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Notes of the Week.

Two very important academic addresses were recently delivered. At Toronto University, President Daniel Wilson devoted the greater part of his inaugural to a consideration of the question of federation of colleges. It was manly, straightforward and consistent. The other was delivered at Queen's College, Kingston, by the Rev. Principal Grant. The learned Principal was equally outspoken. There is no mistaking the fact that the federation scheme will have to wait for a time; Queen's College has flatly refused to move. Of course its officials, professors and alumni have a perfect right to take the position they have done, and it is equally natural that Principal Grant should endorse the action of his University; but it will have the effect of delaying or rendering incomplete the contemplated union of higher educational interests.

A GENERAL election is usually an exciting time, but that now approaching in Great Britain is of far more than ordinary interest. The defeat of the Gladstone Ministry by the unlooked-for combination of Conservatives and Parnellites makes the present situation all the more exciting, bringing in, as it does, an element of some uncertainty. The use that has been made of the Irish agitation by leaders in both parties does not presage either a very wise or satisfactory abatement of Irish unreason, discontent and lawlessness. In Scotland Church Disestablishment is a burning question, and is being debated on the hustings with a fierce passionateness betokening that if not now within the region of practical politics it will soon be. The younger leaders of the respective parties are working with all their might to secure a triumph at the polls. The large number of newly-enfranchised voters is a great stimulus to energetic oratory and lithe adaptation.

THE effort to bring good music within the reach of the people is in every respect a commendable one. Enterprising parties in Toronto have inaugurated a series of Monday Popular Concerts which are designed to afford an opportunity for hearing some of the masterpieces of the most distinguished composers. The opening concert on Monday last was, as it deserved to be, a decided success. The programme was such as to commend it to all genuine lovers of good music, and the rendition, whether by the string quartette, the pianist, or the melodious-voiced cantatrice, Emma Juch, was not only all that the most exacting could desire, but was a source of genuine pleasure to every listener. A new music hall for Toronto is at last recognized as a felt want, and when it is provided, as there is now every reason to expect it will be, musical entertainments of the highest quality will be brought within the reach of all, which at present, from lack of a proper building of sufficient size, is an impossibility.

LIKE their ancestors the Danes are a brave and liberty-loving people. They are ready to fight in the face of overwhelming disadvantages against foreign invasion. Single handed in 1864 they opposed for a time the united forces of Prussia and Austria, over the Schleswig-Holstein quarrel. Since those days the democratic spirit has been growing stronger among these robust Norsemen, and a long continued contest between king and people has been the result. For

years the king and his ministers have not enjoyed the confidence of the Folkething and feeling has of late grown very bitter. The popular House has successively refused to pass the budget and the revenue has been raised by royal mandate. Matters have gone so far that revolution is openly talked of, and the greatest excitement now prevails at Copenhagen, where last week an unsuccessful attempt was made to assassinate Estrupp, the obnoxious premier. In a struggle like that now taking place in Denmark an unyielding king has no chance.

THE *New York Evangelist* says. "The fine new City Mission Church in Broome Street, New York, memorial of those royal Christian workers and large-hearted givers, the late William E. Dodge and Apollos R. Wetmore, has been especially fortunate in its opening and introduction to the masses resident in its immediate neighbourhood. Messrs Moody and Sankey were there on Sabbath and during the first days of the present week, and very large numbers attended upon their multiplied services, and good was done. How much, we do not undertake to say, as that always depends on the faithfulness, the zeal, and constancy with which the sturdy strokes of the evangelist pioneer, be he Mr. Moody or some one else, are followed up. A good, even a grand, beginning has been made there, and what has been achieved in this average down-town section of the city, may be in another and yet another. The churches only need to put themselves in array, to brighten and familiarize themselves with their armour, and having taken this initial step, those next in order will follow 'as the day the night.' The mere attitude of readiness magnified in the parable."

THE second meeting of the Toronto Ministerial Association was held on the 19th instant in Shaftesbury Hall—Dr. Thomas, the President, in the chair. The Rev. A. H. McGregor opened the meeting with prayer. A plan for services at the Insane Asylum was reported by Rev. C. A. Cook, and adopted by the Association. The claims of the Christian Temperance Mission were warmly advocated by the Rev. G. M. Milligan, B.A., and the members of the Association were urged to attend the annual meeting on the 27th inst. in the Metropolitan Church. Professor Clarke, of McMaster Hall, read a most interesting paper on "Phases of Religious Life in the United States." Sketches of eminent preachers and their style of sermonizing were given, Dr. Duryea and Dr. Phillips Brooks being particularly mentioned. The discussion which followed was led by Dr. Rose, who mentioned that he was himself eighty-one years of age, and that during a ministry of sixty years he had scarcely failed to preach a single Sabbath. Dr. Meacham, late of Japan, is to give the next paper, "Reminiscences of Missionary Life." The meeting was closed with prayer by the Rev. Samuel Houston, of Cooke's Church, Kingston.

A RECENT issue of the *Presbyterian Messenger* contains a short letter by Dr. Oswald Dykes, on the importance of the Shorter Catechism, from which the following extracts are taken. We are impressed with the great need that exists for systematic doctrinal teaching, both in the home and in the school. Experience has shown, we believe, that unless some handy "form of sound words," setting forth the essential truths of Christianity in an orderly fashion, be committed to memory in youth, the usual Bible lesson fails to convey such an intelligent or comprehensive acquaintance with the scheme of revealed and saving doctrine as is to be desired. Without a catechism, in short, to serve as a peg on which to hang the weekly instruction, reduce it all to system, and fix its results in the memory, much of our teaching is lost, for it leaves in the child's mind only confused fragments of Bible knowledge. We Presbyterians possess and have long used for this purpose a manual—the Shorter Catechism of the Westminster Assembly—which, though of English origin, has been little known to English children. There are some who complain

of it as difficult of comprehension; and some also who would like to see its language modernized and made less technical. Still, it is by far the best at present in existence for the end in view. So much will probably be admitted by all, and if by any means its contents could be mastered by our young people, or even if its terms could be lodged in their memory, few will question but we should have in the future a set of pupils far better instructed than many we are turning out at present.

It is a poor time, says the *Independent*, to decry prohibition when it is working so successfully in Maine and Canada and the West and South. Maine has given it a full trial, and is so well satisfied with it that it puts the principle in its constitution by the handsome majority of nearly 50,000, and as the years pass and the law gets a firmer grip of the traffic in the cities and larger towns, this majority will grow. Every day proves prohibition to be the great conservator of peace and prosperity. Similar testimony is coming already from Iowa. When the State adopted prohibition, a year or two ago, some of the wisacres predicted that business would decline and prosperity take wings. The saloon, they contended, helps business, and makes trade move. There would be vacant shops and houses, silent mills and deserted villages, as the result of driving out the enterprising saloons. How is it in the capital city? Let the *Iowa State Register* answer. "Let any man who scoffs at prohibition and its material good, go about Des Moines to-day, even this early, and locate the former sites of saloons—sites then occupied by old shanties, and rented by saloon-keepers who employ no clerks and no help, and who robbed labouring men and their families daily of their earnings—and then compare the same properties, their value to the city and to society, with the large brick blocks erected on them in the last two seasons, or since the prohibitory law went into effect, and inspect the business now being carried on on the same sites, the character of the business, the amount of capital invested to carry it on, adding so largely to the taxable wealth of the city, and the value of better-paid employment, and then let him answer the question himself, which is best for the city, these brick blocks and the new stores, and the large employment given by the new stores, or the old, rotten shanties and the saloons in them that used to be?"

THOSE inclined to be depressed by the cry that Christianity is declining might study with profit the reports of the seventy-fifth annual meeting of the American Board of Commissioners for Foreign Missions held in Boston last week. The unusually large attendance and the great interest manifested are plain indications that faith in the power of the Gospel is steadily growing and impelling to greater and more earnest action than ever for its extension. The immense audience that assembled in the Music Hall in the evening was addressed by Joseph Cook, Dr. Barrows, of Chicago; Dr. Behrends, of Brooklyn, and Dr. William M. Taylor, of New York, who, among other things, said: I do feel absolutely certain about everything within the pages of this Book (laying his hand upon the Bible). And that is really what we have to deal with in missionary enterprise. One point about that is all I would like to impress upon you at this time. The work before us is the conversion of the world, how is that to be accomplished? One of the oldest missionary hymns in existence gives us the answer, the seventh Psalm: "God shall bless us, and all the ends of the earth shall fear Him." It is through a revived Church that the world is to be converted. There is action here, and reaction, too. The Church that has no missionaries will very soon have no ministers, that is true; but, on the other side, the Church that has no spiritual life will not send forth any missionaries. And as we are looking forward to-night, we see that the world can be saved to a spiritual revival, a baptism of the Holy Ghost upon the churches of Christ; here at home is the world to be ultimately evangelized. Now that comes to the bosom of every church member here, it lies near to the heart of every minister of the Gospel here. Our part of this great work is to secure the revival of the churches at home; to pray. "God be merciful unto us and bless us, that Thy way may be known upon earth, thy saving help among all nations." This revival of religion will send a culminating wave around the world.

Our Contributors.

SOME SURVIVING MEMBERS OF THE JEHU FAMILY.

BY KNOXIAN.

The youth of this country have lately been taught a good deal about Jehu and his false zeal. Quite likely they know more about Jehu now than some of their parents know. All that some people know about Jehu is that he was a fast driver. They call a cabman a Jehu, and say of young men who drive fast that they "drive like Jehu." Jehu is not a model character; but he can be used for a far better purpose than he is made to serve by those people who know no more of him than that he drove furiously. In fact Jehu was a representative man. He represents those religionists who fight the other denominations more than they fight the devil. He is an excellent type of those people who make war against the sins of their neighbours, but allow sin to rankle unchecked in their own hearts. Jehu made war against the house of Ahab and almost annihilated the Ahab family; but he himself bowed to the golden calves of Jeroboam. His religion consisted in exterminating the Ahab family. He took no heed to walk in the right way himself. Jehu was a great reformer; but he liked to carry on his reform work away from home. He didn't like to operate on himself. His plan was to worship the golden calves of Jeroboam and strike down the idols of Ahab. Work of that class was his *forte*.

The Jehu family are not all dead. Some of them are to be found in all the denominations. There, for example, is the

PRESBYTERIAN JEHU.

The Presbyterian Jehu is very pugilistic. His religion consists in fighting everybody that does not agree with him. He has heard a good deal and perhaps has read a little about the battles fought and the victories won by his forefathers, and he thinks he ought to fight somebody. Because they fought for civil liberty, he thinks he ought to fight the Methodists. Because they wrung the right to read the Bible from unwilling tyrants he thinks he ought to wring the neck of his Roman Catholic neighbour. Because they hurled despots from the throne he burns with a desire to smash the little melodeon in the Sabbath school. The Presbyterian Jehu is not likely to be a man that attends prayer meeting regularly, or gives liberally for religious purposes, or helps on in any good work. His *forte* is fighting. If he cannot find any outsiders to fight he is certain to attack something or somebody in his own Church. There is one enemy he has scarcely ever been known to make war against. That enemy is the *sin within him*. He doesn't like that kind of warfare. He thinks there is no glory in it. He wishes to lead a party in some kind of contest, and have the crowd speak of him as a great man. Killing the calves of Jeroboam around home he considers a poor business. There is no popularity in it. The newspapers don't say anything about it, and nobody calls a man a leader if he confines his fighting to his own sins. Next comes

THE METHODIST JEHU.

The Methodist Jehu is not so pugilistic as the Presbyterian Jehu. He depends more on strategy. At certain times, however, he becomes very pugilistic. At camp-meetings he is often in fighting trim. At the beginning of special services he is rather mild; but, if the meetings turn out well and a large crowd gathers, the Jehus become correspondingly bold. Indeed, it has been noticed that the courage of the Methodist Jehu largely depends on the size of the crowd that is behind him. If the other denominations are large and his is small, he is always mild. If, however, his denomination far outnumbers the others the Methodist Jehu is very liable to be pugilistic. It need scarcely be said that when a Methodist Jehu wants to strike real hard, he instinctively strikes at the disciples of John Calvin. The worst specimen of a Jehu in the country is

THE BAPTIST JEHU.

He is in fighting trim all the time. And the worst thing about him is that he does not fight fair. When he goes against what he considers the house of Ahab he usually steals in by the back kitchen. Every other denomination is the house of Ahab to him, and he attacks them all. The Baptist Jehu often resorts to practices for the purpose of making proselytes that

would make an average ward politician blush. He could teach the toughest political editor in the country how to garble extracts from his opponents. When he mounts the platform in a country school-house and attacks the other denominations, he can deal out more downright misrepresentations in an hour than would serve for a political election in a large county. He usually works up the pathos by telling about his Presbyterian mother, and enlarging on the struggle that it cost him to "come out from among them." Conscience, however, had to be obeyed, and then he generously insinuates that if his opponents obeyed conscience they would come out too. Having worked up the pathos, he then poses as a prize-fighter and challenges those present to come on with their lexicons and have a set-to over *baptizo*. He knows very well there is not a lexicon within ten miles of him. It would not be fair to say that all Baptist ministers are Jehus; but there is a far larger proportion of Jehus in the Baptist ministry than in the ministry of any other Church. And these Baptist Jehus often keep in their service a number of converts who sneak about in neighbouring congregations and by the basest arts and the vilest misrepresentations try to make proselytes. They and their masters seem to think it a far greater thing to put a man in the tank than bring him to the Cross. They seem to believe that to make him a Baptist is more important than to make him a Christian.

THE EPISCOPALIAN JEHU

is of an entirely different type. He relies mainly on the national prestige of his Church and the alleged superiority of his service for his success. Sometimes he hints that there is no salvation outside of "the Church"; but as a rule he does not fight his neighbours. Of late years in this country the Episcopalian Jehus have been a good deal engaged on each other. The armies they command are known as the *High* and the *Low*. They have had a lively scrimmage over Canon Du Moulin's Surplice lately. They fight a good deal about millinery. There are not many Jehus in the Episcopalian ministry. Some of the young Wycliffe Hall men drive at a rather rapid pace and are not perhaps as careful about keeping off their neighbour's track as they might be, but they will learn better in time. There is no use in trying to say anything about

THE ROMAN CATHOLIC JEHU.

The subject is too large. This Church used to be largely made up of Jehus and they exterminated many better people than the Ahab family. Some people think that they have not quite got over their exterminating habits. Quite likely some of them have not.

A paper on the Jehu family would be radically defective without something on

THE SCOTT ACT JEHU.

The Scott Act Jehu mounts his chariot and shouts loud enough to be heard over a township: "Come, see my zeal." Then drives furiously, and if the Jehonadabs don't come up and ride with him at his killing pace he does his best to drive over them. One of the characteristic marks of a genuine Scott Act Jehu is that while he wants, or says he wants, to destroy the Ahabs of the liquor traffic, he is ready to bow down to any number of Jeroboam calves. In fact he often worships the calves willingly. So long as he opposes the liquor traffic he concludes he may worship anything or nothing just as he pleases. His theory of morals is that, if a man is only opposed to whiskey and shouts for the Scott Act, he may break every command in the Decalogue. Were it not for the many wise men in the Temperance ranks, the Scott Act Jehus would have wrecked the cause long ago.

MORAL LESSONS.

1. Let us be thankful that the majority in most societies and in most churches are sensible men—not Jehus.
2. Let us learn to distinguish between a Jehu tearing along in his chariot yelling and making a fuss and sensible men.
3. Learn that a shouting Jehu generally upsets his chariot and does not drive very long.
4. Let solid, sensible people unite in putting the Jehus on a back seat or in making them hold on to the hind axle.

THE Moravian missionary ship *Harmony*, with three missionaries, recently sailed on the 116th annual voyage from London to Labrador which the society's ships have made since 1770 to that bleak and isolated coast.

L' TOUR DE CONSTANCE.

A STORY OF HUGUENOT CONSTANCY IN TIMES OF PERSECUTION.

On the border of the great, sandy plain, composed of the materials deposited by the Rhone, as it empties its turbid waters by many channels into the Mediterranean, stands the old town of

AIGUES-MORTES,

surrounded by massive walls, from which rise sixteen towers. The town—an irregular parallelogram—is entered by four large and three small gates. Its streets are narrow and grass-grown, and lined by small, whitewashed houses, low and mean in appearance except in the centre of the town, where larger ones enclose a piazza in which stands a statue of Saint Louis, executed by Pradier. The town is gradually retreating from the sea which once washed its walls, for formerly the Rhone met the sea at Arles, and a lighthouse, constructed in 1869, is already 150 feet farther from the water than when it was erected.

It was from Aigues-Mortes that St. Louis sailed in 1248, with a fleet of 120 ships (?) to rescue the Holy Land from the possession of the infidel. St. Louis, however, was taken prisoner, and after being redeemed by the nation, he made a pilgrimage on foot through Palestine, and, on returning home, contrary winds obliged him to land at Hyères with his queen and three children. Twenty-two years later he again embarked at Aigues-Mortes on another crusade; but two months after he was attacked by fever and died on the site of ancient Carthage, on the coast of Africa.

The Aigues-Mortes of to-day, however, is not that of Saint Louis, but the work of his son, Philip the Bold—the only remnant existing of the older town being the *Tower of Constance*, which now stands outside and detached from the walls of the present town. Philip, like his father, had also visited Jerusalem, and had spent a winter at Damietta in the Delta of the Nile, and this inspired him with the idea of building a town in the Delta of the Rhone, on the plan of those oriental cities.

From the esplanade on the ramparts, now covered with grass, and as deserted and as solitary as any abandoned town of the desert, the view is quite an Eastern one. The district around being wet and marshy, complete silence reigns. Troops of black oxen and half-wild horses may at times be seen browsing on the few salt herbs which fringe the lagoons; and one would scarcely be surprised to see palm-trees rise by the side of the canals, or Turkish sentinels pace the walls. This old town, so sleepy and silent, suggests to the thoughtful visitor a whole course of history and philosophy, as it supplies abundance of picturesque materials to the painter and the poet.

Its mediæval history abounds with legendary stories more or less interesting. It was the meeting-place of Francis I. and Charles V., and visitors are always shown the large fireplace in the room occupied by the great Spanish monarch. In the small parish church, which resembles all village churches in France, and in which mass is still said, Father Bridaive is said to have commenced his ministry. His biographers tell that one day, bell in hand, he went round the town collecting the people who were indifferent to religion, and enticed them into the church, where he preached a sermon so full of power and of the Gospel, that his audience burst into tears, repentance and faith following in the case of many. But I have tarried too long within the walls. Let us now go outside and see

THE TOWER OF CONSTANCE,

the object round which cluster memories, which all descendants of the Huguenots love to cherish, and justly so; for here, under the most trying circumstances, remained *constant* in the faith many brave Huguenots—men and women shut up long years for the crime of attending the "desert" services of some beloved pastor.

This old tower, an imposing mass of blackened masonry—some ninety feet in height, perhaps—was the *donjon* of the older town, the refuge of the besieged in case of surprise, the builders having neglected nothing to render it impregnable. Its walls are eighteen feet thick, and enclose two great circular rooms, one above the other, provided with narrow loopholes—twenty feet in height—by which alone light and air are admitted. Here in winter the inmates were frozen by the entrance of snow and icy-cold winds,

while in the summer they were poisoned by exhalations from the swamps around, which still decimate the inhabitants of a town that well merits the name of *Aigues-Mortes*.

The lower of the two large rooms has been cleansed and repaired, so that, on entering, the intelligent visitor is moved not so much by the moulding of the stones and the arches, as by the thought of those heroic Cevenols and those brave women who spent almost their whole lives within these walls the victims of the cruel intolerance of the age in which they lived. True, all traces of the names of those heroines—Isabeau Menet and Marie Durand, so celebrated in many a Huguenot story—have been obliterated by modern improvement; but their correspondence with Paul Rabaut, and other pastors of the "desert," remains to testify to their high thoughts and noble bearing, and to supply suggestive matter to every thoughtful reader.

THE DOCTRINES OF THE REFORMATION

found their way into this remote town as early as 1560, and the Tower of Constance was not long in receiving its first martyrs. Pierre Daise, Governor of Aigues-Mortes, had embraced the new faith, and authorized an evangelical pastor—Helie du Bosquet—to preach in the adjoining chateau. Noted of the fact, Count Villars, President of the States of Languedoc, called the Governor to Beaucaire and kept him a prisoner. Meantime he despatched troops to the town—still ignorant of the fate of its Governor—who seized Helie du Bosquet and his adherents, and threw them into prison. Villars soon arrived with his Provost, who ordered punishment to be inflicted, and the prisoners, confessors of the reformed faith, were hanged. The wife and children of the pastor were present at the execution. His body was left exposed several days to the insults of the fanatical population. Such, briefly, is the story told by the ecclesiastical historian, Theodore de Beza.

Villars wrote to the king that "with the help of God he had despatched the guilty, and that he was going to the mountains of the Cevennes there to fight a large number of the *canaille* who had taken refuge in their recesses."

DAISSE, ESCAPING FROM CAPTIVITY

two years after, accompanied Captain Grille, who seriously threatened Aigues-Mortes, after having taken the Tower of Carboundre. A diversion saved the town, and in 1564 Catherine de Medicis visited it accompanied by her son, Charles IX. War has its vicissitudes and revolutions, so that what Daise and Grille were unable to effect in 1562, Gremian did in 1574. This Huguenot captain seized the town with the aid of Saint-Romain and his soldiers. The churches were sacked and the Tower of Constance, in which some rich inhabitants of Montpellier had found refuge, was taken after a two days' siege, and the inmates released for a ransom. During forty-eight years (1574-1622) the tower was regarded as a place of safety for Protestants; at least it remained in the hands of Protestant Governors and a Protestant garrison.

LOUIS XI.

then entered Aigues-Mortes, and placed his soldiers in possession, so that thereafter Protestants were only to know the Tower of Constance as a prison. In 1686 there were many shut up in it, of whom Antoine Court says: "They were abandoned by all, given up a prey to vermin, deprived of clothes, resembling skeletons, making it difficult to believe they were not dead." In 1693, at the close of a meeting near Brignon, forty persons were made prisoners, some of whom were sent to the galleys and others to the tower. Some years later, Abraham Mazel—a Camisard chief—on entering found here thirty-three companions in misfortune; and planned and executed

A WONDERFUL ESCAPE

for himself and sixteen others who alone had the courage to take advantage of it, on the 27th of July, 1705. At the side of one of the loop-holes, overlooking the ramparts, was a large stone, which, after eight months' labour, he succeeded in removing from its place. While some were occupied at this work, others stood at the opening singing psalms in order to deceive the gaoler. In this way the hardy Cevenols at last not only removed the block of sandstone from its position, but also an iron bar which narrowed the loop-hole; and, by the aid of their bed-clothes, descended a distance of some seventy feet. They had then to scale high walls, to dodge sentinels and finally to traverse many swamps with none to offer food or lodg-

ing until they reached their hells once more. The stone, I may say, has long ago been replaced in its original position, and is always pointed out to visitors as one of the sights of the tower.

A TOUCHING SCENE.

Another incident, less heroic, perhaps, but more touching, took place here according to the chroniclers: A young girl of noble extraction—Suzanne de Fontanes—had been shut up along with three of her companions, all belonging to the best families. The mother of young Suzanne, overwhelmed with grief, wished, at all risks, to see her child, or at least once more to hear the accents of her loved voice. Clad as a beggar, and accompanied by a second daughter, she made the journey from Anduze to Aigues-Mortes on foot. Arrived at the tower these two women began to sing a psalm. Soop from behind the walls deeply affecting voices replied. When the song had ceased the mother of the young captive, sure of being heard, called out. "Suzanne! Suzanne!" At these words the daughter recognized the voice, and cried through the opening: "My mother! my mother!" Then a furtive look is exchanged through the loop-hole. It was the last.

From 1717 to 1769, this tower was reserved for the detention of

PROTESTANT WOMEN ALONE.

The number of inmates varied from time to time. In 1763 there were twenty-two; in 1745 there were thirty-three; in 1750 the number was again twenty-two. In 1763 it had risen to twenty-five; and in 1767, on the eve of their deliverance, there remained but fourteen. Their treatment, also, underwent many changes. Sometimes water was measured out in scanty quantities in the heat of summer; at other times wood to cook their food was withheld. On the other hand they seem to have had perfect liberty to correspond with friends outside, for they were conversant with what was going on in the churches and at court. They received letters, clothes, money and sometimes even visits. Still, a prison remains a prison, however many indulgences may be granted. Many died within the walls. Isabeau Menet returned to her friends in 1750, after thirteen years' confinement, insane. Many, however, remained thirty, forty and even forty-four years within these walls. Some had been brought in when very young, and some were even born there; others again were made captives at a very advanced age.

There is not a complete list of female prisoners, the names of only sixty-one being found; but it is said that this is not half the number of those who were imprisoned here on account of their faith; while there were some twenty other places in France in which women were shut up, such as Carcassone, also a most picturesque old town in the South which I have seen. Of all these, the one who has received the most renown is

MARIE DURAND,

an intelligent, warm-hearted and energetic girl, who was shut up because her brother was a pastor who afterward suffered martyrdom. She was imprisoned in 1730 and released in 1768. She had been engaged to a young man who, in consequence, was also detained, and, after twenty years' confinement, was released only to be banished from Languedoc. Her father, also, was imprisoned in Fort Brescon. Her name is still a household word in every Huguenot family. Her correspondence with Paul Rabaut, the well-known "desert" preacher, has been preserved, and was recently published by the Protestant Society of Toulouse. I have read it with much interest and marked many passages for quotation, which bear a striking resemblance to the teaching of the New Testament on the subject of the sufferings and trials of the Christian. Space permits but this short extract: "God judges fit to afflict us by giving us many parts to take; it is an effect of His love, since He chastises with greater severity those whom He loves with the greatest tenderness."

As the eighteenth century advanced, the

SPIRIT OF TOLERATION

began to make itself felt. Whether this arose from the decline of faith, or respect for the *constancy* of the victims of fanaticism, it is needless to say. What is more important is that it prepared the way for reform in the laws and greater liberty of conscience. In 1769 the Tower of Constance delivered up its last "prisoner for the faith," and henceforth received only

sight-seers who were at liberty to leave when they chose. Before quitting those gloomy rooms, let us look at least at one inscription which remains traced in the middle of the upper room upon the margin of a round hole which was made to communicate with the room beneath. Its orthography *Resistes*—and style of execution are certainly faulty; but from the feminine form of the letters and the thought it expresses, it has been attributed to Marie Durand, and is always quoted as the Motto of the Tower, which gives to its prisoners their historic, heroic and Christian worth. It is the cry of the oppressed conscience, and the watchword of the Christian in all ages. The lesson taught by this device may prove serviceable even in these days, when we are called on, not certainly to *resist* persecution for conscience' sake, but what is even more likely to lead astray—"the world, the flesh and the devil," the enemies to the Christian's peace and purity while on earth. This word, equivalent to the "I will maintain" of the Dutch, is everywhere regarded as a sacred heritage by all connected with the Reformed Church of France; and has often inspired poetic thoughts. The latest verses I have seen were written by M. Saillens, the energetic and efficient assistant of Mr. McAll, with whose work in France all readers of THE CANADA PRESBYTERIAN are familiar. I close my story by quoting three of these, not because they are of a high order of poetry, but to show the reflections which everything about this place suggests to the serious mind:

RESISTEZ.

Non, ce n'est pas ta lourde grille
Ni ton mur noir,
Sombre tour, funèbre bastille,
Que j'aime à voir!
Mais ces traits, qui par une femme,
Furent sculptés,
Ce mot que recouvre un long drame:
RESISTEZ.

En ce temps-la, dans son Versailles,
Le Roi riait,
Tandis qu'ici, sons ces murailles,
La loi priaït.
L'un écrivait dans une fête:
"Persecutez!"
L'autre écrivait, baissant la tête:
RESISTEZ!

Et c'est toi qui fus la plus forte,
Vaillante Foi!
Depuis long temps la femme est morte
Et mort le Roi,
Mais tandis que sceptre et couronne
Sont emportés,
Dans la Tour ce vieux mot rayonne:
RESISTEZ!

T. H.

Right Daily, Switzerland, September, 1885.

THE WORK IN THE NORTH-WEST.

MR. EDITOR,—Last Sabbath it was my privilege to spend a day at the Whitewood mission. Whitewood is a small but growing village on the C. P. R., 250 miles west of Winnipeg. Here we have an interesting and very encouraging mission field in which Mr. Hugh W. Fraser, one of the divinity students of Manitoba College, has rendered excellent service during this summer. Mr. Fraser has preached at some eight points in connection with the field. He has everywhere been received with gratifying encouragement. Many were the praises of the people in regard to the good work he has been enabled to do this summer. He will return to his studies at the College in two or three weeks more. The people are petitioning to have him sent out once a fortnight to them during winter. It is more than doubtful if this can be granted them and at the same time conserve Mr. Fraser's interests as a student. However, when the matter comes before the proper authorities, I doubt not the destitution of the field and Mr. Fraser's best interests will be wisely weighed and a just conclusion arrived at.

The occasion of my visit was the opening of a comfortable frame church-mansie. I may state that this is an institution of our North-West Mission Field. As may be judged, it is a combination of church and mansie. The first story affords an excellent audience room, which will accommodate a congregation of from 100 to 120, beside it is a lean-to kitchen with folding doors between, so that in case of a large gathering on special occasions, the seating capacity can be considerably increased. Under this kitchen is a capital frost-proof cellar. In the upper story are three comfortable bedrooms with two closets attached. The building is painted outside and inside, even the roof has not

been forgotten. The graining in the audience room is well done and evinces good workmanship and fine taste. The building cost nearly \$1,000, which has been met by the contributions of the people and by a loan of \$500 from the Church and Manse Building Fund. This Fund cannot be too highly commended as an auxiliary to the carrying on of our great Home Mission work in the North-West. In this case you see it has enabled a new congregation in the new mission Presbytery of Regina at once to erect a comfortable home for their missionary and to provide themselves with a place of worship in which their minister may live and themselves meet to worship the God of their fathers (and in comfort) for years to come; and then, when they refund the loan to the Church and Manse Board, that same \$500 with its small accumulation of interest will be handed over to some other newborn congregation to do for them what it is now doing for Whitewood, and thus the money goes on from generation to generation, a perennial source of blessing. May the Church and Manse Fund find a warm place in the benefactions of supporters of our mission work, rich and poor. We held three services. At the forenoon meeting, besides the service appropriate to the dedication of the building, I dispensed the Sacrament of the Lord's Supper. About thirty sat down at the Lord's table. Two were received into the communion of the Church on profession of their faith in Christ. We had a blessed season and God graciously refreshed us. In the afternoon and evening we had largely-attended meetings. Many who had come a distance of ten or twelve miles waited until the close. On Monday evening a very largely-attended soiree was held, the whole country for a radius of ten miles must have been there. The Rev. Hugh McKay, our indefatigable and honoured Indian missionary at the Broadview Reserve, was present, and gave an eloquent and most graphic description of a trip to the Mountains. He held his audience spell-bound and led them in thought away from his Eastern Canadian home by railroad and steamboat over wide rolling prairies and inland seas and across the immense American desert, halted at Salt Lake City, introduced them to Brigham Young and his sixty-five wives, and to Mormonism generally; then he passed on and on and into California, taking in the Hot Springs or Geysers and the Big Trees. As I listened to him I felt proud that our Canadian Church has one of such commanding power, who, for the poor Indian and love to Christ, can leave the inviting charges of the East and go from place to place, literally dwelling in a tent, in order that he might carry the Gospel of Jesus Christ to the heathen natives of our own Canada.

Mr. Editor, may I appeal to the ministers of our Church, and such laymen as God has gifted with ability to preach the Gospel, to seriously consider our need of help at this time. If we had twenty ordained missionaries now, who had proved acceptable in preaching, we could easily place them. In the Winnipeg Presbytery we want men for Fort William, Emerson, Dominion City, Headingly and Fort Frances. In Rock Lake Presbytery, Nelson, Lintathen and Cartwright call for men. In Brandon Presbytery, Carberry, Minnedosa, Virden, Binscarth, Oak Lake, Shell River, send the same call. And in the Regina Presbytery, Elkhorn, Indian Head, Pipestone, Qu'Appelle Station, Whitewood and Yorkton need men. For all these at present, we have only three men available. Eighteen student missionaries are now withdrawing from our work to resume their studies at college. We have had our work pretty well overtaken in the summer, but what is to become of these poor sheep in the wilderness in the winter? Many of those points at which mission work has been encouragingly carried on during the summer must needs be left unsupplied during winter. Have we not in the East some who could try the merits of our boreal winter and come to our help. I may thus appeal to the Church in the older Provinces, and wish it distinctly understood that men who have not been a success in the East will be sure not to be a success here; and that men who have failed in the East will be sure to fail here. Let Presbyteries, therefore, in recommending missionaries to the Assembly's Home Mission Committee for employment in the North-West field keep this fact in view. We will gladly welcome any assistance offered us by good, active laymen, qualified to preach the Gospel. Let such as feel disposed put themselves in communication with Rev. Jas. Robertson, our Superintendent of Missions, and get the Presbytery in whose bounds they are now living

to certify to their fitness for such work and recommend them to us. An open door for useful work in the Master's cause presents itself to any such who may wish to serve the Lord and Saviour Jesus Christ in building up His kingdom here. We have several of this class now employed who are rendering excellent service. Are there not others yet who are ready to augment their ranks and help us in carrying forward the work?
D. B. WHIMSTER.

JUSTICE AND MERCY.

MR. EDITOR,—Permit me briefly to reply to the letter of "Justitia," in your issue of Oct. 7, which refers to my previous letter, urging the merciful treatment of Riel, on the ground that there were extenuating circumstances in the history of the causes of the rebellion, and other considerations of expediency which make it, in the opinion of many patriotic Canadians, most desirable that the jury's recommendation to mercy should be acted on, as well as the other part of their verdict—mercy, of course, always implying that the strict measure of desert is for good reasons not to be insisted on. The *Times*' Canadian correspondent has put the whole question so admirably and has so justly given the opinion of many "thoughtful men" in Canada on this matter, that I need not go much into detail, but simply refer your correspondent and other readers to that letter as given in the *Globe* of Oct. 10.

"Justitia" says that the Half-breeds had no grievances which would "justify even them in open rebellion." I am not aware that any agreement has yet been attained in political science as to precisely what amount of grievance would "justify open rebellion." But that the Metis had very serious and exasperating grievances we are assured on all sides, and doubtless they seemed as great to them as did those of the American colonists before the War of Independence. He also says that they would never have had recourse to arms but for the manipulations of Riel, and that they had the promise of a commission before the actual outbreak of hostilities. But it has been clearly shown that Riel was brought from his home in Montana by the voluntary action of the Half-breeds themselves for the express purpose of righting their wrongs, as he had certainly been instrumental in righting those of the Manitoba Half-breeds fifteen years before. And it has also been clearly shown that, although the Metis had taken all regular measures to seek redress for years before they tried revolt, they had never had any satisfaction but "promise" till the rebellion actually broke out. Then and then only—the commission was appointed—but too late! Moreover, it has been repeatedly stated by competent witnesses—among others, if I mistake not—by the very Father Andre, mentioned by "Justitia," that the final resort to arms was made only when the poor people, exasperated by endless delays and ignored complaints, were told, by one who should have been wiser, that the answer to their petition was coming in the shape of bullets and armed men! Small wonder if this Rehoboth-like announcement made Jeroboams at once of both Riel and the hot-blooded Metis, who, we are told, were no longer to be held back. We have also been informed, on what seems good authority, that Riel was not personally responsible for the opening of hostilities either at Duck Lake or Fish Creek; but that Gabriel Dumont's fiery spirit precipitated matters on his own responsibility.

Where so many irritated spirits were concerned it is impossible exactly to gauge the responsibility of each individual. But taking facts and human nature as we all know them, there is no doubt in the minds of many that the primary causes of the Rebellion were the selfishness and carelessness of far more enlightened men than Riel, and men from whom, as far more was given to them, far more was to be expected. And if they are to go free, where is the justice of putting to death him who tried, in his own way, to right the wrongs they created? Moreover, the enlightened sentiment of the age has grown more and more decided against inflicting the death punishment on political offenders, as seen for instance in the infinitely more flagrant case of Arabi Pasha. And there are good reasons for this.

"Justitia" calls Riel a "murderer," because, when in power, he inflicted death or privations on those who opposed him. If this constitutes a man a "murderer," we must apply the same ugly word to some whose memory we are taught to revere—as for instance, Calvin, the New England Puritans, and that monarch

whom the preface to our English Bible calls "that sanctified person, King James." The fact is, it is one evidence of growing civilization and enlightenment when men cease to regard their own opinions as the measure of universal rights.

The invocation of Indian warfare to his side was bad enough. But it was a *sine qua non* of success if he were to succeed at all, and where did he get a precedent? As the Canadian correspondent of the *Times* well puts it, are we to expect semi-civilized Riel to be more humane than George IV. and his ministers who did the same thing with less excuse?

Riel is no high-minded patriot, but a half-civilized fanatic and enthusiast, weak, vain at times, self-seeking, yet, on the whole, an enthusiast, with, as it seems to me, a very evident craze, which, while it makes him not less dangerous, makes it much less justifiable to mete out to him the harsh measure due only to a hardened criminal. I feel strongly for poor Poundmaker, too, and earnestly hope that he and others more sinned against than sinning will not long be left to languish in prison. But Riel's is the only life at stake, except that of an actual Indian murderer. I would, therefore, repeat my former plea for mercy, and endorse the points made by Principal Grant in his lecture at Halifax, that "to hang Riel would be, first, a judicial murder, according to the enlightened sentiment of the nineteenth century, secondly, a national blunder, thirdly, a cruel disregard of the jury's recommendation to mercy."

A word or two as to the "national blunder." It is from no fear of the French, but out of a desire to show them a brotherly consideration, that I would urge a gentle and forgiving policy in this case. It is always the higher nature which should consider the lower. If we hold that we have more light and truth we are more bound to be magnanimous, to show tenderness and consideration for those less privileged. We shall never win our French-Canadian fellow-subjects unless we win them by love. We shall never be a united nation unless we set the example of brotherly feeling. We have at present a noble opportunity of healing alienation instead of intensifying it, of removing soreness by "showing mercy"—no less a duty than "doing justly"; and mercy often proves to be the highest justice. Let Ontario show Quebec that her Protestant Christianity is not bitter and harsh, but enables her to be generous and forgiving!

Therefore,
Though justice be thy plea, consider this,
That, in the course of justice, none of us
Should see salvation; we do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy.

Oct. 14, 1885.

FIDELIS.

THE American Presbyterian work in Caboon and Agowe, West Coast of Africa, is totally destroyed by the order of the Government of France that French only shall be taught in the schools of her colonies, and be placed under the State. These missions are older than the French colony, yet their schools are closed because *English is taught*. The Jesuits subordinated in France seek to control colonial French politics and to destroy Protestant missions by this language dodge wherever France claims power, as in Madagascar, Tunis and other lands.

THE number of communicants in connection with the various Evangelical Missions in China is now reported at 26,287, of whom 10,541 are credited to American societies, 10,044 to British and 1,702 to Continental. The Presbyterian board stands at the head of the list, with 3,777; the English Presbyterian board comes next, with 3,105; and the London Society is third, with 2,294. The Presbyterian board has the greatest number of native helpers—213. The China Inland has the largest force of missionaries—113. There are in all 544 missionaries, including males and females, and 1,450 native helpers.

THE American Board opened a mission in Okayama, a city of 32,000 people in Central Japan, in 1879. The result of six years' work is four churches with 369 members, two pastors, five evangelists, and four student evangelists. No fewer than 159 persons were received on profession the past year. The missionaries say: This city begins at last to show the impress of Christian work upon it. New comers are not the rarity of the past few years, and they come to stay. The merchant class is being reached. The city begins to think well and speak well of Christianity, and shrinks only from personal submission.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

HOW TO IMPROVE THE PRAYER MEETING.

BY REV. JAMES C. QUINA, CARBERRY, M. N.

This problem has puzzled the brain of many a pastor, elder and church member. Perhaps we can throw some rays of light upon it that may lead to a solution of the difficulty.

1. Let it be clearly understood by the congregation that the prayer meeting is an absolute necessity to the existence of a healthy and vigorous church. It seems to me that when our people look upon the prayer meeting from this stand point, we can easily obtain the rest.

2. Let it be understood by the people that Christ looks to every believer to bear his or her share of the work of rendering the church services a grand and constant success. "To every man his work" "What is that to thee? Follow thou Me."

3. Let the presence of Jesus Christ be ever recognized by members. Jesus is present in every meeting of the saints, deeply interested in the whole of the service. Hear what He says in this connection.

"Let Me see thy countenance, let Me hear thy voice; for sweet is thy voice and thy countenance is comely." (Song of Solomon, ii. 14.)

I am quite well aware that this word applies to private devotional exercises, nevertheless, it is equally applicable to the church assembly on Sabbath or week day. "The Lord loveth the gates of Zion more than all the dwellings of Jacob."

When the Queen intimates that she will hold a levee with what pleasure the nobility and gentry hear the announcement, and with what alacrity do they prepare for the august occasion!

In like manner when the Lord Jesus intimates that He will hold a levee in the place where He has recorded His name, surely we ought with far more pleasure and alacrity prepare for and go to meet Him, "who alone hath the word of eternal life" - to meet and commune with Him, who comes to bestow upon us enduring blessings. It affords the blessed Saviour joy to see His people in the week night service and to hear their voices in praise, prayer and testimony. Let it be ours to give this joy to Jesus in the prayer meeting every week. If we do, it will have a most marked effect upon ourselves in every-day life routine duties. "Take My yoke upon you."

Let the pastors live more and more under a realizing sense of the presence of the Master and the people will soon come to it and the Church will soon manifest the effects of it.

4. How to make the meetings interesting? This plan might be tried to enlist members in the exercises:

The pastor could speak to say six members one week and as many another week, and give each something to do in the meeting. One might read a few verses of Scripture, another pray (shortly) another read a hymn, another (who knows when to stop) might give a brief address.

I have found this plan exceedingly helpful in my own work. I feel satisfied that, with a little discreet persistency, ministers can enlist their earnest fellowship in this way, and thus make the prayer meeting what it really is, the people's service.

Give this method a fair trial and I have no fear for the result. In a word, let each come prepared with some verse or thought or hymn for the good of the whole organization.

5. Be punctual in commencing and closing the meeting; let the exercises be varied and never drag. If a brother prays too long don't be afraid to tell him, as Moody did once in a similar case: "Brother, that was a good prayer—the first five minutes."

Endeavour yourself to be short, sharp, crisp and sparkling, and the meeting will follow suit in the different exercises.

6. Intimate from the pulpit the topic for the prayer meeting; the members can then study it up, and they will.

Above all, remember the promise of Jesus: "Where two or three are gathered together in My name, there am I in the midst of them." Seek to render the presence of Jesus a reality to yourself and the people, and God will make the service a blessing for edification and salvation.

FOR THE CANADA PRESBYTERIAN.

AN AUTUMN REMINDER

BY FIDELIS.

The yellowing leaves and shortening days tell us that the summer of 1885 has passed away, and that winter is coming fastly—winte., *par excellence*, the season of work and social life—as summer is, for many, the season of rest and enjoyment of Nature's beauty. Many of the readers of THE CANADA PRESBYTERIAN have pleasant summer memories of open air life by the breezy sea beach, among the hills, in the woods

and on the river. They will cheer the "onward eye" during many a bleak or dreary winter day. But besides the pleasant memories of natural beauty is there not the invigorating influence of the rest—the refreshment of soul, also, that comes from communion with God through His own unspoiled works? Many will gratefully acknowledge this, as they look back to happy summer days by "flood or fell, when they seemed to enter the immediate presence of Him who reveals Himself in the Book of Nature as well as in the Book of Revelation.

But all privilege or enrichment comes to us not for ourselves alone, but as a gift to be shared, as far as possible, with others. "Freely ye have received, freely give" is the law of all God's giving. Whatever therefore we have gained, it is for us to use wisely in the service of Him who gave it, and of those He means us to bless. We know what was the judgment on him who "hurt nobody but only hid his talent in a napkin." The new strength we have received from the invigorating country air—is it not to be used in some branch of Christ's service. The expanded thought, the lessons of beauty and wisdom, the glimpses of God's love are they not to make our service more gracious, more fruitful, more willing and spontaneous? Can we not do something to instil the same lessons, the same refreshing, into other lives?

Many are the ways and channels of Christian work and usefulness to day. For some they are only too numerous, and will soon absorb all and more of the new vigour received. But with many there is little study of how best to expend it in their Saviour's work. Yet each has his or her own special fitness, special mission, special work. Is it not the duty of each in the commonest gratitude for great privileges and precious blessings, to try to find out just what work the Lord would have us to do, and then to set to work and do it with all our might in the love and power that He and He alone can give? So doing we may carry summer in our hearts all the year round.

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime
Who carry praise in their heart
Through dusty lane and wrangling mart,
Plying their daily task with busier feet,
Because their inmost hearts a holy strain repeat

ONLY

Only a word for the Master,
Lovingly, quietly said:
Only a word,
Yet the Master heard,
And some fainting hearts were fed.

Only a look of remonstrance,
Sorrowful, gentle and deep;
Only a look,
Yet the strong man shook,
And he went alone to weep.

Only some act of devotion,
Willingly, joyfully done!
"Surely 'twas nought,"
(So the proud world thought,)
But yet souls for Christ were won.

Only an hour with the children,
Pleasantly, cheerfully given;
Yet seed was sown
In that hour alone,
Which would bring forth fruit for heaven,

Only, but Jesus is looking
Constantly, tenderly down
To earth, and sees
Those who strive to please,
And their love He loves to crown.

—Word and Work.

WOMAN'S WORK AND PLACE IN THE CHURCH.

This is the age for the ministry of woman. She has demonstrated her unspeakable power and usefulness in the zenanas of India and Turkey; in the hospitals of Europe and America; in missions of Christ-like benevolence to the lost and wretched, not only in crowded cities but in the world at large. Her avenues of usefulness are almost boundless, from the beautiful "flower missions" on to that of the "prison gates," where she throws herself against the great tide of human guilt, and seeks to save, by the sympathy of the Gospel, those who have been untouched by the justice of the law.

The Scriptural office of deaconess demonstrates that the primitive Church, moved by the Holy Ghost, gave to woman a position of dignity and usefulness, and now, after eighteen hundred years of experience during which the blessed Gospel of Jesus Christ has been quickening and renovating untold thousands in the Gentile world, to ignore her place when sanctified by grace is folly in the extreme; and the clergyman who in his ministerial work passes her over, neglects, whether he knows it or not, one-half the working power of his church.

How often when you have languidly announced

some important meeting, feeling as you did so, that but few would attend, have you realized to the bitter end all the disappointment you at first anticipated? If, on the contrary, you had only gathered together all the devout women in your flock—interested them in the good cause, and led them to undertake it with all the fervour of their glowing nature—instead of failure, you would have experienced, with the blessing of God, a marked success, and, in addition, would have discovered how much more earnestness there was among your people than you had before imagined. Ask her assistance in ministering to the sick; in the care of the poor, and in many offices in which with peculiar propriety her versatile gifts may be employed. Each year, as you do this, will you esteem it more and more highly the position of sanctified women in the Church of Christ. *Bishop Baldwin*

TAKE PART IN THE CONTEST.

Too many of our congregations, whether in the city or country, look upon their respective clergymen much as the ancient Romans did on the gladiators in the circus. They sit on the benches and sometimes clap and cheer, and sometimes shriek out their disapproval while he fights the lions.

If he do well, thumbs go up, but if the contrary, down they go, and the unfortunate minister, like the gladiator, must there and then die. Now, what I propose is that the congregation should leave the benches and come down and themselves help to fight the lions. In this age, as in every other that has preceded us, we need something more from our people than cheers and hisses: we need the co-operation of loyal hearts and true: the spontaneous action of those who in the day of danger will stand shoulder to shoulder with their appointed leaders, and by every effort in their power help to push the battle to the gate. Our clergy were certainly intended to be spiritual captains to lead on their people in the tremendous contest against sin and Satan: but by no means can they occupy all the subordinate positions in the army as well; they cannot be lieutenants and sergeants and corporals and rank and file at one and the same time; they cannot be the whole army in themselves. Now, in too many parishes, we have the officers, but from one fault and another, no army to give battle to the foe. While, however, saying this, I am confident that throughout the length and breadth of our land, we have hundreds and thousands of earnest men and women who only need proper organization and development to make them a tremendous power for good. *Bishop Baldwin.*

THE ONE JOURNAL.

"When I was a young man," says James Simpson, "there lived a man in our neighbourhood who was universally reported to be uncommonly liberal in his dealings. When he had any of the produce of his farm to dispose of he made it an invariable rule to give good measure, over good, rather more than could be required of him. One of his friends observing him frequently doing so, questioned him why he did it, and told him he gave too much, and said it would not be to his own advantage. Now, my friends, mark the answer of that man: 'God Almighty has given me but one journey through the world, and when gone I cannot return to rectify mistakes.' ... Think of this, friends *but one journey through the world.*

DR. MACLAY, who has spent eight years as missionary to Japan, says he never heard a Japanese oath. He never heard a missionary say that he had heard one swear. He has heard them trying to repeat some oaths in English learned from sailors. They thought they were learning English. This is another illustration of how other nations copy our vices.

SIERRA LONE (West Africa), according to the Government census of 1881, has a population of over 60,000. The Episcopalians and Presbyterians number 18,000; the Methodists, 17,000; the Baptists, 388; Roman Catholics, 369. Including the members and scholars of the Methodist churches, the Methodists have an attendance on public worship of about 21,000.

"MISSIONS are a failure—they cost too much." So some people say. The statement is not true. The Governor of Natal in a brief address, said: "One missionary is worth more than a battalion of soldiers." The Earl of Shaftesbury says "if London did not have its four hundred missionaries it would require 40,000 more police." Civilized nations cannot afford to cease to carry on missions.

A YOUNG Japanese, says the *Christian Union*, had been imprisoned for being too outspoken. In his prison at Tokio he set to work to preach Christ to his fellow-sufferers, and the news of these efforts attracted others, till he had three hundred hearers. When released he laid the neglected state of the prisoners before those in office, and he has been appointed governor of a new prison, with the consent of the authorities to pursue his religious work—an evidence of the value of words spoken in season.

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MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, OCTOBER 28, 1885.

IN our report last week of the meeting of the Augmentation Committee, the name of the Rev. P. McF. McLeod was unintentionally omitted as among those present. Every member of the committee was present.

THE first Monday of next January will throw some light on the question of female franchise. A large number of the women of Ontario may on that day vote for their favourite municipal candidates if they feel it to be their duty so to do. There are about three thousand women in Toronto qualified to vote at the approaching election and, no doubt, a number equally large in proportion to the population in all other municipalities. Should the municipal elections in Toronto be run on party lines the female electors have the government of the city in their hands. The three thousand female voters can wipe out any party majority that can possibly be put together. Of course this is said on the assumption that the ladies vote as a unit, which is very improbable. It may be found when they come to the polls that they are as much divided on local, personal and political issues as their husbands and brothers are. It may be found that a large majority of them care nothing for the franchise and will not come near the polls. Some of those amiable men who hold that women will always vote for good government—meaning of course government by your own side—may get a rude awakening when the ladies come to the polls, if they do come. We venture to predict that but a small proportion of the three thousand will vote—that those who vote will vote just as men do—on both sides. And when two ladies vote against each other, each will say she voted right—just as the male voters say.

MR. MOODY has been holding services in Lynn, Mass., which were very largely attended. Our excellent contemporary, *Zion's Herald*, comments in this way:

Lynn has an able ministry, learned, eloquent and spiritual. It has beautiful and commodious churches; but the regular services of public worship conducted by these ministers do not attract these crowds. How shall we account for it?

In the easiest manner possible. Mr Moody's services are usually attended by a large number of people from all the churches in the city in which he conducts them and from many other churches scattered over an area of perhaps one hundred miles. It would be a wonderful thing indeed, if a congregation thus formed were not very much larger than any one congregation in the city or its vicinity. The men who organize, advertise and in every way help on Mr Moody's meetings, are picked men, selected from perhaps a score of congregations. It would be a marvellous thing if, working together, they could not get up a successful meeting for three days. Then it should be remembered that, apart from Mr. Moody's ability as a preacher, he is one of the best-advertised men in the world. Were Mr. Moody to settle down in one city Chicago for instance—and conduct "regular services," at the end of a year his congregation would not be larger, if as large, as many other congregations in the city. No comparison can be made between such services as

Mr Moody conducts and the "regular services" of any church. All of which may be said while one greatly admires many things about Mr Moody and feels thankful for the good work he is doing. The "regular services" help Mr Moody quite as much as he helps them. The "regular services" could go on without Mr Moody; but his meetings would be an impossibility without the aid of those who support and conduct these "regular services."

FOR good or evil, Queen's has finally decided against the scheme of University Confederation. Sink or swim, survive or perish, the old University remains out. The opposition colours were prepared by the authorities and friends of the institution, and in his opening address Principal Grant nailed them firmly to the mast. Commenting on the address, the *Christian Guardian* says:

No one should be misled by the confident assertions and unfair disparagement of the scheme of University Confederation by its opponents. It would be folly to expect reliable information respecting the scheme, or a fair statement of its advantages from that quarter. The Rev. Dr. Grant assisted in framing the scheme, and gave a conditional approval to the project. But since the authorities of Queen's College decided to remain at Kingston, he disparages and caricatures the whole arrangement. He will probably be as unsuccessful in this as he was in opposing prohibition in the Synod. His recent utterances remind us of a certain class mentioned in the Gospel, of whom it was said: "Ye neither go in yourselves, neither suffer ye them that are entering to go in." It is instructive to remember that Queen's College declined to enter the confederation—not because of objections to the plan of confederation, but because the local feeling against removal prevailed.

Without endorsing all that Principal Grant said, or expressing approval of the position taken by Queen's, we desire to make three points in regard to the foregoing, which points we take the liberty of making in sermonic style. *First:* The opponents of University Confederation or any other scheme are just as likely to throw light upon it in fair discussion as its friends. *Secondly:* Principal Grant distinctly says he did not assist in framing the scheme. He says he attended the Conferences without prejudice, took little part in the discussion, declined all responsibility for the draft, and merely consented to lay it before the authorities of Queen's. *Thirdly:* Queen's has reasons, other than "local feeling," against the scheme. The simple fact is that nobody is certain the scheme will work well and Queen's seems to be certain that it will not.

THE *Globe* has this to say about using the pulpit as an advertising medium.

The extent to which the pulpit is used to advertise projects of various kinds is both a marvel and a scandal. Many a good sermon has been spoiled by having a string of secular advertisements attached to its tail. The evil has been complained of time and again. The improvement effected, however, has been slight. Why do not the ministerial associations express their views as to what is and what is not legitimate pulpit advertising?

It is a scandal—a great scandal. It is also a sad truth that the effect of many a good sermon has been spoiled by giving out a string of secular advertisements at the close of the service. At the very moment that the devotional feeling should be highest, the minds of the people are distracted by a long rigmarole about a soiree or a picnic or an excursion or something of that kind. What greater outrage on propriety could there be than to follow up a sermon on death or judgment or eternity by announcing particulars in regard to an excursion, or by telling the people that some unknown adventurer will exhibit his show at a certain time and place admission twenty-five cents, children half-price? Our contemporary thinks the use of the pulpit is a "marvel" as well as a scandal. It is a marvel for the same reason that the "cheek" of all those who want dead-head advertisements is a marvel. The itinerant who wants to use the village pulpit for the double purpose of advertising and endorsing his lecture or show is usually possessed of a large amount of skilled impudence. He knows how to utilize the pulpit, and generally does so by one way or another. The local society that is too poor or too mean to pay for its advertising in the press generally brings some pressure to bear on the pulpit when advertisements are needed. Sometimes the minister is even threatened if he does not use his pulpit as an advertising medium. One of our ministers in the West came into collision with a local association a few years ago because he would not announce a lecture by Brigham Young's seventeenth wife. The usual way for punishing ministers who won't advertise is to circulate a

report that they are opposed to temperance, or the Scott Act, or the Y. M. C. A., or revivals. The best way to stop the nuisance in Presbyterian churches would be for the Session to put a minute on the records forbidding the use of the pulpit for advertising purposes.

PRESENT SOCIAL PROBLEMS.

SIMPLICITY usually accompanies true greatness. Not in every case indeed, but in most instances, the great man does not put on airs or make his personality conspicuous. A floating tradition of Princeton is to the effect that a mission church was maintained by students, who preached there in turn. One Sabbath the pulpit was supplied by Dr. Addison Alexander. At the close of the service an old lady asked who the preacher was. "Dr. Alexander," was the reply. "That Dr. Alexander! Why, I understood every word he said!" Among many excellent qualities clearly visible in Dr. John Hall's lecture on the above-named subject in Central Church, Toronto, last week, plain, unaffected modesty was distinctly recognized. There was no waste of words, no posing in the role of a distinguished stranger from a distance; but he appeared as a man who had an important duty to discharge, and he accomplished his task as a thoughtful and large-hearted man might be expected to do. When, in response to the hearty vote of thanks tendered him at the close, he said that he was a preacher, not a lecturer, he meant it.

An intelligent, observant minister occupying a prominent position, if he has anything of the enthusiasm of humanity within him, and is animated by the spirit of Him whose Gospel he preaches, cannot close his eyes to the nature and character of the many important social problems pressing for solution. The Church of Christ cannot be indifferent to the actual social needs of the time. Dr. Hall uttered a true thing when he said that organization of a congregation and the settlement of a faithful pastor were not enough in these days. The Church, he declared, must be more than ever aggressive. In all large centres of population it is an indisputable fact that many artisans and others, who find the struggle for existence very hard, feel bitterly what they consider the Church's neglect and take up a position of antagonism. In taking such an attitude they may be considered wrong or foolish; but the fact of that antagonism is only too apparent. In all the churches there are many who have given thoughtful attention to the class of questions discussed in Dr. Hall's lecture. Staid and decorous communities are occasionally startled by what they consider the erratic utterances of some prominent clergymen who, in no playful mood, avow socialistic proclivities. Men of Dr. Hall's stamp are well qualified to mediate between antagonistic social classes. His deep interest in living social questions is the outcome of personal knowledge and deep sympathy with the struggles and the sorrows of the poor. In his methods of dealing with those problems there is a healthy absence of that patronizing and mock sentimentalism which injures manly effort in its endeavours to bridge the chasm of class distinctions. Dr. Hall ministers staidly to one of the wealthiest congregations in New York City. Yet with candour he avows himself as a Christian socialist, taking care that it be understood that between that position and communism there is a wide gulf. He holds, and holds rightly, that the principles of Christianity, believed and practised, would lead to the highest well being here on earth, and in his ministry he is faithful to that conviction.

The lecture delivered under the auspices of the Young People's Association of Central Church did not pretend to be exhaustive; but the one principle underlying the whole lecture is capable of universal adaptation, not, as the lecturer well showed, in form, but in spirit, to all existing social problems. The land question, the support of the poor, the method of dealing with criminals, education, sanitary legislation, a system of registration and kindred matters, were ably and clearly discussed. He takes the position that the Church should maintain its own poor. In this he has strong support. Many Christian thinkers of our time hold the same view. That ablest of expounders of Christian ethics and political economy, Dr. Chalmers, was earnest and successful in his endeavours to demonstrate the truth of this theory. It had the sanction of the Apostolic Church and, though complex, is not an impracticable obligation now.

The weak point of modern educational systems was

well and powerfully described. Their distinguishing characteristic is that they are too exclusively intellectual. The education of the moral nature, the culture of conscience, is too much neglected. In proof of this he instanced the increase of a class of crimes possible only to the educated; such as forgery, gigantic frauds and embezzlement. Reverting to the Mosaic injunction, he showed the obligation resting on parents to be faithful in home training. Other agencies are very helpful and are doing excellent work, but parental training and example, if at all faithful, as a means of heart-culture cannot be surpassed. Parents cannot properly train their children by proxy.

The delicacy and tact with which sanitary questions were treated were very striking. There was a manifest desire not to hurt the susceptibilities of any one, and in this the lecturer was successful, and, at the same time, there was nothing omitted that ought to be said. The vindication of the Jewish people in this connection was strong, hearty and sincere. It is certain that every body would not go as far as Dr Hall in this respect. Unfortunates who have had usurious dealings with some of the descendants of Abraham might not be so enthusiastic. Neither would Judge Hilton, nor Court Preacher Stoecker. Whatever Spurgeon's opinion may be now, a good many years ago, when pleading on behalf of a mission to the Jews, he took occasion to show that his admiration for them was not unbounded. He confessed to having been "done" by both converted and unconverted Israelites. It is very wrong to cherish unreasonable race prejudices; but it is to be remembered that the anti-Semitic agitation in Russia, Germany and Austria, cruel, blind and unjustifiable as it has been in the past, is not incapable of explanation.

The lecture as a whole was a powerful cumulative, though not formal, argument in favour of the inspiration of Scripture and of the universal value of its teaching for all time. It is not only fitted to be the best and surest guide for the individual life, but is eminently adapted to shed clear light on the several problems of social and national life, as they emerge from age to age. To adapt the title of an excellent book by a master in Israel, gone to his reward, there are still "Laws from Heaven for Life on Earth."

THE SABBATH SCHOOL CONVENTION.

ATTEMPTS are occasionally made to depreciate the important work in which Sabbath school teachers are engaged. Happily it is only very occasionally that such depreciatory attempts are to be met with. Books have been written even by clergymen endeavouring to prove that the Sabbath school is a failure. The other day attention was drawn to the fact that numbers convicted of crime had been attendants at Sabbath schools. Such instances of decided hostility to this valuable modern religious institution are very rare. It is more common, however, to hear the complaint that the Sabbath school does not accomplish all the good that is expected of it. The many thousand devoted and self-denying Sabbath school teachers who engage year in and year out in the blessed work of seeking to lead children to the Saviour, and to instruct them in the truth of God, do not make these complaints. Christian parents who value their children's true welfare, though they do not all take the same interest in the prosperity of the Sabbath school and give it the countenance and support they might, are grateful for the good work it accomplishes. Parents who disclaim a profession of religion do not regard the Sabbath school with unfriendly eyes. They are pleased that their children attend and are grateful for the interest and care bestowed on them.

The Sabbath school is now recognized as a necessary adjunct of every Christian congregation. Interest in its prosperity and its growing usefulness is steadily increasing. From one end of Canada to another it is scarcely possible to find a Christian congregation in which there are not several members who take a very active part in the work of the Sabbath school.

The Provincial Sabbath School Association of Canada has done much to advance the cause for which it was instituted by its efforts during nearly a quarter of a century. It is an unsectarian institution; all sections of the Church Evangelical readily take part in its work, and it has for years been growing in influence and usefulness. It brings together at its annual conventions the friends of the Sabbath school from almost all parts of the Province, and some of the representative men from the United States.

The twentieth annual convention met last week in the city of Stratford, the opening meeting being presided over by Dr. McGuire, of Guelph, and at the subsequent meetings Mr. J. J. Crabbe, of the *St. Mary's Argus*, the newly-elected president of the Association, occupied the chair. The representative of the United States Sabbath schools was Mr. William Reynolds, of Peoria, who received a hearty welcome. The Methodist Church had able representatives in such men as Dr. Parker, Sutherland, Mr. Stafford, of the Metropolitan, and others, besides a large number of energetic laymen. The other bodies were well represented and each contributed much that was conducive to the success of the Convention. The Rev. Peter Wright, of Stratford, was appointed to deliver the address of welcome, which duty he discharged gracefully and in a fine spirit. The Rev. John Thompson, Sarnia, delivered an excellent address on "Christ, the Sabbath School Teachers' Model in Spirit and Method." An active part was taken by the Rev. J. S. Turnbull, of St. Mary's, and the Rev. John McEwen, the indefatigable and efficient secretary, did much to make the Convention the success it proved to be. The last named gentleman has laboured very diligently in promoting the interests of the Association during the last few years. Many will, no doubt, regret that he is about to retire from the more active official duty he has so well discharged. He has elected to resume the work of the pastorate; but it may be confidently anticipated that he will continue to take a keen interest in Sabbath school work. From the report submitted to the Convention it is learned that

his work has been distributed over seventeen counties and four cities, and with lectures, addresses, and institute exercises in more isolated places, the whole work may be summed up as follows: One hundred and seventy-six institute services, fifty-four addresses at conventions, forty sermons, nineteen lectures on Sabbath school subjects, twenty-four addresses to Sabbath schools, visited while in session; mass meetings of Sabbath schools, teachers and parents on Sabbath afternoon, eighteen; making a total of 331 distinct public appearances on behalf of the work of the Association.

The report concluded with the following recommendations which were adopted:

1. The formation, in every town and city, of Sabbath School Teachers' Associations, for mutual improvement in their work, the encouragement of Sabbath school teachers' meetings, weekly, for the study of the lesson in every congregation, with occasional union meetings for conference on methods of study, reviews, etc. A draft constitution for such associations will be furnished by the General Secretary, on application.
2. That the Sabbath School Association of Canada adopt the International Normal Course of study for teachers, issue the leaves, conduct their own examinations, and present their own certificates of attainment. This to be carried on as part of the work of the Teachers' Associations, as recommended above.
3. That the claims of the Provincial Association in its work be commended to these local associations for contributions from schools, so that the general work may be efficiently carried on, and that the responsibility of securing funds be equally distributed over the centres of population.

The Treasurer's report, submitted by Mr. J. K. Macdonald, of Toronto, was not quite as favourable as it ought to be. It is hoped, however, that the means devised for obtaining the necessary funds for the proper working of the Association will readily be secured, and that next year a surplus will be reported.

The large number of Sabbath school workers who attended the Convention will return to their wonted fields of labour encouraged and strengthened by what they heard, and their co-workers who remained at home will not fail to receive part of the blessing.

Books and Magazines.

ELECTRA. (Louisville, Ky.: Courier-Journal Building.)—The contents of the October number are varied, instructive and interesting.

THE CONVERTED CATHOLIC. (New York: James A. O'Connor.)—The magazine conducted by Father O'Connor is admirably designed to promote the important work in which he is engaged.

THE SIDEREAL MESSENGER. (Northfield, Minn.: Carleton College Observatory.) This astronomical monthly continues to afford its readers much valuable information pertaining to what is recognized by many as the sublimest of the sciences.

WITNESSES FOR CHRIST. By Francis Huston Wallace, B.D. (Toronto: William Briggs.)—Mr. Wallace delivered a series of lectures under the auspices of the Theological Union of Victoria University in the early part of the year. In publishing these lectures

he has been well advised. They are thoroughly good and afford very interesting reading. As a Canadian author, Mr. Wallace gives excellent promise.

DOGMA AND DUTY. By Rev. James Awde, B.A. "Christ's Divine Mission," by Rev. S. J. Hunter. (Toronto: William Briggs.)—This is a well-printed and neat reproduction, in paper covers, of Rev. J. Awde's able and interesting lecture on Dogma and Duty, delivered before the Theological Union of Victoria University, and Rev. S. J. Hunter's clear and evangelical sermon preached before the same body.

SALVATION STORIES. By George C. Needham. (Boston: J. A. Whipple.)—This little book contains a series of Gospel narratives and hints for young converts, prepared by the author while in England. The stories are both interesting and instructive, and are well calculated to show forth the joy of true repentance. The book is printed with a neat red border and will make a very suitable and attractive present to those just entering the Christian life. It is heartily commended to the young. Its wide distribution will do much good.

THE KINDERGARTEN. (Toronto: Selby & Co.)—The Germans have done much for the promotion of education. From the infant-school to the world-famous univers. they have covered the whole ground with a well-devised and efficient system of instruction. The splendid system of Ontario is indebted to that of Germany for many of its best features. Why the uncouth, and to children, the unmeaning name of Kindergarten should be transplanted into English-speaking communities does not appear. The institution, however, is most excellent, and the little monthly magazine published in the interest of these elementary schools is admirably adapted for the work it is intended to promote.

THE CONQUEST OF CANAAN. By A. B. Mackay, Montreal. (London: Hodder & Stoughton; Montreal: W. Drysdale & Co.)—The Rev. A. B. Mackay, of Crescent Street Church, Montreal, is a vigorous, earnest and effective preacher. As this volume, on a theme by no means hackneyed, is a reproduction of a very interesting series of lectures delivered in the ordinary course of his pulpit ministrations, the same attractive qualities characterize his writing. These lectures touch in a candid and helpful way on many things peculiar to the Mosaic dispensation in the light of the present day. There is a fine, yet manly glow of poetic fervour lighting up the whole book, adding a charm to a work which no candid reader will hesitate to describe as one that is fitted to promote Christian truth and life and is an honourable addition to our Canadian pulpit literature.

THE PRESBYTERIAN REVIEW. (New York: The Presbyterian Review Association.)—This high-class quarterly, edited by a syndicate of eminent American, Canadian and European divines, presents an attractive table of contents in its latest issue. Professor W. G. Blaikie heads the contributions with a carefully prepared paper on "Christianity and the Professions." In fact, all the papers in this number are by professors. The most noteworthy contributions are: "Modern Thought in Relation to Christianity and the Christian Church," by Professor John Laidlaw, D.D. and "Lotze's Theistic Philosophy," by Professor Henry N. Gardiner. Principal Caven writes clearly and succinctly on "The General Assembly of the Presbyterian Church in Canada." Among the valuable book reviews is one by Dr. A. A. Hodge, a most appreciative and favorable notice of Professor Kellogg's new work, "The Light of Asia and the Light of the World."

HOW TO GET ON. By Benjamin B. Comegys. (Philadelphia: The American Sunday School Union.)—This work is by one of the most experienced and successful Christian business men of Philadelphia, of whom a finely engraved portrait appears as frontispiece to the work. He gives the young the benefit of his experience and wide observation in a direct, practical way, showing young lads how to avoid failure and how to achieve success in life. It is a book which every boy who wants to make a true man of himself should carefully read. Among the topics discussed are foolish talk, books—bad and good, foolish company, true manliness, duty to animals, ridicule, religion—unreal and real, and life—its opportunities. The writer chooses his illustrations chiefly from familiar business and social life. They are well fitted to take hold of boys who are laudably ambitious and show the way to climb up the ladder to true and worthy success.

Choice Literature.

LAICUS;

OR THE EXPERIENCES OF A LAYMAN IN A COUNTRY PARISH.

CHAPTER XXXI. IN DARKNESS.

Last Tuesday night Jennie met me at the station. It is unusual for her to do so. The surprise was a delightful one to me. But as I sat down beside her in the basket waggon she did not greet me as joyously as usual. Her mien was so sober that I asked her at once the question.

"Jennie, what is the matter? You look sick."
"I am sick, John," said she; "sick at heart. Willie Gear is dead."

"Willie Gear dead!" I exclaimed.
"Yes," said Jennie. "He was skating on the pond. I suppose this warm weather has weakened the ice. It gave way. Three of the boys went in together. The other two got out. But Willie was carried under the ice."

Jennie was driving. Instead of turning up the hill from the depot she kept down the river road. "I thought you would want to go down there at once," said she. "And so I left baby with Nell and came down to you."

We rode along in silence. Willie Gear was his father's pride and pet. He was a noble boy. He inherited his mother's tenderness and patience, and with them his father's acute and questioning intellect. He was a curious combination of a natural sceptic and a natural believer. He had welcomed the first step toward converting our Bible class into a mission Sabbath school, and had done more than any one else to fill it up with boys from the Mill village. He was a great favourite with them all and their natural leader in village sports and games. There was no such skater or swimmer for his age as Willie Gear, and he was the champion ball-player of the village. But I remember him best as a Sabbath school scholar. I can see even now his earnest upturned face and his large blue eyes, looking straight into his mother's answering gaze, and drinking in every word she uttered to that mission class which he had gathered and which she every Sabbath taught. He was not very fortunate in his teacher in our own church Sabbath school. For he took nothing on trust and his teacher doubted nothing. I can easily imagine how his soul filled with indignation at the thought of Abraham offering up his only son as a burnt sacrifice, and how with eager questioning he plied his father, unsatisfied himself with the assurances of one who had never experienced a like perplexity, and therefore did not know how to cure it.

And Willie was really gone. Would it soften the father's heart and teach him the truth of Pascal's proverb that "The heart has reasons of its own that the reason knows not of"; would it blot out the last remnant of faith, and leave Mr. Gear without a God as he had been without a Bible and without a Saviour?

I was still pondering these problems, wildly thinking, not aimlessly, yet to no purpose, when we reached the familiar cottage. Is it indeed true that nature has no sympathy? There seemed to me to be on all around a hush that spoke of death. There needed no sorrowful symbol of crape upon the door; and there was none. I almost think I should have known that death was in the house had no one told me.

As I was fastening my horse Mr. Hardcap came up. We entered the gate together.

"This is a hard experience for Mr. Gear," said I to Mr. Hardcap.

"The judgments of the Lord are true and righteous altogether," replied Mr. Hardcap, severely.

I could feel Jennie tremble on my arm, but I made no response to Mr. Hardcap.

Mr. Gear opened the door for us himself before we had time to knock. He was perfectly calm and self-possessed. Jennie said afterward she should not have guessed, to have seen him elsewhere, that he had even heard of Willie's death. But I noticed that he uttered no greeting. He motioned us into the sitting-room without a word.

Here, on a sofa, lay like a white statue, the form of the dear boy. By the side of the sofa sat the mother, her eyes red and swollen with much weeping. But the fierceness of sorrow had passed; and now she was almost as quiet as the boy whose sleep she seemed to watch; and she was quite as pale.

She rose to meet us as we entered, and offered me her hand. Jennie put her arm around the poor mother's waist and kissed her tenderly. But still nothing was said.

Mr. Hardcap was the first to break the silence. "This is a solemn judgment," said he.

Mr. Gear made no reply.

"I hope, my friend," continued Mr. Hardcap, "that you will heed the lesson God is a teacher of you, and see how fearful a thing it is to have an unbeliever's heart. God will not suffer us to rest in our sin of unbelief. If we lay up our treasures on earth where moth and rust doth corrupt, we must expect they will take to themselves wings and fly away."

Mr. Hardcap's horrible mutilation of Scripture had always impressed me in a singular manner. But I think its ludicrous side never so affected me before. What is it in me that makes me always appreciate most keenly the ludicrous in seasons of the greatest solemnity and distress? The absurdity of his misapplication of the sacred text mingled horribly with a sense of the insupportable anguish I knew he was causing. And yet I knew not how to interfere.

"I hope he was prepared," said Mr. Hardcap.

"I hope so," said Mr. Gear, quietly.

"He was such a noble fellow," said Jennie to the weeping mother. She said it softly; but Mr. Hardcap's ears caught the expression.

"Nobility, ma'am," said he, "isn't a savin' grace. It's a natural virtue. The question is, did he have the savin' grace of faith and repentance?"

"I believe," said Mrs. Gear, earnestly, "that Willie was a Christian, if ever there was one, Mr. Hardcap."

"He hadn't made no profession of religion, you know, ma'am," said Mr. Hardcap. "And the heart is deceitful above all things and desperately wicked."

Mr. Hardcap is very fond of quoting that text. I wonder if he ever applies it to himself?

"It seems kind of strange now that he should be taken away so sudden like," continued Mr. Hardcap, "without any warnin'. And you know what the Scripture tells us: 'The wages of sin is death.'"

Mr. Gear could keep silence no longer. "I wish then," said he hoarsely, "God would pay me my wages and let me go."

"Oh, Thomas," said his wife appealingly. Then she went up to Mr. Hardcap, and laid her hand gently on his arm. "Mr. Hardcap," said she, "it was very good of you to call on us in our sorrow. And I am sure that you want to comfort us, and do us good. But I don't believe my husband will get any good just now from what you have to say. We are stunned by the blow that came so suddenly, and must have a little time to recover from it. Would you feel offended if I asked you to go away and call again some other time?"

"The word must be spoken in season and out of season," said Mr. Hardcap doggedly. Nevertheless he turned to leave. He offered his hand to Mr. Gear, who was leaning with his head upon his hand against the mantel-piece, and possibly did not notice the proffered salutation. At all events he never moved. Mr. Hardcap looked at him for a moment, opened his mouth as if to speak, but apparently reconsidered his purpose, for he closed it again without speaking, and so left the room. Mrs. Gear went with him to the door, where I heard her ask him to pray for her and for her husband, and where I heard him answer something about a sin unto death that could not be prayed for. Jennie followed Mrs. Gear softly out; and so Mr. Gear and I were left alone.

Alone with the dead.

"That's your Christian consolation," said Mr. Gear, bitterly.

"Is that just to your wife?" I answered him quietly.

"No! It is not just to my wife," he replied. "I would give all I possess to have her faith. She is almost heart-broken—and yet—yet—I, who ought to sustain her, would be crazed with grief if I had not her to lean upon. And she—she leans on I know not what. Oh! if I did but know."

"She leans on Him who not in vain Experienced every human pain,"

I answered softly.

"He was such a noble boy," continued Mr. Gear, speaking half to himself, and half to me. "He was so pure, so truthful, so chivalrous, so considerate of his mother's happiness and of mine. And he was beginning to teach me, teach me that I did not know all. I was afraid of my own philosophy for him. I wanted him to have his mother's faith, though I never told him so. I never perplexed him with my own doubtings. I solved what I could of his; I was coming to believe little by little that there was a clearer, better light than that I walked in. I was hoping that he might find it and walk in it. I even dreamed sometimes to myself, that he would yet learn how to show it to me. And now he is gone, and the glimmer of light is gone, and the last hope for me is gone with him."

"He is gone," I said softly, "to walk in that clearer, better light, and beckons you to follow."

Mr. Gear made no answer, hardly seemed to note the interruption.

"And this is the bitterness of the blow to me," he continued, still speaking half to me, half to himself. "I thought I believed in immortality. I thought I believed in God. These two beliefs at least were left me. And now nothing is left. My wife says: 'He is not dead but sleepeth.' But I cannot see it. To me he is gone, forever gone. If on the other side of that veil which hides him from me, that mystic something which we call his spirit still lingers, I do not see it. I had a dream of that better land once and called it faith. But this cruel blow has awakened me, and the dream has passed in the very hour when I need it most. And nothing is left me; not even that poor vision."

"Not even God?" said I softly.

"Not even God," he answered with terrible deliberation.

"For a bad God is worse than no God at all. And how can I believe that God is good? He looks down on our happy home. He looks on our dear boy, its life and joy. He knows how our life is wrapped up in him. He sees how, little by little, Willie is leading me up into a higher, happier, holier life. And then He strikes him down, and leaves my wife heart-broken, and me in darkness, bereft by one blow of my child and of my faith."

Then he pointed to the dead boy who lay on the lounge before us. "How can I reconcile this with the love of God?" he cried. "How can you, Mr. Laicus?"

All bitterness was gone now. He looked me earnestly in the eye, and asked eagerly, as one who longed for a solution, and yet was in despair of finding it.

"I cannot," I answered, "and dare not try. If I had only life's book to read, Mr. Gear, I should not believe in a God of love. I should turn Persian, and believe in two gods, one of love and good-will, one of hate and malice."

He looked at me in questioning surprise.

"Love, Mr. Gear, is its own demonstration. I know that God loves me."

"How?" said he.

"How?" said I. "Do you remember when we first met, Mr. Gear, that you told me your God was everywhere, in every brook, and mountain, and flower, and leaf, and storm, and ray of sunshine?"

He nodded his head reflectively, as one recalling a half-forgotten conversation.

"My God is in the hearts of those that seek Him," said I. "And in my heart I carry an assurance of His love that life cannot disturb. I know His love, as the babe knows its mother's love, rising upon her breast. It knows her love though it understands neither her nature nor her ways."

He shook his head sadly.

"Mr. Laicus," said he, "I believe you, but I do not

comprehend you. I believe that you have a faith that is worth the having. I would give all I possess or ever possessed to share it with you in this hour. I do not know—I sometimes think it is only a pleasant dream. Would God I could sleep and dream such dreams."

"It is no dream, Mr. Gear, but truth and soberness," said I. "A dream does not last through eighteen centuries, and raise half a world from barbarism to civilization. A dream does not carry mothers through such sorrows as this with outlooking anticipations so clear as those which give Mrs. Gear her radiant hope. No! Mr. Gear. It is you who have been dreaming, and life's sorrow has awakened you."

"Mr. Laicus," he cried almost passionately, "I said I believed in nothing. But it is not true. I have no creed. I do not even believe in God or immortality any more. I have no God. I am without hope. But I believe in my wife. I believe in you. I believe that you and she have something—I know not what—that supports you in temptation and sustains you in sorrow. Tell me what it is. Tell me how I may get it. I will cast my pride away. I would believe. Help my unbelief."

"Mr. Gear," said I, laying my hand upon his arm, "here in the presence of this dear boy, be the solemn witness of your petition and your vow, will you kneel with me to ask of God what you have asked of me, but what He alone can give you, and record before Him the promise you have made to me, but which He alone can receive at your hands?"

He made no answer—hesitated a moment—then kneeling, with the dear boy's hand clasped in his, while kneeling at his side I echoed the prayer he had already uttered: "I believe; help Thou mine unbelief."

And as we rose I saw the tears streaming down his softened face, the first tears he had shed since I had entered his house. I knew that Willie had taught him more in his death than by his life, and felt that now, to my own heart though not to his, I could answer the question he had asked me: "How can you reconcile this with the love of God?"

CHAPTER XXXII. GOD SAID: "LET THERE BE LIGHT."

From Mr. Gear's Jennie and I drove directly to Maurice Mapleson's. Fortunately we found him at home. Briefly I told him of my visit.

"What can we do," I said at the close, "to save this man from the despair of utter scepticism?"

"He is in good hands," said Mr. Mapleson, with calm assurance.

"No! Mr. Mapleson," said I, "I can do nothing more with him. So long as I had only the intellect to deal with, I thought I knew what to say and when to keep silence. But I dare neither speak nor keep silence now."

"I did not mean your hands," said Mr. Mapleson.

"What then?" said I.

"He is in God's hands," replied the pastor. "God has taken him out of your hands into His own. Leave him there."

"Is there nothing more to be done?" I said.

"Yes," said he, "but chiefly prayer."

Then after a moment's pause he added: "I believe, Mr. Laicus, in the oft-quoted and generally perverted promise: 'If two of you shall agree on earth as touching anything that they shall ask, shall be done for them of My Father which is in heaven.' I believe it was intended for just such exigencies as this. It is not a general charter, but a special promise. Now is the time to plead it. Who beside yourself in our church is Mr. Gear's most intimate acquaintance and warmest friend?"

I thought a moment before I answered. Then I replied: "To be honest, Mr. Mapleson, I do not believe there is one in the church who understands him. But Deacon Goodsole has had more to do with him than any other, and perhaps understands him better."

"Very well," said Mr. Mapleson. "Will you meet Deacon Goodsole at my house to-morrow evening, half-an-hour before the prayer meeting, to unite in special prayer for Mr. Gear? I will see the Deacon. I am sure he will come."

"I am sure he will," I added warmly; "as sure as that I will be there myself."

With that I bade Mr. Mapleson good-night and hurried away. For tea had long been waiting, the children's bed-hour was near, and Jennie was growing impatient to be at home.

Wednesday evening Mr. Mapleson, the Deacon and I went into our church prayer meeting from half-an-hour spent in Mr. Mapleson's study in prayer for Mr. Gear. Mr. Mapleson had seen Mr. Gear that morning. But the stricken father was very silent; he offered no communication; and Mr. Mapleson had pressed for none. I confess I had hoped much from Mr. Mapleson's interview, and I went into the prayer meeting burdened and sorrowful.

I think I have already remarked that Mr. Mapleson's conduct of a prayer meeting is exceedingly simple. He seldom says much. He sets us all an example of brevity. A few words of Scripture, a few earnest words of his own or a simple prayer, usually constitute his sole contribution to the meeting, which is more truly a meeting for prayer than any other prayer meeting I ever attended.

That evening he seemed loath to open the meeting. We were a little late in beginning. When we did begin we were late in getting into the heart of it. He called on one after another to lead in prayer. I did not know but that he was going to omit the reading of Scripture and his own remarks altogether. Our prayer meeting commences at half-past seven. The pastor never allows it to overrun an hour. And it was after eight when he arose to read. He read from the twelfth chapter of Acts, the account of Peter's deliverance from prison. He read it from beginning to end without a comment, and then he spoke substantially as follows. His words were very simple. But that meeting has left an impression upon me that time will never obliterate. I believe I could repeat his words to my dying day.

"A great deal is said and written," said he, "about the apostolic faith. But the apostles were men of like passions as we ourselves. They fought the same doubts. They prayed

in the same hesitating, uncertain, unbelieving way. Peter was in prison. His friends could do nothing to effect his deliverance—nothing but pray. So they assembled for that purpose. They had the promise of the Lord: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.' But they did not believe it. They took some comfort in praying—as we do. But they did not expect any answer to their prayers. The thought that God might really afford deliverance never seems to have occurred to them. And when Peter, delivered by the angel of the Lord, came knocking at the gate of the house, and the startled disciples wondered what this midnight summons might mean, and the servant returned to report that Peter stood without, they laughed at her. 'You are mad,' said they. And when he persisted in his knocking, and she in her assertion, they added with trembling and underbreath to one another, in mortal fear: 'It is his ghost.' Anything was more credible to their minds than that God should have answered their united prayers.

"The promise of God is to the prayer of faith. But God is constantly better than His promise. He does not limit Himself by our expectations. He does exceedingly abundantly more than we can ask or even think. We are not therefore to be driven from our knees by our want of faith. I hear men talk as though prayer were of no avail unless we believe beforehand with assurance that we were going to receive all for which we asked. It is not true. We are not heard for our much asking, nor for our much believing, but for God's great mercy's sake.

"When the mission was first started at the Mill village, if I have understood aright, it was started on the application of the children themselves. They gathered around the school-house where the Bible class assembled. They had no expectation of instruction. When the first person came to the door to invite them in, probably half of them scampered away in fright. Did they expect all that has come? Or would any Christian worker have said, 'They shall not have a Sabbath school till they ask it, and believe that it will be provided for them?' And our Father does not wait for the prayer of faith. Like the father in the parable He comes while we are yet afar off. If we have faith enough to look wistfully and yearningly for a blessing, He has superabundant love to grant it."

And then he read, and we sang that most beautiful hymn:

"Oh! see how Jesus trusts Himself
Unto our childish love!
As though by His free ways with us
Our earnestness to prove.

His sacred name a common word
Or earth He loves to hear;
There is no majesty in Him
Which love may not come near.

The light of love is round His feet,
His paths are never dim;
And He comes nigh to us when we
Dare not come nigh to Him.

Let us be simple with Him, then,
Not backward, stiff, nor cold,
As though our Bethlehem could be
What Sinai was of old."

Mr. Mapleson is very fond of music. Singing is a feature of all our prayer meetings. I have heard him say that he thought more people had been sung into the kingdom of heaven than were ever preached into it. Usually his rich voice carries the bass almost alone. But during the singing of this hymn he sat silent, leaning his head upon his hand. This silence was so unusual that it almost oppressed the meeting. When the hymn closed there was a solemn hush, a strange expectancy; it seemed as though no one dared to break the sacred silence.

(To be continued.)

THE REV. JOHN HALL, D.D.

William M. Taylor and John Hall are indisputably the *Jachin* and *Boaz*, the twin pillars, of the New York pulpit. They have stood in their places for twelve and seventeen years respectively, and have stood only the firmer and loomed the larger to the present hour. They are both Old Countrymen, the one Scottish, the other of the Scotch-Irish race, but they have thoroughly adjusted themselves to American life.

It would not be inappropriate to speak of the pastor of the Fifth Avenue Church as a new *Bishop Hall*, for his is the leading Presbyterian Church in this country; and his great edifice is a cathedral in size and grandeur, seating 2,000 people, and having cost over a million dollars. It is planted on the summit of Murray Hill, the citadel of metropolitan wealth and fashion, and is a massive structure of brown stone with two high towers. The audience-room is broad and lofty, with no pillars, the galleries sweeping around the entire building till they meet above the pulpit in an overhanging balcony for the precursor, which serves also as a sounding-board for the pulpit. The wood-work is of ash, elegantly carved, and, with the large, unstained windows, imparts a light and cheerful aspect to the interior. The acoustic properties of the house seem absolutely perfect. I have sat in various parts of it, and found no difficulty in hearing the slightest accent of the preacher.

In fact, Dr. Hall never makes an effort in speaking. His voice is naturally strong, and his normal action energetic. As he advances in his discourse the crisp, throaty quality of the voice increases, with a tinge of passion in the utterance. His manner, also, grows more vigorous and varied. His gestures are always simple and apparently unconscious, though never ungraceful or inexpressive. He has, however, none of the dramatic power of Dr. Taylor. I would say that his whole manner was exquisitely modulated. All pleasing and effective delivery must combine vigour with ease. Even if a torrent, as in the case of speakers like Dr.

Duff or Phillips Brooks, it must rush smoothly over the rocks, and nowhere stick or intermit its flow. Dr. Taylor's oratory, while differing from Dr. Hall's in a certain roughness of the surface, shares with it this flowing ease of the under-current. The latter's preaching always makes me think of the action of the walking-beam of a steamer, whose smoothness and quietness of motion conceal its impelling power. Like that walking-beam also, he always goes just far enough, and not a hair's-breadth farther, alike in manner and matter. There is never a sense of being jolted, or made to labour with nerve of ear or brain, in listening to him. Good speaking is, after all, essentially the same as good singing.

It is this quality of proportion which is the secret of John Hall. Many people wonder to this day why he is so successful. . . . He has pre-eminently the genius of common sense. "He is the shrewdest man I know"; "He knows human nature as well as he knows his Bible." I have heard said of him. He never wearies people by prolixity or repetition. When he has said a thing it is said, and he goes on to the next, without leaving his hearers in any dread of its ghost or echo coming back. He neither hurries you nor makes you wait for him. He is always instructive, interesting, animated, solemn, practical, winning. He never shocked a living being by an infelicity. He is direct and faithful in talking to his people, but always wise and discreet. He keeps knocking at their hearts, but never tries to hammer the truth in. He is not a blacksmith at his roaring and scintillating forge, but a carpenter pushing his keen and gliding plane over the rough surface of human nature. He never calls attention to himself by any eccentricities, or even idiosyncrasies, any more than does a fountain pouring out its clear and wholesome streams, or a plate-glass window letting in the light of heaven. His thoughts are so presented as to be not only plain to the ordinary comprehension, but level with the mental orbit of the simplest hearer. No preacher makes more thorough preparation, nor has made a more careful study of his art. But he entirely conceals the art, as well as the chips and sawdust of his work-room. There is a charming absence of any trace of self-consciousness, and he never lets his impulse or passion slip from under his control. He never preaches "into the air." He preaches the truth, not about it. He makes every one feel that he "means business" with his particular soul. His evident singleness and sincerity give an almost awful power to his words.

In personal appearance, Dr. Hall is of massive frame, with a stoop in his shoulders which gives one at first the impression that he must be suffering from a stiff neck. He was born in Ireland fifty-five years ago, his father being a plain farmer. He was educated at Belfast College, where he was not conspicuous as a scholar except in the study of Hebrew. He was not especially marked as a speaker in early life, and made his first "strike" in the General Assembly. He began as a missionary in the West of Ireland among the Presbyterian employes of the landed aristocracy. Here he also came in close contact with the Roman Catholics, whence his exceptional knowledge of that class and interest in them. His next charge was at Armagh, the place of his birth. He then removed to Dublin, and it was not till he had been some time there that he began to attract distinguished attention. He became known in this country as a delegate to the Presbyterian General Assembly from that of Ireland, and was soon afterward called to the Fifth Avenue Church.

Dr. Hall's salary is \$15,000, with a house worth probably \$5,000 a year. The income of the church is about \$40,000—the market price of the pews, assessed at six per cent., rising as high as \$6,000. But the expenses are equally great, the mission chapels requiring an outlay of \$14,000. Outside appeals to them through him have amounted to \$45,000 a day. He makes it a rule to make no personal appeals to his people for money. Their church offerings for benevolence aggregate \$100,000 a year.—*Rev. F. Zabriskie, D.D., in the Congregationalist.*

ONE AT A TIME.

One step at a time, and that well-placed,
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, a palace rears
Aloft its stately head;
One blow at a time, and the tree's cleft through,
And a city will stand where the forest grew
A few short years before.

One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sands of life
Will slowly all be run.
One minute, another, the hours fly;
One day at a time, and our lives speed by
Into eternity.

One grain of knowledge and that well stored,
Another, and more on them;
And as time rolls on your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell.
"One thing at a time, and that done well,"
Is wisdom's proven rule.

—*Golden Days.*

SPECIAL services were held by the churches in Edinburgh Free Presbytery, on 18th inst., in commemoration of the Revocation of the Edict of Nantes.

A CHINESE colloquial New Testament has just been produced at the American Presbyterian Press in Ning-po, the first Chinese book in the English character that has ever been printed.

British and Foreign.

IN Geneva there is a wine shop to every seventy inhabitants.

OF the breweries in the United States nineteen-twentieths are owned and operated by Germans.

THE Pope has ordered the Bavarian Franciscans to brew no more Bavarian beer in their monasteries.

DR. JOSEPH PARKER has again tried his hand at a novel. The new venture is called "Weaver Stephen."

SINCE 1880, the receipts for foreign missions in the Baptist Church in England have increased more than 25 per cent.

THE county mission connected with Mr. Spurgeon's church is about to start a monthly periodical to be called *Saturday Night*.

THE Rev. Dr. Alexander Whyte opened Warrender Park Church, Edinburgh, built of iron at a cost of \$2,500 and to seat 400.

THE medical officers at the Brussels hospital state that eighty out of every 100 cases which terminate fatally are due to the effects of alcohol.

THE Rev. Charles M. Grant, B.D., of St. Mark's, Dundee, has a work in the press on "Bible Heathens, or Church and World in Scripture Times."

BISHOP COTTERILL, of Edinburgh, is seriously ill. An incurable growth in the cheek-bone disqualifies him from undertaking any active or public duties.

DUMFRIES Presbytery, at a special meeting, loosed Mr. Mackie, of Dalbeattie, from his charge that he may be free to accept the call to Kingston, Canada.

MR. MULLER, of Bristol, who completed his eightieth year on 27th ult., says he can work as easily with his head and pen to-day as he could sixty years ago.

THE Rev. Dr. Donald Fraser preached at the opening of the new church at Arrogate, an exceedingly handsome building, seated for 430, which has cost \$10,500.

THE Rev. James Barclay, nephew of the late Principal Barclay, of Glasgow, and minister of Mid Yell, Shetland, since 1843, has died at the age of eighty-three.

SABBATH, 11th inst., was "Children's Day" in the Free churches. It has been observed for three years past, as the congregational returns show, with eminent success.

BUCCLEUCH STREET Church, Dumfries, has been re-opened after undergoing repairs. Rev. Walter Dunlop, the humourist, was the first minister of this congregation.

AN English actuary has found out through long and careful investigations that between the ages of thirty and forty where ten total abstainers die, forty moderate drinkers die.

THE Rev. Duncan McGregor, of Chicago, gave a powerful lecture on land law reform at Greenock to a crowded audience lately, in the course of which he severely censured the Duke of Argyll.

THE Archbishop of Canterbury has sent forms of prayer for an approaching election to the Archdeacons of Canterbury and Maidstone, with the command that they be used throughout his diocese.

A DEPUTATION of students from Edinburgh University is holding a ten days' mission in Exeter Hall, London. Sir William Muir, Principal of the University, presided at the meeting on Sabbath evening.

THE Rev. John Barclay, of Greenock, when beginning the sacramental service on a recent Sabbath, was suddenly seized with illness in the pulpit and had to be assisted to the vestry by two elders.

THE late Mr. Ridgway, publisher in Piccadilly, was wont to tell of broken-down Oxford men, the victims of drink and debt, who had sought from him the employment of the boys who carry out the newspapers.

MR. NELSON'S intention to restore St. Margaret's Chapel in the Castle of Edinburgh has been endorsed by the Home Office. His generosity is also to embrace the improvement of the old Parliamentary Hall and Argyll Tower.

THE St. Giles's lectures are to be delivered this season in a number of towns in Scotland as well as in Edinburgh and Glasgow. At Stirling they will be read in the North Church by Rev. John Smith, the proceeds going to the Young Men's Guild.

THE Rev. Mr. Iverach, of Aberdeen, states that on one of the recent Sabbaths during which he officiated in the station at Lucerne, he had in his congregation no fewer than eight ministers, including Dr. Taylor, of New York, and Dr. Dale, of Birmingham.

A MEMBER of the Gladstone family corrects the error made in an account of the old North Leith Cemetery, in which it is said that Thomas Gladstone was an uncle of the Liberal leader; he was his grandfather, and was for many years an honoured elder in North Leith Church.

THE Rev. Thomas Pearson, M.A., Cupar-Fife, referring in his pulpit to the extension of the franchise, said the investing of the two millions with the rights and responsibilities of citizenship was simply an application of the law that in Christ Jesus there should be neither bond nor free, but one vast brotherhood.

LADHORE Church, Galashiels, which cost \$22,500 exclusive of the price of the site, was formally opened by Dr. A. Bonar, lately, when a collection of \$1,565 was gathered. Special services, at which the collection exceeded \$2,000, were conducted on Sabbath by Principal Rainy and the pastor of the congregation.

A WRITER in the *Scottish Guardian*, the organ of the Episcopal Church, asserts that none of its congregations "that can get a decent Englishman will elect a Scotsman" as a minister, one reason being that the Church is now composed of "Anglicised Scotsmen who have been attracted to her, not generally by religious, but by merely æsthetic motives." The *Scottish Episcopal Church*, he firmly believes, "is the only place in all the earth where a Scotsman has got all the chances against him."

Ministers and Churches.

THE Rev. Professor Kellogg, D.D., conducted the services in St. James Square Church, Toronto, last Sabbath, preaching able and thoughtful discourses to crowded congregations.

In the absence of the pastor, the Rev. Evan McCauley, B.A., of West Puslinch preached in the forenoon in Chalmers' Church, Guelph. Rev. Dr. Mackay, of East Puslinch, conducted the services there at night. There was a large attendance at both diets of worship.

AFTER communion thanksgiving services on Monday, the 12th inst., the congregation of Millbank presented the Rev. James Boyd of Crosshill, with an address and a well filled purse, as a slight token of their appreciation of his care over and interest in them as "interim moderator" during their late vacancy.

THE Clerk of the Presbytery of Toronto has received a letter from Rev. Dr. Kellogg, declaring his acceptance of the call from St. James Square Church of this city, and stating also that, because of his present professional engagements, he may not be at liberty for pastoral induction till after the 1st of April next.

THE resignation of the Rev. Robert Scrimgeour, of Forest Presbyterian Church, was accepted by the Presbytery of Sarina on the 5th inst. The church is to be declared vacant on the 15th inst. by the Rev. John S. Lochhead, M.A. of Parkhill, who, having been appointed Moderator of Session, will receive applications for supplying the pulpit of the Forest congregation.

THE lecture season is opening with a good array of first-class speakers. The "Star Lecture Course" announces the names of Hon. John B. Finch, Col. Rain, Mrs. St. John, Mrs. McLaughlin, Sobieski, Lou J. Beauchamp, W. Burgess and others. Churches or societies wishing a visit from any of these should apply to the manager, Dr. Youmans, St. Catharines.

THE Rev. Alexander Bell, M.A., of Peterborough, dispensed the Lord's Supper in the Lakehurst Church last month. The attendance was large, and eight new members were added to the church on profession of faith. This mission was occupied during the past summer by Mr. J. L. Duclous, of Queen's University, Kingston, and who is now prosecuting his divinity course in the Union Theological Seminary, New York.

THE sacrament of the Lord's Supper was dispensed last Sabbath in Knox Church, Milton. There were present the largest number of communicants ever in the history of the church. There were twenty-three new members added to the church, mostly by profession of faith. Such a large addition must encourage their pastor, the Rev. M. C. Cameron, B.D., and the entire church. The Rev. Mr. Freeman, of Toronto, preached excellent and profitable sermons.

THE Presbyterial Woman's Missionary Society of Montreal have recently formed auxiliaries at Lachute, Russelltown and Athelstan. The Society includes in its operations home, foreign and French work—the latter being made prominent as a work which has special claims upon Canadian churches. The meetings of the central society in Montreal and of the auxiliaries are characterized by effectiveness and spiritual power. A special missionary topic is selected for each meeting; the singing, reading and praying all have reference to the subject in hand; and one or more ladies are previously appointed to introduce the subject by original papers or otherwise, while all are expected to contribute to its development. To encourage the formation of auxiliaries the Presbytery of Montreal at its last meeting commended the society to the congregations within its bounds.

THE first regular meeting of the Knox College Students' Missionary Society was held on Wednesday evening, 14th inst. Reports were read of work done at Swan Lake, Manitoba, by Mr. A. Patterson; at Baysville, Muskoka, by Mr. M. Bethune; at Fort William by Mr. J. McKay, B.A., and Mr. J. G. Shearer. All of these reports were very encouraging, the labours of the missionaries having been greatly blessed of God to the good of the people in these fields. After attending to important general business the election of officers for the ensuing year was proceeded with, when the following gentlemen were chosen, viz.—President, Wm. Farquharson, B.A.; first Vice President, F. Wilson, second Vice President, A. E. Doherty, B.A.; Recording Secretary, D. McGillivray, M.A.; Corresponding Secretary, J. Argo; Councillors, J. Goforth, D. McKenzie, B.A., G. A. Francis, A. Patterson and G. A. McLennan, B.A.

A VERY cordial reception and address was tendered to the Rev. W. W. Boyle, the esteemed and popular pastor of Dumfries Street Presbyterian Church, by the congregation in the town hall, Paris, on Monday evening, the 12th inst., on his return from a four months' trip to Europe. The large hall was crowded. In reply Mr. Boyle referred to the growing attachment between pastor and people, and gave a very interesting account of his travels in the Old Land. Refreshments were abundantly supplied during the evening. A very pleasing incident in connection with the affair was the presentation of an address accompanied with a well-filled purse to Mr. Smith, who so ably filled the pulpit during the pastor's absence. The choir rendered some choice music during the evening in grand style. It is gratifying to know Mr. Boyle returns to his flock with renewed health and vigour. A very pleasant evening was brought to a close by singing the doxology.

THE annual thank-offering meeting of the "Murray Mitchell Auxiliary" was held in the lecture-room of Old St. Andrew's Church on Tuesday, the 20th. There was a large attendance of ladies. The room was beautifully decorated with fall leaves and flowers. Miss Haight, the president, conducted the opening exercises. Mrs. MacLennan gave a statement of what money would be required by the Board to carry on the work that had been undertaken by them. Mrs. Macdonnell read an interesting paper on "How much owest thou unto the Lord?" The treasurer announced that

the offering amounted to \$161. It was dedicated to God by prayer, a number of ladies assisting in the devotions. The music was led by a choir of young ladies from the church, assisted by Miss Gunther, who also gave a solo. This meeting was one of the most successful ever held by this society. As one has remarked: "If all our offerings were given as thank-offerings, how soon would spasmodic appeals, and spasmodic giving, bazaars and all belonging to them, be for ever swept from consecrated ground!"

THE Sacrament of the Lord's Supper was dispensed at Thamesford last Sabbath. The preparatory services commenced on Thursday, when Rev. Mr. Scott, of Brookdale, preached a very practical sermon. One child and one adult were baptized at the close of the service. Mr. Scott also preached on Friday and Saturday. Rev. Professor Gregg, of Knox College, preached on Sabbath forenoon and evening and on Monday, the pastor of the congregation preaching in Gaelic on Sabbath forenoon. There was a good attendance at all the services. The township fair being held in the village on Friday did not seem to reduce the attendance. It is nearly ten years since we had the pleasure of hearing Dr. Gregg before, when he conducted the opening services of St. Andrew's Church, and although he may look slightly older, his natural force is not abated in the least. I heard some remark that he was better heard than he was ten years ago. While the Rev. Doctor was preaching on Sabbath evening, what is called a band meeting was conducted in the Methodist Church, while, on the corner of the street, a Plymouth Brother was holding forth the Word of Life to those who would not go into a church. If any in Thamesford neglected to make their calling and election sure we are afraid it will be more tolerable for Sodom and Gomorrah in the day of judgment than for them.

PRESBYTERY OF PARIS.—This Presbytery met in River Street Church, Paris, on the 20th inst., at eleven o'clock a.m., with a fair attendance of ministers and elders. After several items of routine business, the necessary steps were taken in connection with the translation and induction of Rev. William Wylie, lately of New York. At two o'clock, with a good congregation present, the induction services began. Rev. M. McGregor preached an able sermon, Rev. A. W. Mackay offered the induction prayer, Rev. W. Robertson gave an impressive charge to the pastor, and Rev. Dr. Beattie addressed the people. The services throughout were of an unusually interesting and solemn nature. In the evening in the town hall, which was tastefully decorated, a most successful welcome social was held. Over 400 were present. The Rev. Dr. Beattie, who was Moderator of Session during the vacancy, after supper was disposed of, took the chair. Excellent addresses were given by Revs. Robertson, Boyle, Dr. Cochran, McTavish, Hughes (Congregational) Brock (Methodist) Dr. Clark and Wylie. The church choir supplied choice music. Mr. Wylie comes with thirteen years' experience in the ministry, and enters with much encouragement upon his work in Paris.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Alexandria on 22nd September—Rev. John Matheson, Moderator. In the unavoidable absence of Mr. Lang, the Rev. J. S. Burnet was appointed Clerk *pro tem*. The minutes of last meeting were sustained, and elders' commissions received in favour of Messrs. James McGregor, Alex. McMillan, John Copeland, Wm. Colquhoun, Duncan Bethune, D. J. McLennan, and J. R. McKenzie. Mr. Fraser gave notice of motion for reconsideration of the decision in regard to the proposed separation between Knox Church and St. James Church, Roxborough. The scheme proposed for the raising of \$1,500 extra to support a foreign missionary was declared impracticable at present. Of the twelve sessions that reported, only one was in favour of the scheme. Rev. J. Ferguson tendered the resignation of his charge of Vankleek Hill, the same might accompany his son, who is in very delicate health, to Colorado. The resignation was laid on the table, and it was ordered that the congregation be cited to appear for their interests at a meeting of Presbytery to be held on the 6th prox. An exercise on St. John i. 35-37, written by Mr. McLean, student, who has been labouring in East Lancaster during the summer was, in his absence, read by the Clerk. The Presbytery agreed to sustain the exercise. A note from Mr. Martin, who has been labouring at Dalhousie Mills, etc., was read stating that on account of being suddenly called home he was unable to be present or to prepare an exercise. Mr. Martin's report of work done by him during the season was read and received. Mr. J. Matheson gave a report of the proceedings of the Presbyterial Sabbath School Convention held at Woodlands on the 15th and 19th inst., which was adopted. The moderators of vacancies reported as to the state of the vacant congregations under their charge. The reports were received. Mr. Calder, on behalf of the deputation appointed to visit the congregations of Kirkhill and Alexandria, read a report as to the state of the congregation of Kirkhill. The report was adopted and Mr. F. A. McLennan appointed to preach at Kirkhill, to read the report to the congregation, and afterwards confer with the office bearers, with the view of aiding and encouraging them to carry out the recommendations of the report. Mr. W. J. Scott submitted a report of the visitation of Alexandria congregation by the same deputation. Among other satisfactory items, the report intimated that the congregation were now prepared to raise their contributions for stipend from \$450 to \$500. This report was adopted and Mr. McArthur was appointed to preach at Alexandria and read the report to the congregation. It was agreed to visit next in order Indian Lands and Kenyon, and Messrs. Hastie, Cameron and W. Ferguson, with their elders, were appointed a deputation to carry out this visitation and to report at next regular meeting. A call from the congregation of Alexandria in favour of Rev. Kenneth McLennan, with relative documents, was laid upon the table by Mr. Fraser, who reported that the call was unanimous and hearty, and that the congregation promised a stipend of \$500 and manse. Mr. R. Wilson and Mr. M. Munro, commissioners from the congregation, were heard in support of the call. The call was sustained and it was

ordered that it be forwarded to Mr. McLennan with the request that he reply, if possible, before the 6th prox. At the urgent request of the representatives of the congregation the Presbytery agreed to ask the Augmentation Committee for a supplement of \$300 for Alexandria. A telegram from the Clerk of the Presbytery of Brockville was read, stating that a call from Cardinal to the Rev. George McArthur, of Finch, had been sustained by that Presbytery, and asking that immediate action be taken in the matter. It was resolved to cite the congregation of Finch to appear for their own interests at the adjourned meeting on the 6th prox. It was agreed to reconsider the decision in regard to the separation of Knox Church and St. James Church, Roxborough, at the adjourned meeting on the 6th Oct., and in the meantime to notify the said congregations of the proposed re-consideration. The next regular meeting of Presbytery was appointed to be held in Knox Church, Lancaster, on the third Tuesday of December, at eleven o'clock a.m. At the adjourned meeting on 6th Oct. Mr. Ferguson's resignation was taken up. The congregation and session of Vankleek Hill sent commissioners and also minutes of a meeting asking that Mr. Ferguson should withdraw his resignation, and take six months' leave of absence instead, as all were anxious to retain him as their pastor. Mr. Ferguson was asked if he still adhered to his resignation, and in the face of such strong opposition to his removal, he agreed not to press the acceptance of his resignation. The Presbytery therefore did not release him from his charge, but granted him leave of absence for six months, and also expressed much sympathy with Mr. Ferguson in the affliction of his family. A Presbyterial certificate was given to Mr. Ferguson. Mr. F. A. McLennan reported that he had preached at Kirkhill and further carried out the instructions of the court. The call to Mr. McArthur was now considered, commissioners from both charges were heard, those from Finch stating that the congregations were unanimously opposed to Mr. McArthur's removal. Mr. McArthur, on being asked to state his mind in the matter, signified his acceptance of the call, whereupon the Presbytery agreed to grant his translation, and instructed him to wait upon and obey the orders of the Presbytery of Brockville. Mr. McKenzie was appointed Moderator of Finch, *pro tem*. The Roxborough case next came up for reconsideration. Reports and minutes were handed in showing that Knox Church still adhered to the former petition for separation, and that St. James Church was now willing that the separation should take place. Delegates having been heard on the matter, it was moved, seconded, and unanimously agreed to that the separation now take place. It was further resolved that St. James' Church congregation be now recognized as a mission station, and that application be made to the Executive of the General Assembly's Home Mission Committee for a grant in order that they may be able to secure the services of a missionary. Mr. J. Ferguson resigned the Convener'ship of the Committee on the State of Religion, and Mr. Finlay A. McLennan was appointed in his room. Presbytery then adjourned.—W. A. LONG, *Pres. Clerk*.

PRESBYTERY OF MONTREAL.—This Presbytery met in David Morrice Hall, on Tuesday, the 6th inst.—Mr. William A. Johnstone, Moderator. There was an excellent attendance of ministers and elders. A memorial from the congregation of Georgetown asked the sanction of the Presbytery to certain changes which were sanctioned. Rev. R. H. Warden, Convener, read the report of the Presbytery's Home Mission Committee, showing that all the mission fields throughout the bounds have been regularly supplied during the summer; giving details with regard to the several fields, and making recommendations as to further supplies, which were adopted by the Presbytery. The report showed also the state of the Presbytery's fund for the Augmentation of Stipends, that \$3,192.40 was the amount expected to be available for the current year ending 1st April, 1886, which, after deducting the amounts required to October, 1886, to meet the supplements in excess of the Assembly's minimum, leaves only about \$2,000 available to send this year to the treasurer of the Assembly's Augmentation Scheme. The following recommendations of the committee were adopted: 1. That deputations be appointed to visit the several supplemented congregations and mission stations in the bounds, with a view to increase the contributions of the people toward their ministers' salaries, so as to lessen the grants from the Augmentation Fund. 2. That the treasurer of the Presbytery's Salary Fund be instructed hereafter to pay the supplements to ministers half-yearly, on April and October, instead of quarterly as heretofore. 3. That the attention of sessions be specially directed to the claims of the Augmentation Scheme, and urged to contribute liberally towards its maintenance, so as to remove the indebtedness of last year and enable the Assembly's committee to pay in full for the current year the minimum salary of \$750 and manse. Messrs. Warden, Lee and Paul were appointed a committee to nominate deputations in accordance with the first of these recommendations. A minute of the Presbytery of Ottawa, at its meeting on the 29th of September last, was read, claiming that the mission stations lying within the township of Ponsonly were within the bounds of the Presbytery of Ottawa; and stating that, whilst recognizing them as for the present under the care of the Presbytery of Montreal, it reserved the right to assume the ecclesiastical jurisdiction of the stations in Ponsonly whenever it may seem to be in the interests of the field to do so. The Clerk, Mr. Watson and Mr. R. H. Warden were appointed a committee to make enquiries and correspond with the Presbytery of Ottawa in regard to this matter. Mr. A. C. Hutchison made an interesting statement in regard to Cote St. Antoine, asking the sympathy and assistance of the Presbytery in establishing a congregation there. Rev. R. H. Warden, Convener, Revs. James Barclay, McCaul, A. B. Mackay, L. H. Jordan, James Fleck and Dr. Smyth, ministers; and Messrs. Wm. Robb, Walter Paul, Wm. Drysdale, Wm. Reid, Jas. Cleland and John Stirling, elders, were appointed a committee to co-operate with the friends at Cote St. Antoine. Rev. Mr. Fleck was authorized to moderate in a call at Taylor Church on Thursday next, at eight o'clock p.m. A committee consisting of Mr. Fleck,

Moderator, *pro tem.*, Mr. Campbell, and Messrs. Warden, King and McLaren, was appointed to visit Taylor Church in connection with the moderation and aid in arrangements for ministerial support. The Presbytery agreed to hold a special meeting in Knox Church, on Tuesday, the 20th October, at eleven o'clock a. m., to consider the call as moderated in, and take such action as they may deem fit. The call to Mr. Grant from Dunbar and Colquhoun was now considered. Mr. Moody appeared from the congregation calling; Mr. Andrew Grant, student, spoke for the Session of Laguerre. The call was placed in Mr. Grant's hands, who expressed his views regarding it. The Presbytery, after deliberation, resolved that the call lie on the table till the 20th inst.; and meantime a deputation, consisting of Rev. Mr. Warden and Professor Scrimger, visit that locality and report at said meeting, with the view of uniting Port Lewis and Laguerre into one charge. A memorial from the Montreal Women's Missionary Society of the Presbyterian Church in Canada was read and discussed. On motion of Professor Scrimger, seconded by Principal MacVicar, it was resolved to receive the memorial, commending the work of the Society and encourage its efforts to organize auxiliaries in the various congregations of the Presbytery, and appoint a committee to consider in what way this work may be brought into relation to the Presbytery and the General Assembly, to report at next quarterly meeting. The committee was appointed as follows: Rev. R. Campbell, Convener; R. H. Warden, Principal MacVicar, L. H. Jordan, W. J. Dey and Walter Paul. The report of the committee on Mrs. Cautou's application was read, recommending that it be referred to the favourable consideration of the General Assembly. Great sympathy was expressed for Mrs. Cautou and the report was received and adopted. Deputations to augmented congregations and mission fields were nominated, the deputies were instructed to visit the respective congregations and mission stations on an early Sabbath and hold meetings on the Monday following, if necessary, and report to next quarterly meeting of Presbytery. A memorial from Joliette, signed by thirty-one persons belonging to the congregation, asking that Mr. Z. Lefebvre, licentiate, be settled over them, and promising \$177 per annum for his support, was read, and the Presbytery resolved that, if the way be clear, Mr. Lefebvre be ordained and appointed as missionary to Joliette for one year; further, the Presbytery agreed to recommend that the French Board give \$5 per Sabbath and the Home Mission Committee \$3 per Sabbath towards Mr. Lefebvre's salary. The Presbytery resolved to take Mr. Lefebvre on trials for ordination at its meeting in Knox Church on the 10th October, at eleven o'clock a. m., and to meet for his ordination at Joliette on Friday, 23rd October, at eight o'clock p. m. Professor Coussirat to preside; Mr. Cruchet to preach, and Mr. Heine to address the minister and people; the Moderator and Clerk to appoint trials for ordination. A memorial from Rawdon, signed by eleven names, praying the Presbytery to send an ordained minister to be settled over them, and stating the amount that was being spent on repairing the church was read. The Presbytery, after careful consideration, resolved to adhere to the resolution formerly arrived at, and continue to work this as a French field. Mr. R. Campbell, Convener, read the report of the City Mission Committee for the past quarter. The treasurer's annual statement was also submitted. The Presbytery received the report and approved of the plan of the committee for raising the funds needed for carrying on the mission, also in regard to the prosecution of the canvass of the city as was done two years ago. The diary of the missionary was laid on the table with a synopsis of the work for the quarter. The report of the Examining Committee was received, and its recommendations adopted, that the following students be certified to the Senate of the Presbyterian College, Montreal: Students in Theology—John McLaren, William D. Roberts, to enter as third year students in divinity; S. Rondeau, B.A., H. O. Loisselle, Albert B. Groulx, Nathan Waddell, to enter for second year; and John Harvey MacVicar, B.A., as first year in theology. Students in Preparatory Class—John McDougall, A. J. Leds, S. A. A. Thompson and Archibald Morison. The report of the Presbytery's committee on French work was laid on the table for consideration at next quarterly meeting of Presbytery. An application from Mr. A. B. Cruchet, in regard to supplement, was referred to the Presbytery's Home Mission Committee. The action of Mr. Boudreau in dispensing the communion at Mille Isles, in the absence of the Moderator of Session, was approved of, and the Presbytery expressed gratification at the large increase of twenty-one members in that joint French and English field. The Presbytery adjourned to meet in this place on the second Tuesday in January, 1886, at ten o'clock a. m.—JAMES PATTERSON, *Pres. Clerk.*

MONTREAL NOTES.

The Rev. J. B. Muir, M.A., of St. Andrew's Church, Huntingdon, Quebec, when in Scotland last spring preached with much acceptance in the parish church of Kilbirnie, Ayrshire, his native parish. A few weeks ago the minister of that church, Rev. John Orr, died and Mr. Muir's friends in the parish are most anxious that he should favourably entertain the idea of settling among them, assuring him that, if he will encourage it, a call will be forthcoming in his favour. The congregation is a very large one, having a communion roll of about 800. However flattering this invitation from his native parish may be, it is earnestly hoped that Mr. Muir will decide to remain in Canada and among his attached people in Huntingdon.

The call from Taylor Church, Montreal, was laid before the Presbytery at a special meeting on Tuesday. It was signed by seventy-eight members and sixty-eight adherents. The people promise \$700 per annum, and in addition provide pulpits for one month—the pastor's annual vacation. Messrs. Tasker, Atchison, Foreman and D. Campbell were the commissioners for the congregation. The call was sustained and Rev. J. Fleck appointed to prosecute it before the Presbytery of Ottawa. The call is very hearty and unanimous, and should Mr. Bennet accept it he will meet with a most cordial welcome from the congregation.

MR. T. Z. LEFEBVRE, B.C.L., satisfactorily passed his ordination trials before the Presbytery on Tuesday, and on the evening of Friday was ordained to the work of the ministry in Joliette in the presence of a large and deeply interested congregation. Professor Coussirat, Messrs. Heine and Cruchet took part in the services.

THE Rev. Professor Scrimger and Mr. Warden visited Port Lewis last week with a view to unite that congregation with Laguerre. Owing, however, to strong opposition on the part of a large number of the people, this was found to be present impracticable. In reporting the result of their visit on Tuesday, they commended the action of the pastor of St. Andrew's Church, Huntingdon, who had accompanied them to Port Lewis, a station of his own charge, and used his influence in favour of union.

THE Rev. J. P. Grant has accepted the call to Dunbar and Colquhoun, in the Presbytery of Brockville, and is to be inducted in ten days. Mr. Grant has laboured with great acceptance to the congregation of Laguerre during his pastorate of that charge. A committee, consisting of Rev. A. Rowat, Rev. G. C. Heine, and Mr. John Younie, was appointed by the Presbytery to endeavour to arrange for the supply of Laguerre with some neighbouring congregation, so as to save the funds of the Augmentation Committee.

ON the evening of Friday, the 23rd inst., the close of the service preparatory to the communion on Sabbath in St. Paul's Church, the following gentlemen were ordained elders of the congregation: Rev. Professor Murray, Messrs. Walker, J. L. Morris, John Larmouth, A. McFee, John Taylor, C. McArthur, P. S. Ross and G. M. Kinghorn. St. Paul's Church has now one of the largest, if not the largest, kirk sessions in the Dominion.

THE annual meeting of the Young Men's Association of St. Paul's Church was held this week. The report submitted showed encouraging progress made during the year. The society contributed \$100 toward the salary of Rev. R. C. Murray, missionary in India. The following officers were elected for the ensuing year: Honorary President, Rev. James Barclay; President, K. A. Ramsay; First Vice-President, F. E. Jodrey; Second Vice-President, W. Johnston; Secretary, Alexander McFee; Treasurer, W. G. Kinloch; Committee—Dr. Beers, Dr. Cameron, John Rose, W. G. Ross, W. M. Kinloch, John Baird, Gordon McPherson, W. M. Stiles, D. McArthur, W. A. Doug, W. R. Samuel and R. S. Kingham. The following were appointed the Musical Committee: The Rev. James Barclay, Messrs. W. S. Roy, J. Shaw, A. F. Angus, John Caldwell and M. Douglas.

A MEETING under the auspices of the Protestant Evangelical Alliance, was held in St. Paul's Church on Thursday evening to commemorate the two hundredth anniversary of the Revocation of the Edict of Nantes. The attendance was large and suitable addresses were delivered by the Rev. Messrs. Hansford, Stone and Doudiet. A few evenings previously the French Protestant congregations of the city held a similar service. The church was crowded, seats having to be placed in the aisles. The meeting was a very enthusiastic one and was addressed by Rev. Professor Coussirat, Rev. Messrs. Doudiet, Duclos, Cruchet, Lariviere, Lafleur and Beaudry.

Sabbath School Teacher.

INTERNATIONAL LESSONS

THE STORY OF JONAH.

GOLDEN TEXT.—"Arise, go to Nineveh, that great city, and cry against it."—Jonah i. 2.

INTRODUCTION.

In 2 Kings xiv. 25, we have the only reference to Jonah besides this prophecy. He was the son of Amittai, of Gath-hepher, a town about three miles north of Nazareth, in the tribe of Zebulon, near the Sea of Galilee.

He lived probably about the beginning of the reign of Jeroboam II.; but of the nature of his prophecy and work nothing is known. His life is a sacred riddle. The references to him by Christ in Matthew xii. 40, 41; xvi. 4; Luke xi. 29, show that he was a link in a divine plan, developing with more and more clearness the coming of Christ. If the Jews had known the indications of their own Scriptures, the sign of the prophet Jonas, they would have understood Him better. That comprehensive view of Jonah's position modifies the interpretation of his history. But with all the light that can be thrown on it, there is much in it that is difficult to explain. "Why did he flee from the presence of the Lord?" or "Why was he angry at the success of his mission?" or "Why was he sent to Nineveh at all?" are questions that it is very difficult to answer in a satisfactory way. Yet the book is full of interest and wholesome instruction.

EXPLANATORY.

His name means "dove," and his father's name means "truth."

1. **Jonah's Commission.**—The word of the Lord came to Jonah by dream or voice, commanding him to go to Nineveh and cry against it on account of its wickedness. We shall in the next lesson learn more about the size of the city of Nineveh. It was a great city, and like all eastern cities, or all large cities, a very wicked one.

2. **Why sent?**—Why was Jonah sent? There were other great and wicked cities as well as Nineveh, and there was a great deal of work to do at home. The Kingdom of Israel was going from bad to worse, hastening to complete overthrow, and Jonah a prophet, we would think, would do all he could in order to arrest the tide of evil and save his nation.

Whilst the brevity of our historical sketch makes it impossible to explain fully, we can have no doubt that Jonah did all he could to reform Israel. The first word in the book, "And the word of the Lord," etc. (not *now*), points to and connects with a past history, whatever it was. He was probably preaching for a long time without effect—

the Israelites would not listen to him; and the Lord sends him away to Nineveh to show them their guilt by contrast. When Nineveh heard the word of warning they repented and were saved; but Israel, with all its advantages, rejected salvation. It shall be more tolerable for Nineveh in that day than for Israel. So Christ taught the Israel of His day. (Matthew x. 15.)

It may also be believed that the fact that Assyria, of which Nineveh was the capital, was destined to destroy this Kingdom of Israel and carry them into captivity, had something to do with the message now sent by Jonah. Nineveh will sin against light, when attacking Israel, from whom she received such a lesson through Jonah, and will suffer the greater condemnation. God shows men the danger of their ways, and if they then commit sin, they will have none to blame but themselves.

II. **Jonah Disobeys.**—He was unwilling to go, and went away down to Joppa, the principal seaport at that time, and took passage on a ship bound for Tarshish, that is to Tarshish, a Phœnician port in Southern Spain.

3. **Why was Jonah unwilling?**—That is difficult to answer, owing to the fact that we know so little about the situation. Many explanations are offered, such as the great distance, six hundred miles, the danger of the mission, his unwillingness to go and give a message of peace to a nation that was destined to destroy his own, etc. But may not the simplest explanation be that he was discouraged? He had been preaching a long time in Israel and no fruits appeared, and now when a more difficult task still is given, he shrinks from it. He says to himself "What is the use in trying such a city as Nineveh when I can do so little in Samaria." So Elijah was discouraged and prayed: "Let me die for I am not better than my fathers." So Moses declined to undertake the deliverance of Israel from Egypt, and said: "Send by whomsoever Thou wilt send." He felt unequal to the task. And who is it that has been trying to do the Lord's work that has not passed through similar experiences? It arises, however, from unbelief in God's power and want of submission to His will. We should be willing to fail if He wills it, or rather there is no failure if His will be done.

4. **From the presence of the Lord.**—Jonah thought he could escape service by leaving the country.

5. **Consequences of Disobedience.**—The Lord sent a storm so that the ship was like to be broken. "Be sure your sin will find you out." The Lord, if rejected when coming with gracious communications, will come in another form and there will be no escape.

6. **Prayer.**—The sailors began to cry unto their gods for help. That is the effect upon men who will not at other times pray. When death threatens, our dependence is felt.

7. **Wares.**—They began to cast their cargo into the sea, as they did in Paul's famous voyage, Acts xxvii. The most valued treasures of life are held as of little account when life is in danger. "Skin for skin, all that a man hath will he give for his life." (Job ii. 4.)

8. **Asleep.**—Jonah went down into the hold of the ship and was asleep. This was a sleep of exhaustion. Nothing wears one out sooner than worry, and his spirits were greatly depressed on account of the situation. An accusing conscience exhausts and overpowers his strength. That is a more likely explanation than that he was indifferent to his danger.

9. **Reproof.**—When a good man gets out of the way, he is exposed to humiliation. How humiliating to one of the Lord's prophets to be reproofed on account of unfaithfulness in prayer in a time of danger, and that by a heathen. The danger to perishing souls is so great that we all need reproof on account of unfaithfulness in this respect. "What meanest thou, oh sleeper? Arise and call upon thy God."

10. **Lots.**—By casting lots they discovered the cause of the storm, and Jonah made confession. He told them who he was, what his occupation and how he came to be there. The use of the lot shows the strong faith that exists in an individual providence. They know that sin had to do with this storm and that God could, if He would, direct them to the guilty party.

11. **Why hast thou done this?**—What just complaint. Your sin not only brought disaster upon yourself, but upon us also; and what right has any one to sin and bring ruin on others? We stand not alone; but bring others down in our condemnation.

12. **Cast me into the sea.**—Jonah is penitent. He is willing to bear the penalty of his sin alone, and, when asked, told them to cast him into the sea as the only means of saving the ship and their own lives.

13. **The dignity of the prophet returns.** and the sailors recognize and respect it, and are very unwilling to throw him into the sea; but all their rowing cannot save the ship without. They then pray that they may not be charged with his blood, and throw him into the sea, and immediately there was a calm. The men were greatly impressed with the power of God, and immediately offer a sacrifice to the Lord and make vows. It is to be feared that the impression passed away and the vows were not fulfilled, as is too often the case. But they may have been first-fruits of the heathen world.

14. **Great fish.**—A great fish was in waiting, and no sooner was Jonah in the water than he was swallowed, and for three days and three nights was in the belly of the fish.

15. **The fish, it is believed, was a white shark,** which is sometimes thirty feet long and weighs four thousand pounds, in the stomach of which has been found a man in armour, and even a whole horse. But it was by miraculous power that Jonah was alive so long in such a place. Jonah is thus a type of Christ, on account of the sins of Nineveh, brought to this state; but not laid upon him in the same way as the sins of the world upon Christ, who was a willing sacrifice.

PRACTICAL SUGGESTIONS.

1. God will by and by give attention to all sin.
2. Where can we flee from God?—Psalm cxxxix.
3. Seeming success in the path of disobedience is only the way to more certain ruin.
4. Although asleep and unconscious the danger is none the less.
5. God hedges up the way of the sinner so that, like the prodigal, he is compelled to return.



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LITERARY.

The following productions are from the pen of the REV. DR. BRUCE, OF WINNIPEG, during the past year, and while chiefly on subjects related to the work of the Chair of Science and Literature in Manitoba College, are of general interest:

- 1. PRESBYTERIANISM, WHAT IT HAS DONE AND WHAT IT MAY DO IN THE CANADIAN NORTH-WEST. Published by the Synod of Manitoba. (The Moderator's Sermon on the opening of the first Synod of Manitoba, July, 1884. Mainly a historic retrospect.)
- 2. A PLEA FOR A CANADIAN CAMDEN SOCIETY. Published by the Royal Society of Canada. A plan for the publication of early Canadian books—now out of print—for the use of historians and others. The Royal Society has a committee at work on the subject.
- 3. OUR INDIANS. Published by the Y.M.C.A. of Winnipeg. A lecture delivered in December last, and showing some of the causes of the late rising.
- 4. COAL. A Lecture before the C. P. R. Literary Society of Winnipeg. A description of the Coal Beds of the North-West.
- 5. EDUCATION IN MANITOBA. Published by the British Association of Science. A paper given in full in the beautiful Memorial Volume of the late meeting. Printed in Montreal.
- 6. THE MOUND BUILDERS. Published by the Historical and Scientific Society of Manitoba. Dr. Bruce is an active explorer, and a fortunate discoverer in the Mounds of the North-West. This gives the result of his personal observations.
- 7. THE FIVE FORTS OF WINNIPEG. Now being published by the Royal Society of Canada. Description with maps of Forts Garry, Gibraltar, Douglass, Old Fort Garry, and Fort Garry within the limits of the City of Winnipeg.
- 8. THE LAOCOON OF EVOLUTION. Published by the British and Foreign Evangelical Review. A criticism of articles by Herbert Spencer and Frederick Harrison, in the Nineteenth Century Magazine, and the grounds given for a Christian Theism.

The greater part of the above publications can be had separately from W. D. RUSSELL, Bookseller, Winnipeg.

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WHO HAVE WON FORTUNES AND WHAT THEY SAY ABOUT STAGE LIFE.

From Stage Whispers.

"Billy" Emerson has recently made a phenomenal success in Australia, and is rich. Emerson was born at Belfast, in 1846. He began his career with Joe Sweeney's minstrels in Washington in 1857. Later on he jumped into prominence in connection with Newcomb's minstrels with whom he visited Germany. He visited Australia in 1874 and on his return to America joined Haverley's minstrels in San Francisco at \$500 a week and expenses. With this troupe he played before her majesty, the queen, the Prince of Wales, and royalty generally. After this trip he leased the Standard theatre, San Francisco, where for three years he did the largest business ever known to minstrelsy. In April last he went to Australia again, where he has "beaten the record."

"Billy" is a very handsome fellow, an excellent singer, dances gracefully, and is a true humorist.

"Yes, sir, I have travelled all over the world, I have met all sorts of people, come in contact with all sorts of customs, and had all sorts of experiences. One must have a constitution like a locomotive to stand it."

"Yes, I know I can't bear it like a major and I do, but I tell you candidly that with the perpetual change of diet, water and climate, if I had not maintained my vigor with regular use of Warner's safe cure I should have gone under long ago."

George H. Primrose, whose name is known in every amusement circle in America, is even more emphatic, if possible, than "Billy" Emerson, in commendation of the same article to sporting and travelling men generally, among whom it is a great favorite.

Emerson has grown rich on the boards and so has Primrose, because they have not squandered the public's "favors."

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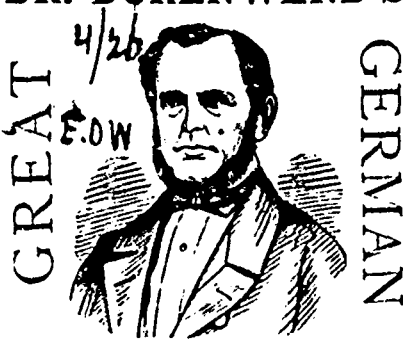
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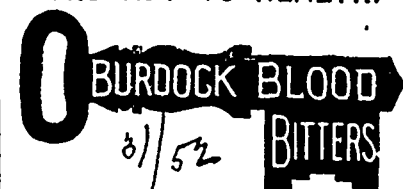
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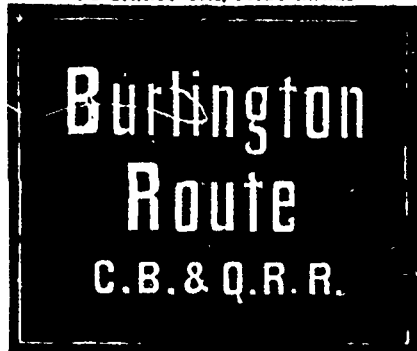
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CATARRH: A NEW TREATMENT.

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

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WILD CHERRY BALSAM.—The memory of Dr. Wistar is embalmed in the hearts of thousands whom his Balsam of Wild Cherry has cured of coughs, colds, consumption, or some other form of pulmonary disease. It is now over forty years since this preparation was brought before the public, and yet the demand for it is constantly increasing.

"I MUST congratulate you on your marriage, Mr. Pugsby. Your wife is a charming woman." "She is, indeed; so loving, amiable, and accomplished, and so easily pleased." "Oh, I knew that when I heard that she was about to marry you."

ADVICE TO MOTHERS.—Mrs. Winslow's SOOTHING SYRUP should always be used when children are cutting teeth. It soothes the little sufferer at once, produces natural, quiet sleep by relieving the child from pain, and the little cherub wakes as bright as a button. It is very pleasant to use. 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.

DURING a discussion of religious topics, young Brown said—"I tell you that if the other animals do not exist after death, neither will man. There is no difference between man and a beast." And good old Jones mildly replied—"If anybody could convince me of that, it would be you, Brown."

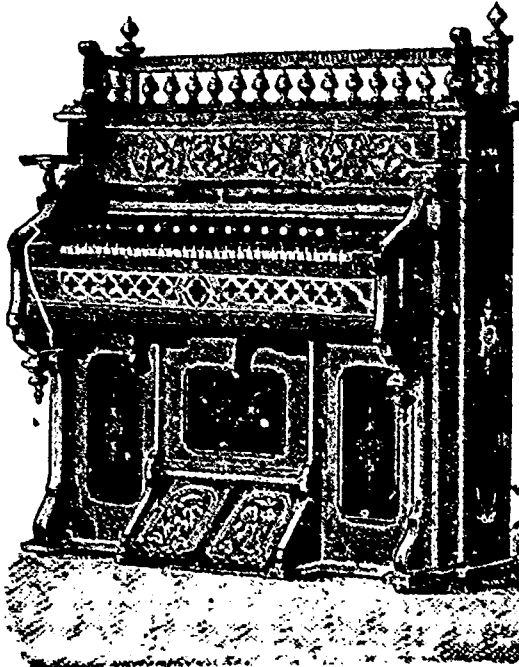
The best Ankle Root and Collar Pads made of zinc and leather. Try them.

MEETINGS OF PRESBYTERY.

- LANARK AND RENFREW.—In Zion Church, Carleton Place, on 24th November.
LINDSAY.—In St. Andrew's Church, on Tuesday, November 24th, at eleven a.m.
SARAWAT.—In St. Andrew's Church, Samia, on the second Tuesday of December, at ten a.m.
BRUCE.—In St. Paul's Church, Walkerton, on Tuesday, December 8th, at one p.m.
HURON.—In Exeter, on Tuesday, November 10th, at half-past ten a.m.
GUELPH.—In Chalmers Church, Guelph, on Tuesday, November 17th, at ten a.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 21st, at half-past seven p.m.
QUEBEC.—In Morrin College, on Tuesday, Nov. 3rd, at ten a.m.
PETERBORO.—In St. Andrew's Church, Peterboro', on Tuesday, January 12th, at half-past ten a.m.
LONDON.—In First Presbyterian Church, London, on Tuesday, December 8th, at half-past two p.m.
MAYLAND.—At Wingham, on December 15th, at half-past one p.m.
OWEN SOUND.—In Erskine Church, Meaford, on the 29th October, at eleven a.m.
TORONTO.—In the usual place, on November 3rd, at ten a.m.
PARIS.—In Zion Church, Brantford, on December 16th, at eleven a.m.
BARRIE.—At Barrie, on Tuesday, 24th November, at eleven a.m.
SAUGHER.—In the Presbyterian Church, Mount Forest, on Dec. 15, at eleven a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on December 15, at half past one p.m.
MONTREAL.—In the David Morrice Hall, on the second Tuesday in January, 1886, at ten a.m.
GLENGARRY.—At Lancastr, on December 14th, at eleven a.m.

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Usual discount to Ministers and Students. R. J. HUNTER, Merchant Tailor, COR. KING AND CHURCH STS., TORONTO, ONT.

PHYSICIANS RECOMMEND IT.

H. SIROIS, M.D., Frasersville, P.Q., writes that he has sold WISTAR'S BALSAM OF WILD CHERRY for many years, and knows it to be one of the oldest as well as the most reliable preparations in the market for the cure of Coughs, Colds, and Throat and Lung Complaints. He knows of no article that gives greater satisfaction to those who use it, and he does not hesitate to recommend it. Dr. J. PARADIS, of the same place, writes: "I have tried Dr. WISTAR'S BALSAM OF WILD CHERRY for the cure of Coughs, Colds and Throat and Lung Complaints, in several cases, and it has worked wonders. In consequence of its satisfactory effects I recommend it to all in preference to any other preparation for these diseases. I know of no article that gives greater satisfaction to those who use it and I take pleasure in certifying this."

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Has been used in my household for three reasons:—

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2d. To prevent too rapid change of color.
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It has given entire satisfaction in every instance. Yours respectfully, Wm. Carey Crane."

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WHAT IS CATARRH?

Catarrh is a mucopurulent discharge caused by the presence and development of the vegetable parasite ameba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are:—Morbid state of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomata, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat, causing ulceration of the throat; up the Eustachian tubes, causing deafness; burrowing in the vocal cords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ungenious devices, but none of these treatments could a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fail in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease, should, without delay, communicate with the business managers—Toronto, Ont. Messrs. A. H. DIXON & SON, 205 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.

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CARTER'S LITTLE LIVER PILLS. CURE SICK HEADACHE.
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