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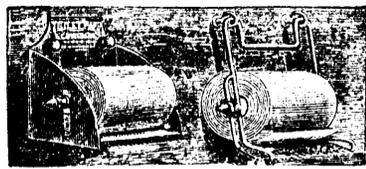
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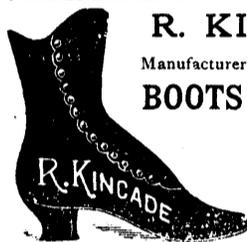
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THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, SEPTEMBER 29th, 1886.

No. 40.

Notes of the Week.

THE special course of study for women in McGill University begins this week. It provides for the admission of any ladies desirous of attending one or two courses of lectures. These will include chemistry, botany, zoology, experimental physics, logic, metaphysics, English and rhetoric, as well as classics. Modern languages and mathematics will be open for those who are fitted to enter the classes in these subjects. These lectures are intended to serve the purpose hitherto provided for by the lectures of the Ladies' Educational Association.

IN various Canadian cities and towns the Salvation Army has been experiencing rather hard lines of late. Brutal attacks have been made on the soldiers as they were marching through the streets. These exhibitions of rowdiness are simply disgraceful and ought to be repressed with a firm hand. Some may reasonably enough object to the methods of the Salvation Army, but that does not justify senseless onslaughts on those who seek to do good in the way they think right. One thing is in favour of the Army. Its members do not retaliate in kind. They have learned the lesson that they can overcome by non-resistance.

THE New Brunswick Sabbath School Association has held a very profitable and successful convention at Fredericton. Ministers and Sabbath school teachers of the various evangelical denominations took part in the proceedings. The Rev. George Bruce, of St John, read an admirable paper on "The Teacher's Self-Improvement for the Work." Among the officers of the Association are Rev. T. F. Fotheringham, President, and Rev. Neil McKay, one of the Vice-Presidents. The convention resolved, That we pledge our earnest effort in behalf of the temperance movement, and urge that the subject be carefully taught in our Sabbath schools.

ONCE more reckless disturbers of the peace in Belfast have engaged in disgraceful rioting. This time the police and military have acted with more firmness and determination and as a result a large number of the rioters have been apprehended. It is to be hoped that exemplary punishment will be meted out to them. Whatever the nominal religion of the rioters, they ought, without respect of persons, to receive a fair and speedy trial, and when convicted to have an opportunity to make the discovery that law and order must be respected. Sharp and decisive dealing at the first would have saved Belfast from having its good name tarnished by the disgraceful doings of the last few months.

SEVERAL Spanish regiments last week attempted a Republican revolution and most signally failed. Republican sentiments are by no means rare in Spain, but those holding them made no response to the appeal of the misguided military. A few lives were lost, but there was no serious fighting between the revolutionary soldiers and those who held to their allegiance. The suggestion is made that the uprising was not so much in favour of republicanism as a desperate attempt on the part of the officers, who saw no chance of promotion, to better their position by a general overturn. It is probable that the leaders of this abortive movement will be subjected to the severest penalties martial law can inflict.

SIR Wm. DAWSON, since his return from the British Association meeting at Birmingham, states that the Government of New South Wales offered a free passage to forty or fifty members of the association to attend a meeting to be held at Sydney, and the arrangement made was that if a sufficiently representative delegation could be obtained the invitation would be accepted, and those who go out will hold an accessory meeting in Sydney. This meeting will be held in January, so that it will not interfere with the regular meeting of the association in August or September.

her It is hoped, said Sir William, that the Canadian Government might send a delegation to Sydney on that occasion, which would serve to draw the Colonies together

THE following resolution was passed at the Fourth Annual Convention of the Woman's Christian Temperance Union of the Maritime Provinces, held at Windsor, recently. In view of the evils arising from the circulation of impure literature, and deploring the sentiment which would seem to demand it, resolved. That we, the Woman's Christian Temperance Union of the Maritime Provinces, respectfully ask the editors of all daily and weekly newspapers that reports in detail of criminal cases and confessions of depraved convicts may not be published in their columns. In the opinion of this Union the effect of such reading is demoralizing in its tendency, and not only as members of a Christian temperance union, but as mothers do we plead that such reports may be withheld for the sake of our young sons and daughters.

IN a reference to a communication concerning the Rev. G. Al Howie, the blind preacher, which recently appeared in THE CANADA PRESBYTERIAN, the *Christian Leader* remarks. Are the Canadian brethren who object to Mr. Howie simply on account of his blindness aware of the fact that one of the most highly-gifted and successful ministers of the Church of Scotland is blind? Have they ever heard of Professor Fawcett, the late Postmaster-General? Is it not incumbent on Christians above all men to encourage a brother who is so heavily afflicted? And can they not conceive of great and blessed compensations being provided both for the faithful blind minister and the congregation that accepts his services? We fear it is the writer of the letter to Mr. Howie, who tells him with brutal frankness "our vacancies do not want you," who is really blind.

BISHOP WORDSWORTH, of the Scottish Episcopal Church, in his charge at the annual Synod of Perth on the "Study, Use and Value of the Book of Common Prayer," criticised the inscription on the memorial to Jenny Geddes in St. Giles'. It is a bad omen for a nation, he said, when, in bestowing public marks of distinction, it confuses the first principles of right and wrong and crowns with honour what ought to be branded with infamy and disgrace. Instead of saying she "struck the first blow for freedom of conscience, which ended in the establishment of civil and religious liberty," it would have been more true to say that "it was the first act which led to the consummation whereby it was made penal to use the Book of Common Prayer." The good man is entitled to his opinion, but it is just probable that Jenny Geddes' fame will outlive the Bishop's.

THE essential difference between the scientist and the charlatan is finely illustrated by the bearing of Sir William Dawson and that of some who are persistent in their predictions of coming convulsions. In an interview the President of the British Association said, in answer to a reporter's query: Have not the recent earthquake convulsions been a striking verification of your opening address, Sir William?—It was one of those remarkable coincidences which sometimes happens, replied the great geologist. But I have no desire to be made to figure as a prophet, as some would have it appear. It was most remarkable, though, that at the very moment when I was speaking of the likelihood of such events they should occur. What is your view regarding the prediction of another startling earthquake this month?—There is no reason to believe that there will be such a repetition, as when such disturbances take place they are usually followed by a period of quiescence. But, mind, I do not predict this, as there can be nothing positively certain regarding these great convulsions. But as a general rule these great earthquakes give no reason for belief that others will follow, and I regard such a prediction as the one which I see has just been made as the greatest nonsense.

LAST week the twentieth annual meeting of the Ottawa Young Men's Christian Association was held. From the reports submitted it is evident that the Association is in a healthful and flourishing condition. The treasurer's report showed a very satisfactory state of affairs. The receipts during the year had amounted to \$2,135.49, with a balance on hand of \$6.12. The actual liabilities amounted to \$188.41, showing a decrease on last year. The report of the building committee referred to the purchase of the lot at the corner of Queen and O'Connor Streets for \$4,000, and to the new hall which would cost \$16,000. It was decided not to commence building until the full amount had been subscribed. The secretary's report gave a most exhaustive account of the work of the association during the past year, of the success which had attended the efforts of the active workers and of the encouraging prospects for the future. The secretary had visited many places on association business, chief among which was the Secretaries Convention at Harrisburg, Penn. Ninety-nine new members had been received, forty active and fifty-nine associate. The active membership now reached 411, besides which over 100 students availed themselves of the rooms. A well deserved tribute was paid Mr Edward Whillams, Assistant-Secretary, for his unceasing efforts in behalf of the association. The following officers were elected: Jas. Gibson, President, re-elected; Geo. May, J. McMillan, N. S. Tarr, E. Seybold, S. S. Sinn and A. J. Stephens, Vice-Presidents; B. H. Teakles, Treasurer; E. L. Britain, Librarian; Gus A. Kuhring, Secretary; C. Falconer, A. Chisholm, W. Cairns, T. W. Kenny, Jun., H. S. Campbell, E. Living, F. A. Coffin, D. D. McPherson, T. Crawley, G. S. May, R. McLellan, W. Little, Geo. Pennock, J. Thorne, W. J. Topley, H. A. Botterell, W. S. Odell, W. R. Stroud, W. A. Hutton and J. A. Monroe, Directors.

ON the subject of Christian Unity a correspondent writes to the *Montreal Witness*: This subject, which was so freely discussed in the columns of your widely-circulated paper some months ago, is again to the front by the noble utterances of the Bishop of Algoma, the Rev. Dr. Sullivan, so well known and deservedly popular here as former rector of St. George's Church. The Rev. J. Edgar Hill, of St. Andrew's, representing the grand old historic Church of Scotland in this city, has also preached on this subject and exchanged pulpits with one whose church bears the name of Erskine. Let us hope this is only a preliminary step toward his joining the Presbyterian Church in Canada. It is, however, currently reported that the good Bishop of Algoma, at the missionary meeting held the other evening, gave utterance to the following words: That as "Bishop of Algoma he was constantly in receipt of letters from parties who had been brought up in the Mother Church, and were now subject to the ravages of Methodism, Presbyterianism, Agnosticism any other isms." Now it is to be hoped that Bishop Sullivan has been misunderstood, or was indulging in a little pleasantry. If anything is to come of this union, so much desired by very many in the Episcopal Church, there must be a little more give on the part of the Church of England. It is hardly to be expected that the other denominations can give up everything and simply go into the Episcopal church; the so-called dissenters and Presbyterians have much that the liberal-minded and evangelical portion of the Church of England admire and would willingly adopt; the union otherwise might be the lion and the lamb lying down together, but the lamb unfortunately inside the lion. However, let us go on and strive to bring about a union, and thus, and thus alone, can the united Churches evangelize this country from Atlantic to Pacific, and so have live healthy churches in every hamlet, village, town and city, instead of, as at present is too often the case, poverty-stricken, ill-paid ministers of the Gospel, struggling Churches, perhaps three trying to do duty where one is all that should be required, and so add to the happiness of all lovers of unity.

Our Contributors.

SOME UNREASONABLE EXPECTATIONS.

BY KNOXONIAN.

Ministers sometimes complain that their congregations are unreasonable. They expect their pastor to be what no man can be and do what no man can do. The real fact is that *some* congregations, and perhaps a few people in all congregations, are unreasonable. The great majority of Presbyterian people are more than reasonable—they are kind, generous and helpful.

But still it must be admitted that sometimes very unreasonable, yes, impossible, things are expected from ministers.

Here is a church at some crossroads, or in some small village, that seats 400 people. There are not 200 healthy Presbyterians within a radius of ten miles, and yet the pastor of that church is expected to keep it full every Sabbath. When all his own people are there it is not more than half full, and in some way or another he is expected to have every seat occupied. That does not strike one as a reasonable expectation.

Here is a congregation deeply in debt. A minister supposed to be popular is called and settled. Disguise the matter as you may, use all the pious phrases at the induction that you please about getting a minister from the Lord to care for the souls of the people, the plain, hard, bottom fact is that the people have called that man mainly to pay off the church debt. The debt is not paid as soon as expected. The minister is voted a failure. He must go. Now that is scarcely a reasonable thing to do. In less advanced times it was generally supposed that the people paid their own debts. If a congregation recklessly, or even judiciously, goes into debt it seems but reasonable that they should pay their own bills.

Very unreasonable things crop out in regard to pastoral visitation. Some rural congregations are scattered over the greater part of a township. The families most distant from each other are perhaps twenty miles apart, and the others are scattered between them. When the pastor visits them he is expected to "put in his horse and spend the day." Anything less than a day is considered no visit. Doing pastoral work in that way, along with funerals, sick visits, Presbytery work and other duties, take up every waking hour of the year, and yet the man is expected to prepare as good sermons as a minister who studies six or eight hours every day. That is scarcely reasonable. The people mean it for kindness, but it is a species of kindness that has killed many a minister—intellectually.

Perhaps the most unreasonable thing people ever do is blame a minister for not knowing that there is sickness in their homes, though no one tells him. They don't tell him nor tell anybody else to tell him. They send for the doctor. Nobody ever takes for granted that the doctor knows they are ill without being told, though he has a lively financial interest in the matter. They send for him promptly. But they quietly assume that the minister should know without being told. When asked why they did not send word, the reply nearly always is: "We thought you would have heard it. Many a faithful pastor has been cruelly wronged for not hearing that some parishioner was sick when nobody told him. To expect a pastor to know every case of sickness in a large congregation without being told is a sweetly reasonable expectation. Is it not?"

Some people are rather unreasonable in the matter of recognition on the street or elsewhere. They look at the pastor twice every Sabbath for years. His face, such as it is, becomes photographed on their minds. They expect him to recognize them as readily as they recognize him. They conveniently forget that while they were looking at one person he was looking at several hundred and conducting the service besides. To expect a man to recognize a thousand faces as easily as one is scarcely reasonable.

There is no use in saying anything to those people who blame a minister for not bringing their careless friends to church when said friends have fully made up their minds that they will not go. Nor is there any use in discussing with people who blame ministers because their ungodly relatives are not converted. There are such people, but they are beyond the pale of reason.

These and many other unreasonable things are ex-

pected from ministers by some people. Are ministers the only men from whom unreasonable things are expected? Nay, verily.

Here is a doctor whose patient expects him to put in a new liver. The old one goes on strike with painful frequency. It is almost useless. The patient says he must have something done. He does not say in so many words that he wants a new organ put in, but that is practically what his demands amount to. The doctor cannot put in a new organ, and the man leaves and employs somebody who is dishonest enough to say in effect that he can. That is scarcely a reasonable way to treat an honest doctor.

One of those lively men who are never without at least one lawsuit on hand goes to a lawyer and tells a long story. He declares he can prove certain things. The lawyer believes him and brings his case into court. It comes out at the trial that the story was mainly rubbish. There is no evidence—no case. Then the lively litigant turns around and abuses the lawyer. He says lawyers are not honest men. He did not get justice. Perhaps if he had got justice he would have been in Kingston many years ago serving his country for his board in a striped suit of clothes.

Merchants are expected to do unreasonable things every day. When a skinflint customer coolly asks a merchant to sell goods for less than they cost him he asks something that is scarcely reasonable. If he proposes to sell the merchant a crock of butter with a stone or a brick in the middle of it, he makes a proposition that can scarcely be called reasonable. A grain merchant who is asked to buy a load of grain with the best wheat on the top of the bag from which the sample was taken is asked to do about as unreasonable a thing as was ever asked of any preacher.

The men who suffer most from unreasonableness are tailors. Some people who like to wear good-fitting clothes are not very elegantly constructed. They expect the tailor to do more for them than nature did. The tailor can't. He may be a most accomplished artist. He may make garments that fit a well-shaped specimen of humanity like a glove. But he can't take down an ill-shaped customer and rebuild him on a new model. Hence the tailor "suffers." One fashionable tailor suffers more from unreasonableness in a week when business is good than most ministers suffer in a year.

Next to the tailor comes the shoemaker. It is most unreasonable to expect that a shoemaker should make a No. 4 boot for a No. 6 foot. "Six into four you can't." A foot that resembles in its general outlines a birch bark canoe, though perhaps not quite so large, cannot be fitted with an elegantly-shaped boot. Shoemakers have to face a vast amount of unreasonableness.

So have photographers. To make every photograph handsome, and at the same time correct, is a problem that no photographer has yet successfully grappled with.

Politicians are treated most unreasonably. In this regard they rank with tailors.

Sir John is expected to find offices for about 10,000 more people than there are offices to fill, even if all the places were vacant to begin with. Mr. Mowat has many applications for every vacant place, and several hundred probably for places that are not vacant. When a man wants an office in this country and does not get it he nearly always turns patriot. That is one reason why we have so many patriots in Canada.

Municipal men are often treated as unreasonably as politicians. Some of the people want good light, good police protection, good sidewalks, good school houses, good school teachers, good everything, and at the same time want the taxes kept down to almost nothing. That is sweetly reasonable.

Cheer up, brethren of the ministry. A little examination may show that ministers are the most reasonably dealt with men in society.

Moral: Let us all deal more reasonably with our neighbours.

THE congregation of that fine old historic church, Lady Glenorchy's, Edinburgh, have recently celebrated the centenary of the foundation of their church, and the minister, the Rev. Thomas Burns, took occasion to commemorate the high Christian character and benevolent disposition of Lady Glenorchy, the founder, and the work she accomplished.

FROM THE FAR WEST.

NOTES BY MEMBERS OF THE PRESBYTERY OF REGINA.

MOOSE JAW.

Rev. S. J. Taylor, M.A., has laboured successfully in Moose Jaw, N. W. T., as ordained missionary. The congregation showed their appreciation of his services by preparing to give him a call recently, which, however, Mr. Taylor thought it best not to accept for the present. Meanwhile a call has been extended to the same gentleman from an entirely different quarter—the important congregation of New Westminster, B. C., made vacant by Mr. McKay's untimely death. A *pro re nata* meeting of Presbytery, to dispose of this call, will be held next week in Qu'Appelle Station. The Maritime Provinces have supplied to New Westminster quite a large share of the strength and influence of our cause there.

BATTLEFORD.

The brickwork on the new Presbyterian Church is making good progress at the hands of the King brothers. On Wednesday a bottle was deposited in the brickwork, in which was placed a short history of the Church, the minister's name, the communion roll, the names of the managing committee, the choir, the building committee, the contractor, the officers of the Mounted Police at this post and a copy of the *Herald* (*Battleford Herald*).

AN UNFOUNDED CHARGE.

The following little incident may serve to show how causelessly a minister's good name may be brought into disrepute. The *Strathroy Herald*, of the 11th inst., published over open signature a letter from a correspondent who had just returned from a visit to one of the towns of the far West, in which letter appeared, with considerable circumstantiality of detail, a statement to the effect that the Presbyterian minister there was in the habit of making a compact with people whom he wished to enroll as adherents, but who were lovers of sport and had no particular scruples as to the Sabbath day, in which compact he would give his official sanction—provided they would contribute to the revenues of his church—to their either attending service or going fishing as they might prefer!! Now it so happens that in the town in question there is a minister who holds and utters just such views; but not, it is almost needless to remark, a minister of the Presbyterian Church. The initials of names and the allusion to occupations furnished incidentally by the *Strathroy Herald's* correspondent in connection with the absurd charge, which, claiming all the while to be an eye and ear witness of the compact in question, he brings against our missionary and congregation in the far West, turn out to have reference to an entirely different denomination from ours. Yet it was difficult, for an obvious reason, for our missionary in the prompt denial he sent to explain this, and besides, where one reader believes a denial, ten believe, or at least will remember longest, the original charge; so it surely behooves correspondents to be very careful how they start serious reports against respected names and responsible Churches. A slip of the pen or of the memory may do some life or cause an irreparable harm.

A NEEDED ORDINANCE.

It is intended at first meeting this fall of the North-West Council, having jurisdiction over the Territories, to introduce a measure enabling congregations to hold property by regularly-appointed trustees and their successors in office. This ordinance will be a boon to Church life and organization in the Territories. Hitherto, in negotiating, for example, for loans for building purposes, the lenders, claiming that there was no provision for congregations acting through trustees, have required on the bond for repayment the signatures of all individual members and adherents of any means, and this has been a fruitful source of misunderstanding and discontent.

INDIAN MISSIONS.

The Government Inspector of Indian Agencies (Major McGibbon, a good Presbyterian,) is making his round among the Indians of the Territories. Part of his duty is to visit the schools, both ordinary and industrial. Major McGibbon takes great interest in his work; believes that the Indians can be both civilized and Christianized, and claims properly enough that the Government is now doing well for the Indians, and that the Churches ought to bestir them-

selves briskly—more especially the one that spoke out so strongly upon the whole question at a late meeting of its supreme court! Meanwhile, the September Record does indicate advance; but we are sorely behind, to our discredit as a Church.

SETTLEMENT IN THE NORTH WEST.

In taking account of the difficulties that hinder the upbuilding of strong congregations in the country parts of the North-West considerable prominence ought to be given to the sparseness of settlements. In many parts of the country half the land is reserved from homesteading by the Government, the colonization or railway companies; of the rest, each settler usually takes as much as the law allows him, viz., 320 acres for homestead and pre-emption. The adjoining odd-numbered section is necessarily vacant, and in this way there is only one settler to each 640 acres—a square mile—and when it is remembered that this settler is in half the cases a bachelor, the contrast is very apparent between what must be called a fully-settled country in the North-West and a fully-settled country in Ontario, for instance, where, as a rule, each 100 acres is represented by a family. In the ranching country of the South-West (High River, McLeod, Lethbridge, Maple Creek, etc.), settlement is still more sparse, and it has not even the regularity that marks the agricultural settlements of the north. This characteristic settlement over the whole country makes it physically impossible to gather together anything but small congregations in country places; and although horses suitable for riding and for light driving are plentiful, and miles are thought but little of, this difficulty must for years make small congregations the rule for the country parts of the West.

HOLIDAYS AMONG THE ISLANDS OF THE ST. LAWRENCE.

BY FIDELIS.

(Concluded.)

But though the canoe camp is only, literally, "a nine days' wonder," the attraction of the islands themselves lasts from early spring till the October gold heralds the dying year. If August can boast neither the tender and varied hues, and the lovely wild flowers that spring scatters in such profusion, or the gorgeous tints of autumn, it is a sort of combination of the deep rich green of midsummer and the first mellow autumnal hues. The late wild roses are occasionally to be seen gleaming out of a tangle of dark green vines on the gray rocks, and the rich masses of the golden rod contrast charmingly with the pale green grays of the lichen-cruste boulders. And the river is lovely at all times—in the misty gray of an August morning, when the islands loom dream-like through a haze, in the blue rippled breeziness of the forenoon, or the calm languor of an afternoon, such as that on which these lines are written, when the quiet waters, seen through the feathery foliage of interlacing sumachs, seem to sleep in a blue-gray haze, and only the solemn tap of the woodpecker, and the shrill hum of the cicada or the grasshopper breaks the murmurous stillness. On such a day, to loose your boat from its moorings, and go lazily drifting from island to island, now past masses of foliage that seem to grow out of the water and bend over again to kiss its limpid clearness, then through quiet bays full of reeds and water-lilies, with walls of the rich toned granitic rock overhanging their perfect calm, or past weather-beaten crags, whose storm-tossed pines, their crests all blown eastward, tell of the heavy western gales that dash the white waves up in sheets of foam on great dark boulders, is a pleasure impossible of anything like adequate expression. The charm of contrasts like these is one of the chief delights of the island scenery, notwithstanding a superficial resemblance. He who calls them monotonous has probably seen them only from the deck of a swiftly passing steamboat, which is not really seeing them at all, since all the beauty of detail is lost, and only the surface sameness attracts the attention. To "see them aright," you must live familiarly among them, and explore them day after day in all kinds of daylight—and moonlight, by all means, and more people do this every summer.

The "Thousand Island Park," at the western end of Wells Island, two or three miles below the canoe camp, is the most popular resort for holiday seekers. Its capacious dock is constantly crowded with the passengers disgorged from the numerous excursion steamers; and the population, just at present, is esti-

mated at about 7,000. Of course a large proportion are transient visitors, remaining a night or two in the handsome Norman Hotel, whose tower, seen afar, commands a magnificent view up and down the river. Others, who wish to make a longer sojourn, find accommodation in boarding houses, or perhaps a spare room in one of the summer cottages of the more permanent residents. These light summer abodes, and almost as comfortable tents, gleam pleasantly out amid the over-arching trees of the shady avenues, and both culinary operations and family meals are often conducted *al fresco* in a primitive patriarchal way, that is in itself a pleasant contrast to ordinary city life. The glimpses you catch of a family enjoying its mid-day or its evening meal under a tent or a spreading beach, of a baby slung in a hammock under the trees, or a sedate *paterfamilias* enjoying his siesta in the same luxurious fashion, are pleasantly suggestive of days of happy and healthful recreation in this pleasant spot. It is, however, rather too public and gregarious a life for those who seek, above all things, the quiet of undisturbed nature, while the more gay and fashionable tourists prefer the greater luxury and style of the large hotels at Alexandria Bay, some eight miles farther down the river. The "Crossman" and the "Thousand Island House" are usually crowded with guests, enjoying the charming views of river and islands from the wide piazzas, or the pleasant boating excursions they can make in the luxurious little skiffs temptingly exposed for hire along the edge of the dock. It is well worth the trouble to climb up to the top of the tall tower of the Thousand Island House, to enjoy the glorious panorama that lies at your feet, when you have surmounted it. Below you stretches the blue island-studded channel of the river, seen in its full width, dotted with little islets, as it flows eastward toward Brockville; while just opposite, the long wooded mass of Wells Island divides the channel, hiding the northern one, while the southern, thickly studded with islands of all shapes and sizes, winds up for miles between Wells Island and the mainland of New York State. Both this and the islands are profusely sprinkled with gaily-painted summer cottages, or country houses, all adorned with piazzas and turrets and boathouses, eminently adapted for the lotos-eating life of a land in which "it seemeth always afternoon." Many of them belong to professors, judges, journalists and manufacturers from New York and other States, some of the largest and handsomest being the summer retreats of wealthy Pennsylvania coal and iron men. The clusters of islands just above and below Alexandria Bay are particularly notable for handsome villas with trim, almost too trim, grounds, gay boathouses and airy bridges. In fact the scene—bridges, villas and pagodas—reminds one vividly of the willow-pattern plate, *minus* the loaded apple trees, and the two plump doves into which the hapless Chinese lovers were metamorphosed in the old story. Hapless lovers probably there are occasionally, even among these Arcadian bowers. As witness a tragic incident, which occurred two years ago, when a swift river steamer ran down a skiff containing a young man and his betrothed, she being instantly drowned, and he being rescued only to become hopelessly insane.

"Fairyland" is the appropriate name given to one charming cluster of villas on an island, the grounds being so carefully kept and smoothed that it seems scarcely possible that the island could so recently have been a rugged tangle of rocks and vegetation like those which still remain in their primitive wildness. In fact, one gets tired of the perpetual repetition of smart villas in this channel, and it is a relief to sweep round Wells Island and quiet Westminster Park, and find oneself in the middle of "desert islands," as unspoiled in their wild beauty as when the Indian alone paddled his birch-bark canoe among their beechen and cedar water avenues. About Gananoque, near the western extremity of the islands, they are very numerous and richly wooded, and a few days may be very pleasantly spent here, in cruising about and pitching one's tent wherever one feels inclined, seeing some new beauty at every turn. A few homes of summer residents, some of them professors of some of our universities, are scattered among the islands; but they are unobtrusive, and do not mar the natural beauty, with the exception of one large overgrown boathouse, which makes itself unpleasantly conspicuous, breaking the contour of a very pretty island with its heavy rectangular masses,

and spoiling a good deal the otherwise picturesque views up the river from the vicinity of the village.

Summer residents, with the people of Gananoque, occasionally get up illuminations as picturesque and effective as those on the American channel. The last one, a few days ago, was magical in its effect; multitudes of lights gleaming out from island and headland, and village, while Chinese lanterns gleamed like coloured stars amid the dark foliage. Watching the beauty of the sparkling lights, sending streams of quivering light far over the dark river, one could almost have thought it a scene in Fairyland, or, at the very least, a night in Venice.

THE WALDENSIAN ORPHANAGE AT TORRE PELLICE, ITALY

He loveth our nation, and he hath built us a synagogue (Luke vii. 5). This is what the elders of the Jews said to our Lord regarding a Gentile—a Roman centurion. The same is true of certain British Christians, and the subject of this article. Not the least active among those who began this good work were a few members of the Society of Friends. There are two societies in Britain—one of ladies and the other of gentlemen—whose object is the support of the Orphanage. In addition to what they have sent it every year, they have sent several sums to the Waldensian Board, which is the administrator of the Orphanage. These have been invested in Government Stocks (*Bonds du royaume d'Italie*), and draw interest which covers nearly two-thirds of the expenses of the establishment. The societies referred to have also presented the Orphanage with the beautiful building in which there are now fifty poor orphan girls. Only girls are received. The Orphanage is in the territory of Luserno San Giovanni, about ten minutes' walk from Torre Pellice, on the way to the beautiful valley of Angrogna. The last place is only a few miles distant. As I stated in a former article, it is a famous one in the history of the persecuted Waldenses. The foundation stone of the building was laid in 1856, but the building was not fit for use till 1858.

From 1854 to 1858 may be called the infancy of the Orphanage. At the beginning there were only five or six orphans in it. The first matron was Mme. Negrin, one of Oberlin's spiritual children. Soon after, application was made to M. Germond, Superintendent of the Orphanage of St. Loup (Vaud), for one of his deaconesses. From that time, except during a short interval, the Orphanage was under the management of deaconesses till 1863. In the year just mentioned, Mlle. Sircoulon, from Montbeliard, France, the present matron, entered on the work. To her, under God, the prosperous state of the establishment is owing. When she came, only thirty or thirty-five orphans could be taken in. Since then, owing to gifts, especially that of Mr. Wilson, of the Society of Friends, fifty can be taken in. This is the largest number the house in its present state can accommodate.

Perhaps it would not be expedient to provide for any more at present, though there are always many applications for admission which cannot be granted. Exclusive of the Roman Catholics, the population of the Waldensian Valleys is about 22,000. Only in peculiar cases have children not belonging to the valleys, or those of the brethren in the work of evangelization, been received.

In addition to the fifty orphans there are in the house the matron and her helpers—three in number. The latter, the helpers, were themselves at one time supported in the establishment. The total cost for each is 220 francs and 35 centimes, about \$45. The cost of food alone is about 101 francs, or \$20.

Usually the children brought to the Orphanage are sickly on account of having been neglected when they were very young. The first years of their stay in it are years of restoration. Often children from ten to twelve years of age seem to be only seven or eight. Many would have died if they had not come to the Orphanage. It is only with very great care that they are at last brought into a healthy state. Their bodily, intellectual and moral growth is, therefore, very slow. In the Orphanage health has to be attended to before education.

The children are taught Scripture history, religious truth, French, Italian, elementary arithmetic, the elements of geography and sacred vocal music. A

great part of the instruction is given by the matron and one of her helpers. M. Forneron, the school-master, directs the studies of the more advanced. Professor E. Malan gives all the children catechetical instructions on Sabbath evenings all the year, and on Thursday afternoon, from November till Easter. The moral and religious instruction of the children is the principal aim of the matron, who seeks to cast down and build up in their hearts as she sees to be needful.

The discipline, which is of a motherly and quiet kind, seems to be exercised without much difficulty. This, however, is not always the case. Difficulties are sometimes owing less to the children than to their relatives. The latter, sometimes, in their visits, seem to take a hand to throw down in a moment what has taken a long time and much work to build up. We need not go to Torre Pellice for such persons. They can be found in Ontario.

Besides attending to their clothing and the garden, and keeping the house from the basement to the attic in the greatest tidiness, the young girls do work to order, or for sale. Latterly, less is being done in lace, straw work and the like, as these things are unprofitable both to the establishment and the orphans.

The inspector of the Orphanage gives the highest praise to those who, under his care, have the management of the establishment. He specially mentions the matron, Mlle. Sircoulon. Besides her unwearied effort on behalf of her present large family of fifty children, she still concerns herself largely about those who are now scattered over the world. With the latter she keeps up an active correspondence, continuing to direct, counsel and encourage them. For example, she was in communication with all who had left the Orphanage during twelve years, except one who was lost to sight in Marseilles, which may be called a whirlpool. They all, more or less, did honour to it by their conduct.

Several of the orphans who have been a good while at service, or are married, account it a duty, and it is to them also a pleasure, to contribute to the festivals of their successors in the house. Several of them send their little savings to the matron, who deposits them and takes care of them. It is still more pleasing to be able to state that the names of a good number of them appear on subscription lists for charitable purposes, or for Italian evangelization. One whose wages were 30 francs, about \$6 a month, with which she helped her poor and sickly father, once sent 30 francs, about \$10, to the matron for a particular work of benevolence, besides her other gifts. She was the one who, some time after, had saved the most.

In the evening of the 25th of last November, I arrived at Torre Pellice. After supper I called on the Rev. Mr. Pons, expecting to have an hour or two's chat with him. I found him making ready to go to a public meeting, in the college, about the Orphanage. I very gladly accompanied him to it. During the course of it, the brother from a far distant country, a *pastore* from Canada, was called on to say a few words. I had the pleasure of having an opportunity of telling a Waldensian audience in what high esteem the Presbyterian Church in Canada held theirs as a witness for Christ, and the deep interest which she took in her welfare. At the close, I was warmly welcomed by the professors who were present.

The following afternoon, Professor Malan took me to the Orphanage. We went all through it, accompanied by Mlle. Sircoulon, the matron. Scarcely a speck of what is called "matter out of place" was to be seen there. The health and comfort of the children were carefully attended to. The last room we visited was one in which they were all at work, sewing or knitting. It was pleasant to see them so neatly dressed, and looking so healthy and cheerful. They sang a few hymns, some in Italian, others in French, their fingers all the while busy. Afterward, at the request of Professor Malan, their far-travelled visitor gave them an address. My visit to the Orphanage was one of the sources of the pleasure which I had during my very short stay in the Waldensian Valleys. I may, before closing, state that quite near the Orphanage is a Baptist Church. The population of Torre Pellice is very small; yet there are in it about a dozen of religious denominations. I think that it is over the dozen rather than under it. There are places of worship for all. This, certainly, is sectarianism "run to seed."

T. F.
Elder's Mills, Ont.

A FINE FIELD OF USEFULNESS.

The following letter, addressed to Principal Caven, may receive the attention of some one especially fitted for this very promising field therein mentioned.

DEAR DR. CAVEN,—Do you know of any graduate of Knox or Toronto University who could be persuaded, by any inducement whatever, to come to India? If you do, will you kindly put him in communication with our Foreign Secretary, Dr. N. G. Clark, 1 Somerset Street, Boston? Our Board have just sanctioned a college here in connection with my school. The school has grown to about 250 pupils, all learning English, and will grow to 300, we expect, before Christmas. This taxes my strength, though I have a good native staff of assistants. For the college we want two new men. They need not be graduates in Theology, though, if one of them were, I should hand over the college to him, as the school satisfies my ambition and fills both of my hands besides. The subjects to be taught at first are Algebra (Todhunter), from Quadratics to the end; Euclid V. to XII., Balfour Stewart's Physics, Greek History and Logic, and the Bible of *course* and *chiefly*. In addition to these subjects there remain English, Sanskrit and Persian, but these would naturally fall to me and my native assistants. In the near future we might add another class to get up to B.A., in four or five years, as we are able to do the work.

With two good men we might get a class of from eighty to 100 the first year! A native college began last year—1885—with eighty students, and had 130 this year in the same class. Besides that, Government are withdrawing from one of their colleges, so that the field outside of Bombay is left to us and the native college.

There is therefore a magnificent opportunity to preach Jesus to the educated young men of this country, and room for any ordinary man's ambition too. No such opportunity has ever been known in the history of our mission before, and we have been established in Western India since 1813.

The college is to be opened on Jan. 1, 1887, so that the men must be off by November 1.

I shall be under a thousand obligations if you can put our claim strongly enough before some one to induce him to come.

Our board will be glad to send a young graduate out for a term of years, or make a conditional arrangement with him. Appointment would not necessitate his being cut off from the Canadian Church. Our allowances are liberal, and we have comfortable homes with expenses out and home paid by the Board.

A few years' experience in India would aid any man to preach the Gospel at home. It is here we can best learn what we are without Christianity, and what Christianity has done for us. JAMES SMITH.
Ahmednagar, India, Aug. 1, 1886.

THE BRITISH HOME SECRETARY.

MR. EDITOR, Your correspondent, "K," in THE CANADA PRESBYTERIAN of the 22nd inst., says, "The appointment of Mr. Matthews to a position in the Government is only a just recognition of his transcendent abilities, and as a leader of a strong party of English Catholics, who refused the dictation of Irish priests, and who have always been loyal to the throne of England, and who, in the late struggle for union, stood to their colours with a firmness which won for them the admiration of every loyalist in the Empire, and who contributed not a little to the signal victory of Lord Salisbury." Admitting that Mr. Matthews' ability is respectable, if not "transcendent," and admitting that the English Catholics regard him as one of their representatives, I am still at a loss to know whether, in the estimation of admirers like "K," he is honest in his present opposition to Irish Home Rule, or was honest a few years ago when he ran as an extreme Home Rule candidate for an Irish constituency. Keen observers and ultra loyalists, like Goldwin Smith, undoubtedly have little faith in Lord Randolph Churchill, who brought Mr. Matthews into the Government and got him a seat in Birmingham with the assistance of Joseph Chamberlain. They fear that Lord Randolph will yet in the matter of Home Rule try over again the old Disraelian trick of "stealing the Whigs' clothes," and, if he makes up his mind to try it, how much opposition will he get from his *protege*, Mr. Matthews? And, if this takes place,

what kind of language will Ulster Orangemen apply to him? Surely a man who has within so short a period of time figured in the two *roles* of Home Ruler and anti-Home Ruler, and who, after being co-respondent in a divorce suit, distinguished himself by his trenchant denunciation of Sir Charles Dilke, may safely be left to establish a political and moral reputation before we are asked either to admire his ability or prefer him to Irish Catholics of the stamp of Justin McCarthy and Thomas Sexton, and to Irish Protestants of the stamp of Charles Stewart Parnell and the late Dr. Butt.

ONLOOKER.

Toronto, Sept. 22.

A TIMELY HINT.

MR. EDITOR,—Pastors, in visiting the families of their congregations, sometimes feel that the true and profitable end of visitation is not attained, and that they are hindered in their work by the well meant but overdone preparations made for their reception. People wish to show such honour as they can to their minister, to be kind, and to appear well on the occasion which they regard as an honour and a pleasure. What varieties of food are often prepared, and how urgently is the good man besought to partake of them all! And even if the call occur midway between ordinary meal-times, he is sometimes pressed then to sit and eat, though his announcements of the previous Sabbath require him not to delay for that purpose. As it was with Martha toward the Lord, so with some of His people now toward His servants. "She was cumbered about much serving," and even ventured to chide the Lord because her sister was hearing Him instead of helping her. Her anxiety to have plenty for His use, and everything superlatively right and orderly, filled her mind and kept her from hearing all the words by which Mary profited. "Mary chose the good part, as she sat at the Lord's feet and heard His words." Mary rightly judged that though the Lord would appreciate loving and sufficient service, He would not desire that service which worried the mind and distracted it from Himself. She had done her part of the preparation, such as was necessary and sufficient, and then sat at his feet, knowing that it was more fitting for her to *receive* than to *give* to Him. How encouraging and joyful in the work of visitation would pastors be were their kind friends more like Mary, ready to enter into spiritual conversation and to receive of the good words which the Master might speak to them through His servants.

PASTOR

THE FOURTH QUESTION IN THE SHORTER CATECHISM.

The following story regarding it is a well known one. The Westminster Assembly in the course of its labours in drawing up the Shorter Catechism had come to the question: "What is God?" Several answers had been submitted, but none had been considered sufficient. At length, it was agreed to ask teaching on this important question, of Him to whom it relates. George Gillespie, one of the Scottish commissioners, and the youngest member, was called on to lead. After he had done so the Assembly unanimously agreed that the opening part of his prayer could not be surpassed as an answer to the question under discussion, and, accordingly, they adopted it.

This is a very pretty story, but it is not true. In the *Catholic Presbyterian* for August, 1879 (p. 160), a correspondent asks: "Who is the author of an 18mo. catechism of some 240 pp entitled, 'A Short Treatise containing the Principal Grounds of the Christian Religion, by way of Question and Answer?' The thirteenth edition appeared in London, 'Printed for John Wright at the King's Head in the Old Bailey, 1647.'" The following answer is given: "This thirteenth edition appeared one year before the Westminster Catechism was issued, and to it the compilers of our Catechism are manifestly indebted for not a few of their striking sentences. The grand answer to the fourth question—What is God?—is found there almost verbatim."

Of course then the answer in the fourth question in the Shorter Catechism could not possibly have the origin which the story above related gives it. T. F.
Elder's Mills, Ont.

It takes a great deal of grace to be able to bear praise. Censure seldom does us much hurt.

Pastor and People.

THE "LITTLE ONES" IN HEAVEN.

"Of such is the kingdom of God."—Mark x. 14.

Suffer the "little ones" to come,
 "Forbid them not," He cried,
 Then took them in His holy arms
 And blessed them, as He sighed,
 For He loved the little children,
 And it grieved Him much to find
 That, in His own disciples,
 Which seemed to be unkind.

Yes, He was really angered
 This meek and lowly friend,
 He was thinking of the conquest
 Which should His work attend,
 Of the millions safe in glory,
 In the goodly time to come,
 The children joining in the song
 To shout the Harvest-Home!

Of such the blessed kingdom is,
 Of such the happy throng
 That crown the heavenly mansions
 And sing that sweetest song,
 Song of the holy angels,
 The same they heard while here,
 When mothers sang the lullaby
 Their darling babes to cheer.

Then why lament their absence
 From this sad world of woe?
 Why judge the Master harshly
 Because 'tis ordered so!
 Far better thus to have them
 Safe in the realms above,
 Safe in the arms of Jesus,
 Blest by his holy love.

For He will keep them safely,
 His promise is your stay,
 Then ask the Father, in His name,
 He will not say you nay,—
 Ask for the faith and patience,
 As needful for the time,
 That you may join the children
 In yonder blissful clime.

FOR THE CANADA PRESBYTERIAN.

THE CRAPE ON THE DOOR.

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

On the wide reaches of the American Continent, in every city and town and hamlet, the crape on the door is accepted as the symbol of mourning. It tells the passer-by that death has entered the dwelling, and that the precious dust of the dear one is not yet consigned to its last resting place. Every one respects the symbol, and breathes a sympathetic prayer for the bereaved, that they may be supported in their sorrows, and have the presence of the Comforter to sanctify their affliction, and make it work out for them some spiritual and enduring good. It preaches a practical and powerful sermon, as it droops there, through the live-long, busy day and through the silent watches of the night. It solemnizes the heart, it sobers the mind, it allays in some measure the fever of life, it projects into the midst of its wild delirium quieting thoughts, it lays an arrest on the giddy thoughtlessness in which men are whirled on, heedless of higher considerations than those of gain or glory, it speaks as did the monitor of Philip of Macedonia: "Remember thou art but mortal."

Sad as the symbol is, it has sacred uses and salutary effects.

When the crape is on the door it tells us that Christ has come to the home as a visitant. He has "the keys of hell and of death" (Rev. i. 18). His is the power of life and death. No soul takes its flight without the going forth of His command. Whatever the secondary causes may be, His will is revealed in them, and through them, for the removal of the loved one. It is well for us to possess our minds with this thought, Christ Jesus is bearing the symbol of power, "the key," and it is the power of death. Death goes forth, therefore, commissioned by Him to execute His will touching all the sons of men. "Is there not an appointed time to man upon earth?" "All the days of my appointed time will I wait till my change come" (Job vii. 1, 14). So Job recognizes the fact that another Will is at work in his life. That Will gave it beginning, and it shall bring it to a close. Who by taking thought can add one day to his age? When our Lord turns the key in the lock of any life its earthly and time-term closes, and its eternity begins. There is no chance in the universe. Law, which is only another name for personal will executing itself, reigns everywhere. All is under our Lord's hand. He is, "Head over all things" (Eph. i. 22). "All power is given unto Him in heaven, and upon earth" (Matt. xxviii. 18). Hence, when the angel with the veiled face comes to call any of our loved ones away, it is the will of Jesus Christ that he is carrying into effect, be the secondary causes at work what they may. There is no mere hap in human life; no chance! no chance! Let us assure our-

selves of that. Such a thought taking hold of our minds will do much to remove many exceedingly troublesome thoughts, many vexatious regrets, aye, more, many rebellious upliftings of spirit against God. It will prepare us to receive the good, the spiritual gift He intends to impart to us in coming in this way. We need not shut our eyes to the fact that through the ministry of death many blessings come to men. It was the death of Robert M. McCheyne's eldest brother, David, which he regarded as "the event which awoke him from the sleep of nature and brought in the first beam of divine light into his soul." And, as Dr. Andrew Bonar truly observes, "By that providence the Lord was calling one soul to enjoy the treasures of grace, while He took the other into the possession of glory." When Philip Henry lost his eldest son, he took his loss sore to heart; so much so that, like many in the same circumstances, he thought more of his own comfort than of God's will in the matter. Many years after this great affliction, he was wont to say that, at that time, he applied to himself, but too sensibly, that Scripture, Lam. iii. 1, "I am the man that hath seen affliction." And he would say to his friends upon such occasions, "Losers think they may have leave to speak; but they must have a care what they say, lest, speaking amiss to God's dishonour, they make work for repentance, and shed tears that must be wept over again." His prayer under this providence was, "Show me, Lord, show me wherefore Thou contendest with me; have I over-boasted, over-loved, over-prized?"

Richard Knill passed through the same experience. His diary has in it this record of sanctified affliction, "Rose this morning at five, and repaired to my dearest Julia. After I had kissed her sweet forehead and her clay-cold purple lips, I took her dear hands in mine; and my soul at this moment received unspeakable comfort. For, I thought, this hand will never be lifted up against God, this heart will never indulge a thought contrary to His holy will, this silent tongue will never utter a word of rebellion, nor shall the little feet ever be found in the broad road that leads to death! I cannot describe how happy I felt at the thought of this, while the tears rolled down my cheek with all the tender emotions of a fond father. I thanked God and took courage, and, hastening to my wife, related to her how the Lord had comforted me. She also was greatly consoled; and we prayed together for the Lord to help us through the day."

Mr. Knill preached her funeral sermon from the words, "Be ye also ready," desiring in his heart that some one might be led to say: "From the death of Julia Knill I date my spiritual life!" This was on March 15, 1825. On August 10, of the same year, we have this entry: "My prayer has been answered; dear M. H. has told me this day that this sermon was blessed to her soul, and brought her to give herself up to the Lord. Thus, my God and Father has given me another daughter." Another entry is made on September 23, 1827, "Mr. D. told me he also was also impressed by this sermon. How good are all His ways!"

Does not death bring us into the presence of the Divine in a very sensible way? Then we feel deeply that One who is mighty, in whose hand our life is, is revealing Himself to us, and speaking to us, and causing us to know that His hand is upon us.

Then the clouds are withdrawn that hide the unseen from us, and it is given to us to look into the spiritual world for a little. Then we see the nearness of eternity, and in its light the emptiness of all earthly glory. Then we learn the preciousness, the exceeding preciousness, of spiritual knowledge, spiritual life, spiritual things. Then, too, our faith in God's bare word of promise is tested as it never was before. It is so hard to rise above the loved form that we look upon to the spirit that we cannot see, and think of it apart from its fleshly garment. Then, too, we hear with fuller meaning the words of the Master, "Occupy till I come." Ah, in the valley of the shadow we are like those who go down into deep, dark pits and, looking up, see the stars, even though it be broad daylight upon the earth. It is given to us to learn much in these circumstances. Is he not a stock or a stone to whom no serious, solemn, searching thought comes at such a time? Then the heart is broken, and the thoughts diverted into new channels, and a new influence poured into the life—a transforming influence—one that makes all the future life more devoted or more debased, as it lifts it up to strength or lowers it to hardness and rebellious thoughts.

One of the weightiest responsibilities any good man has is to speak a suitable word at such a time. What wisdom it needs, what grace it demands! There is a beautiful incident in the life of Dr. Chalmers which illustrates this. Mr. Edie wrote to Mr. Paterson with reference to a brother who died after Dr. Chalmers' removal from Kilmarnock, "You recollect my brother David's lengthened illness, and the great kindness Dr. Chalmers showed him on his deathbed, often conversing and praying with him. One day, after visiting him, I walked out with Dr. Chalmers, still talking of my brother's spiritual state, he made a sudden halt, and, holding up his staff in his hand, said with warmth: "How consoling the thought that your brother will be a monument of divine grace to all eter-

nity!" There is no looseness in such utterance, no fluent, slippant cant. It is a grand thought to cast into the depths of a sorrowing heart—although that will act like the branch cast into the waters of Marah. It will sweeten the soul and gladden the life—making both strong with a clear, Christian idea.

If it is difficult to speak a word to the bereaved, what shall we say of writing a letter—something that endures. That is a far more trying task. Yet some have succeeded in it far beyond others. Take Dr. Caudius Buchanan as an instance. His letters to the bereaved are singularly appropriate and excellent. He had a special gift for that ministry. I can only give a sentence or two from some of his letters, yet they will show his gracious tact. "I had no thoughts of writing to you at this time; but I have news for you from heaven. Your beloved E. has fought the good fight; he has finished his course, and kept the faith. His spirit took its flight at twelve o'clock."

Such, my dear madam, has been the happy death of your son. You are a happy mother to have had such a son. He has left a noble testimony to the Gospel in this place, and his memory will be long cherished by many," etc.

"You will rejoice to hear that, when she was preparing to leave India, she considered herself as preparing for another and better country than England." It is worth much to be able to comfort the bereaved, and it needs a heart thoroughly in sympathy with the graciousness of Christ, and filled with the revelation of God. At such a time character tells, for out of the abundance of the heart the mouth speaketh.

WHAT THINK YE OF CHRIST?

The great heart of the world is just, and turning from the ignorant and rancorous men who fight with the poisoned weapons of savages or slaves, I cry across the ages to the mighty spirits of the Christian centuries, "What think ye of Christ?" The poets, led by the great Florentine, the man of sad, lone spirit, of face so beautiful, yet so full of wondrous thought, who imagined the strange circles of the "Inferno," and yet saw as in open vision the celestial "Mount of Light," while Chaucer, in his quaint English guise, and Shakespeare, "Fancy's sweetest child," and Milton, whose voice had a sound as of the sea, and Cowper and Coleridge and Wordsworth, and many another bright spirit following in this train—make answer. "He was the soul of our poetry, our inspiration and our joy."

"What think ye of Christ?" we ask the men of thought, and out of the Middle Ages rise the Schoolmen, whose mighty intellects made light in its darkness, the founders of modern philosophy, Descartes and Bacon and Locke, the foremost minds of the eighteenth century, the century of unbelief, Leibnitz and Newton, and Berkeley and Kant; the thinkers, too, that in sheer intellectual force transcend all the other men of this century of conscious wisdom, Schelling and Hegel; and they altogether confess and acknowledge "the Christ stands alone, pre-eminent, only Son of God among men."

"What think ye of Christ?" we ask great philanthropists, the men who have made our laws kinder while more just to the criminal, our prisons more wholesome while more deterrent of crime, who have accomplished the liberation of the slave, who have made us conscious of our duties to savage people abroad and to our lapsed at home, the men who in these centuries have been the foremost in doing good and in guiding to nobleness the mind of man; and Bernard and Francis of Assisi, John Howard and Mrs. Fry, Wilberforce and Livingstone, surrounded by the noble band of all our good Samaritans, answer with one accord: "Without Him we should have been without our inspiration and our strength, the love of man and the hatred of wrong, that have constrained us to our work."

"What think ye of Christ?" we cry to the great masters of music and song, who have woven for us the divine speech of the oratorio, and filled the ear with harmonies grander than any nature has known; and they for answer bid us read the names of their supreme works, "Messiah," "St. Paul," "Redemption," and know that but for Christ, the one art in which the modern has far transcended the ancient world had never been.

"What think ye of Christ?" Ask painters who have made the canvas live with their ideals of love and holiness, pity and suffering; the sculptors who have chiselled the shapeless marble into forms so noble as to need only speech to be the living man made perfect, and their great leaders, from famed Giotto through Fra Angelico to Angelo and Raphael, to Rembrandt and Rubens, send forth the response: "He has been the soul of our art, our dream by night, our joy by day; to paint him worthily were the highest, though, alas! most hopeless, feat of man."

O, yes; Thou Christ the Redeemer, Son of God, yet Son of man, stand forth in Thy serene and glorious power, leader of our progress, author of all our good, ideal and inspiration of all our right and righteousness, and reign over the hearts and in the lives of men!—*Principal Fairbairn.*

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TORONTO, WEDNESDAY, SEPTEMBER 29, 1886.

THE General Conference adjourned last week after sitting three weeks. It was what everybody who knows Canadian Methodism expected it would be, only a little more so. The *Guardian* thought the meeting would last two weeks, it lasted three. Everybody expected the proceedings would be lively, they were at times hilarious. Everybody expected a vigorous debate on the University question, the debate was said by some to be the greatest intellectual struggle that ever took place in this country. We know Methodism is prospering, the figures show unusual prosperity. We all expected the Conference would lay out some ambitious plans for the future; they appointed a Mission Superintendent for the North-West, and asked Dr. Potts to raise \$450,000 for their University. In fact, almost everything about the Conference surpassed the expectations even of those who expected a great deal. In another respect the meeting was not disappointing. The constitution is but three years old, and ecclesiastics of all kinds fully expected that a large number of suggestions would be made for constitutional changes. There was no disappointment on that score. Had all the changes been made, the machine would now be new. Some few changes were made; but our Methodist friends are altogether too sensible to frame a new constitution every three or four years. On the whole the meeting was exceedingly pleasant, and proved very conclusively that Methodism is as lively as ever, and likely to continue so for many years to come. So may it be.

A CONSIDERABLE amount of interest has been created in journalistic and, we presume, whiskey circles, by the conversion of the *Mail* to Prohibition. We say conversion because, though our contemporary is a young convert, we have no right to suspect the genuineness of the profession so frankly, if so suddenly, made. It is the duty of prohibitionists to receive the young convert in all charity and hopefulness, and to believe that the conversion is genuine until the contrary is shown. It would be interesting if the *Mail* would give its readers a short account of the circumstances that led up to and culminated in its conversion. We have read with much interest and not a little curiosity its first articles on Prohibition. We find nothing there that we have not met a thousand times. The arguments advanced in favour of Prohibition, and our contemporary's method of meeting objections, are as old as Prohibition. Perhaps the *Mail* would have no objection to state the arguments that influenced its mind most when about to make the turn. Its experience might be very useful to others. The arguments that wrought conviction on our neighbours might convince any number of anti-prohibitionists. Then our contemporary might state how these arguments came to have so much weight just at this particular time. In fact, it would be a good thing all round if the *Mail* would rise up and tell its experience. Meantime we welcome our contemporary to the temperance ranks, and hope it will do good service and manifest that modesty which is so becoming in a young convert.

EVERYTHING indicates that a fairly good trade will be done this fall. Business across the lines is

becoming brisk, and good times there help to make prosperity here. In fact, this Western part of Canada is fairly prosperous at the present moment, and the indications are that the prosperity will increase. It would be easy to name a number of places that are almost having a "boom." A "boom" is a calamity, but brisk business and good times are something to be thankful for. How shall we show our gratitude? We should certainly show it by increased liberality to the Schemes of the Church. It has often been said that Christian liberality is not increased by increased worldly prosperity. In prosperous times people are more self-indulgent, more extravagant and spend more upon themselves. They are very apt to be more worldly and thoughtless, and not in a mood to weigh well the claims of God upon them. Hence it has been contended that worldly prosperity does not promote liberality. We saw a mass of figures once which were intended to prove that some of the Churches on the other side of the lines were more liberal during commercial depression than at other times. This should not be the case if it were the case. At all events, we hope it will never be true of Canada. People can do much more for the Lord's cause in prosperous times if they will. It is easier for a business man to give his dollar when business is good than one in a time of severe depression. This should be a good year for our Church Schemes, and will be if our people give as the Lord has prospered them.

As Presbyteries are no doubt considering measures for making the Augmentation Fund a success this year, it may be well to refer to congregations in an Eastern Presbytery, the aiding of which in 1885 caused some comment. One of these congregations had a membership of 225 and the other 255, and each received a small grant from the Fund. It was contended, we understand, in some Presbyteries that no congregations having such a large membership as even the smaller of the two should receive aid. The facts, we believe, are that both cases were special, and were put upon the Fund as special cases in accordance with the regulation which permits that to be done. It is not necessary to explain the nature of the special circumstances of each case. We have heard the explanation made in regard to both cases, and are satisfied that the authorities pursued the proper course. In fact one of the grants was made by the General Assembly, and no doubt made for a good reason. One of the congregations has since become self-sustaining. It should also be stated that the Presbytery within whose bounds these congregations are contributed most liberally to the Augmentation Fund, giving in 1885 nearly \$900, and last year over \$1,200. If all Presbyteries contributed as liberally, the Augmentation Fund would be in a better condition. If, instead of bringing each case up in Presbyteries where there may be no one who can explain them on the spur of the moment, those who desire an explanation should write to Mr. Macdonnell or Mr. Warden, a satisfactory explanation would soon be forthcoming.

THE proposal to found a third party found no favour in the Conference. The veteran president would not even permit the matter to be discussed. He said he had been a temperance man before, some of the advocates of a third party were born, but he would not permit the Conference to sit and organize political parties. If they wished to do any such work, Conference must adjourn, and then they could go on with the formation of a third party. We do not believe the Conference would do anything so foolish, even if the president had not ruled the business out of order. Any serious attempt to organize a third party would throw the Prohibition movement back perhaps a quarter of a century. Maine has had a prohibitory law for more than thirty years, and at the last election the third party, organized and supported by Neal Dow, could muster only about 4,000 votes in the whole State. The attempt would not be any more successful in Canada. Indeed it is doubtful if the attempt to make Prohibition the sole issue at municipal and school elections was a wise step. A dozen issues come up in almost any municipality where candidates are being proposed, and no convention can keep free men from considering these issues. Unless in very exceptional cases, it would be impossible to make a municipal contest turn solely on Prohibition. A successful third party is out of the question. Even if one

were organized how long would it be in existence until schemers began to use the temperance vote for their own selfish purposes? Has the experience of temperance men with political prohibitionists been so satisfactory as to justify the formation of a third party?

THE POWER BEHIND THE PAPACY,

THE Church of Rome has a mortal antipathy to secret societies. From time to time popes and lesser dignitaries issue vigorous fulminations against all organizations whose members are bound together by secret oaths. At the same time there is a number of societies that receive, if not the sanction, at least the toleration, of the Church. To all intents and purposes what are those ostensibly benevolent societies, embracing so many different nationalities, on this continent but secret societies that Rome considers helpful, or, at all events, harmless to her interests? Perhaps the most powerful secret society at present in existence is one within the pale of the Church of Rome itself. In the strictest sense of the term the Society of Jesus is an oath-bound association, in which, after a lengthened probation, the accepted member, in addition to the vows customary in most of the religious orders, solemnly swears absolute and unquestioning obedience to the commands of the General of the Order. It would doubtless be difficult to find a parallel in any of the societies so steadily condemned by the Church of Rome to the complete surrender of personality to the will of a fellow-man as is found in the requirements of the Society of Jesus.

The Jesuits, wherever they have gone, have been successful in stirring up against their order feelings of bitter hostility. Why it should be so it is difficult to understand if they are the harmless and innocent persons they claim to be. One thing that above all others has rendered them obnoxious in all Christian countries is that they seek to gain their ends by subtlety and craft. What they desire to attain is obvious enough, the supreme control of education and, if possible, the shaping of governmental policy for, as they put it, "the greater glory of God." Man kind, whether cultured or illiterate, instinctively dislike double dealing. It is difficult for either reason or conscience to approve the maxim that the end justifies the means. Now it is perfectly obvious that were the Jesuits openly to avow that their object is to obtain supreme control of education and the State even in countries where Catholicism predominates they would not be listened to for a moment; hence the stealthy, insidious and serpentine doublings characteristic of the order wherever it has got a foothold.

Only for a brief period in Italy, Spain and Portugal after its foundation by Ignatius Loyola under the sanction of Pope Paul III., did the Society of Jesus obtain a friendly recognition even in Catholic countries. It never found a congenial home in France, from which it has been again and again expelled. It has been accused of favouring the assassination of obnoxious rulers, therein differing in nothing from the dogmas of extreme Nihilistic and Anarchic teaching. Indeed the society has been accused of having more than a philosophic interest in the removal of obnoxious rulers. In the seventeenth century an attempt on the life of Joseph I. of Portugal, and the assassination of Henry III. and Henry IV. of France were popularly ascribed to Jesuitic influence. It is certain that several distinguished writers belonging to the order defended tyrannicide. The fifth decree of the Council of Constance anathematized only such assassins as had not procured an ecclesiastical mandate for their deed. Jesuit authors went a step farther, and deduced from this deliverance that assassination was laudable when perpetrated at the instigation of an ecclesiastical tribunal. A work by Francisco Suarez, "A Defence of the Faith Against the Errors of the English Sect," was burned in Paris by the public executioner, by order of the Parlement, because it claimed for the Pope a coercive power over kings, and because it defended the rightness of assassination under certain conditions.

It is asserted that in addition to the recognized and avowed constitution of the Society of Jesus there is another and an inner code, known only to the initiated, called *Motta Secreta*, reserved for the guidance of the more advanced members of the Order. It was to be kept secret from all others, and should at any time its existence be suspected or discovered,

it was to be repudiated or denied. It has been reprinted several times from the first edition which appeared at Cracow, Poland, as early as 1612. These secret instructions certainly have been repudiated and denied by the Jesuits, and condemned by the ecclesiastical authorities of the Romish Church.

In the seventeenth century the Jesuits were expelled from every country in Europe, and so unpopular had they become that Clement XIV. issued the famous bull, "Dominus ac Redemptor Noster," by which the Society of Jesus was suppressed. Driven hither and thither, however, they never relaxed their tenacity of purpose, and in due time they got a foothold in most of the countries from which they had been expelled. In 1814 Pius VII. issued a bull recognizing and restoring the Order. They were driven from Switzerland in 1847, and up to the present continue to be excluded. Then, four years ago, they were expelled from France, and their property was confiscated. Numbers of them found refuge in the Channel Islands, England and Scotland, and several of the exiles found an asylum in Canada and the United States.

The Jesuits are now the controlling power in the Church of Rome. Long before his death they had gained a complete ascendancy over Pius IX. To their influence is ascribed the proclamation of the dogmas of the Immaculate Conception and Papal Infallibility and the reactionary obscurantism of the "Non Possumus" bull. Their influence over the scholarly Leo XIII. is becoming equally apparent. He seemed disposed for a time after his elevation to the papal chair to adopt a conciliatory attitude to the Italian State; but it is now announced that he has yielded to their importunities, and granted them special favours. In Italy the impression has gone abroad that the Jesuits once more control the papacy, and the question of their fresh expulsion has been raised. They seem uniformly to proceed on the rule or ruin principle. Constitutional freedom and Jesuit rule cannot prevail simultaneously in any nation.

INDIVIDUAL CHRISTIAN EFFORT.

In all Canadian towns of considerable size, and in all large cities, there are vast numbers of people very indifferent to all spiritual interests. Many of them never enter a church door or attend a religious meeting. The larger number of such are not avowedly hostile to Christianity; they do not profess and defend sceptical views, they are simply unconcerned. The Christian Church is being awakened to the needs and to the claims of this large class. The Church itself has been too long indifferent to this necessitous, and by no means unhelpful, field of labour lying at her very doors. She has been indifferent; but one favourable sign is that she has never repudiated her obligations. Never in a spirit of irritation has she replied to the claims of those living in neglect of Gospel privileges with the question, "Am I my brother's keeper?"

There is now much healthful effort on the part of various sections of the Christian Church to reclaim the wanderers and the indifferent. Several prosperous city congregations have established district missions with most encouraging success. These quiet unostentatious endeavours are accomplishing a most blessed work. They are centres of light and good cheer to darkened neighbourhoods, and the children delight to attend the Sabbath schools instituted in connection with them. In addition to the direct benefits conferred on the people, old and young, in these hitherto neglected districts they are a precious means of grace to many members of the staid and respectable churches who, but for these opportunities, might have allowed their power of Christian service to remain unexercised, their talents hid in a napkin. There is still room, as there is urgent need for a large increase of these unobtrusive but most effective Christian agencies in every town and city in Canada. There are not a few in every Christian congregation who are fitted, or who by active trial would soon become fitted for this good work. It is wonderful how soon even those who at first have but little inclination for such modes of work, or whose diffidence stands in the way of their usefulness, become interested, and then experience a positive joy in doing what they can to commend Christ to those whose welfare they seek to promote. There are likewise many in the different congregations who may not be able to take part

regularly in this distinctively Home Mission work, but who could do much to cheer and encourage those who do by an occasional visit to the mission hall service and to the Sabbath school, and who could, without sacrifice, give an occasional donation to aid in carrying on the work.

There is also an individual work that might be made very useful if gone about in a right spirit and with upright motive. The sphere of individual Christian effort is unrestricted by class or local distinctions. Wherever one's lot is cast there his sphere of usefulness lies. Christian people could do much by inviting neighbours and acquaintances who attend no church to accompany them to the services of the sanctuary. It is not in a spirit of proselytism that much good can be done; but by encouraging, even urging, attendance on the means of grace. Thus many might be saved from joining the ranks of a growing indifferentism. Organized effort is most advantageous and necessary; but individual activity in the cause of Christ, and the sense of personal obligation, can neither be superseded nor overborne.

Books and Magazines.

KNEASS' PHILADELPHIA MAGAZINE FOR THE BLIND. (Philadelphia; N. B. Kneass, jun.)—This magazine, in clear and distinct raised letters for the use of the blind, is in its nineteenth year of publication. It contains a variety of interesting and instructive reading matter, bringing within the reach of a large class whose privations ought to command the sympathies of all, a source of pleasure they cannot fail to enjoy. It is worthy the attention of all interested in the welfare of the blind.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. (Toronto: S. R. Briggs.)—The principal papers on theological questions in the September number of this excellent magazine are, "What is the Relation of Earlier Hellenic Religions to Biblical Theology?" by Rev. E. Johnson, M.A., and "Inspiration and Evolution," by Rev. T. W. Fowle, M.A. Drs. Oswald Dykes and F. Godet and Rev. Robert Tuck, B.A., make valuable contributions to the Expository Section, while Dr. Eugene Bersier, of Paris, represents the foreign pulpit. The other features of the magazine are equally commendable.

THROUGH A MICROSCOPE. By Samuel Wells, Mary Treat and Frederick LeRoy Sargent. (Chicago and Boston: The Interstate Publishing Co.)—This attractive little handbook begins at the beginning, and tells the young student of the microscope exactly how to proceed in his investigations, what to do, and how to do it, and the reason therefor. There is no study so fascinating, or so instructive withal, as that of natural history with the aid of the microscope. It opens a new world to the pupil, and reveals to him wonders and beauties which are unseen and unknown to the natural eye. Mr. Sargent tells how home-made microscopes may be prepared and used. The book is well illustrated.

EXPOSITORY DISCOURSES ON THE EPISTLE TO THE EPHESIANS. By Rev. D. B. Cameron, Acton. (Toronto: James Bain & Son.)—In a modest preface the author intimates that he was attracted to the study of this, one of the richest of the Pauline Epistles. He was convinced that carefully thought-out expositions of the truth therein contained would be profitable to his congregation. The preaching of the discourses led to requests for their publication, and now we have a valuable contribution to doctrinal and practical Christian literature as the result. There is no display of scholastic erudition in the book; but it is evident that a well-balanced and an acute mind has been at pains to reach what it believes to be the truth taught in the Epistle. Mr. Cameron does not weary the reader with detailed criticism and laborious processes; but he does give in clear and forcible language the results of patient and prayerful study. The work will be valued in Christian households, and is well fitted to impart clear Scriptural views of divine truth, to confirm the faith of waverers, and, better still, it will be found helpful in the nurture of a true and healthful piety. The volume contains forty-six discourses, elucidating every important passage in the Epistle to the Ephesians. It is printed in fine, clear type on excellent paper. The work is sure to meet with a cordial welcome.

THE MISSIONARY WORLD.

THE McALL MISSION.

The Secretary of the Toronto Ladies' Auxiliary of the McAll Mission has received the following letter:

DEAR MADAM,—I thank you very sincerely for your kind letter of the 1st instant, with a cheque for £29 13s. 2d. enclosed from the Toronto Ladies' Auxiliary of the McAll Mission in France. It is cheering to us here to feel that we have many loving friends who are doing their best to send the Gospel to this beautiful land, and who are working with us by their prayers and by their sympathies.

Just now is the dead season when people are leaving Paris and its hot, close streets for the seaside, and many of our workers are away also for their much-needed rest. Mr. and Mrs. McAll have been in Switzerland for a month and will soon be in England to finish their vacation. Still, you would not find the work very "dead" if you were to visit us. All the adult meetings are kept on as usual, some eighty per week, besides prayer meetings, Bible classes, etc. The mothers' meetings are closed, and some of the schools will hardly be kept open in the summer.

The meetings are well attended, and we have been cheered by many tokens of blessing lately. The work in the schools is steadily growing, and those who have charge are much encouraged. We are also doing a great deal in the circulation of the Scriptures, in getting them into the people's homes.

I am sure that we shall have your prayers continually, that the work may be truly for God, and that the best blessings may be given us. I am, yours truly in the Master's service,
W. SOLTAU.
Mission Populaire Evangelique de France, 32 Rue Pierre Guerin, Autcuil, Paris, July 12, 1886.

With such a force as the McAll Mission has at command for missionary work in France, what more is needed?

Simply the means to carry on its methods, which, according to the testimony of capital judges, are marvellously managed. For example, the work carried on in one of these stations is precisely what is undertaken by a well-equipped, thoroughly-organized church in this country. Besides the Sunday preaching services and Sunday schools there are the weekly adult Bible classes, mothers' meetings, industrial schools, circulating libraries, Bible readers and, in some cases, free dispensaries: while the cost of a single station ranges from \$150 to \$2,000 per year. If we marvel at its cheapness, we must not forget that most of the workers are volunteers. Fifty French pastors in Paris alone, besides Christian laymen and ladies, cheerfully and freely assist Mr. McAll.

Can it be called in any sense a national movement?

It undoubtedly is, if we take into consideration that the preaching halls of the missions are established in all parts of France, and that the demand for the opening of new halls far exceeds the resources of the mission. Within the last two years Mr. McAll wrote: Twenty letters are now lying on the table before me from different towns throughout France, asking us to send some one to establish a mission hall, and promising to aid in the expense; or saying that the Protestant pastor would take charge of the hall if we could pay the rent. Alas, that our means will not permit us to add to our expenses, and that I should feel obliged to decline all these promising openings.

THE foundation-stone of the Alice Memorial Hospital was recently laid at Hong-Kong amid much enthusiasm.

MISS LINLEY, whose good work as a Zenana missionary in Calcutta is well known to those familiar with mission work in that city, is now taking furlough in Australia. Writing from Sydney she says: It is most encouraging to find such an enthusiasm for Zenana Missions as that seen here. There is an intense interest being felt in our work. I shall be glad to do all that lies in my power to extend that interest. In India we meet with so few that sympathize with us in our work. Here it is quite different. The Christian people among whom I have been thrown are just eager to hear all they can about India, the women of India, and more especially about our work among the women. I am hoping that my visit will result in larger contributions to our society. I am the first lady missionary from India they have seen. Miss Bliss's visit was much enjoyed by them, and some of the ladies are working especially for her. They have promised to help me too.

Choice Literature.

LORD OF HIMSELF

CHAPTER IV.

Whose soul is still prepared for death.

This man is freed from servile bands
Of hope to rise or fear to fall,
Lord of himself, though not of lands,
And having nothing, yet have a l. — *Wotton.*

"I dreamed of some strange country, Dick," said Mrs. Reeves—"a strange country with wide, still rivers and dense jungles and mighty palms. I had been thinking of the ayah, you see, and wondering whether her heart was not sick for her own land."

"I dare say one longs much for one's own country when one is out of it," observed Dick.

Mrs. Reeves noticed the last clause of her son's sentence, and suppressed a little sigh, for she knew that her boy had often wished to travel, and while it had always cut her mother's heart to think of parting from him, it now cut it again to feel that his sense of duty to her and the other restrictions of his lot had him, as it were, tied by the leg, to the suppression of his innocent desires and cravings.

A tall shadow darkened the cottage window. It had passed almost before Dick had time to look up from his work. But he said to his mother:

"I do believe that is the gentleman I saw the other day at the Priory."

They never dreamed that he could be coming to see them, and when presently a quick, resolute rap sounded against the door, they only thought it was one of the neighbours, and, without rising from their seats, they cried, "Come in."

But when the door opened there stood the tall, bronzed gentleman, with a sort of good-humoured laugh in his gray eyes and about his bearded lips.

"Is this Reeves' place?" he asked. "I think you are Reeves, are you not? And you are Mrs. Reeves? Reeves, will you come outside, and have a little talk with me?"

Mrs. Reeves protested. There was the hearth and comfortable chairs standing by, and as for her, she was just going away to the other end of the house about some household duty. Would they rather not stay indoors? No; the gentleman was firm; he persisted that he should take a turn on the road. He looked curiously at Mrs. Reeves as he spoke. Dick thought to himself, "He will know mother again." And yet, when they had gone outside, he did not seem to have anything to say at first. Dick walked by his side in silence, and ever afterward he could bring up that familiar scene, with the lights and shadows falling just as they did, then, the sunshine bringing out the vivid moss-green of the bare branches, though it was not yet strong enough to have melted the frost which powdered the grass.

Suddenly the gentleman spoke. "You seem a queer kind of fellow," he said.

Dick did not know how to answer; so he smiled humbly. "Tell me what sort of fellow you are in little ways," pursued the stranger; "that is, if you don't mind. Can you make a bed?"

"Rather!" said Dick, with a significant smile.

"And darn a stocking, or set a stitch in a coat, as well as make a shoe?"

"Yes, after a fashion; not quite so well, perhaps."

"That'll do. Can you light a fire? Would you have to starve, if there was nobody to do your cooking for you?"

"No fear!" laughed Dick.

"And you read and write well, of course?"

"I can read, write and sum," said Dick. "And I've read through all the books I've come across, except the dictionary, and that isn't bad reading; either—only disconnected."

"My word!" said the gentleman, "haven't you been jolly well brought up! It strikes me you are just the fellow I've been looking for, for a long while," he added.

Dick's heart gave a great bound. "And so you wouldn't make a heathen Chinese sort of boot for my brother's superfluous English wife," observed the gentleman, after a moment's pause.

"I hope the lady was not very angry," said Dick.

"Oh, wasn't she!" answered young Mr. Irvine. "She repeated to me every one of your terribly insolent remarks; and there was our ayah crying to see her lady so cross, and saying that she had done you an ill turn, instead of a good one, in reminding my sister to send for you, and that now you will hate her when you meet her in your next transmigration! So ho! thought I, this Dick Reeves is a queer fellow—just such an one as I want. Do you think you might like to follow me, Dick Reeves, among the mountains and rivers and jungles of India?"

Dick's eyes flashed, but he hesitated in his reply.

"I don't ask you to be what is now understood by the words, 'gentleman's servant,'" went on Mr. Irvine, his manner growing more serious. "I don't want a flunky; I want a friend that will do what I tell him, and help me in any way I require. It won't be help in carrying billets-doux and performing handkerchiefs, I can tell you," he went on. "but in keeping the peace among hostile and suspicious natives, or fording rivers, with unknown tides, or shooting tigers. It must be somebody I can trust; no fool, who, if I died, might think no harm of burning all my papers, if he wanted a fire to scate away a wolf."

"You don't know much of me," said Dick modestly.

"Why, bless you!" cried Mr. Irvine, "I know more of you than I do of anybody I've met since I returned to England two years ago. It isn't the number of times one says 'How do you do?' to a man which makes you know him."

Dick stood still and looked earnestly into his companion's face.

"I should like it of all things," he said, "only—there's mother!"

"A noble mother must have bred so brave a son,"

quoted Mr. Irvine. "Besides—I know I heard something of her in Caddisford—but never mind! I respect your feeling. It would not be right for you to leave her, unless you could still take care of her while you do so. I have money of my own, Dick Reeves, and if you'll tell me how much it takes to keep you both comfortably in that pretty cottage of yours, I'll make my man of business pay your mother that sum of money every year until I bring you back safe and sound. And if you find a grave in a wilderness—there is always that possibility, remember—then, whether I live or die, it shall be secure to her for the rest of her days."

And so it was settled. Mrs. Reeves was eager in pressing Dick to accept this offer. He knew well enough that this was not because the pain of parting was not before her eyes; but those who love truly cannot bear that love for them should stand in the way of their beloved. As for himself, now that life had thus opened before him, in the way he had always dreamed (as he had thought in vain), he felt that the one part in his dream's fulfilment which had no pang in it was the consciousness that it enabled him to provide for his mother with a certainty and a comfort which he could not otherwise have secured.

"Mrs. Reeves knows the whole duty of woman," decided Mr. Irvine in his quaint way. "Half of which is to know when to hold her tongue, and the second half is to know when to get out of the way." But as he spoke the jocular words there came a light on his eager young face, which showed that some deep feeling was stirring in his heart.

So the miracle was wrought which was to lift Dick from his old groove into a larger sphere. And it was wrought by his own patient continuance in well-doing.

It chanced that Mrs. Saunders and Mr. Dodds were both at Caddisford railway station when Mr. Irvine and Dick started for the first stage of their long journey. Mrs. Saunders had at last made a pilgrimage to Caddisford concerning some money matters of hers, and the course of business had thrown her in Mr. Dodds' way.

"I don't wonder the poor lad's glad to get away," she groaned. "It will be livelier even to be eaten by wild beasts than to live at home doing maid servant's work. But if I had had an only son, I should not like him to be so glad to get away from me."

"I always thought there was a good deal of humbug in his professing he could not leave his mother, when I wanted him to come up here and make himself useful to me," said Mr. Dodds. "And now I know I was right. It's sad to find one generally is right when one thinks ill of people."

"What! did Dick do that?" cried Mrs. Saunders: "I thought he turned rather sulky when I told him how thankful he ought to be to have such a friend as you. But if some folks can get kindness without giving any return for it they will, and I expect he felt he and his mother could always reckon on your goodness of heart, however ungrateful they were. Eh! it's a wicked world! There they go." And as she saw some other people waving handkerchiefs, Mrs. Saunders waved hers too.

But as the train moved slowly out of the station, Dick saw nothing but one slight, motionless figure at the extreme end of the platform, with a background of the trees and hedgerows skirting the level lanes which stretched back to the old village. And the mother would have to go home alone!

The scene is changed to an arid Indian plain guarded on all sides by dreary hills. In the midst of the plain, the white minarets of a town peep up among a few gloomy trees. It was a besieged city, for it was the terrible time of the great mutiny. Round about, within the circle of the hills, lay the camp of a fierce and subtle foe. Within it were wounds and sickness and despondency, fast changing into despair, for the relief which was looked for tarried much longer, it must come too late.

The little garrison contained soldiers and women, and European strangers of all sorts, gathered together to make a common stand against a common enemy. Among the last to take refuge had been an English scientific gentleman and his attendant, Mr. Irvine and our friend Dick. They had come through the passes of the hill, retracing the way they had travelled a little while before easily and happy enough, but now with almost incredible dangers and difficulties, for an accident had crippled the master, and fever was threatening to prostrate him. They could never have attained even to this brief breathing-time of rest within the garrison, but for the help and comraderie of friendly natives; soft-hearted women had pleaded for the sick man and his servant, using the specious argument that letting them pass into the city was not allowing them to escape; it was only sparing them a solitary doom to leave them to a common fate. Others had saved them from detention, and one native had actually gone into garrison with them.

Day by day, Mr. Irvine was wearing away, and so were the English women round him, whose weary, watching faces stung Dick's heart with a memory of his mother's countenance as it hung over his father's deathbed. Day by day, some invalid succumbed, or some little child was buried. Oh, if the help that was coming could but be hastened, could but be led on by the paths least exposed to hazard and delay! Those within the garrison, with their recent experiences of flight thither, knew so much which the advancing general could not know. Could information be carried to him? But who could carry it? The leaders could not leave their posts. They had no right to summon any subordinate to a duty demanding exceptional qualities of coolness and courage, and leading almost certainly to the cruellest death.

Dick heard their consultations and their wishes. And he looked at Mr. Irvine's wasted countenance, and at the wan faces of the women and children, and without confiding his purpose to a soul, he sought the commander's presence and said simply:

"I am ready to carry your orders. Send me."

The officers took council together. Dick's honest face and quiet manner commanded their respect, and while one knew his energy and capacity, another reported that he had a wonderful way of getting on with the natives. Suppose he carried out the attempt, then the garrison was saved and

much life nobly spared. Suppose he perished in the attempt, then he did but perish in brave endeavour, instead of in gnawing inaction. They stated the case to him, and did not disguise their fears as to how it would end.

"A man can but die once, gentlemen," Dick said calmly; "and I doubt if I'll ever find a better time."

Dick's plan was to go forth dressed as a native. He felt that he knew one or two people in the plains whom he could trust to harbour and further him in that disguise. He carried no despatches or letter with him, nothing that could fix suspicion, even if it was aroused.

Dick took a last look at his master, who lay sleeping, quite unconscious of the desperate attempt about to be made. The colonel himself saw the last of Dick before he stole forth.

"If you never come back, my man," he said, his voice shaking with emotion, "still, if any one of this garrison survive, England shall know of your heroism, and will remember any whom you may leave behind you."

"My master has taken care of that already, sir," said Dick simply.

And then he was off.

What can be told about his forced marches, his hours of hunger and thirst, his feverish slumber snatched at the peril of his life? Sometimes even his brave heart nearly fainted with a sickening dread of detection and defeat, but then he would only push forward with renewed zeal.

"And," he said to himself, "I don't suppose I can feel much more lonesome in this wilderness than mother did in the whole world, when father died." And he thought of Ilagar and Ishmael in the desert, and of Elijah under the juniper-tree, and of Christ Jesus in the wilderness, and he found the riches that lie in the depths of those old stories, as they always do who look at them in the light of new action.

He accomplished his task at last, reaching the party on succour, so wasted and worn that he could only tell his tale, urge haste, and deliver his hints, and then he fell into a deep slumber, so like the swoon of death that the great general said, as he passed beside his bed, ere he left him in a place of safety, before the relief party started for the beleaguered garrison:

"We shall save it, but if Richard Reeves dies, the occasion will have sacrificed its hero."

"Did he die?"

"No."

We can end our story with an extract from the *Caddisford Times*, of three months later date:

"Our town was thrown into a state of excitement and festivity yesterday by the return of our two Indian heroes, Mr. Irvine, and his friend and assistant, Mr. Richard Reeves, who was indeed the hero of the day, as Mr. Irvine himself made manifest, by raising his own hat and joining in the cheers which greeted the young civilian who had proved himself bravest among brave warriors. Both gentlemen looked aged and bronzed by their terrible experiences, but they seemed in good health and in the best of spirits. The family from the Priory were conspicuous on the railway platform, and came in for many manifestations of neighbourly feeling, but the public sympathy and interest were most strongly evoked by the appearance of Mrs. Reeves, the hero's mother whose pale face, set in a silvery frame of short curls, was a striking exemplification of the staid beauty possible to old age. An address of congratulation to Mr. Reeves, from the freemen of his county town, was presented to him by his relative, our highly respected townsman, Mr. Dodds, and a beautiful bouquet was handed to him by an elderly-matron, from his own village, whose name was understood to be Saunders. It is anticipated that Mr. Reeves gallantry will shortly receive some due recognition from the Crowd."

THE END.

THE HINDU WIDOW.

The formal period of mourning for a widow in Bengal lasts for one month with the Kayasths, the most numerous and influential class in that part of India—the Brahmmins keeping only ten days. During this time she has to prepare her own food, confining herself to a single meal a day, which consists of boiled coarse rice, simplest vegetables, ghee or clarified butter, and milk; she can on no account touch meat, fish, eggs or any delicacy at all. She is forbidden to do up her hair and to put any scent or oil on her body. She must sit on the same cotton sari day and night, even when it is wet, and must eschew the pleasure of a bed and lie down on bare ground, or perhaps on a coarse blanket spread on it; in some cases she cannot even have her hair dried in the sun after her daily morning ablution, which she must go through before she can put a particle of food in her mouth. The old women say that the soul of a man after his death ascends to heaven quickly and pleasantly in proportion to the bodily afflictions which his wife can undergo in the month after the death of her husband. Consequently the new-made widow, if for no other reason, at least for the benefit of the soul of her departed husband, must submit to continuous abstinence and execruciating self-inflictions. A whole month passes in this state of semi-starvation, the funeral ceremonies, which drag on till the end of that period, are all performed, and the rigid observances of the widow are a little relaxed, if it may be so termed, since the only relaxation allowed to her is that she need not prepare the food with her own hands, and that she can change her clothes, but always using only plain cotton saris. The real misery of the widow, however, begins after the first month. It is not enough that she is quite heartbroken for her deceased husband, and that she undergoes all the above mentioned bodily privations; she must also continually bear the most galling indignities and the most humiliating self-sacrifices. She cannot take an active part in any religious or social ceremony. If there be a wedding in the house the widow must not touch or in any way interfere with the articles that are used to keep the curious marriage customs. During the *pujats*, or religious

festivals, she is but grudgingly allowed to approach near the object of veneration, and in some bigoted families the contact of a widow is supposed to pollute the materials requisite for the performance of marriage ceremonies. The widow is, in fact, looked upon as the "evil one" of the house. If she has no son or daughter to comfort her, or if she has to pass her whole life, as is often the case, with her husband's family, her condition truly becomes a helpless one. During any ceremony or grand occasion she has silently to look on, others around her enjoying and disporting themselves, and if some kind relation does not come to relieve her tedium, she has hardly anything to do but to ruminate on her present sad, wretched condition. Every female member of a family, whether married or unmarried, can go to parties, but a widow cannot, and if she expresses any wish to join the family on such occasions, it is instantly repressed by the curt rebuke of her mother-in-law, or some other relation, that "she is a wid w, and she must not have such wishes."—*Daveudra N. Das, in the Nineteenth Century.*

ENGLAND'S NATIONAL VICE.

For the sake of brevity, the capital employed in the drink trade may be called a monopoly held in the hands of some hundreds of distillers and wine merchants, some thousands of brewers and publicans, and all these with their servants, covering the whole country, and numbering altogether nearly half a million of persons. It is obviously the interest of these capitalists to drive onward their trade with all possible activity and expansion. The greater the demand the better for them; the greater the supply the greater the multiplication of the places and the facilities of sale. They do not intend to make the population of the United Kingdom drunk, but in the prosperity of their trade the facilities of drunkenness are necessarily multiplied and the increase of drunkenness is inevitable. The statistics of the police in cities and boroughs and throughout the country are often quoted to show that intemperance is not upon the increase; but such statistics really prove nothing. They exhibit on any what may be called criminal intemperance, that is, drunkenness coupled with contravention of the law. The police are instructed not to interfere with man or woman, however drunk, if they are quiet and their feet can carry them home. They are charged only to arrest those that are "dangerously drunk" or "helplessly drunk." Such statistics are absolutely valueless in the inquiry we have before us, namely, as to the extent of the moral, personal, private and public vice of intemperance. It is enough to call attention to the fact of the steady increase, far exceeding the ratio of the increase in the population, both in the places where intoxicating drink is sold, and in the capital which is employed in the trade. In the year 1829 the places of sale were about 50,000; they are now nearly 200,000, that is fourfold; but the population has hardly doubled. Eighteen years ago, that is about the year, 1868, the capital employed was estimated at \$82,000,000. In 1880, it was estimated at \$138,000,000. Some years ago, in the time of commercial prosperity and of high wages, the amount was estimated at between \$140,000,000 and \$150,000,000. Among all the trades in this country there is only one that always prospers. Every trade at this moment is depressed, but the drink trade is always increasing; fresh capital is always ready; and the commercial interests of the great capitalists in this monopoly must always prompt them by all efforts to take advantage of every opening to increase their profits. On one side are ranged the interests of this monopoly, the capital of which exceeds the capital employed in our great staples of iron or cotton or cloth; on the other are ranged the welfare of the people of the United Kingdom, the sobriety of our race, the order and well-being of homes, without which no commonwealth can long endure, for the political order rests upon the social, and the social order rests upon the domestic life of men. This is a great controversy and a vital issue. It is on its trial before the supreme tribunal of the public opinion and of the popular will of the nation; and for the last thirty years the public opinion and the popular will has been rising and spreading, resolved to try this issue against the powerful and growing drink trade in behalf of the life and homes of the people.—*Cardinal Manning, in the Fortnightly Review.*

CICERO'S LETTERS.

There are nearly 800 letters of Cicero now extant, besides at least ninety letters addressed to him; and we know that this large collection is a mere fragment of the immense correspondence that he left behind him. It extends over a period of less than twenty-five years—i.e., it gives us on the average a letter for about every eleven days of the last twenty-five years of his life. The letters are written to all sorts of people and are of all varieties of style. Only in a very few instances does the writer seem to have had any thought of their being published. Their charm is their naturalness, their frankness, their outspokenness. It is difficult to imagine what our notion of Roman life and manners, of Roman history, would be without this unique correspondence; and all this astonishing letter writing went on in the midst of every kind of engagement, and of such claims upon the writer's time and thoughts as few men that have ever lived are exposed to. Cicero was deeply immersed in politics, in lawsuits, in foreign affairs, in building houses, in writing books, and making collections of art treasures, in travelling, in actual warfare, yet in the midst of it all he was writing letters, long and short, at a rate which only a professional journalist nowadays could think of turning off. Sometimes pedantic and sometimes affected in his other writings, Cicero is never so in his letters. There he is always natural, and there you have the best side of the man shown us. The letters were written from his heart—I mean the familiar letters. He writes because he had a longing to communicate his thoughts to his friends—in other words, because he had a craving for the sympathy of those he loved. I believe that will be found to be the real secret of all good letter writing. If a woman sits down to write as Mme. de Sévigné did, or as Pope did, with a

view to an outside public, and only half a thought for the friend or relative addressed, you will never get really natural letters. There will always be a false ring about them. More than one book has been published during the last few years, the author of which has been extremely careful to tell us in his preface that it was never intended for publication; that he was very much surprised indeed, when it was urged upon him that he should actually print his letters! Nothing had been further from his intention. The letters were written in the first instance to X, or Y, or Z, etc. Yet we can hardly read a page without feeling quite certain that X, or Y, or Z, was only a peg to hang the letters on, which were most surely addressed to a larger outside public, whom the author never lost sight of from the moment he took his pen in hand till the moment he laid it down.—*The Nineteenth Century.*

NONE WILL MISS THEE.

Few will miss thee, Friend, when thou
For a month in dust hast lain.
Skillful hand, and anxious brow,
Tongue of wisdom, busy brain—
All thou wert shall be forgot,
And thy place shall know thee not.

Shadows from the bending trees
O'er thy lowly head may pass,
Sighs from every wandering breeze
Stir the long, thick, churchyard grass—
Wilt thou heed them? No; thy sleep
Shall be dreamless, calm and deep.

Some sweet bird may sit and sing
On the marble of thy tomb,
Soon to flit on joyous wing
From that place of death and gloom,
On some bough to warble clear;
But these songs thou shall not hear.

Some kind voice may sing thy praise,
Passing near thy place of rest,
Fondly talk of "other days"—
But no throb within thy breast
Shall respond to words of praise,
Or old thoughts of "other days."

Since so fleeting is thy name,
Talent, beauty, power and wit,
It were well that without shame
Thou in God's great book wert writ,
There in golden words to be
Graven for eternity. —*Chambers's Journal.*

DANIEL DEFOE.

Daniel Defoe is the first of modern novelists, or, to speak more correctly, he is the connecting link between the ideal romance and the novel of real life. He was fifty-eight when he wrote "Robinson Crusoe." As Richardson all his life wrote letters, so "unabashed Defoe" throughout his career practised the art to which his novel owed its success. Realism was demanded by the age and was congenial to the character of the writer; an appearance of veracity was necessary to remove the prejudice to works of imagination. Taste had swung completely round in the violence of its recoil from heroic romance. Instead of choosing princes and princesses for heroes and heroines Defoe, in his secondary novels, seeks his characters among the dregs of the population. He writes without fire or poetry; makes little or no effort to analyze or develop character; rarely appeals to passion; creates no plot which his actors work out, and which, by its evolution, displays their motives and feelings. His greatest novel combines intense originality with the existence of commonplace. His power lies in producing illusion, in giving an air of authenticity to fictitious narration. The effect is produced by the frankness with which he takes the reader into his apparent confidence, the accuracy and superfluity of his details, his judicious silences, and the seeming carelessness with which he drops his unimportant stitches. Infinite pains are taken to divert the attention of the reader from the psychological and moral impossibilities of his stories, the mind of Robinson Crusoe or of the man Friday. A literary opportunist as well as a literary trader, he took a business-like view of his art. All his best compositions are *faits de circonstance* based on recent or contemporary events. The "Memoirs of a Cavalier" and the "Journal of the Plague Year" were suggested by facts which fell almost within his own recollection, and which were fresh in the memory of the public. "Robinson Crusoe" was, of course, founded on the adventures of Alexander Selkirk, who was rescued from the Island of Juan Fernandez in 1709. Defoe's talent is that of circumstantial invention. In his own limited field he is unsurpassed; but the true novel could not thrive in soil which was barren of sentiment or of character. It was necessary to destroy before it was possible to build. In his object and in his choice and treatment of subjects, Defoe stands in the bald contrast to the writers of the heroic romance. The fantastic fabric of the old ideal tales of chivalry and sentiment was levelled to the ground; the foundations of the new construction were laid in the barest possible realism.—*The Quarterly Review.*

THE Rev. A. N. Mackray, M.A., of Torquay, who recently declined a call from Grange Free Church, Edinburgh, to the regret of many friends without as well as within the Grange, has received a most harmonious call from the Church at Croydon.

THERE are 146 Protestant agencies in the British Empire, the Continent and the United States, which spend annually at least \$12,514,005 on foreign missions proper to heathens, Mohammedans and Jews; while the Papal and Greek Churches spend about \$2,000,000 a year.

British and Foreign.

THE Rev. R. O. Young, of Fortrose, died recently in the eighty-fourth year of his age.

MR. DILLWYN, M.P., will move next session in favour of the disestablishment of the Church of England in Wales.

MR. WM. SUMMERS, M.P., is to move a resolution in favour of the removal of bishops from the House of Lords.

MR. MOWBRAY MORRIS is writing the volume on "Claverhouse" for the "English Worthies" series of brief biographies.

MR. MARK J. STEWART, M.P., opened a bazaar at Stranraer in aid of the zenana mission, at which a large sum was obtained.

THE Rev. Dr. Munro Gibson, of London, and Rev. Jas. Davidson, pastor, conducted anniversary services in Finuar Church, Greenock.

THE largest Sabbath school flower show in Great Britain is the one held in connection with the Aldenham institute in Goldington Crescent.

MR. GUNN, Caithness, has been appointed assistant to Mr. McKenzie, Beaulieu, in room of Mr. Wm. R. Calder, who has left for Halifax, N. S.

THE Rev. Dr. George F. Pentecost has been the guest for some days at Culzean of Lord and Lady Ailsa, and conducted religious services in the castle.

THE sum of \$37,835 has been collected this year by the Poor Clergy Corporation. Archdeacon Farrar testifies to the great suffering of the clergy from poverty.

A MEDALLION in marble of the late Rev. John Underwood has been placed in Kirkcudbright Church. It is the work of Mr. Stuart Burnett, A.R.S.A., Scot.

THE appointment of Mr. R. J. Kyd, assistant, Dalry, to Stevenson, has been sustained by the Presbytery, the objections being found invalid. An appeal was taken to the Synod.

THE annual Synod of the Old Catholics has been held in Vienna. Invitations were sent to many members of the Church of England and the pastors of the Evangelical Church in Austria.

IT is alleged that although Government allows \$10,000 a year for the religious improvement of the Highlands and islands there is not a single Gaelic-speaking student missionary in any town in Scotland.

CARDINAL LAVIGERIE, of Algiers, is arranging with the Pope and the congregation of the Propaganda Fide the details of his plan for the organization of Catholic missions in Africa on a very comprehensive scale.

THE Rev. R. Lawson, of Maybole, is about to add to his racy local volumes a little work on the Covenanters. It is sure to be full of life—an independent study, and not merely a reproduction of old materials.

THE Presbyterian Alliance are requesting the Churches to select delegates for a meeting to be held in October in Edinburgh for the purpose of considering the question of co-operation in the mission field.

TWO stained glass windows have been placed in Kirkcudbright Church, in memory of the late pastor, Dr. H. Wallis Smith. The designs have reference to the main divisions of his published lectures, "The Pastor as Preacher."

MR. PICTON, M.P., is to move the appointment of a committee by the House of Commons to inquire into and report upon the revenues of the Church, especially as to their nature, origin, total amount and local distribution and application.

DR. BLACK, of Inverness, and Mr. Mackenzie, of Kilmallie, opened the new Free Church at Strathpeffer. It will hold nearly 800, and has cost \$10,000. The collections on the opening day were \$400. The church is to be under the charge of Mr. McDougall, Fodderty.

THE Swatow medical mission hospital is the largest of the kind in China. From a report it is learned that no fewer than 3,867 in-patients have been treated during the year, while of out-patients there have been 1,770. Over eighty patients declared faith and desired baptism.

SIR GEORGE BOWEN states that, during a period of twenty years, when he was governor of three of the principal colonies of Australasia, he had some twenty ministers, of whom nearly one-half were Scotsmen, while out of eight or nine prime ministers three were Glasgow men.

THE southern section of Knockbain Free Church congregation, who opposed the erection of the new church at Munchy, have resolved to claim the old building, to ignore the pastor, Mr. Macleod, for what they allege to be his partiality for the north section, and to engage a minister to officiate.

MR. A. FULLARTON, an esteemed elder in Free St. Peter's, Glasgow, died lately in his seventy-first year. A native of Greenock, he was one of the earliest associates of the late Mr. John Dunlop in the temperance movement. For seven years he was a director of the Scottish Temperance League, and latterly he has been a director in the Free Church Temperance Society.

PROFESSOR GRAHAM, of London, and Dr. Alex. Wallace, the pastor, conducted special services in East Campbell Street Church, Glasgow, in connection with the inauguration of the new organ. The collections amounted to \$2,360. While the church has been closed the congregation worshipped with their next-door neighbours in East Campbell Street Free Church, of which Rev. John Russell, B.A., is pastor.

DR. M. S. JOHNSTONE, of Minnigaff, has been presented with a congratulatory address by his Presbytery on completing his fiftieth year as minister in the parish, and receiving the degree of D.D. from Edinburgh University. The Earl of Galloway presented a second address from the congregation, and Dr. Johnstone received another from the kirk session of Greenock, Cadzow and Torphichen, in which parishes his sons are ministers.

Ministers and Churches.

THURSDAY, the 18th of November, has been appointed Thanksgiving Day for the Dominion.

THE Rev. Mr. McFaul, of Charleston, preached in Shelburne Presbyterian Church, at the re-opening, to a large and appreciative congregation.

THE Rev. George Burnfield, B.D., gave an interesting lecture on his Travels in the Holy Land, in Zion Congregational Church, Toronto, last week.

THE Rev. James Cumberland, of Amherst Island, recently visited Toronto, where he was very successful in securing aid toward the rebuilding of the old Memorial Church, at Adolphustown.

THE Presbyterian congregations of Dalhousie, North Sherbrooke and Snow Road, have unanimously decided to give a call to Mr. Alexander McAuley, a graduate of Queen's College, Kingston, promising a salary of \$550.

THE pastor of St. Andrew's Church, says the Stratford Beacon, has returned from his holiday trip. Mr. Pantou has well earned his brief vacation. A more zealous, self-sacrificing, or unselfish pastor does not occupy any charge, and his congregation is harmonious and prospering.

THE Presbyterian congregation of St. John's, Cornwall, so long under the charge of the late Dr. Urquhart, and of which Rev. Dr. McNish is now pastor, has resolved to build a new church at once. It is expected to cost about \$30,000.

A FLORAL service was held in St. Andrew's Church, Fergus, on Sabbath afternoon, being the thirtieth anniversary of Mr. Mullin's induction. Each of the Sabbath school scholars took a bouquet, and the flowers were sent to the Toronto General Hospital.

THE Rev. E. F. Torrance conducted the services in St. Paul's Church, Peterborough, on Sabbath week, for the first time since his visit to Europe. At the conclusion of the services Mr. Roper announced to the congregation that a public reception would be tendered Mr. Torrance.

THE contract has been let for the enlargement of St. Andrew's Church, Gananoque, and the work is begun. It is expected to be ready for opening about the first of December. The addition made will afford 200 additional sittings, making the seating capacity of the new church 600. The cost of enlargement will be \$4,500, which amount was practically covered by a subscription list before the contract was let.

AT the last meeting of the Lanark and Renfrew Presbytery, held at Carleton Place, on the 23rd ult., a call from the congregation of Bristol, in favour of John Hugh Graham, B.A., licentiate, was laid upon the table, signed by 230 members and seventy-six adherents, with a promise of a stipend of \$500 per annum and a manse. Mr. Graham accepted the call, and was ordained and inducted as pastor of the congregation in the church at Bristol last week. Rev. Dr. Bennett, of Almonte, assisted at the service.

AT a meeting of the Session in the Presbyterian Church, Prince Albert, on Friday, the 10th inst., six persons were received into the full fellowship of the Church, and the Clerk was directed to add their names to the communion roll. The Session also passed a resolution expressing their gratitude to Almighty God for the success vouchsafed to the congregation in carrying out the renovation of the Port Perry Church, and further unanimously resolved that said church shall henceforth be named "St. John's Church."

THE Knox Church, Ayr, picnic was a great success in point of attendance, and was thoroughly enjoyed by both young and old. Many of the children of the Methodist Sabbath school on invitation joined the Knox Church children. A pleasant feature of the day's proceedings was the presentation to Mr. J. P. Ford, of a handsome pocket and class Bible. Mr. Ford, who is about to move with his family to Kansas City, has been long an ardent worker in the Sabbath school, and this manifestation of appreciation was quite appropriate.

MORRIN COLLEGE, Quebec, seems to have taken a fresh start, and opens this session with twelve matriculants, nearly all of whom have the ministry of the Presbyterian Church in view. The professorial staff has been increased by the appointment of the Rev. A. T. Love, B.A., as lecturer on political economy, and Mr. James Hyslop, of Glasgow University, as lecturer on English literature. A preparatory school was opened on the 20th inst., for which a handsome and commodious building is being erected, which will shortly be ready for occupation. The college opened on the 23rd inst.

THE Sunday school of King Street Presbyterian Church, London, held anniversary services last week, large assemblages being present. Those who attended the anniversary services of this Sunday school last year and this year could plainly see the marked increase that the school has made in numbers. The past year has also been a prosperous one for the school financially, as well as numerically. Rev. Mr. Sutherland preached the morning sermon. The Sunday school was addressed in the afternoon by Evangelist Hugh Brown, Rev. Mr. Holmes and the pastor, Rev. W. M. Roger. The pastor also preached the evening sermon. The music rendered by the school and choir was excellent.

WE regret, says the *Guelph Mercury*, to announce the death of Mrs. Pantou, wife of Mr. J. Hoyes Pantou, of the Ontario Agricultural College, which took place on Tuesday, the 21st inst. The deceased was the daughter of the late Donald Cattanaach, of Glengarry, and was married to Mr. Pantou some six years ago, with every prospect of a long and happy life. But he who doeth all things well has ordered it otherwise, and a beloved wife and mother has been taken away in the prime of life. The deceased possessed a most amiable disposition, and made many friends during her short residence in Guelph. Mr. Pantou has the heartfelt sympathy of his many friends here, and elsewhere, in his hour of deep sorrow.

THE semi-annual meeting of the Toronto Presbyterian Woman's Foreign Missionary Society was held last week at Aurora. A large representation from Toronto and other places was present. In the morning a business meeting, and in the afternoon a public meeting was held. The secretary reported that four new auxiliaries had been formed during the past six months, that interest was increasing and the society making marked progress. A questioner added much to the interest and profit of the meetings. A fine feeling prevailed, and it is confidently expected that large additions will be made to the society in the surrounding districts. The ladies from a distance were handsomely entertained, and the Aurora meeting will long be remembered as a most pleasant one.

DR. WARDROPE, Convener of the Foreign Mission Committee, has communicated the following for publication:—Rev. Dr. Wardrope: I send this note to say that there is a possibility that, at some future time, Dr. Mackay and A-Hoa may go to Canada. Dr. Mackay has all along resolutely set his face against going back, but A-Hoa is exceedingly anxious to see the Canadian Church, and continually pleads with Dr. Mackay to take him, and as he will not go without Dr. Mackay, on A-Hoa's account, the Doctor may be persuaded to go. So you need not be surprised if some day you should suddenly find them among you. I am sure you and Dr. Mackay's many friends in Canada will only be too glad to hear that there is any hope of his return. With kind regards, I am yours sincerely, JOHN JAMESON.

THE Rev. Hugh Rose recently delivered an excellent lecture on "A Tour through the Highlands of Scotland," to a large and deeply interested audience, in the drill shed, Elora. The Hon. Col. Clarke, M.P., occupied the chair. The reverend lecturer was humorous, pathetic and eloquent, and it is no disparagement to his former lectures to describe this as the most attractive of the series. Illustrative songs were sung by Messrs. Filshie and Moir, and Miss Jennie Foote, and Mr. Spalding and Miss Mary Foote played an excellent overture. Mr. John Cannon exhibited numerous scenic views of Scottish scenery, and these added much to the pleasure of the evening. Mr. Rose intends to give another lecture on the Lowlands of Scotland, at an early date, which will be largely attended. The proceeds, which will be applied by the Ladies' Aid Society to the reduction of the church debt, amounted to \$42.—*Guelph Mercury Elora Correspondent.*

THE anniversary services of Guthrie's Church, Wendigo, were held on Sabbath, the 19th inst. Rev. W. S. Ball, of Vanneck, preached interesting and instructive sermons, morning and evening. On Monday evening, a lawn social, under the auspices of the "Willing Workers" was held at the residence of Mr. J. G. Begg, the grounds being beautifully illuminated with Chinese lanterns. Notwithstanding the coolness of the evening, the attendance was very large. Tea was served on the lawn, after which a very enjoyable programme was rendered, consisting of speeches by Rev. W. C. H. McAlister, of Wendigo, J. W. Silcox, of Mount Brydges, Messrs. P. H. Bartlett, of London, and Arch. Campbell, of St. Thomas, a reading by Mr. J. G. Begg, vocal and instrumental music by Miss Payne of Deleware, Mrs. Dr. Sinclair, Miss S. Brown, Messrs. Begg, Scott, Alexander and Lockwood, and the church choir. The proceeds of the evening amounted to between \$55 and \$60.

THE *Manitoba Free Press* says: Rev. Dr. King, principal of Manitoba College, has again been called to pass through severe affliction, the death of his mother but a few days ago being now followed by that of his wife. Mrs. Dr. King had for some time been in feeble health, but so sudden a termination of her sufferings had not been expected. The Rev. Doctor was absent from home on Sabbath week, attending the opening of a new Presbyterian Church at Shoal Lake, when an alarming change for the worse in Mrs. King's illness rendered it necessary to send him a telegram requesting his immediate return. There being no train on the Manitoba and North-Western on Monday, he drove on Sabbath night from Shoal Lake to Oak Lake, arriving at the latter place Monday morning, in time to catch the east-bound C. P. R. train. He reached home Monday evening, only about an hour before Mrs. King died. The deceased lady had a large circle of friends in Toronto, where the family resided for many years, and she was highly esteemed by those who had formed her acquaintance during her shorter residence of a year or more in Winnipeg. Rev. Dr. King and his family have the heartfelt sympathy of very many friends in their redoubled sorrow.

THE persevering efforts of the executive committee of the Brant County Sabbath School Association have been crowned with success, thanks to the untiring industry, ability and good management of Mr. W. N. Hossie, and that county has now attained the enviable rank of a banner county. Having recently completed the work of local organization, it will claim that distinction at the next Provincial Sabbath School Convention, to be held at Hamilton, on the 26th, 27th, and 28th of October. The following are the local associations in their order of seniority, with the names of presidents: Paris, 1871, David Brown; Brantford, 1876, John Mann; Burford Township, 1878, Rev. C. S. Hedley; New Durham, North Brantford, Onondaga and Tuscarora, 1885-6, Rev. P. German, Echo Place; South Brantford and Oakland, 1885, Ald. W. Whitaker, Brantford; South Dumfries, 1885, G. Flemming, Glenmorris; Union of Primary Sabbath School Teachers, 1885, W. N. Hossie, Brantford. There are now ninety-nine schools in the county, eighty-seven of which have been personally visited by the county president, within the past two years, and now the local officers are engaging in the work of visitation. There are 1,881 officers and teachers, 8,450 scholars, with an average attendance of over 6,200, and during 1885 more than 700 are reported as having been added to church membership from the ranks of the school. Brant will be the first county to claim the banner for organization at the Provincial Convention, after twenty-nine years' operation.

ONE of the most interesting meetings ever held in Avonbank Church assembled there last week. The occasion was the designation of a lady medical missionary to India. Miss Oliver, who has completed her course at Queen's University, has been appointed to the mission field in Central India. She was designated, under most impressive circumstances, to the important work to which she has dedicated her life, in the church in which she was baptized, into whose communion she was received and in whose Sabbath school she has taught for years with much acceptance and success. The Rev. Peter Wright, B.D., of Knox Church, Stratford, preached an impressive, able and appropriate sermon, from Rom. xvi. 12. At the conclusion of the discourse, Miss Oliver, accompanied by lady friends from Stratford and Toronto, came forward and was earnestly and affectionately addressed by the Rev. Dr. Wardrope, Convener of the Foreign Mission Committee. She was then solemnly designated as a missionary to Central India, the Rev. J. A. Turnbull, LL.B., St. Marys, offering up the designation prayer. A pleasing part of the day's proceedings was the presentation by the pastor, the Rev. Robert Hamilton, of a well-filled purse contributed by the Sabbath school teachers and scholars. In acknowledging the gift, Miss Oliver expressed the hope that her many kind friends would remember her at the throne of grace. Mrs. Gordon, of Harrington, addressed a few words of counsel to those assembled, and referred to the added interest the congregation would have in the Indian mission field when one of their own number was labouring there. A number of friends from the neighbouring cities and towns, and from Toronto, were present, and the church was crowded to its utmost capacity. The ladies of Avonbank entertained the ladies from a distance to luncheon. The Presbytery then proceeded to the ordination of the Rev. James Hamilton, who is about to proceed to the North-West.

PRESBYTERY OF HAMILTON.—This Presbytery met on September 21. It was resolved to obtain the services of Mr. Rae, student, for Welland, as often as the Senate of Knox College can send him during winter. The grants for Dunnville and Caledonia, Sutherland Street, are again to be asked from the Augmentation Fund. Delhi is likely to be supplied by the minister of Simcoe for a time, while it remains connected with Lynedoch. Leave was granted to moderate in a call at Drummondville and Chippawa. The call from Ancaster to the Rev. A. K. Caswell was set aside. Mr. Black tendered his resignation of his charge in Caledonia and Allen Settlement. The congregations will appear for their interests at next ordinary meeting of Presbytery. Messrs. Rae, Orr, Clarke and A. Wilson delivered discourses as required, which were highly satisfactory. Mr. Gordon tendered his resignation of the congregation at Niagara Falls. The congregation will be cited to appear at an adjourned meeting, to be held in Hamilton on October 7, at ten a.m. Mr. McGuire was appointed to supply Wentworth Street Mission and Barton, during the next six months, and Mr. Allan Patterson to supply Cayuga. Mr. Craig returns from the Fort Erie field, which is thus without supply. The Clerk was instructed to report to the Committee on Supply and Distribution, the following vacancies: Welland, North Pelham and Wellandport, Merriton and Port Robinson, Ancaster and Alberton, Drummondville and Chippawa.—J. LAING, *Pres. Clerk.*

PRESBYTERY OF STRATFORD.—An adjourned meeting of this court was held in Avonbank on the 20th instant. The chief items of business were the designation of Miss Oliver to the Foreign field, and the ordination of Mr. James Hamilton, who goes as a missionary to the North-West. Dr. Wardrope, of Guelph, Convener of the Assembly's Foreign Mission Committee, and Rev. Mr. Dyke, of the Methodist Church, being present, were invited to sit and correspond with the Presbytery. Rev. Mr. Wright, of Stratford, preached an excellent and appropriate sermon from Rom. xvi. 12, last clause. Rev. Mr. Hamilton, who had been appointed to preside at the services, then invited Miss Oliver to come forward, and called upon Dr. Wardrope to address her, which he did in suitable terms. Mr. Hamilton then, in behalf of the Sabbath school at Avonbank, presented Miss Oliver with a well filled purse as a mark of the esteem in which she is held by the school in which she has been a faithful and diligent teacher. Mrs. Gordon, president of the Presbyterian Aid Society, in a short address conveyed to Miss Oliver the hearty sympathy of the members of the society, assuring her that they would follow her to her far-distant field in their prayers, and wished her God-speed in that good work. To all their expressions of love and sympathy Miss Oliver replied with deeply affecting words. Mr. James Hamilton was then called forward, when his father put to him the usual questions, which were satisfactorily answered, and engaged in prayer, by which and the laying on of the hands of the Presbytery, he was solemnly set apart and ordained to the work of the holy ministry. Mr. Tully then addressed the newly-ordained minister and the congregation regarding the duties of the ministry and the loyal manner in which support should be given by the people. These solemn and deeply interesting services were closed by Rev. Mr. Boyd pronouncing the benediction, after which the Presbytery resumed for business and appointed a committee to advise with the congregation of Burns Church, Zorra. The Presbytery then adjourned to meet in Knox Church, Stratford, at half past ten, on the second Tuesday of November next.—A. F. TULLY, *Pres. Clerk.*

PRESBYTERY OF BRUCE.—This Presbytery met at Port Elgin, on Tuesday, September 14. The Rev. John Moore, Moderator, in the chair. Dr. Scott, on behalf of a committee, submitted and read a minute announcing the death of the Rev. Wm. Blain, which was adopted by the Presbytery. Rev. A. Tolmie was appointed Moderator of the Session of Knox Church, Paisley, and was instructed to preach and declare that charge vacant on the first Sabbath of October. The Clerk was instructed to furnish the Rev. G. Greig with a Presbyterial certificate. A committee was appointed to draft a minute announcing Mr. Greig's resignation. An applica-

Sparkles.

Too much is being written about the Chicago anarchists. One line for each of them is enough.

OF VITAL IMPORTANCE.—It is just as essential that the human body should have pure blood as that a tree or plant should have sap to nourish and invigorate its growth. Nearly all our bodily ills arise from unhealthy blood. Burdock Blood Bitters purifies this fountain of life, and regulates all the vital organs to a healthy action.

TRAMP: "I have lost an arm, sir; will —," **Passer-by** (in great haste): "Sorry, but I haven't seen anything of it."

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

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

"WHAT is stronger than woman's love?" ask a poem just received. Has the author ever tried Limburger?

I AM SUBJECT TO SUDDEN COLDS, followed by hard coughs, for which I use Wistar's Balsam of Wild Cherry, and find it the best remedy. We always have it in the house, and would be as soon without flour as the Balsam. **A. A. DUNKLEE,** Postmaster, West Brattleboro', Vermont.

CHINA and Japan buy our dried apples freely. Thus does Canadian industry help to swell the population of the Orient.

MALARIA.

Malaria was formerly considered as a miasm, limited to the exhalations engendered in low-lying lands, the margins of swamps or rivers, or when new soil had been dug up and exposed to the sun. But modern researches have shown that, while miasm is more intense in such localities, it is by no means confined to them, and that, as a fact, but few and narrow sections of our country are entirely free from it. Cities, villages, town and country, all have it in greater or slighter degree. It was formerly supposed that the only result of Malaria was Fever and Ague. But it is now known not only to produce this disease, but a wide number of troublesome symptoms which fall quite short of Fever and Ague or Malaria Fever. Thousands of people suffer from Malaria while attributing their trouble to something quite different. Its frequent mild form is shown by a coated tongue, bad taste, diminished appetite, constipated habit, headache or neuralgia; pains in the back, joints or limbs; feeling of dulness; drowsiness by day and unrefreshing sleep at night; want of energy, distaste for work; sometimes earthy or yellow face and general feeling of illness.

All this is promptly, mildly and permanently cured by **HUMPHREYS HOMEOPATHIC SPECIFICS, NOS. TEN AND SIXTEEN.** These invaluable SPECIFICS soon rid the system of vestige of the disease.—*Exchange.*

A GRAVEYARD in County Cork has the following notice over its entrance gate: "Only the dead who live in this parish are buried here."

A VERY remarkable mineral water has recently been discovered in volcanic formation about 150 miles north-west of San Francisco. It is a hot spring of intense strength, very strong to the taste. **F. W. HUTCH, M.D.,** permanent secretary to the Board of Health, San Francisco, says that it is the most remarkable mineral water ever brought to his notice, and the analysis of **Professor Pryce, M.D.,** of the same city, shows at once sulphur, salt, carbonate, alkaline, and slightly ferruginous water. It is known as **CASTALIAN.** It is said to be an unfailing cure for diseases of the stomach, liver and kidneys and their attendant evils, diseases of the skin and mucous membranes. Nature seems to have provided this remedy at the time it is most needed. Who knows but this is the identical fountain of youth sought for by Ponce de Leon, the Spanish adventurer. It is said to give extraordinary results in the curing of disease and restoring vitality. **Mr. Meacham,** of the **Arcade Pharmacy, 133 Yonge Street,** reports daily increasing sales and wonderful cures. It is also on sale at **230 Queen Street West, 732 Yonge Street.** The trade can procure it at the **Central Depot, 169 Queen Street East.**

Horsford's Acid Phosphate.

Decided Benefit.

Dr. JOHN P. WHEELER, Hudson, N. Y., says "I have given it with decided benefit in a case of innutrition of the brain, from abuse of alcohol."

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Is now showing a Complete Assortment of New Goods in every Department. Importations are still on the increase, and are of unrivalled value.

His stock of **VICTORIAN, AXMINSTER, WILTON, VELVET AND BRUSSELS CARPETS** comprises every Novelty of the Season.

BRUSSELS.—In this line of goods he has a great variety of the Newest and Choicest patterns for Drawing and Dining Rooms, Halls and Stairs. Attention is invited to his five-frame Brussels at 95c. cash. This cloth is now in much favour. Also to the five-frame Standard quality at \$1.10 cash. This is a special line of New Goods, which for value is unsurpassed in the Trade.

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He has also received a sample lot of these luxurious **ORIENTAL CARPETS** in useful sizes. They can be made in any size up to 32 feet wide and 50 feet long. Prices range from \$5 to \$12 per square yard.

AXMINSTER CARPETS in all the new Indian designs and colourings. Magnificent Goods woven in one piece in various sizes from 30 up to 130 square feet.

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INSPECTION INVITED.

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Among the many symptoms of Dyspepsia or indigestion the most prominent are: Variable appetite; faint gnawing feeling at the pit of the stomach, with unsatisfied craving for food; heartburn, feeling of weight and wind in the stomach, bad breath, bad taste in the mouth, low spirits, general prostration, headache and constipation. There is no form of disease more prevalent than Dyspepsia, and none so peculiar to the high-living and rapid-eating American people. Alcohol and tobacco produces Dyspepsia; also, bad air, rapid eating, etc. Burdock Blood Bitters will cure the worst case, by regulating the bowels and toning up the digestive organs. Sold everywhere.

IF YOUR CHILD IS TURBORN or hard to administer medicine to, **Dr. Low's Pleasant Worm Syrup** will be appreciated.

Guaranteed to give Perfect Satisfaction.

James' The Best Stove Polish Manufactured
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Beware of common Imitations.

Use James' Extra French Square Blue.
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OPIUM Morphine Habit Cured in 10 to 20 Days. No Pay until Cured. L. Stephens, M.D., Lebanon, O.

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BOARDING AND DAY SCHOOL FOR YOUNG LADIES.
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The course of study embraces English in all its branches, Latin, the Modern Languages, Music, and Drawing and Painting. French and Music specialties. Resident pupils have a refined Christian home with careful personal supervision.
The Fall Term will begin on the 9th of September.

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Will Re-open on the 1st of October.

Course in Agriculture, Live Stock, Dairying, Veterinary Science and English specially adapted to the wants of farmers' sons.
For circular giving information as to terms of admission, cost, etc., apply to
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Guelph, July, 1886.

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Manual of all Diseases,
By F. HUMPHREYS, M. D.
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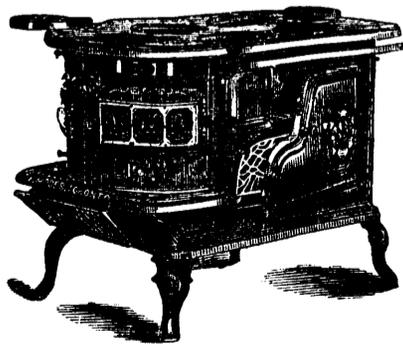
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MESSRS. D. W. KARN & CO., of Woodstock, Ont., have just closed a **CONTRACT** for

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(Three Thousand Five Hundred) **ORGANS** at the **COLONIAL EXHIBITION**, London, England. This is unprecedented in the Trade, and evidences conclusively the superiority of the **"KARN ORGAN."** This makes two hundred and fifty-five car loads.



Cheaper than the Cheapest, Better than the Best. Moses' combination will put it to the test.

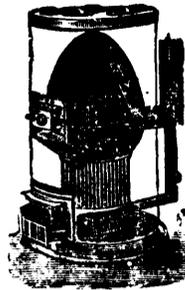
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and see his world-renowned **COMBINATION STOVE.**

Also a large stock of Self-Feeders, Cooking Stoves and Ranges always on hand. Hardware, House Furnishings, etc. N. B.—Note the address—301 Yonge St., Toronto.

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DR. E. C. WEST'S
FOR THE LIVER BLOOD STOMACH AND KIDNEYS
DANDELION

Infalible Blood Purifier, Tonic, Diuretic Loss of Appetite, Indigestion, Dyspepsia, Billiousness, Jaundice, Liver Complaint, Rheumatism, all Kidney Diseases, Scrofula, Diseases peculiar to Females, Salt Rheum, Exzema and all Skin Diseases, Headache, Palpitation of the Heart, Sour Stomach and Heart Burn. Purely Vegetable.
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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 natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves 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.

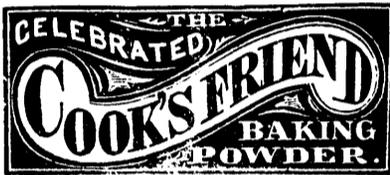
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, October 5, at seven p.m.
WHITBY.—In Bowmanville, on Tuesday, October 19, at ten o'clock a.m.
MIRAMICHI.—In the hall of St. James' Church, Newcastle, on Monday, October 4, at three p.m.
REGINA.—At Moosomin, on Tuesday, Nov. 2.
COLUMBIA.—In First Presbyterian Church, Victoria, on the first Wednesday in March, at ten a.m.
TORONTO.—In the usual place, on the 5th October, at ten a.m.
HURON.—At Clinton, on Tuesday, November 9, at eleven a.m.
LINDSAY.—At Uxbridge, on Tuesday, Nov. 30, at eleven a.m.
BRUCE.—In Knox Church, Walkerton, on Tuesday, December 14, at one p.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, November 9, at half-past ten a.m.
PARIS.—In First Church, Brantford, on November 9, at eleven a.m.
HAMILTON.—An adjourned meeting will be held in Central Church, Hamilton, on Thursday, October 7, at ten a.m.

BIRTHS, MARRIAGES, AND DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

BIRTH.

At the Manse, Ottawa, on the 18th inst., the wife of the Rev. W. T. Herridge, B.A., B.D., of a son.



Home Mission Committee.

The Executive of the Home Mission Committee, and sub-Committee on Augmentation, will meet on **TUESDAY, OCT. 12**, at 9 a.m., in St. Andrew's Church, Toronto. Claims for the past six months, and all applications for appointment as missionaries during the winter season, should be in the hands of the Convener or Secretary by the 7th Oct. Ministers or Probationers desirous of special fields such as British Columbia or Prince Albert, should correspond at once with the Convener.

WM. COCHRANE,
 Brantford, Sept. 13, 1886. Convener H. M. C.

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Sailing from Quebec for Liverpool, as under:
 Toronto, Friday, Sept. 24th. *Vancouver, Thursday, Sept. 30th. *Sarnia, Friday, Oct. 8th. Montreal, Friday, Oct. 15th. *Oregon, Sept. 16th.

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Sailing dates from Montreal, as under:
 Quebec, Friday, Sept. 24. Ontario, Friday, Oct. 8. Dominion, Friday, Oct. 22.

*The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep. Passengers for s.s. Toronto, Sarnia and Montreal can embark at Montreal the day previous if they so desire.

Special rates for clergymen and their wives. Rates of passage from Quebec, Cabin, \$50 to \$80, according to steamer and accommodation. Second Cabin, \$30; Steerage at lowest rates. Apply to K. M. MURDOCK & CO., 69 Yonge Street; or to GEO. W. TORRANCE, 18 Front Street West.

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English and American Felt Hats. Tweed and Felt Travelling Hats. Children's Scotch and Polo Caps. Clerical Soft Felt Hats a specialty. Ladies' Fine Furs on view the year round. A liberal discount to clergymen.

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Steamer WISCONSIN will sail from Sarnia via American Shore, calling at Sault Ste. Marie, Marquette, Ashland, Washburn, Bayfield and Duluth. Sailing from Sarnia every Tuesday and Friday nights at nine p.m.

Fare from Toronto and points West on Grand Trunk Railway:

To Duluth and return.....\$28
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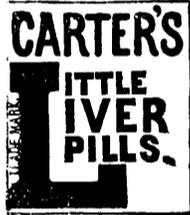
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