taken up by him from whom it had fallen. This, like the miracle of lighting the hundred prophets, shows how God's grace extends to all parts of our life, and provides for every want. "No good thing will He withhold from them that diligently seek Him." There is a noticeable difference between the miracles wrought by Elisha and Elijah. The still small voice followed the wind, earthquake and fire.

EXPLANATORY.

The war with Syria was renewed, and the Lord made it an occasion of showing forth His glory. He can make the wrath of men to praise Him. I. Divine Foreknowledge.—The King of Syria decided, in secret council, to send flying parties into the land of Israel in order to surprise and easily overcome the people and if possible get the King into his hands. Beware.—Elisha sent unto the King of Israel, apprising him of the places in which these raids were to be made and warning him to provide against them. Then, no doubt, troops were sent and the Syrians disappointed. This was repeatedly done, and the King of Syria suspected that there was some traitor that revealed his counsels to the King of Israel. Some one told him that it was Elisha that betrayed his secrets, for he knew everything—even to the secret words of the bedchamber. The Syrians were no doubt in constant intercourse with Israelites who were familiar with the way in which Elisha detected the deceit of Gehazi. The story of Naaman made him an object of the greatest interest in Damascus. To us the greatest object of interest in this connection is that God knows all the secrets of life. Elisha could know nothing but as it was revealed. But the God with whom we have to do knows all the secrets of the heart. All who, like the Syrians, are the enemies of the Lord's cause and people may well be alarmed; for all these things they will be brought to account.

To the faithful it is only a cause of encouragement. He knows all, and will give due credit for every sincere attempt at duty. To the woman who poured the ointment on His head, He said: "She hath done what she could," and gave her credit for more than she intended. (Mark xiv. 8.) II. Christian Confidence. When the King of Syria heard that Elisha was in Dothan, a town twelve miles north of Samaria, he sent an army of horses and chariots and a great host of men to invest the town by night and take Elisha prisoner. Whether he intended to slay him or to get his services for himself we cannot tell. At any rate the proposal was very foolish. He must have known that if Elisha could betray his secrets to the King of Israel, he could avoid any conspiracy against himself. And he probably knew how the companies sent by Ahaziah (2 Kings i.) against Elisha were treated, and if so was guilty of a mad act. Is it not so with all who dare to oppose or conspire against the Lord's people? The history of the world is from first to last full of instances of the overthrow of the Lord's enemies, the ultimate overthrow of all is foretold and yet men will not be wise. Servant. When Elisha's servant arose in the morning, he saw the city invested and was very much afraid. He could see no way of escape and said: "Alas, my master! how shall we do?" Fear not.—Elisha's reply has been an inspiration to the Church. "They that be with us are more than they that be with them." Elisha's faith saw that the angel of the Lord was encamping round about him and that men are but as the dust under His feet. With us.—These are the most difficult words in Elisha's reply for the reader to appreciate. All will see and at once admit the superior power of spirit forces; but they are not so ready to believe that these powers are on their side. Many promises assure us that the powers of Heaven are with us if, like Elisha, we are their friends. Open his eyes.—The prayer of Elisha for his servant. All fear comes from ignorance. If our eyes were open to see the super terrestrial influences about us, we would feel safe as a child in the parent's arms. Moses "endured as seeing Him who is invisible." That was the source of power to him. (Heb. xi. 27.) Paul looked at the things which are not seen and was strong. (2 Cor. iv. 18.) Horses and chariots of fire.—Elisha's prayer was answered. The curtain was drawn aside and the servant saw a heavenly host surrounding, and between them and the Syrians. Fire is the best symbol of the spirit world, and basis by which it could be interpreted to the eye of sense. We are not told how the vision affected the fearful servant, but no doubt it put an end to his fears. That should be the condition of every Christian. "Therefore will not we fear though the earth be removed." (Ps. xlii. 2.) III. Enemies confounded.—Elisha now prays that the Syrians may be smitten with blindness. This is not the ordinary Hebrew word for blindness, but a compound word meaning rather to dazzle or confound. If they had been totally blind they could not have been led by Elisha to Samaria. They were in that confused state that they did not know what they were doing. They gave themselves up to be led away by a stranger wherever he desired. No better proof could be given that they lost their wits. This is not the way.—This is to be classed with that strategy so common and necessary in war. But was it right of Elisha to deceive them? Is deception at any time right? It is a difficult question to answer. But if, when it is done, it is in love to the deceived, and a desire to do them good, as in this case, there will not be much practical difficulty. The fact that the Lord gives His enemies up to delusions on account of their sins is frequently taught in the Scriptures. (2 Thess. ii. 11. See also Job xii. 24, 25, Isa. vi. 9.) How much of the business blundering and mistaken wisdom of the world is owing to a blindness induced by disobedience! O that men were wise, and would believe that it is madness to fight against God! IV. Coals of Fire.—Elisha led the army to Samaria, and when they got there he prayed that their eyes might be opened, and behold, when they were opened, they were in the midst of Samaria, in the enemy's hands! What utter confusion and fear would seize them upon this discovery! The same thing is occurring every day. People are allowing themselves to be led by Satan without any dread—they are dazed—they are the enemies of God and know not their danger. But they come to that point when they see things in their true light—their eyes are opened and then fear comes upon them and they feel that they are undone. Shall I smile?—The King asks Elisha what he will do—Whether they should be slain? Elisha says: "No, you would not slay captives in war." Instead of that, he commands that bread and water be provided for them. They did so, and they all ate and drank and went away to their master. Result.—It put an end to the war. The Syrians saw that there was no use in contending with such a man as that. It also taught a Gospel lesson. That is the spirit of the Gospel which, if practised more, would settle difficulties without number. The kindness shown would so soften the hostility of the Syrians that they would not be disposed to invade the country any more. Satan's method with convicted souls is that of the King of Israel with these captives. God's method is to give mercy to all who apply. PRACTICAL SUGGESTIONS. 1. The Lord knows the secrets of our hearts, ver. 9. 2. In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone, ver. 10, 17. 3. How impotent is the human when opposed to the divine. 4. Trust and don't be afraid, ver. 17. 5. In God we live and move and have our being, ver. 18. 6. Love your enemies, ver. 22.

Our Young Folks.

THE BOOKS OF THE BIBLE.

In Genesis the work was made by God's creative hand ;
 In Exodus the Hebrews marched to gain the promised land ;
 Leviticus contains the law, holy, just and good ;
 Numbers records the tribes enrolled : all sons of Abraham's blood.
 Moses in Deuteronomy records God's mighty deeds ;
 Brave Joshua into Canaan's land the host of Israel leads.
 In Judges their rebellion oft provokes the Lord to smite ;
 But Ruth records the faith of one well pleasing in his sight.
 In First and Second Samuel, of Jesse's son we read ;
 Ten tribes in First and Second Kings revolted from his seed.
 The First and Second Chronicles see Judah captive made ;
 But Ezra leads a remnant back, by princely Cyrus' aid.
 The city walls of Zion Nehemiah builds again,
 While Esther saves her people from the plots of wicked men.
 In Job we read how faith will live beneath affliction's rod ;
 And David's Psalms are precious songs to every child of God.
 The Proverbs like a goodly string of choicest pearls appear.
 Ecclesiastes teaches man how vain are all things here.
 The mystic Song of Solomon exalts sweet Sharon's Rose ;
 Whilst Christ, the Saviour and the King, the "rapt Isaiah" shows.
 The warning Jeremiah apostate Israel scorns ;
 His plaintive Lamentations then their awful downfall mourns.
 Ezekiel tells in wondrous words of dazzling mysteries ;
 While kings and empires yet to come, Daniel in vision sees.
 Of judgment and of mercy Hosea loves to tell.
 Joel describes the blessed days when God with man shall dwell.
 Among Tekoa's herdsmen Amos received his call ;
 While Obadiah prophesies of Edom's final fall.
 Jonah enshrines a wondrous type of Christ, our risen Lord.
 Micah pronounces Judah lost—lost, but again restored.
 Nahum declares on Nineveh just judgment shall be poured.
 A view of Chaldeas' coming doom, Habakkuk's visions give.
 Next, Zephaniah warns the Jews to turn, repent and live.
 Haggai wrote to those who saw the temple built again.
 And Zechariah prophesied of Christ's triumphant reign.
 Malachi was the last who touched the high prophetic cord ;
 Its final notes sublimely show the coming of the Lord.
 Matt. ev. Mark and Luke and John the holy gospels wrote,
 Describing how the Saviour died—His life and all He taught.
 Acts proves how God the apostles owned with signs in every place.
 St. Paul in Romans teaches us how man is saved by grace.
 The apostle, in Corinthians, instructs, exhorts, reproves.
 Galatians shows that faith in Christ alone the Father loves.
 Ephesians and Philippians tell what Christians ought to be.
 Colossians bids us live to God and for eternity.
 In Thessalonians we are taught the Lord will come from heaven.
 In Timothy and Titus a bishop's rule is given.
 Philemon marks a Christian's love, which only Christian's know.
 Hebrews reveals the gospel prefigured by the law.
 James teaches, without holiness, faith is but vain and dead.
 St. Peter points the narrow way in which the saints are led.
 John, in his three epistles, on love delights to dwell.
 St. Jude gives awful warning of judgment, wrath and hell.
 The Revelation prophesies of that tremendous day
 When Christ—and Christ alone—shall be the trembling sinner's stay.

WHAT ALICE DID.

A gentleman was standing one morning on the platform of a railway depot in New York, holding by the hand a little girl, seven years old, named Alice. There was some slight detention about the opening of the car in which they wished to sit, and the child stood quietly looking around her, interested in all she saw, when the sound of a measured tramp of a dozen heavy feet made her turn and look behind her. There she saw a sight such as her young eyes had never looked upon before—a short procession of six policemen, two of whom marched first, followed by two others, between whom, chained to the wrist of each, walked a cruel, fierce-looking man, and these were followed by two more who came close behind the dangerous prisoner. The man was one of the worst ruffians of the city. He had committed a crime, and was on his way to the State prison to be locked up there for the rest of his life. Alice had

heard of him, and she knew who it must be, for only that morning her father had said that he would have to be sent up strongly guarded, for it had been suspected that some of his comrades would try to rescue him from the officers.

The little company halted quite near her. Her father, who was busily talking with a friend, did not notice them, or probably he would have led his child away. Alice stood and watched the man with a strange, choking feeling in her throat, and a pitiful look in her eyes. It seemed so very sad to think that after this one ride in the sunshine, by the banks of the river, the poor man would be shut up in a gloomy prison all his life. No matter how long he might live, even if he should become an old man, he could never walk in the bright sunlight a free man again.

All at once the prisoner looked at her, and then turned suddenly away. But in another moment he glanced back, as if he could not resist the sweet pity of that childish face. He watched it for an instant, his own features working curiously the while, and then turned his head with an impatient motion which told Alice that she had annoyed him. Her tender little heart was sorry in a moment, and starting forward, she went almost close to the dangerous man, and said earnestly :

"I didn't mean to plague you, poor man—only I'm sorry for you. And Jesus is sorry for you, too."

One of the policemen caught her quickly up and gave her to her father, who had already sprung forward to stop her. No one had heard those whispered words save the man to whom they were spoken. But, thank God ! he had heard them, and their echo with the picture of that tender, grieved child's face, went with him through all that long ride, and passed in beside him in his dreary cell. The keeper wondered greatly when he found that his dreaded prisoner made no trouble, and that, as time passed on, he grew gentle and more kindly every day. But the wonder was explained when, long months after the chaplain asked him how it was that he had turned out such a different man from that what all had expected to see.

"It's a simple story," said the man. "A child was sorry for me, and she said that Jesus was sorry for me, too ; and her pity and His broke my hard heart."

You see how easy a thing it is to work for Jesus. Surely any one of you may show you are "of God," in some such simple way as that in which Alice gave proof that the Master's hand had touched her heart.

THINGS THAT LAST.

Let us look at those things that "will never wear out."

I have often heard a poor blind girl sing, "Kind words will never die!" Ah ! we believe that these are among the things that "will never wear out." And we are told in God's own book to be "kind one to another, tender-hearted, forgiving one another."

"The word of the Lord will never wear out. Though the grass shall wither, and the flowers fall away, the word of the Lord endureth forever." (1 Peter i. 24, 25.)

The life of the righteous will never wear out. They will live in the world to come as long as God shall live ; but the death of the wicked will last forever.

The joys of the kingdom of heaven will never wear out. The people of this world soon die, but the enjoyments of that world will never end.

The crown of glory will never wear out. The crown of the winner in the Olympic games soon

faded ; the crowns of kings all wear out ; but the crown of glory will never fade away. (1 Peter v. 4.)

The "new song" will never wear out. We hear sometimes that some of our tunes are worn threadbare, but that will never be said of the new song.

Which will you choose, the lasting, or that which fades away ? The things of time or eternity ? Will you choose wealth, honour, fame or the joys of heaven, eternal life, the crown of glory and the "new song" ?

May God enable us to take a wise choice, and with Joshua may we choose to serve the Lord.

SCHOOL-BOY HEROISM.

Two boys were in a school-room alone together, when some firework, contrary to the master's prohibition, exploded. The one boy denied it ; the other Bennie Christie, would neither admit nor deny it, and was severely flogged for his obstinacy. When the two boys got alone again, "Why didn't you deny it ?" asked the delinquent.

"Because there were only we two, and one of us must have told a falsehood," said Bennie.

"Then why did you not say that I did it ?"

"Because you said you didn't, and I would share the falsehood."

The boy's heart melted, Bennie's moral gallantry subdued him.

When the school resumed, the young rogue marched up to the master's desk, and said: "Please, sir, I can't bear to be a liar—I let off the squibs," and burst into tears.

The master's eyes glistened on the self-accuser, and the unmerited punishment he had inflicted on his school-mate smote his conscience. Before the whole school, hand in hand with the culprit, as if the two were paired in the confession, the master walked down to where young Christie sat, and said aloud :

"Bennie, Bennie, lad, he and I beg your pardon—we are both to blame !"

The school was hushed and still, as older scholars are apt to be when something true and noble is being done—so still, they might have heard Bennie's big boy tears drop proudly on his book as he sat enjoying the moral triumph which subdued himself, as well as filled all the rest ; and then, for want of something else to say, he gently cried :

"Master, forever !"

The glorious shout of the scholars filled the old man's eyes with something behind his spectacles, which made him wipe them before he resumed the chair.

THE DUSTY ROOM.

A young girl was sweeping a room one day when she went to the window-blind, and drew it down.

"It makes the room so dusty," she said, "to have the sunshine always coming in."

The atoms of dust which shone golden in the sunbeams were unseen in the dimmer light. The untaught girl imagined it was the sunlight which made the dust.

Now many persons imagine themselves very good people. One poor old man, who lived all his life without a thought of love to God, said he was willing to die. He didn't owe any man a shilling.

If the Spirit of God should shine brightly into such a heart how would it look ? It would show him sins enough to crush him. This light of the Spirit is like the sunshine in the dusty room. It reveals what was before hidden. When we begin to feel unhappy about our sins, let us never try to put away the feeling. Don't let us put down the curtain, and fancy there is no dust. It is the Holy Spirit's voice in our hearts. He is showing us ourselves, and better still, He will show us the true way to happiness.

Miscellaneous.

To keep lamps from smoking, dip the wick in strong, hot vinegar. Dry it before putting it in the lamp.

CERTAIN CURE. A cure for Cholera Morbus. A positive cure for this dangerous complaint, and for all acute or chronic forms of Bowel Complaint incident to Summer and Fall, is found in Dr. Fowler's Extract of Wild Strawberry; to be procured from any druggist.

The native pastor at Lagos, West Africa, reports as the result of a recent spiritual revival in his large Yoruba congregation, that not less than 436 persons, young and old, have professed to receive forgiveness and peace.

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Opium, morphine and kindred habits. Recipe and valuable treatise sent free. The medicine can be given in a cup of tea or coffee and without the knowledge of the person taking it if so desired. Send two 3c. stamps for full particulars and testimonials. Address M. V. LUBON, agency 47 Wellington Street East, Toronto, Canada.

CHICKEN CROQUETTES.—Cut the meat from two cold boiled chickens. chop it very fine, then put into a saucepan, with one small cupful of chicken broth; beat through stirring it carefully; when hot, add two well beaten eggs, stir them in, and then remove from the fire at once; season with salt and pepper, and a little mace if liked. When cold, mould with the hands into little balls, roll in egg, then in powdered cracker crumbs, and fry in boiling lard; garnish with parsley. This will make about one dozen and a half.

Nervous Debilitated Men

You are allowed a free trial of thirty days of the use of Dr. Dye's Celebrated Voltaic Belt with Electric Suspensory Appliances, for the speedy relief and permanent cure of Nervous Debility, loss of Vitality and Manhood, and all kindred troubles. Also, for many other diseases. Complete restoration to health, vigor and manhood guaranteed. No risk is incurred. Illustrated pamphlet, with full information, terms, etc., mailed free by addressing Voltaic Belt Co., Marshall, Mich.

CATARRH:

A NEW TREATMENT.

Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting from the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Dr. Dixon at once adapted his cure to their extermination; this accomplished, the Catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street, west, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—Montreal Star

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GREAT REDUCTION IN RATES.

Table with sailing dates for Liverpool from Quebec. Columns include destination (OREGON, SARNIA, MONTREAL, TORONTO, BROOKLYN, OREGON, SARNIA), dates (19th, 20th, 26th, 31st Oct, 10th, 24th), and return dates (19th, 20th, 26th, 31st Oct, 10th, 24th).

Cabin, Quebec to Liverpool, \$50 and \$60; return, \$50, \$60, \$100, and \$120. Intermediate and Steerage at lowest rates.

A rebate of ten per cent. is allowed clergymen and their wives. These steamers have saloon, music room, smoking room, staterooms and bath rooms amidships, where but little motion is felt, and are handsomely fitted up, and they carry no cargo.

Apply to GEO. W. TORRANCE, Manager, Toronto Agency; or STUART & MURDOCK, 50 Yonge Street.

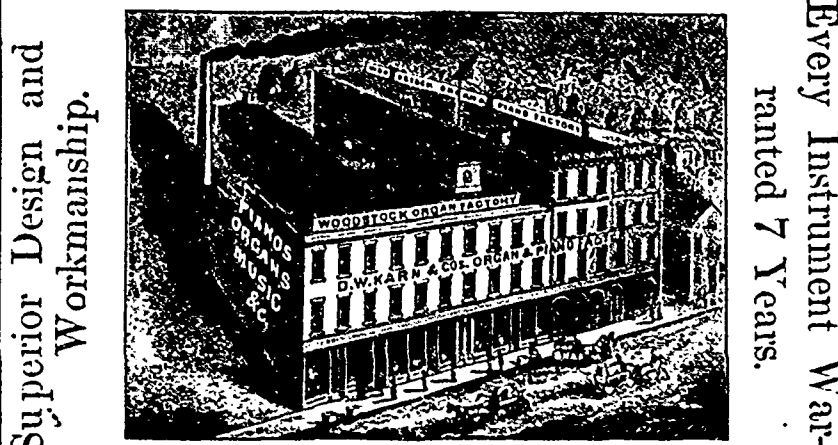
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THE ONTARIO AGRICULTURAL COLLEGE

will open on the 1st OCTOBER. Examinations for admission on the 2nd October. For circular giving full information as to terms of admission, course of study, etc. apply to JAMES MILLS, M.A., President. Guelph, July, 1885.

WOMAN'S MEDICAL COLLEGE, TORONTO.

Third Session begins Oct. 1st. For particulars apply to R. B. NEVITT, M.D., Secretary.

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"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."

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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.

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THE COLONIAL AND INDIAN EXHIBITION to be held in LONDON, England, commencing MAY 31st, 1886, is intended on a scale of great magnitude, having for object to mark an epoch in the relations of all the parts of the British Empire with each other.

In order to give becoming significance to the event, a Royal Commission is issued for the holding of this Exhibition, for the first time since 1852; and His Royal Highness the Prince of Wales has been appointed President by Her Majesty.

The very large space of 54,000 square feet has been allotted to the Dominion of Canada by command of the President, His Royal Highness.

This Exhibition is to be purely Colonial and Indian, and no competition from the United Kingdom or from foreign nations will be permitted, the object being to exhibit to the world at large what the Colonies can do.

The grandest opportunity ever offered to Canada is thus afforded to show the distinguished place she occupies, by the progress she has made in AGRICULTURE, in HORTICULTURE, in the INDUSTRIAL AND FINE ARTS, in the MANUFACTURING INDUSTRIES, in the NEWEST IMPROVEMENTS in MANUFACTURING MACHINERY and IMPLEMENTS, in PUBLIC WORKS by MODELS and DESIGNS; also in an adequate display of her vast resources in the FISHERIES, and in FOREST and MINERAL wealth, and also in SHIPPING.

All Canadians of all parties and classes are invited to come forward and vie with each other in endeavoring on this great occasion to put Canada in her true place as the premier colony of the British Empire, and to establish her proper position before the world.

Every farmer, every producer, and every manufacturer, has interest in assisting, it having been already demonstrated that extension of trade always follows such efforts.

By order, JOHN LOWE, Sec. of the Dept. of Agriculture. Ottawa, 21st Sept., 1885.

Publisher's Department.

ADVICE TO MOTHERS.—Mrs. Winslow's SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces a natural, quiet sleep by relieving the child from pain, and the little cherub awakes bright as a button. It is very pleasant to taste, soothes the child, softens the gums, allays all pain, kills the wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

MEETINGS OF PRESBYTERY.

ROCK LANE.—At Morden, on Wednesday, October 21st, at one o'clock, p.m.
BARRE.—At Barrie, on the last Tuesday of September, at eleven a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on 24th November.
WHITBY.—At Pickering, on Tuesday, Oct. 20, at half-past ten a.m.
MIRAMICHI.—In the hall of St. Andrew's Church, Chatham, on October 20, at eleven a.m.
LINDSAY.—At Lindsay, on Tuesday, November 24, at eleven a.m.
TORONTO.—In the usual place, on October 6, at ten a.m.
MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, the 6th of October, at ten a.m.
STRAKFORL.—At Fullerton, on the 29th September, at one p.m.
SARINIA.—In St. Andrew's Church, Sarin, on the second Tuesday in December, at ten a.m.
BRUCE.—In St. Paul's Church, Walkerton, on Tuesday, December 8th, at one p.m.
WINNIPEG.—In Knox Church, Winnipeg, on Wednesday, Oct. 27th, at three p.m.
HURON.—In Exeter, on Tuesday, November 10th, at half-past ten a.m.
GUELPH.—In Chalmers Church, Guelph, on Tuesday, November 17th, at ten a.m.

BIRTHS, MARRIAGES, AND DEATHS.

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 TO PUBLISHERS.

The Hymnal Committee of the Presbyterian Church in Canada have prepared the following Hymn Books, for which they have secured copyright in Canada, viz.:

1. Hymnal of the Presbyterian Church in Canada.
2. The same with Music, Common Notation.
3. The same with Music, Tonic Sol Fa Notation.
4. Children's Hymnal of the Presbyterian Church in Canada, with Music (one part), Common Notation.
5. The same with Music (four parts), Common Notation.

These books have been approved of by the General Assembly, and, with the exception of the Tonic Sol Fa edition, are already in extensive use throughout the Presbyterian Church in Canada, the first being sold in three different editions.

The Hymnal Committee hereby invite tenders for the exclusive right of printing, publishing and selling these books in Canada for seven years, from the first of January, 1886, to the end of the year 1892, on condition of paying the Committee a royalty of 10 per cent. to be computed on the retail selling price of the books.

Further particulars, and information, and forms of tenders may be had on application to the undersigned, the Convener of the Publishing Committee, at Toronto. All tenders to be in the hands of the Convener on or before the first day of November, 1885. The lowest or any tender not necessarily accepted.

WILLIAM GREGG,
 Toronto, 14th September, 1885. Convener.

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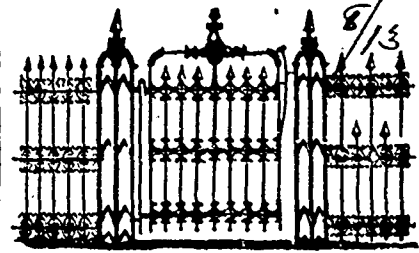
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