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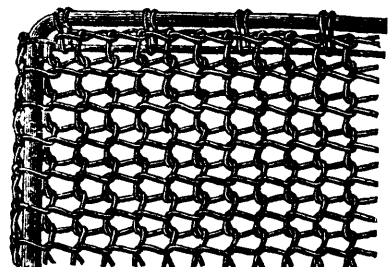
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WEATHER PROBABILITIES.—The probabilities are that we shall have much damp, chilly, sloppy weather during the coming season—just the weather to contract sudden colds. Be prepared for them by having on hand Hagyard's Pectoral Balsam, a safe, agreeable and speedy cure for colds and their consequences.

RAISED BREAKFAST CAKES.—Scald one quart of milk; into this, while hot, put a piece of butter the size of an egg; when lukewarm add one beaten egg and a teaspoonful of yeast, then stir in flour enough to make a stiff batter; cover and rise over night; in the morning stir, put in muffin pans and rise again; when light bake quickly. They can be made at noon and will be ready to bake at tea-time.

MARYLAND CABBAGE PICKLE.—One large head of cabbage cut fine, three large red peppers, and three large green peppers chopped fine, one piece of horseradish. Sprinkle with salt and let it stand two hours. Drain off the brine, pack in a jar, having mixed one ounce of white mustard-seed through it. Cover with vinegar and it will be ready for use by next day.

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THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO WEDNESDAY, FEBRUARY 17th, 1886.

No. 8.

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Notes of the Week.

IN most respects the eighth in the series of Monday Popular Concerts was a delightful one. The selections from Beethoven, Schubert and Haydn were exquisitely rendered by the string quartette, while the piano solos composed by Liszt, Chopin and Rubinstein were finely interpreted by Mme. Burmeister-Petersen, a pupil of Liszt. Miss Kate Percy Douglas was the vocalist.

THE recent telling denunciation of Chicago's immorality and the perversion of justice, by the Rev. Dr. A. E. Kittredge, has roused the ire of one of the judges, who has instituted a suit for defamation against the Doctor. His congregation are disposed to give him their moral and material support. A full and fair investigation of the methods by which convicted criminals are permitted on payment of a nominal fine to escape cannot fail to call attention to a state of matters standing in need of immediate reform.

AN investigation into the methods employed by the Florida land sharks in England reveals some curious facts. The swindlers, in a majority of cases, are Englishmen who have never seen Florida. They advertise liberally and talk glibly of the advantages of settling in "the healthiest State of the Union." Their victims are enticed by special inducements, and persuaded to buy worthless sand heaps and waste lands that are of no value for any enterprise in the absence of railroads. Hundreds have been lured to Florida by such agencies, only to discover on their arrival that they had been outrageously swindled, like the party of Scotchmen who went to the Sarasota district lately.

IN Toronto there are good Christian workers who are mindful of the welfare of strangers and others who merit sympathy. In the Y. M. C. A. Rooms, Shaftesbury Hall, these very interesting classes are held. One gentleman devotes his attention to deaf-mutes, and is painstaking and successful in his efforts to communicate religious instruction to this deserving class. Another directs his attention to the Italians who pass the winter in the city. The Chinese are also cared for. As the difficulties of teaching them are greatest, each pupil is instructed by a young lady. All seem to appreciate highly the efforts put forth on their behalf. Last week pleasing socials were held in connection with these classes.

THE *New York Independent* remarks that an unpleasant ecclesiastical case in Missouri leads Dr. John Fulton, one of the ablest clergymen in the Episcopal Church, to believe that a court of appeals is needed in the Episcopal Church; and he suggests that laymen learned in the law ought to be members of it. He makes this remarkable statement, which has some justice: From the days of Caiaphas until now, I must confess that priestly tribunals have often failed of the justice which is rendered in the courts of Cæsar. Pilate had at least the grace to say: "I find no fault in this man." It was the high priest who coldly found it "expedient that this man should die, whether innocent or guilty." In Churches, presbyterially or congregationally governed, the laymen sit in such courts.

MR. PARNELL'S leadership of his party has hitherto been almost despotic. During the recent elections it was not the respective Irish constituencies, but the leader of the Nationalist party, who selected the parliamentary candidates. Some of the rank and file of the party have become restive. Events connected with the Galway election last week make it clear that, absolute as it appeared, Mr. Parnell's authority has its limits after all. When the determined opposition of Healy and Biggar has to be encountered, it is plain that Mr. Parnell cannot trust too much to the implicit obedience of his following. True, Messrs. Healy and Biggar may not carry much weight; but a split among the Home Rulers would frustrate the aims of Mr. Parnell.

THE quiet, industrious and God-fearing people in a community are not generally obtrusive. This fact moves the Pittsburg *United Presbyterian* in vindication of that busy region to say: There is a community that for temperance, good order, orthodoxy, charity and general good character has but few superiors, and yet it is spoken of sometimes as a place "notorious" for crime, and perhaps the impression of those living far away is that it is a godless neighbourhood, full of rogues and outlaws. The reason is that a few crimes committed within its limits by people coming from the outside caused it to be so advertised, while its other side, its good one, was left without description. It is thus that the press is doing a constant injustice, not intentionally, but through carelessness and a wish to please the ruder classes of readers.

THE Bill for the declaration of the Independence of Church Courts, submitted by Mr. Finlay, M.P., has failed to arouse the enthusiasm of Scottish Presbyterians. A Free Church Conference, after considering the proposed measure, declared that "the only solution conducive to the religious well-being of the nation, and the peace and harmony of the Evangelical Churches, must include Disestablishment and Disendowment." As might be expected the United Presbyterian Committee are equally outspoken. They maintain that the United Presbyterian Church "has ever been favourable to union with other Churches on a Scriptural basis, and though ready to co-operate with the ministers and members of the Established Church in all common Christian work, no proposal could be entertained which made the retention of establishment a condition of union."

As was expected, there was a large attendance at the McAll Mission meeting in the lecture hall of Knox Church on Thursday evening last. The Rev. Dr. Reid, who has been zealous in advancing the interests of this mission in Toronto, presided and gave a very clear and attractive outline of the origin, history and success of the work accomplished by this excellent evangelical agency. The Rev. H. M. Parsons, in nominating a ladies' committee, made a forcible plea in behalf of the work carried on in France by the McAll Mission. In seconding this motion the Rev. Principal Caven detailed the condition of France and more especially Paris, showing what urgent need there was for planting the Gospel among the Parisian populace. There are many cogent reasons why Christian people of all denominations should give the McAll Mission their fervent prayers and hearty support.

BY the generous munificence of their wealthy friends some of the educational institutions in the United States are splendidly equipped for their work. The Library of Princeton Theological Seminary has been moved into the new building erected for it by the late James Lenox, LL.D., of New York. The library now contains about 46,000 volumes, chiefly theological, including, in addition to many rare and costly works, the large and unique collection of pamphlets presented by the Rev. Dr. Sprague, the libraries of Drs. Ashbell Green, John M. Krebs, John Breckenridge and others. The library has, from the generosity of Messrs. R. L. and A. Stuart, a fund of \$10,000, and from the estate

of the late Mr. John C. Green, an additional fund of \$25,000, whose annual proceeds are devoted to its maintenance and increase. It is open three hours every week-day for reading and consultation, and for drawing books. Text-books may be kept out during the entire term. May our Canadian colleges soon be similarly furnished!

ANOTHER practical illustration of the inharmonious relations of capital and labour has been supplied in Toronto. The employes of more than one establishment went out on strike last week. Differences of opinion as to modes of payment were very pronounced. Each side took "no surrender" for its motto, strong things were said and at first no efforts were made to reach an understanding. It is generally admitted that strikes are disastrous. They entail great loss on both employer and employed, they serve to widen the breach between those whose relations ought to be of a friendly and cordial character; but up to the present time workmen have had no other resource. They have as much right to combine for the defence of their interests as the employers of labour. It is just as freely conceded that arbitration would be a most reasonable means for the settlement of disputes between employers and their operatives; but, strange to say, no effective steps have yet been taken to employ so obvious a remedy.

THE desire, says the *United Presbyterian*, to get things cheap is a natural one, and the chaffer that goes on between buyers and sellers has part of its cause in this universal fact. This does not mean, though, that people always want the poorest articles, but only the cheapest as to price. Even in the Church, and relating to so sacred a thing as preaching the Gospel, this process of bargaining goes on, sometimes properly, and sometimes sordidly, on the part of both preachers and people. But they who get a service done for them ought to be willing to pay for it, and if they are rightly taught and are true in heart they will try to do so. To get things cheap because they can be so obtained, no consideration being given to their value, essential or relative, is to show a spirit that is not far from the verge of dishonesty. The rustic deacon, whose remark had point enough to get it a place in the newspapers, was not doing himself much credit, but he was uttering a sentiment that is too prevalent when he said: "We can get as good preaching as we want for \$400 a year."

THE Boys' Home in Toronto has the reputation of being a well managed institution. Last week the twenty-sixth annual meeting was held, Dr. Daniel Wilson presiding. From the annual report submitted it is learned that the total number of inmates in the Home during the year was 252, including those in residence on the 1st of January, 1885. Of these twenty-seven were sent to situations in the country. One hundred received temporary shelter. Two were sent or returned to England. Twenty were removed by parents or friends. Ten ran away and ninety-three remained in the Home. During the past year five boys had completed their terms of apprenticeship and were now in positions which enabled them to support themselves. At the present time, there were eighty-nine boys of various ages serving their time with farmers. The demand for boys from the Home was constantly growing greater. Occasionally a boy left his place, but inquiry generally revealed the fact that he was enticed away by persons who told him he ought to be making more wages during the harvest, forgetting that the boy must be fed and clothed during the winter. The receipts for the past year were \$5,660.79, and consisted of the Ontario Government grant, \$544; City Corporation grant, \$500; boys' board, \$448; donations, \$367; subscriptions (including interest on Michie fund), \$3,230; bequests, \$541; the interest making up the balance. The disbursements amounted to \$5,256. The chief items were groceries, \$1,476; matron's salary and servants' wages, \$1,113. The amount to the credit of the boys' investment fund was \$1,891.

Our Contributors.

THE GLORIOUS ARMY OF THE INAUDIBLES.

BY KNOXONIAN.

"Did you hear Mr. A preach yesterday," asked a gentleman of his neighbour? "No," said the neighbour, "I saw him preach." Mr. A had conducted the service in such an inaudible tone that he was not heard by anybody a few feet from the pulpit. He was merely *seen* preaching by all the rest of the congregation that did not go asleep. A man must be much handsomer than most preachers are if merely looking at him does a congregation much good.

The pulpit is not the only place in which inaudibles are found. They are found in all places where men speak, or read, or preach, or pray, except, perhaps, at camp meetings. They abound in Parliament. They bob up in the Council. They mumble at the Bar. They mutter in the witness-box. They spoil public meetings. They sit in the General Assembly. They attend the Synod. They deliberate in the Presbytery. They are found in all places where men meet for deliberative purposes.

Inaudibles may be divided into several classes according to their station in life. There is the clerical inaudible. He rises in a church court, say the General Assembly, to speak on some question. His lips move, he gestures mildly for a moment, and is saluted with shouts of "can't hear" from all parts of the house. He goes on for a moment, and then comes another volley, "can't hear a word." Nine times out of ten he declares that he can be heard quite easily without speaking louder or going on the platform. Surely the people who are trying to hear are the best judges of that matter, but the inaudible rarely thinks so.

There, too, is the Parliamentary inaudible. He always speaks as if his desk were his only auditor. Parliamentary inaudibles abound in the Local Legislature. You drop in some evening to see the assembled wisdom, during routine, while petitions are being presented and bills introduced. Some of the members thus engaged never speak—they simply mutter. A debate begins in which you feel an interest. Some members show excellent elocutionary qualities; but, oh, how some of the others do mutter and mumble! They seem to be afraid that a pure tone or distinctly spoken word might void their election. Visitors turn their best ears and the reporters crane their necks to catch the sound, but it is no use. The inaudible member for Blank goes on muttering to his desk until he has spoken his piece.

Exasperating inaudibles are sometimes found in business. Prominent among these is the bank clerk inaudible. This gentleman stands behind his fortification and whispers. Perhaps it is a violation of the rules of the institution to speak so that he can be heard. In many cases it may be proper to speak low, as a customer may not wish all in the bank to hear the conversation; but there is very little use in asking questions if the answers cannot be heard across the counter. The civil service inaudible is very exasperating. So is the salesman, or office man of any kind, who is too nice to speak distinctly. The business inaudible is very trying.

The causes of inaudibility are various. Nature has made some voices more penetrative than others. Chief Justice Cameron has perhaps the most easily heard voice in the Province. When he was at the Bar you could hear his voice ring through any courthouse without the slightest effort on his part. The most casual remark from him as he sits on the Bench to witness or counsel can be distinctly heard at the other side of the court-room. Feeble health makes some speakers inaudible. A clear, resonant, flexible voice is rarely found in company with weak bronchial tubes or impaired digestive organs. There is no vigour in the voice of a weak man. Sound health is indispensable to real good speaking. Nervousness makes some people difficult to hear. When physical infirmity is the cause the sufferer should have the sympathy of all good men. Some speakers are inaudible because they feel no interest in what they are saying. Lack of living interest in a subject usually makes a man mumble over it. A flabby mind, without vim, vigour, or grasp, is very liable to express itself in muttering tones. Some people mumble because they think mumbling is genteel. They mince and

simper because they think that kind of thing is evidence of high breeding. Life is too short to hold any discussion with them. It is perhaps well for the human family that they are not heard. The world loses nothing by their being inaudible.

But the principal cause of inaudibility is bad articulation. Nine men out of ten who fail to make themselves heard in any reasonably-sized room fail simply because they do not speak distinctly. Some fail because they mistake loudness for distinctness. A man may easily speak so loud that you cannot hear him. This may seem like a contradiction, but it is not. Loudness is not distinctness. Noise is not voice. The more noise the worse if it is not distinctly vocalized. A minister preaching in a church considerably larger than his own is almost certain to make this mistake when he begins his sermon. The distance to which he has to extend his voice seems much greater than usual and he begins too loud. Happy is he if he can get his voice down again. That is one of the things that very few men can do. What is wanted is not loudness but distinctness. A speaker who has good control over his breathing apparatus, and articulates distinctly, can be heard at any reasonable distance without shouting.

An intelligent lady of lively temperament is always a good elocutionist, though she may never have taken a lesson in elocution. She speaks with beautiful distinctness, goes up and down the scale instinctively, puts the emphasis in the right place, gives the right inflections, and, perhaps, without knowing it, talks just as the greatest masters of elocution would say she should talk. If speeches and sermons could be delivered just as that woman talks, only a little louder, humanity would not suffer so much from the glorious army of the inaudibles.

How should the army of inaudibles be treated? Everything depends on the cause of inaudibility. If any good man is inaudible through age, physical infirmity, or any other providential cause, and is trying, notwithstanding his disability, to do good to his fellow-men, he should be sympathized with and helped. He should get all the more credit for his efforts. Such cases are, however, widely different from that of a man who is inaudible simply because he does not take interest enough in his subject or his audience to speak so that he can be heard. There should be some mild word of letting such a speaker know that the public are not grateful for the mere privilege of looking at him. When one has to pay for the privilege of looking at a speaker or reader who mumbles and mutters so that he cannot be heard ten feet from where he stands the case is still more aggravating. We spend more than half a million annually in this little Province on education. Part of it might be expended in teaching the rising generation how to use their vocal organs.

MR. TASSIE'S REPLY.

(Concluded.)

MR. EDITOR,—I now turn to Maine, where a prohibitory law has been in force for years. Hon. Wm. McDougall says (o): "As a model of legislation the Maine law may be considered a failure;" and Dio Lewis (p): "I affirm that its influence in New England has been disastrous up to this time." We learn from the Prison Report (q) that the gaols are overcrowded and drunkenness on the increase. The report of the British Consul (r) at Portland, which was presented to the British Parliament, August, 1883, says: "The execution of the law has fostered perjury and fraud, and it has been necessary to change the rules of evidence applicable to ordinary criminal trials in order that conviction may be obtained." It has embittered neighbour against neighbour and members of the same household against each other. Rev. S. W. Dike (s) says: "There were 587 divorces in Maine in 1880, probably one to at most ten or possibly nine marriages." The liquor law was passed in 1851. At the end of 1850 there were seventy-five convicts in the State Prison, or one in every 7,776 of the population (t). At the end of 1884 there were 163 convicts, or one in every 4,012 of the population, showing an increase of ninety-three per cent. of the worst class of criminals on non-prohibition times. Of these 163 convicts (u) about one-fifth may be classed as murderers. Turn to the gaols. The committals in 1873 (v), which is as far back as the report goes in this respect, were 1,548, or about one in every 405 of the population, and in 1884 3,072, or one in every 211 of the

population, showing an increase of nearly double during prohibition times. The criminal codes of Maine and Ontario are not uniform. But, for what it is worth, I may state that while the committals to the gaols of Maine (w) have increased ninety-nine per cent. between 1873 and 1884, those of Ontario have increased only fifty-four per cent., and we must remember more than half (fifty-five per cent.) of the inmates of our gaols are not native Canadians.

Will Prohibition do away with pauperism? There were (x) 110,263 paupers in the United States in 1880, or one in every 454 of the population, of whom 4,917, or one in every 132 of the population, were in Maine. This is just three and one-half times as much as the average pauperism of the United States. Temperance orators have made merchandise of religion by appealing to our selfish instinct in asserting that Maine has saved \$24,000,000 annually since the prohibitory law was passed.* Why, \$24,000,000 saved annually, invested at five per cent. compound interest for thirty-four years amounts to more than two billions of dollars, or nearly ten times as much as the taxable property of Maine, and nearly as much as the taxable property of all the New England States! There should not be a pauper in Maine.

With regard to insanity, less than four per cent. (y) of the admissions to asylums in Ontario in 1884 were caused by drink. While lunacy has steadily increased during the last twenty years in Canada, intemperance has decreased. The same remark applies to England, Ireland and Scotland. It is less among the wealthy than among the poor who drink less than the wealthy; less among males who drink deeply than among females who drink little, and less in the great commercial centres where drinking is common than in rural districts where it is uncommon. Ontario, with a population of 1,923,228, and Maine, with one-third the population, 648,936, had precisely the same number, 19, who became insane through drink in 1884. Some of the admissions in Maine were caused by opium; not one in Ontario. Nor will (z) Maine bear comparison with the rest of the Union. There was one insane in every 420 of the population of Maine in 1880, while the average for the Union was one in every 545. There was one idiot in every 489 of the population of Maine in 1880, while the average for the Union was one in every 652. The population of Maine in 1850 was 583,169, and in 1880, 648,936. The daily average number in the Insane Hospital during 1850-51 (a) was seventy-five, and during 1880, 454. So that while the population has increased only eleven per cent. the insane population has increased 600 per cent. It is a matter of infinite regret to me that space will not permit me to enter more into detail. I have appealed to public documents to prove that less evils arise from liquor under license law than under Prohibition. I needed not these to assure me that man's law, opposed to divine law, must fail. I therefore repel the aspersions cast upon me and upon those who in some degree think as I do, and I charge my accusers and their accusers with ignorance or with impatience in investigation, or with wilfully aiming at bringing about a deplorable state of affairs through deplorable means—the violation of the rights of man and of the rights of property.

It is idle to discuss a question in political ethics with one who knows not that liberty is the result of order, and who claims "the more degraded and debased the social condition the wider is the range of personal liberty." The example Mr. Wright gives of an Indian and his squaw is not one of liberty, but of license and slavery. His squaw is the slave and his Indian the slave owner. Liberty may be said to consist in the right to do as one pleases, provided one does not trench on the right of another to do as he pleases. It is only negatively coercive, and by preventing aggression on others maintains their liberties. We are not told to love our neighbours better than, but as ourselves. This injunction, which gives to the individual natural rights, repudiates a scheme of asceticism by which a certain class must suffer more than their neighbours—as, for instance, the sacrifice of their property for the general good. It simply urges man to seek out the relation between rights and duties, since knowledge of a neighbour's rights and duties is gained by understanding his own. The divine law, "the kingdom of God, is within you." The knowledge of our duties to God and man comes through our own consciousness. A law which visits with fines and im-

(*) 2 Peter ii. 2.

prisonment the use in moderation of a perfect gift—for every gift of a perfect God must be perfect—not only violates the fundamental conception of right and wrong in our nature, but every revelation God has made known to our nature. Charity and self-sacrifice evoke high principles in our nature, the divine element being never altogether extinct in humanity, and therefore they do not violate nature, but find in it their "own reward." But slavery, which Mr. Wright instances, is contrary to nature, because to man belongs the inalienable right to his own person. He accepts the gift of existence from his Creator, and demands from his fellows the liberty to maintain that existence. There is, therefore, no analogy between slavery and the liquor trade. On the other hand, the ascetic violates the divine in nature. He is a caricature of the sanity and catholicity of Presbyterianism, complete self-abnegation being no higher rule of life than complete self-gratification. To preserve the equal mind and moderate desire was the example Christ set.

I am told that in writing of the tyranny of majorities I am "talking nonsense quite unworthy of myself, and such as should emanate from a despot or a dunce." If there is no moral limit to the power of the majority the individual becomes a machine, while the justice and perfection of God is arrogated by the majority. This implies the perfectibility of human nature by its own actions; for, if there is no moral limit to the action of the majority they can do no wrong, and do not need divine aid. Now, sir, would Christ have consented to settle a question of morality by popular vote? God's laws and Nature's laws demand obedience. They demand obedience that we may enjoy the bounties of Providence, kindly human sympathy and wise love. Thus while divine law and the ethical nature of man are in strict accord with human progress and the organic character of society asceticism is opposed to it. If man has—and I contend that St. Paul asserts he has—a natural and absolute right to govern himself in meat and in drink, it is his duty to assert that right, and to demand its recognition from others. It is also the absolute duty of others to respect that right. They break a divine law in not doing so. The enjoyment and continued enjoyment of my rights and duties is as essential as the rights and duties themselves, and cannot be surrendered to others, since every right and duty is a divine gift which implies my acceptance. The majority cannot repudiate it, because they would thereby challenge the wisdom of the Giver, and also because they can neither obliterate my power of reason nor their own, nor can they ignore either. The continuance, then, of my right to eat or drink any natural food rests on the conditions I use in asserting it, on compliance with the physical and divine laws which govern my being and not on the abuse, distortion and deception of others. It was the violation of the rights of the individual that produced the French Revolution. Like its originators, the temperance people started out with wise and moderate views. It was well to urge men to forsake their cups and young men to give up the detestable habit of "treating." But to punish with fines and imprisonment men who sold or who drank in moderation is a tyrannical and unholy act. Just as virtue is the same in every human soul and can never be vice, so is every gift of God good and perfect to all men and can never be bad and imperfect. It is the imperfection in some which turns the gift to apparent imperfection. But it is contrary to the function of law and contrary to the spirit of Christianity to punish a man by depriving him of his rights because another sins, since both law and Christianity assign each his respective rights and duties. Now, if there is no moral limit to the power of the majority, wherein lies the guarantee to the individual not only of his rights but of his duties? All enacted law, to be effective, must be just and founded on natural laws and on a full appreciation of the human material they are meant to influence.

Mr. Wright, while ignoring the fact that the United States Government by wise legislation has largely diverted the taste of the people from whiskey to lager beer, laughs at the idea of substituting beer and light wine for strong alcoholic liquors in Canada. In India the natives use opium, chang and the infinitely more mischievous drug gauga, the smoking of which produces lunacy. The extensive use of these drugs in Mohammedan countries is owing to the aversion to drink, the ban imposed on alcoholic liquors, and the long religious fasts of Buddhists, Hindus and Moslems, in which they are used to allay hunger. To divert the taste from ganga, and encourage the consumption of

mild liquor, the Indian Government has permitted the brewing of pachevai (rice-beer) without payment of any fee. Some officers have already reported that liquor has displaced the consumption of deleterious drugs. It has been found that the only way to substitute alcoholic liquors for ganga is by making them cheap and easily accessible. Why, then, should this gentleman laugh at a similar policy being adopted in Canada?

Men who know little or nothing of the subject have undertaken to instruct us, and after relinquishing in turn all the Acts they have brought into existence, are about adopting the scheme of reducing the number of licenses and increasing the license fee, the effect of which will be to increase the number of illicit dens. The existence of these places is proof that the present number of licensed houses is not beyond the demand. It is surely worthy of these truly honest and sympathetic people to drive men out of their business at a moment's warning, without compensation, or tax them out of existence by unequal taxation. What sum will these "reformers" pay the community for the crime and drunkenness their scheme entails? In Switzerland the same scheme produced groggeries, and deaths from alcoholism were much more numerous in the cantons where the number of licensed houses was reduced.

Name of Canton.	Number of licensed houses per 1,000 inhabitants.	Deaths from alcoholism per 1,000 deaths certified.
Solothurn.....	8	10.1
Thurgau.....	12	9
Graubünden.....	10	2.7
Berne.....	4	8.3
Ticino.....	10	1.3
Schwytz.....	12	2.9
Neuchatel.....	9	10.2*

Thus the mortality is lowest in Thurgau, Ticino, Graubünden and Schwytz. We should exterminate illicit dens, support respectable licensed houses, punish drunkenness severely and take away the license from those who break the law.

Mr. Wright in six long letters has not quoted a single sentence from my correspondence, but while detaching words from their proper connection has charged me with insolence, notwithstanding that he has exhausted most of them himself. He regards as insolent all who do not come with low bows and cringing civilities. He would have me divest myself of my manhood by assuming the wretched and demure mien of a trembling mendicant while criticising the august General Assembly. There is not a little cool assurance in such humility. Sir, I rest my claim to criticise the Assembly's action in public matters on the ground of citizenship, and on that alone, and while I reject the desolating spirit and moral prostration of my critic, I recognize his claim to any consolation which extravagant flattery of the high and mighty may bring him. In a semi-delirious way he has endeavoured to discredit me, as he thinks, by coupling my name with one who does not represent my views. I should be sorry to hold him responsible for the views of Ingersoll, who is a co-worker of his in "temperance." He has descended to childish personality in which may be traced the subtlety which adorns all his letters. Any one familiar with the equities of controversy must know he has violated them. It is not the malignity nor extravagances of personality, but the austerity of well-fortified argument; not the jokes and gibes of a burlesque, but the lofty themes of truth and liberty we look for.

The clergy, as if afraid to attack the sins we are most prone to, have selected for special attack the sins we are least prone to. There is only one drunkard in every 414 of the population of Ontario, without taking into account the recommitments, which would probably elevate the standard of sobriety to one in 700 and possibly not one in 2,000 native Canadians. Compassing sea and land to make one proselyte they strain at the gnat and swallow the camel. The sins of unchastity, lying, gambling, swindling, extortion, forgery, stealing, misrepresentation in dealing, suggestive advertisements, salacious plays, brutal prize fights, gossip, scandal and spite as far overshadow drunkenness as the pine of our forests does the shrub at its roots. And so I have pointed to the example of Christ, the central figure to whom all Christians look, the perfect Man who was tempted by an appeal to the senses, the Supreme King whose works were among

* Message du Conseil Fédéral à l'Assemblée Fédérale sur la Question d'Alcoolisme, du Juin, 1884.

the obscure and humble, the unrivalled Preacher whose exposition in the Parable of the Prodigal Son taught that the most abandoned are to be treated with love, and in the Parable of Hired Labourers denounced repudiation of contract—"Didst thou not agree with me for one penny?"—as indeed it denounces to-day the veiled robbery in the destruction, without compensation, of property created under the law; that is to say, under contract. I have pointed to the example of His inspired follower, the intrepid exponent of the new law, the free-born and chivalrous apostle who asserted his civil rights by demanding from the prætors of Philippi the justice of a Roman citizen; the courageous champion who demanded not that his opponents should be mute, but faced the bitter jealousy of the Jews at Antioch, and the sleepless hatred and tyranny of a race who understood not the breadth of the Pauline Gospel, but through narrow interpretation became servile to the law; the educated advocate and skilled disputant who confounded the subtlety, and withstood the unfathomable pride, of Epicureans and philosophers in the Areopagus; the liberal-minded citizen who would not make himself subject to false brethren, "no, not for one hour." W. T. TASSIE.

(o) Art., *Belford Magazine*, vol. 1, p. 359; (p) *id.*, p. 359; (q) Report, Prisons of Maine, 1884, pp. 51 and 10; (r) *Aliance News*, September 8, 1883; (s) Art., *Princeton Review*, March, 1884; (t) Report, Maine Prison, 1884, p. 15; (u) *id.*, pp. 26 to 30; (v) *id.*, p. 82; (w) Report, Maine Prison, 1884, p. 84, and Report, Ontario Gaols, 1884, p. 2; (x) U. S. Census, 1880; (y) Report, Asylums for Insane, Ontario, 1884, p. 8; (z) U. S. Census, 1880; (a) Report, Maine Insane Hospital, 1884, p. 43.

THE SECOND COMING OF THE LORD.

PESSIMISTIC VIEWS.

On p. 48 of "Behold, I Come Quickly," I find the following statement: "All the facts in the Church and world, so far, are in precise accordance with these pessimistic views of the teachings of the inspired Word." And I presume our premillenarian brethren will admit that—as in early times persecution made Christians long for "rest with us"; as in the fourth century distress and distraction forced men into deserts under the idea that the world could not be cured; as under the incubus of popish error, before and about the time of the Reformation, Christian souls, seeing no prospect of relief, were led to despair of the Church of God; so now amid the earnest effort put forth to deal with the new state of society, and its apparent want of success,—many good men (they would, perhaps, say the best and most spiritually-minded men) have come to abandon all hope of the conversion of the world, and to think of the bodily presence of Christ as the only hope that remains for the Church. Then searching Scripture with this preconceived idea, they find to their surprise that there are very many passages which may be so interpreted as to make that view plausible; and straightway they pronounce all who cannot thus interpret God's Word, "misguided," "blinded," etc., while their "doctrine has been supported by the best preachers, the most learned professors, the most able writers of the Church, in all ages" (p. 28). It is hard to deal with those who have come to this conclusion; but it may not be useless for the sake of others to examine the view shortly. Condensing, then, what I find between pp. 31 to 47, and what I find generally assumed elsewhere, the pessimistic view may be stated thus: 1. The characteristic of the last days of the age in which we live "is incurable wickedness," which is incompatible with the idea of a millennium. 2. The idea of the universal triumph of the Church and a spiritual millennium is precluded by the way in which "our Lord and the Holy Ghost (*sic*) speak of the state of things during the present dispensation" (p. 45). 3. There is not in the New Testament a single intimation that the Church is to win universal victory before the personal coming of our Lord. If this be really so, then surely "life is not worth living"; the sooner the age ends the better. "Even so, Lord Jesus, come quickly."

But is it so? Does the Word of God, properly interpreted, teach this? Does the history of the Church and world warrant any such pessimistic inference?

To answer the latter question first, I read the condensed description of the present time as given on p. 48 in confirmation of the view with amazement. I ask myself, is it possible that a man who thinks clearly can see in it a confirmation of pessimism? "Not one county, nor city, nor town, nor village, nor neighbourhood has been wholly converted to Christ after

more than 1800 years of labour." Well, what of that? Have the people *now* living not to be converted individually in each successive generation, and if a city had been once wholly converted would it stay converted for a thousand years without sowing tares? Again, "Not one church or congregation is known where you may count upon more than one-fourth as really consecrated." Well, what of that? What has that to do with the subject, unless it means that the churches are worse than they used to be at some past time? "In the United States there are 35,000,000 more souls to be converted than in 1800." What of that? If the population of the world has in eighty-five years increased, or changed its place of abode, does that show that the nation is worse, or the individuals of the nation worse? "There are, at least, 200,000,000 more souls to be saved than there were eighty-five years ago." Well, does that prove that "the Gospel is *not* the power of God to save," or that the Holy Ghost is insufficient for this work? It certainly shows that in these days the human race is increasing rapidly, and perhaps that may be owing largely to the beneficial influences of *Christian* civilization. Murders in the United States are on the increase, and more money is spent on strong drink nine hundred times than on missions. What of that? Does that prove that the temperance sentiment is not advancing, or that the churches are not improving in mission work? Christendom is bristling with bayonets and vice is "swiftly undermining the foundations of society." Well, even so! That proves that Christianity has not yet done her work. But surely it does not prove that "the Gospel of God's grace" *cannot* do it, and will not in God's good time accomplish all He has promised (Phil. ii. 9 to 11): "Every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." To my mind this resume of the state of Church and world has no bearing whatever on what God's word tells us to expect in His own good time from the preaching of the Gospel for the disciplining of all nations and Christ's presence with His Church until the end of the age (Matt. xxviii. 18 to 20). I may be "blinded" while others see; but I am not ignorant or unintelligent as to what they teach.

But let any advocate of the theory meet the questions fairly, and show the increasing wickedness of Church and world by

1. Mentioning any year, century, or period between the day of Pentecost and A.D. 1885, in which there were as many converted men and women on earth, or in which the proportion of true Christians to the whole human race, was as great as to-day.

2. Mention any time and place in which the Church was blessed with as much intelligent piety and self-consecration, or contained as large a portion of true Christians, as it does to-day.

3. Tell us when in the history of the United States Christian morality was as high in its tone and as generally prevalent as to-day; and when the Christian people manifested more zeal and greater devotedness than to-day.

4. Specify the time when the world's thousand millions in every land had as many servants of Christ labouring among them as powerful agencies for their enlightenment and amelioration at work; or enjoyed as much of the blessing of the "Kingdom of God" among them.

5. Point to a period in the history of England or America when life and property were as safe, crime as surely detected and punished, general morality as high, as they are to-day. The shadows are darker, I admit, because the light is clearer and stronger; the valleys are deeper because the peaks are higher. But what previous time can compare with the present?

6. Point to a time when the peace-spirit has prevailed among the nations as it does to-day; when wars were as few in number or conducted in as good a spirit as now; when the masses and their rulers had as intelligent an aversion to war or tasted so much the blessings of peace and security.

I will not anticipate, but I frankly avow my conviction that at no past period was as large a portion of the human race blessed in Christ, the seed of Abraham; at no past period did the Church or world enjoy so full a measure of blessing as in this year of grace. Nor is my faith in God's promises, and in the power of the Gospel and of the spirit of grace lessened in view of the increasing enormity of sin in consequence of material and scientific progress, "evil men and

seducers must wax worse" as their power for evil increases), or in view of the manifold shortcomings of God's people. I am no pessimist; and I think the theory is alike untrue to facts, dishonouring to God, contradictory to His promises, and repugnant to a sound philosophy.

KNOXONIAN REMONSTRATED WITH.

MR. EDITOR, Your correspondent, "Knoxonian," states that he does not care what anybody says about his method of dealing with the subject of the Aged and Infirm Ministers Fund, and so we are tempted to let him know with what a burst of honest indignation it was read in the family of one aged minister, who, thank God, rested from his labours ere the mercenary spirit, which is now, it would seem, so prevalent, made such a style of writing possible, and we think that unless every sentiment of noble independence has died out in their hearts, which we cannot believe, such a communication would call forth a vehement protest from every minister, ay, and from every son and daughter of the manse, whose eye it met. It is surely time some attempt was made to check the growing tendency to represent the pastors of the Church in the light of begging friars.

When ministers' salaries were far smaller, and the difficulties to be contended with immeasurably greater than they are now, far less was heard of pecuniary matters. Our straits were, for the most part, told only to God. The bare idea of receiving other help than that of the full and punctual payment of the stipend promised was distasteful both to ministers and their families; the habits of industry, economy and filial affection, which were inculcated both by precept and example, were a far more valuable inheritance to the children of the manse than land or bank stock, and their fathers knew that if their strength was weakened in the way they had sturdy sons and dutiful daughters ready to come between them and the fear of want or dependence. Several important points are, we think, ignored in "Knoxonian's" appeal, and this is one of them. Are ministers' children to be the only ones who are not called upon to "show piety at home, and to requite their parents that so the Church be not charged." Thirty or forty years, at least, are usually over before a minister thinks of retiring from active service, and this gives ample time for a family to have grown up, and to be so situated as to be in a position to do so. Then again, "Knoxonian" forgets that the very small incomes which made it impossible for ministers to lay up any provision for age or infirmity are now happily almost things of the past. Are ministers to be made to appear so shiftless and improvident that, instead of being of "the prudent who foresee evil and hideth himself," they are to be classed among the "simple who pass on and are punished"? Those of them who are disposed to approve of "Knoxonian's" style of advocating their cause would do well to remember that the people are quick enough to see that the same principle of prudent foresight which induces them to lay up for a rainy day can very well be practised by ministers, whose incomes henceforth are not to be less than \$750 per annum. While we do not believe that many, if any, of our aged ministers are in the deplorable plight of being homeless, childless, penniless, as "Knoxonian" implies, we know well that their claim upon the sympathy of the Church is far stronger than that of their successors can possibly be, and it would be well for young ministers to realize this, and hasten to put the Fund upon the footing of a provident society, aided, if need be, by the free-will offerings of the people, but largely sustained by themselves. This, we venture to say, could be done, and as a practical suggestion is usually worth a good deal more than gratuitous advice, we proceed to make one, which may be taken for what it is worth. Our ministers are, we believe, as a class not slow to put in practice the grand principle of systematic Christian beneficence, which it is their duty to inculcate. They, as well as their people, "come into the courts of the Lord and bring an offering with them." Many "bring their tithes into His storehouse." Now why should not these offerings flow more generally, and in larger measure, into such channels as are intended to benefit afflicted brethren and their families? These are just the schemes which they feel the greatest delicacy in urging upon the people. If they would make them their peculiar charge the sums they thus consecrate would, in all probability, yield a much larger income to this fund than the present low rates afford, the wants of

the present annuitants would be fully met, and by the time the young men of the Church have grown old in its service, and are no longer able to bear the burden and heat of the day of toil, the fund would be on such a footing that they can draw from it an income, which they will have the satisfaction of knowing has been largely secured by their own honest efforts, and which, supplemented by the savings of prudent economy and the labours of dutiful children, will make their old age as respectable and comfortable as they could desire.

We trust for the sake of "Knoxonian's" self-respect that he is not a son of the manse, and had no venerated father or revered pastor in his mind's eye, when he penned the paper which has called forth this protest from
A MINISTER'S FAMILY.

A NOTHING MILD PROTEST.

MR. EDITOR,—I was glad to see in your paper two "mild protests" against the proposed Woman's Home Missionary Society. Allow me to make a third. I do this not from any want of sympathy with Home Missions—for I consider Home Missions equally a duty of the Church with Foreign Missions, if not more so,—but because there is a want of the fitness of things in this new movement, and because I doubt very much whether it has emanated from the women of the Church themselves, or whether it has not merely been pushed forward by some sharp business men, who see thereby a means of raising money, and I do object to the women of the Church being considered mere money collectors and money raisers, as seems to be the growing idea. Is any Scheme needing money? "Get the women at work," say our masculine friends, when they ought to be putting their own hands a little deeper into their pockets.

For the Foreign Mission work there is a special call on women. There is work to be done for our heathen sisters which none but women can possibly do; they are degraded, down-trodden, in many cases little better than slaves, and the call comes to us as women to stretch to them a helping hand, and if we do it not, they perish; but there is no such plea for a separate society for Home Missions. However much our sisters in the back districts of our own country may need Gospel privileges, they are at no more disadvantage than their husbands or brothers, and can be equally reached. I cannot, therefore, see what call of duty there is for women separately to organize for this work. Why, we might as well have separate organizations for every Scheme of the Church—for the Widows and Orphans, for Aged and Infirm Ministers, for Colleges and even for an Assembly Fund, and then perhaps we might have a separate Church! May we be preserved from such a state of things. AGATHA.

February 1, 1886.

THE LADIES AND HOME MISSIONS.

MR. EDITOR,—The members of the Woman's Foreign Mission Society of the Presbyterian Church in Canada ought to sympathize heartily with our Home Mission Committee in their manifest desire to awaken fresh and growing interest throughout the Church in her Home Mission work. Their attitude as a foreign missionary society binds them to this, and I believe the records of all the missionary associations of our Church, formed years ago by order of the General Assembly, will show that they do thus sympathize, gladly working as office-bearers, or collectors, or, at least, as contributors to the funds of these associations.

True, we have not in this way done what we could. We are open to appeal for more zeal, more prayerfulness, more self-denial, more liberality.

I cannot, however, believe that any considerable number of our members can have any sympathy with the scheme proposed by the Cravener of the Home Mission Committee, and published in the February number of the *Record*. The end they heartily approve of; the proposed means, they will, I think, regard as a mistake. Except in the case of large city churches, the existence and prosperous working of the two organizations side by side would seem utterly out of the question.

In ordinary cases it must be, we think, the one or the other. If this be so, then in view of the position already taken, and the work done in the Church by the Woman's Foreign Mission Society, the scheme proposed is one which involves grave responsibility.
Manse, Harrington, Jan. 30, 1886. M. R. G.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

SONNET.—THE LAST ENEMY—DEATH.

BY JOHN IMRIE, TORONTO.

Death comes to all, no man can stay his hand,
If he but calls, the proudest in the land
His summons must obey, and then be led
By his cold icy hand 'mong silent dead;
There to remain till Death himself shall die,
And He who conquered Death shall reign on high.
Oh, Death, where is thy sting if Jesus save?
Where then thy victory, oh, cruel grave?
Thou hast no power o'er him whom God defends,
For him all things subserve most glorious ends.
Death but relieves from earthly pain and woe,
A friend, though in the guise of mortal foe.
Oh, may the grave to me be but a door
To that bright land where Death shall reign no more.

THE VALUE OF QUESTIONING AS A MEANS OF INSTRUCTION.

BY THE REV. HUGH ROSE, M.A., ELORA.

Strictly speaking, questioning as a means of instruction has no value whatever. By a series of questions you may find out the amount of the knowledge or ignorance of a given lesson that a pupil has. This kind of questioning I would call tentative or preliminary; it is most important as showing where you may begin to teach or instruct; but as a means of instruction, beyond this all-important one of finding out your pupil's standpoint, it is no value whatever.

A second class of questions might be called the developing, or "Socratic," in which you ask questions on the answer given by the pupil, and so develop and enlarge his knowledge. This is not teaching. By means of it, you get the pupil to give you a definite, explicit answer, and make sure that he fully understands what he is speaking about. This, of course, is instruction, but it is not by imparting knowledge, as by bringing it out and developing it, and as a rule, can only be done effectively in a class of one. The real value of questioning is that of testing in, first, repeating, second, recalling, and, third, reviewing.

By means of judicious questioning, you get exactness, definiteness and accuracy. You make sure that the information either imparted by yourself or acquired by study of the lesson is sent home, is thoroughly understood by the brain and held accurately by the memory.

The art of questioning is by no means an easy one. It is undoubtedly an all-important one, and to do it approximately well demands these two things: First that the teacher knows his lesson in its general bearing and its minute details most thoroughly. Secondly, that he knows as well as possible—and the more the better—the gifts and qualifications and characteristics of his pupil. A question equal to the capabilities of a lad, and calculated to make him think, will always be appreciated and command attention. Questions either above or beneath the lad's knowledge will certainly fail to do anything but cause inattention, carelessness and noise.

I repeat, be master of the lesson yourself, and be not content till each pupil knows what you want him to know of it; that is, has a clear definite idea of its meaning and has got the facts well in hand, so that he could give the substance or it to another.

The kinds of questions that are most frequently used, and are the least profitable are:

1. The elliptical, where the sentence has a part omitted, to be filled in by the pupil.
2. The suggestive, where the answer is indicated by form or inflection; leading questions.
3. The alternative, answered by "yes" or "no," "black" or "white."

All questions of this kind should be used sparingly and then only, or at least chiefly, when you want a simultaneous answer in "repeating" or "recalling."

In order to make questioning, even the best, of any use to the class I would suggest these rules:

1. Do not ask questions in rotation.
2. Do not name the pupil who is to answer a question until after it has been stated.
3. Do not indicate by pointing, looking, or in any other way, which pupil is to be called up to answer a question, until after it has been stated.
4. Give easiest questions to backward and diffident pupils.
5. Give most questions to backward and diffident pupils.
6. Do not form the habit of repeating the answer given. Pupils often learn most from other pupils.
7. Give a question promptly to an inattentive pupil.
8. State every question to the whole class.
9. In review or repetition questions, do not wait an instant for an answer.
10. When a question demands independent thought, wait a sufficient time after stating it before naming a pupil to answer it, but pass rapidly to some one else if the first-named cannot answer.

THE BOSTON MONDAY LECTURE.

After preliminary devotional exercises, Mr. Joseph Cook began the present series with the accustomed PRELUDE.

It was on the Religious Promises and Perils of the Hour. Mr. Cook said: Do not mistake the weather-vane for the compass, nor your environment for the world. The arctic voyager cannot resist the impression that the ice-fields extend to the equator. My mood is, on the whole, one of exultant hope. Unsound opinions are being undermined, especially by those who are trying to put them into practice, and sound views are growing from the results of their work. This is important not alone for ourselves, for the buzzing of the bee of heresy in America is heard in the Orient. Settling the faith for America has much to do with settling it for the world. Our faith must, therefore, have its roots in the past. Let us be thankful that Lotze's philosophy is coming to the front, and that agnosticism is declining. We are passing through a spent wave of scepticism. Lotze was never carried off his feet by evolution. I endorse as much of the doctrine as he did, but no more. Spencerianism is being superseded. One or two in this country, formerly classed as Spencerians, are coming upon theistic ground. One of them seems to have discovered a Supreme Being, and is to be congratulated. The tone of Cambridge is changing to one of devout theism. Concord philosophy has been conquered. Martineau and Lotze are fit leaders for those who would find the truth. Rationalism is declining in Germany and evangelical sentiment is growing. Let us be thankful for missions like those held by Mr. Aitken and Mr. Moody. There is an increase of unity among evangelical people. The twentieth century is likely to dawn upon a world approaching regeneration.

Among the perils of the hour Mr. Cook referred especially to the influence of the two doctrines, conditional immortality and probation after death, which, he said, are contradictory, but which we are urged to accept on the authority of the Christian consciousness. The great danger arises from trying to push into churches and pulpits men who are practically Universalists. The speaker expressed his conviction that there will be two organizations, and that it is unsafe to ordain men as foreign missionaries who hold erroneous views. In closing he referred to the fact that the new theology is nowhere producing revivals, and urged the need of the central doctrines of grace.

During the interlude Mr. Cook gave a list of best books on revivals and current theological discussion, and endorsed Mr. Gladstone's view of an Irish Parliament, which, however, he would not have run by Irishmen educated politically in American cities.

THE LECTURE.

The lecture was on the subject of "Saving Faith," from the standpoints of axiomatic science, the spiritual or intuitional philosophy, and the Scriptures, with the general aim to show that regeneration may occur without a knowledge of the historic Christ. Faith was defined as an act of the whole being, a changing of eyes with God, an affectionate trust in him as a person. First, a long series of axioms was given, leading up to a benevolent First Cause to whom affectionate reverence is due, and in whom alone spiritual rest can be found. A similar series of intuitions was then given leading to the same result. These results were then compared with the teachings of Scripture, and declared to be in sufficient harmony with them to justify the hope that if one, without the knowledge of the historic Christ, should yield affectionately to the highest light in reason and conscience, he might be regenerated and saved. Such a doctrine is not for us, but for cases like Socrates. If any such are saved, it is through Christ and by the Atonement.

SORROW NOT AN ACCIDENT.

Sorrow is not an accident, occurring now and then—it is the very woof which is woven into the warp of life. God has created the nerves to agonize, and the heart to bleed; and before a man dies almost every nerve has thrilled with pain, and every affection has been wounded. The account of it which represents it as probation is inadequate; so is that which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious existence seems to be that it is intended for the development of the soul's life, for which sorrow is indispensable.

Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity, as that of Christ, that we must be perfected through suffering. And he who has not discerned the divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The cross manifested as the necessity of the highest life alone interprets it.—F. W. Robertson.

THE Saturday half-holiday is being advocated by many papers, religious and secular. They regard it as humane, generous, economical, and as one of the ways by which the claims of the Sabbath may be more easily attained.

THE SOCIAL GLASS.

And now cannot we say a word about offering, in a social way, the glass to young men. There are many to whom the bar-room is no temptation because of its coarseness, but there is in their blood a morbid craving for stimulants. The glass of intoxicating drink has a charm in the warm, bright room, where company and laughter drive back reflection, that it could not have alone, or in bad company. Ladies, wives, mothers, sisters, you suffer most when the demon intemperance has been aroused. Will you, in thoughtlessness, tempt any to commence the way of shame? It may be only one in a hundred to whom the glass may prove the opening wedge, but you will risk that. There may be no harm in a glass of wine; there may be no danger in an occasional glass of beer. There is, no doubt, a temperate use of it that leaves hundreds none the worse for it. But that is not the question. "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend."

Do not mar these pleasant days by making the path of sin more dangerous and attractive to the young men to whom your house is a welcome substitute for home. Whatever your own views may be in the matter, this you can resolve that no one will say of you that the first wrong step was taken at your house, when, for the first time, the charm of wine and drink was made familiar to those gathered at your board. The life in America is so active, restless and one-sided; the hurry after the one thing—money—is so absorbing that intemperance is a sin more common than it would be likely to be in a less stirring land. Then there are so many born wanting in will power, because their parents have destroyed it by generations of self-indulgence, that there is no knowing when the passion may be aroused, and a useful, earnest life, blighted by the gratification of an appetite, end in destruction. Even those who may choose to run the risk themselves, should think and pray ere they recklessly expose those in whom, as friends, they should have an interest. The risk is too great, the danger too near, to permit of any tampering with it. For the sake of your own peace, beware!—*Christian Hour*.

PIETY THAT IS SEEN.

While being a Christian is in some respects a private matter, it is essentially and emphatically a public matter. To all who would be acknowledged as Christians, inspired words are addressed with reference to the ungodly, saying: "Among whom ye shine as lights in the world." Their light is for others as well as for themselves. Kept to themselves, it is of comparatively little value, being as a light under a bushel which is exceedingly worthless. The great Teacher plainly requires of His disciples a display of their light by those bearing His name, for the good of others and the glory of God. This is according to the analogy of light, one of the most distinguishing properties of which is that it does not exist for itself, and that its mission is mostly, if not wholly, benevolent. Light exists for all created beings and things, and exerts its influence for the good of all existence, while it irradiates all worlds and pours forth its effulgence everywhere.—*The Watchman*.

THE American Board is about sending an accomplished nurse to Japan to establish a training-school for nurses at Kioto.

A LAWYER being asked what he thought of the preaching of a somewhat sensational expounder of the Gospel of a neighbouring city, answered: I've nothing to say about the preaching; the prayer was enough for me. If any lawyer had addressed a country judge in the free and easy manner in which this man addressed the Almighty, he would have been fined for contempt of court.

NARYAN SHESHADRI baptized lately twenty-five individuals in one village on his feld near Jabua. Mr. Sheshadri says: "Hitherto, our catechumens were in the habit of resorting to headquarters to make a profession of their faith in the Lord Jesus Christ; but some of them expressed a wish to do so at their own respective villages, in the presence of their relatives and friends, and in the presence of their provost and town-clerks. We thought the request was proper in itself and accordingly complied with it."

THE practical training of students for the work of the ministry is receiving much attention in the Scottish Churches. At the last meeting of the Edinburgh Free Church Presbytery, the Rev. Dr. Wilson read a report containing a number of suggestions for the training of students. It was proposed that, in addition to those prescribed, at least two pulpit outlines should be prepared, delivered and critically criticised in the course of each session, and that occasional conferences should be held in the different colleges between students and professors and a certain number of ministers, at which attention might be directed to the work of the ministry, both pulpit and pastoral. The suggestions were remitted to the College Committee.

THE CANADA PRESBYTERIAN,
— PUBLISHED BY THE —
Presbyterian Printing and Publishing Company
(C. BLACKETT ROBINSON),
AT 5 JORDAN STREET, - TORONTO.

• TERMS: \$2 per annum, in advance

ADVERTISING TERMS.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, 1 50 per line; 1 year \$2.50. No advertisements charged at less than five lines. None other than an objectionable advertisements taken



TORONTO, WEDNESDAY, FEBRUARY 17, 1886.

A ROMAN CATHOLIC priest once gave some of his parishioners a new idea on their way home from church. It was the first day that he had conducted services in the parish. Passing some of his flock on the road he said: "My friends, I suppose you are all asking each other: 'What do you think of the new priest?' There is a more important question than that: 'What does the new priest think of you?'" It would be well if some of the journals of the United States and Canada had a little of the self-respect of that priest. The moment a foreigner touches the continent, these journals always rush up to him and in a most servile tone ask: "What do you think of us?" The same question is asked strangers in Toronto on an average two or three times a week. Then it is told with exuberant joy that "So-and-So is greatly pleased with our city," or that he thinks Canada a very fine country. Nine times out of ten the person interviewed is nobody in particular. What he thinks about Toronto is not of any more consequence than what Fred. Archer, the English jockey, thought about the American Republic. It seems a little absurd to ask Fred. what he thinks about the second greatest English-speaking nation in the world. It is not any more so than to ask some of the people that are asked what they think of Canada, or what they think about Toronto. When will this sycophancy end?

THE work of the statesman never ends and never becomes easier. Many a difficult problem has been solved by the statesmen of Great Britain in working the constitution that has "slowly broadened down from precedent to precedent." The difficulties that confront the statesmen of to-day are quite as difficult as any that their predecessors ever grappled with. In fact, the problems of an advanced civilization seem more delicate and difficult than those of ruder times. The burning question in Britain just now—the question that lies at the root of many others—is: Should one man have a rent roll of a million dollars while his neighbour starves? This question will not down as long as any considerable number of Scotch crofters, Irish peasants, and English labourers are hungry. A large number of people, not by any means socialists, think there is something radically wrong in a state of society in which a few are millionaires and the many have no bread. The same problem in a slightly different form crops up in the United States. Thoughtful men ask if it is good for society that huge railway corporations should have more power than the press, or the courts, or the Government. Assuming that the very unequal distribution of property in Britain is a crying evil, who has a remedy? Socialism is, of course, out of the question. But is there no remedy? No one need grudge Gladstone or any other statesman his honours. The men who guide the ship in these times have no sinecure. The real root of the difficulty in the Old Country is too many human beings to the square mile. If a few millions of them could be sent to our North-West it would be good for them and for the North-West.

HOWEVER difficult it may be to solve the bread and butter problem in the older civilizations of Europe, there need be no great difficulty in solving it on this Continent if those who need the bread and butter were willing to act in a rational way. Take, for example, one of the most trying cases. It is said that there are tens of thousands of needlewomen in New York who work sixteen hours a day for a mere pittance that scarcely serves to keep soul and body to-

gether. This is, no doubt, a sad fact. Now lay alongside of it this other fact. There are hundreds of thousands of families in the United States who want domestic servants and are willing to pay them high wages, but they cannot be had for any money. Many of these needlewomen work for a pittance and die in a garret because they refuse to live anywhere but in a large city. There is a good living for them in a thousand homes as domestic servants, but they refuse to become domestic servants. We see the same evil on a small scale in our own cities. All the able-bodied men and women who have to be helped in winter by public and private charity in any Canadian city might have work and bread enough in a hundred places in Ontario. While they lounge around the street corners help is needed in hundreds of farmhouses. All, or very nearly all, the distress that comes upon healthy people on this Continent arises from crowding too much at certain points. Everybody can't live in cities, and many suffer because they prefer living on charity in a city to earning a decent livelihood in the country. Landed estates and aggregated capital cannot very well be divided in England; but on this Continent all that is needed is for the people to divide and go where they can get work and bread. The cities are congested, while labour is needed in many parts of the country.

It is difficult to see how any regulation or enactment of the General Assembly can be of much practical use in regard to the opening of stations in our Home Mission field. Every point at which a mission station can be opened is within the bounds of some Presbytery. Presumably the Presbytery of the bounds knows whether a station should or should not be opened at any given point. They should be the best judges, and it is not to be supposed that they will organize a station at any point unless there is reasonable grounds for believing it should be organized. Besides the usual Presbyterian supervision we have in each of the two great Home Mission fields, Manitoba and the North-West and Muskoka, a superintendent whose special duty it is to examine into such matters and report to Presbyteries. These superintendents go over the ground, find out the number of Presbyterian families, ascertain their willingness and ability to help in the support of the stations, and attend to all other matters connected with the prospective stations. Presumably they will not organize a station in any locality in which one is not needed. What more could they if the Assembly passed a dozen enactments on the subject? No matter what regulations are made by the Supreme Court, discretionary power must be exercised by somebody. We submit that the parties on the ground should have the discretionary power. The Presbyteries know their duty in the premises quite as well as the General Assembly. The very most that the Assembly can do is to make regulations that may be a sort of rough guide to the Home Mission Committee, the Presbyteries and the superintendents. Most of the members of the Assembly who undertake to make these regulations may not know half as much about Home Mission work as the parties that they make them for.

ANARCHY RAMPANT.

FOR the present the alarm caused by the London riots has subsided. Such uprisings are, to a certain degree, contagious. Repetitions of them on a smaller scale, both in London and in provincial cities, may be looked for; but, for the present at least, such ebullitions of lawlessness have ceased to be dangerous. Pending the arrival of fuller details, it may rightly be concluded that the recent proceedings of London mobs have been greatly exaggerated. News agencies and special correspondents, even if they had the inclination, have neither time nor opportunity carefully to sift facts. In transmitting their thrilling narratives they are impelled by swift necessity. They have, besides, the impression that that most respected individual, the general reader, prefers his news served up in the most startling manner possible. When the agencies have a story to tell it certainly tells nothing in their manner of telling. Another slight deduction has to be made on account of the political hints given to the despatches. Political human nature in other lands as well as Canada has its weaknesses. It is prone to make capital out of all events, even the most trivial. The sensible reader might as well turn a deaf ear to the interested whispers that the riots were started for

political purposes. Can the most intensely political partisan imagine Lord Salisbury or William Ewart Gladstone guilty of inciting the London mobs for the furtherance of their respective party ends? In their blind zeal the rioters were thoroughly impartial in the manifestations of their feelings. They stormed the house of Mr. Arnold Morley, a pronounced Liberal, and menaced the Carlton Club, shaking their fists in Lord Randolph Churchill's face. The attenuated theory that the uprising of the London mob was a Tory device to embarrass the Gladstone Government may at once be dismissed: but it may be counted on that politicians of the most opposite extremes will for some time to come seek to fortify their respective positions by more or less skilful reference to the doings of London rioters.

The actual damage to property was comparatively small. No lives have been reported lost, and personal injury has been slight. Thieves plied their calling with vigour, and well-dressed people were subjected to rude indignities, while the occupants of vehicles did not receive the admiring glances to which they are accustomed while out for an airing in the fashionable parks. The proletariat jostled rudely against the privileged, and the near contact was obviously more suggestive than pleasant.

The winter in Europe has been unusually severe where the snowfall has been much heavier than usual. Street traffic in London and Paris was for a time seriously impeded. Business has been depressed, and the unemployed have been unusually numerous. That means dire distress in thousands of homes, in many of them wearily and silently borne in the hope that better times will come. Waiting anxiously from day to day for the opportunity to work that does not come is terribly depressing. Community of suffering binds together the workmen whose idleness is enforced. Sober and industrious toilers want to earn a livelihood for themselves and those dependent upon them. They are not ordinarily the class that clamours for favours, and cannot fairly be reckoned as belonging to the dangerous portion of the community. These deserve, and generally receive, the respectful consideration of all right-thinking people.

A number of years ago the late Lord Shaftesbury, in appealing to the Christian community in behalf of city missions, stated his conviction that in London, as in all large centres of population, there was a reckless and lawless class waiting only for the occasion to rise in rebellion against all constituted authority. He appealed to the instinct of self-preservation when he showed that it would be both better and cheaper to give them the Gospel than to repress them by force. Missionaries are cheaper than the military. Dr. Guthrie often visited Paris during the Second Empire. The gay capital was being improved and beautified by the widening and straightening of the streets. The Emperor had a twofold object in view in making these improvements. He wanted to render the city still more attractive, and to make the erection of the revolutionary barricade as difficult as possible. In conversation with a Parisian workman Dr. Guthrie discovered that the Republican *ouvrier* was by no means disconcerted, because the handsome streets could in an *emete* be swept uninterruptedly by cannon and grape-shot. He said, in reply to the good Doctor, that matches were plentiful and cheap, and fire could soon destroy the handsomest buildings—a boast that was verified by the terrible doings of the delirious Commune.

The London riots of last week demonstrated that the dangerous class is ready for any occasion that presents itself. Designing men were also eager to lead the mob into the wildest excesses. That more mischief was not done is in no wise to be credited to the socialist demagogues who sought to turn the real distress of honest workmen into a means of forwarding their destructive aims.

For the present the threatened danger has virtually passed; but how long may be the respite granted? A new order of things is approaching. Democracy is growing in power. Land and labour questions are coming within the range of practical politics. New forces are at work. Fears are expressed that a time of anarchic misrule is at hand. If it is, it can be but short. Theories of liberty, equality and fraternity are only fine rhetorical catch-words, unless based on the foundation principle of all true civilization—the righteousness that exalteth a nation. Stop-gap legislation is powerless for good. The want of the time is the honest and fearless application of sound principle and large-hearted philanthropy, animated and sustained by true Christian devotion and self-denial.

HELP FOR THE STRUGGLING.

THIS is the age of organized benevolence. Like individual action it has both its advantages and its dangers. The individual sometimes gives and acts indiscriminately. He is liable to be imposed upon. The wily beggar can, at a glance detect the soft spot in his nature, and will at once seek to operate on his purse by means of the weakness he discovers. The kind hearted individual finds out that he has been victimized. He feels wounded in his self-respect; he has, in fact, been sold. An application on behalf of a really more necessitous but less plausible subject is presented to him. It is of no use. He knows better than give money to the undeserving. He was cheated before, but he won't be again.

Societies for benevolent objects are not perfect. They may not be so easily imposed upon, except occasionally when some wide-awake schemer can industriously importune some individual member, who, before he is aware of it, gets committed as the champion of one whose ingenuity surpasses his deserts. A society organized for purposes of practical benevolence will be more systematic in its management and operations than is found to be the case with individual effort; but it lacks the valuable impulse that personal communication with the necessitous is fitted to impart. The active workers, the society officials and a few friends do enjoy this great advantage; but the larger number composing the society do their benevolence, as some people perform their devotions, by proxy. This is not said with a design to promote indifference in relation to any charitable organization whatever. It is rather to call attention to the fact that all such institutions would gain immensely in efficiency and usefulness if a more general personal interest were taken in their operations. Too many of us are ever ready to cry out, "Am I my brother's keeper?"

In New York a new charitable association is filling a felt want. It is doing a great and good work under the humble designation of "The Loan Relief Association." In all conditions of social existence there are times of distress and anxiety. No home, however securely guarded, can exclude misfortune, sickness, sore trial, financial reverses. Many have friends and resources. They can tide over their difficulties with ease compared with the difficulties that beset the helpless lot of the friendless and the poor. Christian capitalists, like others, will place their loans where they will be safest and where they will bring the best returns. The suffering and afflicted who have no better security to offer than honesty of purpose and their own labour may plead their cause in vain. To risk helping such may be humane and Christian, but it isn't business and that settles the matter.

The promoters of this new scheme of active benevolence have been trying their experiment on a limited scale. Its sphere for the present has been mostly confined to one ward of the city. It will be watched with interest. Its failure or success will be a guide to those who are devoted to practical working for the benefit of the distressed. The society employs a missionary nurse, and provides necessary comforts and medicines for the sick, supplies Bibles and reading matter, gives excursions in summer to women and children, provides medical and legal counsel, which is supplied by members of the society belonging to these professions, and the loaning of money in small sums to help the deserving in tiding over emergencies. The annual meeting of the Loan Relief Association was held lately, and among the speakers who eloquently advocated its interest was Dr. John Hall.

It may be urged that harm might come to the class this society seeks to help by making them feel their dependence, and injuring their self-respect; it might even perpetuate the very evils it endeavours to remove. Such efforts some conscientious people think have a tendency to make the struggling class improvident and wasteful. Much interest is felt in the criminal and vicious classes, and eloquent pleas are urged in their behalf. This is right; but it is time that the honest, suffering, self-respecting poor should have a chance. At all events, benevolent efforts on the lines followed by the New York Loan Relief Association are full of promise.

THE *Winnipeg Free Press* says: Within the last week Dr. King has received from the Colonial Committee of the Free Church of Scotland, a grant of £100 sterling, in behalf of Manitoba College, with the assurance of the interest with which its increasing prosperity is regarded by that branch of the Presbyterian Church.

Books and Magazines.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.)—The number for the current month presents its readers with a rich variety of very valuable papers.

DORCAS. A Magazine of Woman's Handiwork. (New York Dorcas Publishing Co.)—This recently established monthly has a special and useful mission to fulfil. It is just what such a publication ought to be.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The February number of this attractive monthly opens with a capital short story by Grant Allen. The descriptive papers, copiously illustrated with excellent engravings, are interesting and instructive.

CANADIAN METHODIST MAGAZINE. Edited by Rev. W. H. Withrow, D.D. (Toronto: William Briggs.)—The February number of this excellent magazine contains a variety of interesting, instructive and profitable papers by able writers. Several of the articles are finely illustrated.

BIBLE HEATHENS; OR, CHURCH AND WORLD IN SCRIPTURE TIMES. By Charles Martin Grant, B.D., minister of the parish of St. Mark, Dundee. (London: James Nisbet & Co.)—We have much satisfaction in directing attention to this handsome volume. Its perusal has afforded us extreme pleasure. The literary merits of the work are quite marked, the author possessing the art of using striking original phrases as well as that of weaving the sayings of distinguished writers into his sentences. The opening chapter treats the stewardship of the Church in a novel and interesting manner. His remarks upon "Election" are fresh, presenting the view of the elect being the faithful and noble who are as stewards and ambassadors to others. The election of some does not imply the damnation of others; but rather the responsibility under which they lie to bring salvation to others. The Church is thus elected for the very purpose of evangelizing the world. In the succeeding chapters Mr. Grant discourses upon distinguished "heathens" or Gentiles who, while not originally of the Church, were endowed with gifts of prophecy and grace, and became shining lights in the midst of profound darkness. The sketch of Job in this view is a very fine piece of writing. Clear analysis, high literary taste, apt and scholarly quotation and appreciation of the purest drama that has ever been penned are marked features. The volume contains many beautiful pictures of noble men and women who were outside of the Church, and brought in by divine favour. The chapter on "Ruth" is a gem, while that upon "Ittai" is highly instructive. We feel sure there will be a demand for this book on this side of the Atlantic, and would like very much to see an American edition of it. The author is a brother of Principal Grant. We quote from the chapter on Ruth: "Pass down the stream of time. Thirteen hundred years have come and gone. The place is the same, Bethlehem, the 'House of Bread.' Another mother, the 'Mater Dolorosa' of Christendom, gives birth to another son. He and she are descendants of Boaz the Hebrew and Ruth the Moabitess. The women celebrated the birth of the one; but the angels sing their anthem of praise to the other. The reconciliation of the world's antagonisms was forecasted in the child of the son of Israel and of the daughter of Moab; it is accomplished in the child who was the Son of Man and the Son of God; for 'He is our Peace who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition.'" "Dissociate not the one scene from the other, for they are joined by a unity of place and a continuity of purpose. They are parts of one grand, world-reconciling and world-saving drama. From the Bethlehem of Boaz pass to the Bethlehem of Joseph; from the motherhood of Ruth to the motherhood of Mary; from the child Obed to the child Jesus. Bethlehem unites both, for it is the holy home of both; the one is the forecast, the other is the fulfilment; the one is the anticipation, the other is the accomplishment."

RECEIVED:—WORDS AND WEAPONS, edited by Rev. George F. Pentecost, D.D., Brooklyn (New York: Joseph H. Richards), THE CONVERTED CATHOLIC, edited by Father O'Connor (New York: James A. O'Connor), THE ENGLISH PULPIT OF TO-DAY (Westfield, N. Y.: Alfred Rose), QUEEN'S COLLEGE JOURNAL (Kingston: British Whig Printing House).

THE MISSIONARY WORLD.

LADY DOCTORS FOR INDIA.

This appeal for "lady doctors" in connection with zenana mission work is from Miss Falconer, a granddaughter of Dr. McDonald, the "Apostle of the North," who is labouring in India.

I should like to send a few lines to our home friends about the need of lady doctors for zenana work, which again and again is brought up to us in our work amongst the women of India. Not being a medical missionary myself, I cannot enter so fully into the subject as one engaged in medical work could do; but as constantly coming in contact with suffering ones amongst our pupils in the zenanas and our children in the schools, I may at least ask a word of sympathy and help for these poor things who cannot plead for themselves. Again and again have I been asked if I knew "doctors' work" (as they express it), and have always had to give the same answer, each time, I may say, with greater feelings of regret: "No; I wish I did."

I asked one poor girl whom I visit, who is not able to walk owing to some weakness in the limbs, if she would see the native mission doctor if I brought him. At first she stood out against it, but after a great deal of persuasion she agreed to his coming if she might wear a "burqa." This is a sort of over-all garment which covers the wearer from head to foot, with two small pieces of network for the eyes. She put out an arm and a leg from under this "burqa," so the pulse was felt and the limb examined in this style; but the tongue could not be shown, as it would involve uncovering the face. It was with great difficulty that the doctor was allowed in at all, and there are hundreds who would be shocked if one proposed such a thing as a doctor seeing them. I think the nature of that girl's disease is such that it can never be cured, but with proper care and attention a measure of strength might be given. And, oh, how many there are who have to endure perhaps a lifetime of pain because there is no one whose advice they can have! And in how many cases will the knowledge of medicine gain admission for the lady missionary into a zenana, where otherwise the message of the great Physician's love might never be heard.

FROM THE NOTE-BOOK OF A FEMALE MEDICAL MISSIONARY.

"This morning a Brahmin appeared at my door, one of the most popular men of his caste. His lips were quivering with emotion. 'I have brought my wife, the mother of my six children, for you to save her. She has been gored by a cow and only you can help us.'

"I went out, and there in a bullock cart sat the sufferer, her sons beside her, from the youth of sixteen to the babe of two years; the old grandmother and the jeweled daughters trudging behind. We led the poor woman in; it was a ghastly wound, and she was faint. The silence was broken by her husband asking if I could save her. 'If God bless my efforts, and you use no heathen incantations should fever come on, I may do much for her.' I dressed the wound, and they returned home. In the evening I went to see her and found her doing well. After attending to the invalid I spoke to the friends who were gathered around her thus: 'There is a woman like me. God has given her children and given me children. She has had many earthly comforts and so have I. When I am in trouble I ask Him to help me, and He has many times. Who can heal this woman so quickly as the great God who made her? I can ask Him to cure her. 'If you are willing, I should like to ask Him to help us all that we make no mistakes, and that He will soon restore her.' The husband was too polite to refuse and said, 'Certainly,' adding to the others, 'She is going to praise the Lord.' It was a great privilege to invite the Holy One into that home, where He had never been asked before. As I finished the prayer, and looked at the sufferer, she was gazing at me with one of the pleasantest smiles I ever saw. 'I shall trust no one but you,' she said, with emphasis.

"Every evening the cart was sent for me; and last night when I said there was no necessity for my going again, the thanks of all were quite oppressive. I told them of Jesus' miracles and His readiness to bless every heart loving and trusting Him. The young ones listened with interest, the wise old women gave civil attention, and the husband looked at me politely and pleasantly, as if I were a harmless enthusiast."

A NEW and handsomely-furnished hall has been opened on the Boulevard Sebastopol, for the use of the McAll Mission.

A COLPORTEUR, who has been labouring for two years at Seoul, the capital of Corea, reports seventy men desirous of joining a Christian Church, and one in another city reports twenty. The last door closed against the Gospel is opening wide in Corea.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER IX.—Continued.

The story of the subsequent interviews between the authoress and her gentle critic would be tedious, and need not be told. With the tact of a truly kind heart, Miss Hammett praised the excellencies of the book and pointed out its defects. When alone, Fanny often quarrelled with the judgment that had been rendered—rebelled against it—but ended by adopting it, and profiting by it. Many pages she rewrote entirely, but her self love was grievously wounded during the process, and it was only by the severest self-discipline that she was kept from entertaining bitter and unworthy thoughts of the kind woman who had humiliated her. It was not pleasant to think that the book was better for Miss Hammett's ministry. It was not agreeable to remember that her own good judgment had been called in question, and that she had been obliged, as a rational woman, to yield the point.

But there was another ordeal lying between Miss Hammett and the public. Her father had not heard the book read, and she knew that he would not allow it to be published until he should become acquainted with its contents in some way. Though shaken by the arguments and the sentiments of the schoolmistress, she had never for a moment relinquished the idea of publication. Her overweening desire for public applause had slept at intervals, but it had only slept to awake with new vigour. As she passed out from Miss Hammett's immediate personal influence, the old dream of fame and a career filled her and enveloped her.

She was shrewd enough, and knew enough of her father's character, to detect the real gratification he felt when, with assumed coolness, he received the announcement that her book was concluded. It belonged to a class of books, he said, that he never read, and he felt himself incompetent, in many respects, to judge of its merits. Would it not be well to invite in Mr. and Mrs. Wilton? Both were people of taste and culture, and he should rely much upon their judgment.

Fanny declared herself ready for any arrangement, and the doctor walked over to the parsonage and talked up the matter with the good pastor and his wife. They were ready for the proposition of the doctor. They always were ready for any proposition of the doctor. He ruled the parish, and they had a profound respect for him, partly from that fact and partly from the fact that he was honestly worthy of it.

Fanny approached this ordeal without a particle of trepidation. Miss Hammett had helped her to a more just appreciation of her book than she had before possessed. She knew where it was strong, and she felt, furthermore, that those who would listen to her were more in sympathy with the motive which actuated her than Miss Hammett had been. The evening for the reading was set, and at the appointed hour Miss Fanny Gilbert had her audience about her. Aunt Catharine, who had heard it all piecemeal, wished to hear it entire, and was in her seat. Fanny began, and as occasionally she looked out upon her auditors, the eager look, the expression of undisguised interest, filled her with proud satisfaction. Mr. Wilton gave frequent exclamations of delight, and the reader gathered new excitement with every page. Her eyes flashed, her cheeks glowed, her voice grew round and full and flexible, and her audience looked on and listened in astonishment. Dr. Gilbert, as he became aware of the impression produced upon the others, forgot his resolution to be cool and reserved, and took pains to conceal his gratification. Mr. Wilton was amazed Mrs. Wilton was overwhelmed. The voice of the reader flowed on and on, never faltering, never pausing.

The little clock with its tiny bell struck the hours, but no one heard it. "Eight—nine—ten—eleven—twelve—" articulated with silver sound the silver-sounding revelation, and then the last page was tossed from Miss Gilbert's hands. Mrs. Wilton threw her arms around Fanny's neck, and kissed her again and again. Mr. Wilton, inspired about equally with the book and the pretty scene enacted between his wife and Fanny, jumped to his feet and clapped his hands wildly. Ah, Dr. Gilbert! Dr. Gilbert! Why can you not sit still? What are you doing? Shaking hands with Aunt Catharine and laughing like a madman to keep yourself from crying! Ah, Dr. Gilbert! what a fool!

And what did Fanny do? What did Fanny say? Nothing, but she thought this: "If I could only get the ears of the world as I have got the ears of these! If I could only get the praise of the world as I get the praise of these!" The evening's triumph was only significant to her as an earnest of a prouder triumph to come, and an assurance of the co-operation of her father in her schemes. She received his congratulations amiably, but in that queenly kind of way which showed that she regarded them as her right, rendered to her as a matter of course.

"It's getting rather late," said the doctor, pulling out his watch and winding it, "but you would oblige us very much, Mr. Wilton, by advising us with relation to a publisher."

Fanny smiled at her father's ready assumption of partnership, and recalled the scene in which he played so different a part in the early history of her enterprise; but she said nothing, while Mr. Wilton rubbed the spot on his head where he had apparently laid aside a list of publishers, and prepared his opinion of their respective merit.

"There's the great house of the Kilgores," suggested Mr. Wilton. "They have a larger list of publications, and a larger correspondence than any other house in the country."

Dr. Gilbert frowned, and drummed on the arms of his chair.

"Is it not possible," said he, "that, in consequence of such a range of business, they would fail to give to the work that degree of consideration which our interest, no, to say anything of its merits, demands?"

"Possibly," responded the pastor, adding, "then there is the enterprising house of Kapp and Demigh. They are famous, you know, for advertising freely, and pushing

things. I should say the Kilgores, if you can get them, and Kapp and Demigh if the Kilgores decline—an event which, I confess, does not seem very likely to take place."

"I have no fears," said Fanny, proudly, "if they will read the book."

"I'm sure you need not have any, my dear," responded Mrs. Wilton, warmly.

"Well, perhaps we had better write to both," said the doctor, with a shrewd twinkle of the eye, "and if they should both want the book it may help us to get more favourable terms."

So it was settled, and the Wiltons took their leave. The doctor then advanced to the table, and copied into his notebook the name of the volume which he had decided to offer through the mail to the great publishing firms of Kilgores Brothers and Kapp & Demigh, and this was the record:

TRISTRAM TREVANION;

OR THE HOUNDS OF THE WHIPPOORWILL HILLS:

A Novel,

By Everard Everest, Gent.

"Why do you choose the name of a gentleman for your *nom de plume*, Fanny?" inquired the doctor, spelling over the name slowly, to see if he had got it right.

"Oh! a fancy," replied Fanny, languidly. "Besides, it seems to me to be written in a masculine style."

"But I—should think you would like to have your own name associated with the book," suggested the doctor.

"If it should prove to be a success," replied Fanny, "there are ways enough, I suppose, for securing such an association. Meantime, a little mystery will hurt nothing, and may help a great deal."

The doctor, wholly unsophisticated in matters of authorship, did not see through the whole of his daughter's plan, but he saw that she had a plan with which she was satisfied, and thought better to trust her. Fanny gathered up her manuscript, and bidding her father "good-night," retired to her room.

It was impossible, of course, for Dr. Gilbert to go to bed with work undone that it was possible to do. So he took his pen, and addressed to the great publishing house of the Kilgores, in New York, the following letter, a duplicate of which he also wrote and addressed to Messrs. Kapp & Demigh:

"GENTLEMEN,—Will you allow me to call your attention to a novel, just completed by my daughter, Miss Fanny Gilbert, entitled, 'Tristram Trevanion; or, The Hounds of the Whippoorwill Hills, by Everard Everest, Gent.'? I am not, perhaps, a reliable judge of its merits. Paternal partiality and exclusive devotion to scientific and business pursuits may, in a degree, unfit me to decide upon the position in the world of art and the world of popular favour it is calculated to achieve. In fact, I have not relied upon my own judgment at all. The book has been read to competent literary friends, and their voice is unanimous and most enthusiastic in its favour. My impression is that it cannot fail to be a great success. With your practical eyes, you will recognize, I doubt not, in the title of the book, the characteristic poetic instincts of the writer, and her power to clothe her conceptions in choicest language. We have concluded to offer this book to your celebrated house for publication. It is our desire that it may come before the public under the most favourable auspices—such, in fact, as your imprint alone would give it. I think I can promise you the undivided support of the local press, as I certainly will pledge all the personal efforts on behalf of the volume which my relations to the writer will permit me to make. I may say to you, in this connection, that I have a large medical practice, extending throughout the region, and that I know nearly every family in the county. Please reply at once, and oblige, etc., etc.

THEOPHILUS GILBERT, M.D.

"P.S. How shall we send the manuscript to you?"

"T. G."

Dr. Gilbert re-read his twin epistles carefully, folded and sealed them, and went to bed.

CHAPTER X.—DR. GILBERT AMONG THE NEW YORK PUBLISHERS.

It seemed an age to Dr. Gilbert and his daughter before the responses from the New York publishers reached the Crampton post office. When, at last, both letters were delivered at the wicket, the doctor confessed to himself a greater degree of excitement than he had felt for many a day. As he walked home with them in his pocket, he bustled himself with framing an apology to Kapp and Demigh for giving the book to the Kilgores, for he could hardly doubt that both had accepted his proposition.

"I've got something for you, Fanny," said he, as he entered the house. Fanny followed him into his office, and took a seat. Then the doctor broke the seal of one of the letters, unfolded it, and read:

"DR. G.:

"DEAR SIR,—Yours about book Tristram, etc., rec'd. Novels, except by well-known writers, not in our line and we must decline.

"Permit us to call your attention to catalogue of professional books which we mail with this. Shall be happy to file any orders. Yours respectfully,

"KILGORE BROTHERS,

"per RUDDOCK."

"Impertinent cub!" exclaimed the doctor, as he finished this brief and business-like production, his face swollen with sudden wrath. "You may depend on it, Fanny," said he, without venturing to look in her face, "that not one of the Kilgores has ever seen my letter—not one—no, not one. Thus understrapper, Haddock, or Hemlock, or Ruddock, or whatever his name is, has not only replied on his own responsibility, but has had the impudence to stick his catalogue in my face."

While the doctor was excitedly delivering himself of these words, his daughter sat perfectly silent, with cheeks as pale as ashes, and a heart that thumped so violently against its walls that her whole frame was shocked by it. He sat for a minute, and looked at the letter of Kapp & Demigh,

hardly daring to take it up. At length he opened it, and read it silently. Fanny watched him, and assured herself that its contents were no more favourable than those of its predecessor.

"We are disappointed here again, Fanny," said the doctor, with a mollified tone, "but these fellows are gentlemen, and attend to their own business. Will you hear it?"

Fanny said, "Of course," and her father read:

"TO DR. THEOPHILUS GILBERT:

"MY DEAR SIR,—Your favour, relating to the manuscript novel of your daughter is at hand, and has been carefully considered. The title of the book seem to us to be exceedingly attractive, and, in a favourable condition of the market, could not fail of itself to sell an entire edition. Unfortunately, the market for novels is very dull now, and, still more unfortunately for us, our engagements are already so numerous, that were the market the best we should not feel at liberty to undertake your book. We could not possibly make room for it and do it justice. Thanking you for your kind preference of our house, we remain yours faithfully,

"KAPP & DEMIGH.

"P.S.—Have you tried Ballou & Gold?"

Father and daughter sat for some time in reflective disajpointment, but neither was discouraged. It was not the habit of Dr. Gilbert to undertake an enterprise and fail of carrying it through; but he comprehended the fact at once that he could do nothing by mail. The process was too slow and indirect. He must attend to the matter personally. He must go to New York.

Fanny had great respect for her father's personal power and efficiency, and received the announcement with evident satisfaction. The preliminary arrangements for the journey were entered upon by both with much spirit. Fanny, with unusual readiness, took upon herself the preparation of her father's wardrobe, while he and the little black pony busily attended to such affairs as were necessary to be looked after out of doors. It was quite an event in the history of Crampton—this departure of everybody's family physician, and his indefinite period of absence. The postmaster had duly reported to the villagers the arrival of the two important-looking letters, and they had found it very difficult to decide whether he had been summoned to some great case in consultation, or whether he had been invited to a chair in one of the medical colleges. As father and daughter kept their own counsels on the subject, the question was open for discussion during his entire absence. All agreed that Dr. Gilbert was a man who knew what he was about, and had a distinct comprehension of the side upon which his bread was buttered.

The day set for his departure came at length, and the little Crampton mail-coach started out from the little Crampton tavern for the doctor's door, and the little driver blew his little horn to inform the doctor that it was time for him and his baggage to be ready. The coach came up to the gate with a pretentious crack of the whip, and a rate of speed which the reputation of the establishment upon the road did not at all warrant. In fact, the doctor found that the fiery little pair of horses that made the coach rattle so merrily about Crampton underwent a serious change of character immediately after leaving the village.

The Crampton line of public travel and mail carriage was only one of the many tributaries to the great trunk lines that traversed the Connecticut valley from the northernmost point to the commencement of steam navigation at Hartford; and it was not until late in the afternoon that the Crampton basket was emptied into the trunk line bin that came along behind six smoking horses, covered with passengers and piled with baggage. The doctor was obliged to take an outside seat. It was an unwelcome shock to the gentleman's dignity, and as he was a heavy man the seat was reached by an outlay of physical exertion that cost some temper and more breath. His state of mind was not improved by the stimulus supplied to his efforts by an irreverent young man in sea costume, who reached down his hand, and shouted: "Now, old feller! Yo-heave, O!"

The stage-coach started off with a fresh team at a smashing speed, and the doctor felt that he was getting into the whirl of the great world. There was something in the thought that exhilarated him. Floating along in one of the arteries of business life, it seemed to Dr. Gilbert, as a business man, a very splendid thing; but his satisfaction was marred by the fact that the broader the stream of life grew along which, and into which, he was gliding, the smaller grew Dr. Gilbert. Out of Crampton, the great man of Crampton was of no more account than anybody.

At the next grand station of the route, the passengers had accumulated in such numbers that another coach was put on, and the doctor was favoured with an inside seat. He left Greenfield at nightfall, the coach plunging down the hill upon which the town stands at what he thought to be a dangerous rate of speed, rattling over Deerfield River bridge, and sweeping along the skirts of Deerfield meadows. It was a glorious evening, and the fresh phase of life which it presented to our Crampton passenger would have been refreshing beyond expression if the burden of care which he had taken on could have been lifted. As he realized, more and more, the great and clashing interests of the world, the little bundle of manuscript in his trunk seemed to lose its importance. What would this great world care for a country physician? What, particularly, would it care for the productions of a country physician's daughter?

(To be continued.)

BISMARCK AT HOME.

The Chancellor's wife, a tall, aristocratic-looking woman, with decided but pleasing features, and in a elegant though simple toilet, received each guest as he arrived with gracious affability. Standing close beside the open portieres, past which the eye glanced into the family living rooms, she was a true type of the position she holds both in home and public life. A noble wife and mother, she has faithfully stood by her husband's side from the very commencement of his political career. A Chicago paper declares that Bismarck's wife is her husband's private secretary! How far

this statement is true we do not pretend to say, but an old friend of the family has repeatedly told us that during the saddest time that Germany has witnessed for the last fifty years, when Bismarck, disheartened and dispirited, retired to his small property of Schönhausen, there to vegetate as a small Prussian landowner, while brooding moodily over all his grand political schemes, his wife never for a moment lost heart, but was able to inspire her husband with ever fresh courage and hope. A number of old friends and acquaintances quickly surrounded the noble hostess, while the remainder of the guests streamed on toward the billiard room to the right, the windows of which look out on the street. In front of one of the sofas lies a handsome bearskin—the animal was slain by Bismarck's own hand; and on a bracket stands the magnificent vase, with the king's portrait and a view of his castle, which King William presented to the Prince after the wars of 1866. The crowd and the heat increased every moment. The Prince, we were told, was in the big saloon. Hurrying thither, we saw our noble host, standing just inside the door, in animated converse with some earlier arrivals, yet, notwithstanding, quite ready to greet every newcomer—sometimes even stretching out both hands to right and left with hearty welcome. How well and bright he looked? That was always the first thing that struck one on seeing this man. His face, from his long country sojourn at Varzin, has regained its healthy colouring, the eyes are no longer so deeply shadowed by the overhanging brows or the furrowed forehead of last year, his hair is of that light Saxon hue which defies both time and impertinent curiosity, and the figure is as firm and upright as the youngest man there present. On this evening he also wore his favourite and most comfortable dress—that is, uniform. but not in strict accordance with regulation.—*Chambers' Journal.*

WASHINGTON'S RULES OF CONDUCT.

One of George Washington's early copy books contains a list of a hundred and ten "Rules of Civility and Decent Behaviour in Company and Conversation." Here are a few of them:

"Every action in company ought to be with some sign of respect to those present.

"When you meet with one of greater quality than yourself, stop and retire, especially if it be at a door or any strait place, to give way for him to pass.

"They that are in dignity or in office have in all places precedence; but whilst they are young, they ought to respect those that are their equals in birth or other qualities, though they have no public charge.

"Strive not with your superiors in argument, but always submit your judgment to others with modesty.

"Be not hasty to believe flying reports to the disparagement of any.

"Take all admonitions thankfully, in what time or place soever given; but afterwards, not being culpable, take a time or place convenient to let him know it that gave them.

"Think before you speak; pronounce not imperfectly, nor bring out your words too hastily, but orderly and distinctly.

"Speak not evil of the absent, for it is unjust.

"Make no show of taking great delight in your victuals; feed not with greediness; cut your bread with a knife; lean not on the table; neither find fault with what you eat.

"Be not angry at table, whatever happens, and if you have reason to be so, show it not; put on a cheerful countenance, especially if there be strangers, for good humour makes one dish of meat a feast.

"Let your recreation be manful, not sinful.

"Labour to keep alive in your breast that little spark of celestial fire called conscience."

These are not unwise rules; they touch on things great and small. The difficulty with most boys would be to follow a hundred and ten of them. They serve, however, to show what was the standard of good manners and morals among those who had the training of George Washington.—*From "George Washington," by Horae E. Scudder, in St. Nicholas for February.*

THE WITTIEST OF IRISHMEN.

To the Bench Curran could be at times unceremonious. In his early days Judge Robinson made an attempt to extinguish the rising advocate. Robinson, it was currently reported, owed his elevation to the publication of political pamphlets, remarkable only for their slavish meanness and scurrility. In arguing his case Curran said he had consulted all his law books and could not find the principle contended for. "I suspect, sir," said Robinson, "that your law library is rather scanty." "It is very true, my lord," said Curran, "that my books are not numerous; but I have prepared myself for this high profession rather by the study of a few good books than by the composition of a great many bad ones." Curran was occasionally nonplussed by a witness. Inquiring his master's age from a horse trainer's servant, he could get no satisfactory answer. "Come, come, friend," urged Curran, "has he not lost his teeth?" "Do you think," retorted the servant, "that I know his age as he does his horses?—by the mark of the mouth." Once foiled by a Limerick banker with an iron leg, Curran in his address to the jury said that his leg was the softest part about him. In a debate in the House of Commons he stated that he needed no aid from any one, that he was proud to be "the guardian of his own honour." "Indeed," exclaimed Sir Boyle Roche, "I congratulate Mr. Curran on his holding a sinecure." Lord Clare was a determined enemy of Curran while he was at the Bar. The Lord Chancellor ruined his practice at the Chancery Court, and his clients were always sufferers. Indeed Curran stated that the losses in his professional income from the animosity of Lord Clare amounted to no less than £50,000. The incidents in court in consequence of this disagreement were sometimes ludicrous. On one occasion when it was known that the advocate was about to make an elaborate argument in Chancery, Lord Clare brought a Newfoundland dog upon the bench with him, and paid much more attention to the dog

than to the barrister, and the fact was commented on by the profession. At a material point in the argument the Chancellor lost all decency, and turned quite aside to fondle the dog. Curran stopped at once. "Go on, go on," said Lord Clare. "Oh, I beg a thousand pardons, my lord!" was the ready reply. "I really took it for granted your lordship was engaged in consultation."—*Temple Bar.*

BETTER THINGS.

Better to smell the violet cool than sip the glowing wine;
Better to hark a hidden brook than watch a diamond shine.

Better the love of a gentle heart than beauty's favour proud;
Better the rose's living seed than roses in a crowd.

Better to love in loneliness than to bask in love all day;
Better the fountain in the heart than the fountain by the way.

Better be fed by a mother's hand than eat alone at will;
Better to trust in God than say: "My goods my storehouse fill."

Better to be a little wise than in knowledge to abound;
Better to teach a child than toil to fill perfection's round.

Better to sit at a master's feet than thrill a listening State;
Better suspect that thou art proud than be sure that thou art great.

Better to walk the real unseen than watch the hour's event;
Better the "Well done!" at the last than the air with shouting rent.

Better to have a quiet grief than a hurrying delight;
Better the twilight of the dawn than the noonday burning bright.

Better a death when work is done than earth's most favoured birth;
Better a child in God's great house than the king of all the earth.
—*George MacDonald, LL.D.*

A KING'S FUNERAL.

I went to the late King's funeral (William IV. of Prussia), who was buried with just the same ceremonial as his predecessor this time seven years. It is a wretched mockery after all, and if I were king the first thing I would do should be to provide for being committed to the earth with more decency and less pomp. A host of persons of all ranks and stations were congregated, who "loitered through the lofty halls, chattering and laughing," and with nothing of woe about them but the garb. I saw two men in an animated conversation, and one laughing heartily at the very foot of the coffin as it was lying in state. The chamber of death in which the body lay all hung with black and adorned with scutcheons and every sort of funeral finery—was like a scene in a play; and as we passed through it, and looked at the scaffolding and rough work behind, it was just like going behind the scenes of a theatre. A soldier's funeral, which I met in the morning—the plain coffin slowly borne along by his comrades, with the cap and helmet and sword of the dead placed upon it,—was more impressive, more decent, more affecting than all this pomp with pasteboard crowns and heralds scampering about, while idleness and indifference were gossiping round about the royal remains. I would rather be quietly consigned in the grave by a few who cared for me (if any such there might be) than be the object of all this parade and extravagance.—*The Greville Memoirs.*

TREE PLANTING IN THE UNITED STATES.

From a paper on the woods of the United States and their destruction, in the February Century, Mr. J. E. Chamberlain sums up as follows: "The reasonable conclusion of the whole matter would seem to be that while there is no serious menace to the eastern half of the United States through the loss of forests, there is good reason to urge the preservation of as much of them as possible, and the encouragement of new plantations; while in the western half of the country the immediate withdrawal from sale of the whole body of forests belonging to the Government is highly desirable. There should be an exhaustive inquiry at the hands of a competent Government commission, into the subject of the extent of forests belonging to the Government, their location, value, character, etc., the proportion of private lands now wooded, and the apparent dependence or independence, as the case may be, of all sections of the country upon the modifying effects of forests. Exact information is now needed, which could scarcely be obtained except through the efforts of such a commission.

"Sentimental considerations, I suppose, are to be held secondary to the practical in the matter; but they are powerful, and should be aroused in behalf of no object more readily than the woods, which have occupied so large a place in the sentimental life of man from the earliest times."

THE services of sacred song, now all but universal in the Presbyterian churches of Scotland, used to be called "demonstrations," and were first begun by the choir of the Pollok Street Church, Glasgow some twenty years ago. They have been most useful in raising the standard of congregational music.

THE Municipal Council of Paris have legalized cremation—having adopted the plan of a mortuary furnace, and granted a site in Peré la Chaise, where it is expected operations will be begun next month. It has been settled that the expense of cremation will not exceed \$3, and it is estimated that the time required for the combustion of an adult will be two hours.

British and Foreign.

* THE Rev. Dr. Cradock, Principal of Brasenose College, Oxford, died lately.

THE Kentucky Senate has passed a bill prohibiting the sale of pistols and bowie knives.

A CONFERENCE to consider the federation of the Australasian Colonies has been held at Hobart Town.

A RUSSIAN Arctic expedition starts this spring for New Siberia, in order to study the natural history of the islands.

SEVERAL Protestants in France have received the Cross of the Legion of Honour. One of these is M. Cazalis, the founder of the Basisto French Mission.

THE Japanese Mail gives currency to a rumour that the Russian Government has resolved on setting apart a sum of 100,000 roubles every year for missionary work in Corea.

THE Emperor of China has formally invited the Pope to open direct relations between the Holy See and the Chinese Empire by the establishment of a Papal embassy at Peking.

THE death is announced of Rev. John Tulloch, D.D., Principal of St. Andrew's University. The deceased, who was born in Tibbermuir, Perthshire, was sixty-three years of age.

A BILL to propagate a contagious disease among rabbits, with a view to exterminate them, is to be introduced into the South Australian Assembly. The experiment is to be tried on Torrens' Island.

THE Sustentation Fund of the Presbyterian Church of England closed the year satisfactorily, a sufficient sum having been subscribed to raise the salaries of the ministers of weak congregations to \$1,500.

PRINCE JEROME BONAPARTE is to visit Rome soon, partly to assist Signor Chiala, the editor of the forthcoming Cavour correspondence, in preparing the letters that passed between himself and Cavour for several years.

DR. SCOTT, of Rutherglen, has handed over a sum of above \$60,000 to the Foreign Mission Committee of the Free Church of Scotland, the annual interest of which is to be used in support of their missions in India and Africa.

A LADY in France has bequeathed 300,000 francs to the Caisse de Retraite, a retiring fund for superannuated Protestant pastors. This will prove an immense boon, and will enable a welcome increase to be made in their small annuities.

A SOCIETY with 1,800 members, each of whom is pledged "to read a portion of the Scripture daily," has been formed in Japan, where English is fast becoming what French is—an accomplishment of the educated—and the Bible is being studied by many of the Japanese.

THE heirs of Barony Parish, Glasgow, have agreed to a voluntary assessment in aid of the building fund of the new church. The kirk session and congregation have raised \$20,000, while other heirs and friends have promised \$30,000, leaving about \$25,000 still to be raised.

THE Rev. Thomas C. Green, who on Sunday resigned the pastorate of the Eighth Presbyterian Church of Chicago, greatly surprised his congregation, by whom he was thought to be one of the rising lights of Presbyterianism. He resigned that he might enter the Episcopal Church.

A NORWICH (Conn.) man, excavating for a new cellar, found a small walnut coffin, which he opened. Within was the body of a black and tan terrier, well preserved. The dog wore a shroud of white satin, trimmed with lace, and around its neck was a handsome collar of buff leather and gold.

THE work of drilling a hole through the hill directly over where the lost Naticoke miners are supposed to be is progressing fast. On Saturday night 110 feet of six-inch pipe had been put down. There then remained 185 feet to be drilled. The superintendent thought bottom would be reached in about ten days.

A CURIOUS story is related of the fate of a large mass of unpublished manuscript sermons by Robertson of Brighton. They were mislaid on the platform of a railway station, and in spite of diligent search and a reward of some hundred pounds being offered, the parcel has never since been heard of. These lost sermons would have sufficed to fill two volumes.

MANY who have read the charming and edifying books by A. L. O. E., and who have followed with profound interest her recent career as a zenana missionary in India, will be grieved to hear that Miss C. M. Tucker was, in Christmas week, lying dangerously ill at Batala, so much so that a special request for prayer on her account had been made in the churches.

A NEW boy evangelist has appeared in St. Louis. His name is Louis Mysonheimer, and his age is twenty-two. His pulpit manners are described as unique, not to say ludicrous. One moment he is calmly reading a passage of Scripture and the next will be upon a seat out in the body of the church exhorting the people to turn from their evil ways and be saved ere it is too late.

THE Rev. Dr. Chalmers, Principal of the London Presbyterian College, who has entered on the jubilee year of his ministry, is the only Disruption minister in England. Ordained at Aberdeen in 1836, he was translated to Dailly, Ayrshire, in 1841, and to Edward Street, Portman Square, in 1845. Last week he completed forty-one years of service in the Presbyterian Church of England.

THE Young Men's Christian Association in Paris began the year by making a new attempt to reach the lower classes, whom they invited to come in and partake of hot soup or coffee, after which short Gospel addresses were delivered and hymns were sung. At first, the invitations were treated as a hoax; but when those who first ventured in found that they were genuine, they spread the report and the numbers have considerably increased.

Ministers and Churches.

THE congregation of Carberry and Petrel have given a unanimous call to Rev. Angus Robertson, of Lethbridge, N. W. T.

THE announcement that the name of St. Joseph Street Presbyterian Church, Montreal, had been changed to Calvin Church turns out to be incorrect. St. Joseph Street Church retains the designation by which it has long been known.

KNOX CHURCH Cannington, held its annual social on the 9th inst., when the Rev. F. Cockburn, M.A., of Lethbridge, delivered his interesting lecture on the "Sights and Impressions of the Old World." The attendance was good, and the total receipts nearly \$87.

A LECTURE, under the auspices of the College Street Presbyterian Y. P. A., will be delivered next Monday, 22nd inst., by Rev. Principal MacVicar, on "What Great Men Know but Dare not Speak." A vigorous and powerful lecture may be confidently expected.

On the 20th ultimo, Rev. Alexander McTavish was inducted at Humesville into the pastoral charge of Chater and associated stations, where he has been labouring for the past year by appointment of Presbytery. The field is large, the people are in sympathy with their minister and the minister in full sympathy with the work in Manitoba. The future is promising.

THE Leslieville Presbyterian congregation held their annual social last week, at which May or Howland presided. Addresses were delivered by the pastor, Rev. W. Frzell, Rev. Dr. Potts, Rev. Charles Langford, Rev. E. Baker, Rev. Mr. Hartyet, and Mr. R. McIntyre. The choir contributed to the enjoyment of the audience, and a most agreeable and profitable evening was spent.

On Thursday, January 14, the Presbytery of Bruce met at Tara, to ordain and induct Rev. W. G. Hanna, B.A., into the pastoral charge of that congregation. Rev. A. Tolmie presided and addressed the people, Rev. J. Moore preached, and the pastor was addressed by Rev. J. Ferguson. The large attendance at the induction services showed that the call was thoroughly unanimous, and the kindly welcome he received argues well for a successful ministry.

LAST week, at the annual missionary meeting at Churchill, excellent addresses were delivered by the Rev. D. D. McLeod, of Barrie, and the Rev. J. Cochrane, of Thornton On the following Sabbath Mr. G. J. Fisher, of Knox College, clearly and forcibly presented the claims of missions upon the prayers and liberality of the Christian Church, and in the evening delivered a very stirring address upon China as a mission field. These services were very much appreciated, and large congregations were assembled upon both occasions.

THE anniversary services of the Presbyterian Church, Bridgen, were held on Sabbath, February 7, when able and appropriate sermons were preached morning and evening by Rev. R. Thynne, of Port Dover, to large and appreciative congregations. On Monday evening, February 8, the annual social was held, and proved a great success. Appropriate addresses were delivered by Rev. C. W. Vallick, Rev. J. R. Johnston, Rev. J. Thompson, Rev. G. Grant, Rev. R. Thynne, and Mr. Flemming, of Sarnia. Excellent music was furnished by parties from a distance. The most successful social ever held in Bridgen was brought to a close by Rev. C. W. Vallick pronouncing the benediction. The amount realized was \$204.

THE annual meeting of St. Paul's Presbyterian Church, Walkerton, was held on the evening of the 21st ult., and, notwithstanding the hard times, the following favourable statement was shown:—Income for year ending with 1885: Plate collections, \$448.57; envelopes, \$883.34; other sources, \$175.65; total, \$1,507.56. Expenditure: minister's stipend, \$1,000; other expenses, \$449.17; total, \$1,449.17. Balance on hand, \$58.39. Average attendance at week night service, forty. The Sabbath school has more than doubled its number. The Bible class in connection with the Sabbath school has risen from ten to fifty. There are eighty-three names on the communion roll, and there were added during the year about forty one, part of the number reported last year.

THE annual meeting of St. Paul's Church, Peterborough, was held in the school room, on Wednesday, January 27, and was largely attended by the members and adherents of the church. The past year has been an eventful one in the history of the congregation, the church having been enlarged and a Sabbath school room built at a cost of \$31,000. There are connected with the congregation 305 families and 620 members. The ordinary revenue of the church, which is raised by weekly offerings, amounted to \$4,689. There was contributed for the building fund \$4,474. The Ladies' Aid Society raised \$3,861, out of which they paid \$3,000 for the organ, putting it into the church free of debt. The congregation contributed \$1,525.33 for the Schemes of the Church. This makes a total of \$14,549 raised for all purposes during the year.

THE Presbytery of Barrie met in the Presbyterian Church, Bracebridge, on Tuesday, 5th Jan., for the ordination and induction of Dr. Wm. Clarke, late of Paris, Ont. The Rev. Alex. Dawson, B.A., of Cravenhurst, presided: the Rev. W. A. Duncan, M.A., of Churchill, conducted divine service and preached an appropriate sermon from 2 Cor. xiii. 5. Mr. Dawson related the steps taken in the case, put the questions of the formula, and offered the ordination prayer, the members of Presbytery all taking part in the laying-on of hands. The new minister and the congregation respectively were then very solemnly and appropriately addressed by the Rev. R. N. Grant, of Orillia, and the Rev. D. D. McLeod, of Barrie. In the evening the ladies of the congregation entertained the ministers and friends in the Temperance Hall, where, after a sumptuous hot supper, the large audience was addressed in telling speeches by the members of Presbytery, Mr. Dawson, the moderator during the

vacancy, presiding. The choir rendered excellent service in giving with pleasing effect some well-chosen selections of sacred music.

THE annual business meeting of the Port Stanley Presbyterian congregation was held in the church on Monday, the 18th ult. The reports read were most satisfactory and encouraging. Eighteen members have been added to the roll during the year. The attendance at the Sabbath services has very much improved, while that of the Sabbath school has more than doubled. The report of the managers stated that the year just closed was the most successful and prosperous in the history of the congregation. The Ladies' Aid raised over \$300 during the year, all of which has been expended in necessary repairs on the church. The whole amount raised by the congregation during the year was over \$1,200. It was unanimously agreed to increase the amount paid by the congregation toward the minister's salary \$50. The following are the names of the managers for the ensuing year: Messrs. W. Fraser, T. A. Meek, E. Ernschaw, James Meek, A. Tomlinson, R. Hepburn, D. Black, D. Comrie, and H. Harris. Messrs. R. Thompson and L. Fleckenstein were elected auditors. A hearty vote of thanks was tendered to Mr. D. May for the energetic and highly satisfactory manner in which he had discharged his duties as treasurer, which office he still holds. The meeting closed with the benediction.

At the annual meeting of St. Andrew's congregation, London, the pleasing announcement was made that the debt resting on the church had been wiped off. From the session report submitted it is ascertained that the list of communicants, after careful revision, contains 619 names. In the past year fourteen members have been removed by death, thirty-two have been transferred by change of residence to other congregations; in all, forty-six. Thirty-seven have been enrolled upon their own confession of Christ, fifty by certificate from other congregations, making additions in all of eighty-seven. The rite of baptism has been administered to one adult and thirty-four infants. The number of families claiming connection with the congregation entered on the pastor's visiting list is 370. The treasurer's statement shows that the following amounts have been raised by the congregation in the year 1885. From church collections, \$2,135.63; pew rents, 2,434.10; balance of subscription list for liquidation of church debt, \$2,000; lots sold in cemetery, \$31; anniversary concert, net, \$140.20; the Ladies' Aid Society, \$220.81; the Foreign Mission Society, \$184.26; St. Andrew's Church Missionary Association, \$773.29; collection for Rev. Mr. Bone's mission, \$10.50; collections in Bible class, \$35; collections in Sabbath school, \$136.41; Presbyterian Association, \$68; collections at Mr. Annand's and Mr. Grant's missionary services, \$25; for London East Church, \$121; total, \$8,315.20. The Missionary Association treasurer's report showed the amount collected for the year to be \$773.29, a decrease from the previous year of some \$200, which is largely attributed to the effort made by the congregation to wipe off the church debt, and which in several cases lessened the ordinary and special sums usually subscribed to the Schemes of the Church. At the annual meeting the Organ Question came up for discussion once more. At a subsequent meeting a large majority voted for the organ, and steps were taken for its introduction. St. Andrew's Church, London, under the pastorate of the Rev. J. A. Murray, continues to make healthy and substantial progress.

IN spite of the inclemency of the weather, a large and appreciative audience met in Convocation Hall, on Friday evening, February 5, when the Knox College Metaphysical and Literary Society held its last public meeting for the session. The chair was taken by Dr. Wilson, President of University College, who presided in his usual happy manner. The opening piece on the programme was a musical selection by the Glee Club, "Let the Hills Resound"; an encore being demanded, "The Men of Harlech" was sung with great spirit by the club. In regard to the singing of the club during the evening, it is sufficient to say that they on this occasion surpassed any former effort. Mr. J. McGillivray, B.A., read an essay on "The City of the Saints and its Suburbs," in which he gave a graphic picture of an Egyptian city of the fourth century inhabited by a band of devoted ascetics. The next number was a quartette, "Evening's Twilight," rendered with great taste, and with fine effect, by Messrs. Gordon, Tibb, Hamilton and Mustard. In response to an encore they gave "Sailors' Chorus." J. J. Elliott, B.A., next gave a reading, "Schoolmaster's Story," with such effect as to show that not only did he enter fully into the feelings of the author, but that he was able to convey them to the audience, which listened with wrapt attention. The Glee club then rendered "Comrades in Arms," which so thrilled the company that an encore, "Laugh, Boys, Laugh!" was required to relieve the strain. The subject for debate was "Resolved, That no crime against the State should be punished by death." Messrs. J. W. Rae and C. A. Webster, B.A., supported the affirmative, Messrs. G. A. Francis and D. McKenzie, B.A., the negative. Each of the debaters spoke forcibly and to the point. The chairman, though expressing himself personally in favour of the negative side of the question, decided that the arguments of the affirmative were not refuted by the negative, and accordingly gave his decision in favour of the former. After a hearty vote of thanks to the chairman, the audience sang the National Anthem, and the meeting was closed as the Principal pronounced the benediction.

THE London Advertiser says: The annual meeting of the members of St. James' Church congregation was held lately, Rev. D. McGillivray, pastor, in the chair. The Rev. G. Rowitt was appointed secretary of the meeting. It having been decided to make the church year end on the 31st December, this meeting was held three months earlier than usual, and the reports presented were therefore only for nine months. The managers' report showed the church to be in a highly flourishing condition, and it was duly received and adopted. The treasurer's report placed the receipts for the past nine months at \$1,573.73, which is equal to more than \$2,000 per year. Of this amount \$393.43 was raised by the

Ladies' Aid Society and \$115.60 by the Sabbath school. Both these latter bodies were shown to be most flourishing. The session report showed the number of families belonging to the congregation to be ninety and the number of communicants 152, being an increase of fifty for the year. The number of pupils on the Sabbath school roll was stated to be 135, teachers ten, and officers three. Considering the fact that the opening of Knox Church, London South, affected St. James' congregation considerably, this report was considered highly satisfactory. The following gentlemen were elected to the board of managers for 1886: Messrs. G. Rowitt, James Mitchell, S. Edgar and — Charteris. These gentlemen take the place of Messrs. Jones, Rowitt, McRae and McKechnie, the retiring members. The old managers who still remain upon the board are Messrs J. Irwin, R. Ferguson, H. Omand, W. Webster and R. Munroe. Messrs. A. K. Melbourne and G. Kurray were re-elected auditors. Before the close of the meeting Mr. A. K. Melbourne took occasion to move a hearty vote of thanks to Rev. D. McGillivray for the energy and diligence he had displayed in church work during the year. He congratulated the congregation upon the satisfactory reports presented. They were the best reports he had seen in the church for fifteen years. He said this was owing altogether to the energy, faithfulness and ability of their esteemed pastor, and that to him were now due the thanks of the congregation. The motion carried unanimously, and the meeting closed with the benediction.

THE following reports were submitted at the recent annual meeting of Park Avenue Presbyterian Church, London, at which the pastor, Rev. Dr. Proudfoot, presided. The report of the Sabbath school showed the number of teachers and officers on the roll to be twenty-five, and the average attendance about twenty. Number of scholars on roll, 149; with average attendance of a little over 114. Thirty scholars were added to the roll during the year, while twenty-six left, a net gain of four. Receipts of year (including a balance of \$24.66) were \$221.72; the disbursements, \$214.67, leaving a balance on hand of \$7.05. The amount collected for missionary purposes in 1885 was \$200, as compared with \$170 the year previous, showing an increase of \$30. The distribution was as follows: Home Missions, \$60; Foreign Missions, \$50; French Evangelization, \$30; Augmentation Fund, \$30; Aged and Infirm Fund, \$30. The establishment of a young men's Bible class is noted. The superintendent asks the parents to see that their children attend Sabbath school regularly, and have their lessons properly prepared. Acknowledgment is made of the aid given by the congregation toward the support of the Sabbath school whenever appealed to, and the hope expressed that a continuance of prosperity may be enjoyed in future. The mission report for the year expresses satisfaction at the contributions to the several Schemes of the Church, which were \$337.57, an increase of \$27.14 over the previous year. The contributions of the Sabbath school were \$200—a total of \$537.57, and the total increase of \$57.14, or an average per member of \$3.07. This is the highest of any congregation in the London Presbytery. An instalment of the Knox College Endowment Fund also fell due during the year, and probably \$500 has been paid on that, so that the total contributions will aggregate over \$1,000. The committee recommend that the amount contributed be allotted as follows: Home Missions, \$100; Foreign Missions, \$100; Knox College Fund, \$100; French Evangelization, \$29.57; Assembly Fund \$8. The Committee of Management in their report reverted to the statement made last year to the effect that the weekly offering (which had only been in existence two months then) would prove successful, and they have pleasure in reporting a small surplus. The system has proved a great success through the energetic and methodical manner in which the details were attended to by the treasurer, and the equally hearty manner in which the congregation seconded his efforts by making their offerings both regular and liberal. The financial statement shows the total receipts to have been \$2,865.82 (including a balance of \$29.64 from 1885); the disbursements \$2,848.82, leaving a balance of \$17 to 1886. The report concludes: While the Committee cannot but congratulate the congregation on the favourable report they have been able to present, and commend them upon their increased liberality, they would, at the same time, draw their attention to the fact that if members and adherents would increase their weekly offerings by one-half, the entire debt on the church would be wiped out in two years, and they would then be at liberty to give more largely to the other Schemes of the Church.

PRESBYTERY OF MONTREAL.—This Presbytery met in the David Morrice Hall, on the 12th ult., when a large number of ministers and elders were present. The Rev. R. H. Warden, Moderator *pro tem*. Professor Campbell was elected Moderator for the next six months. Rev. Mr. Warden, Convener of the Presbytery's Home Mission Committee, reported that the supply for the past quarter had not been quite so regular, owing to the small-pox epidemic. With regard to Mr. Cruchet's application at last meeting, which had been referred to the Home Mission Committee for consideration, the committee had appointed Professor Scrimger and Rev. Mr. Warden to visit the Canning Street congregation and report to the Home Mission Committee. Mr. Warden also reported that the Rev. Hugh McLean, probationer, with a commission from the Colonial Committee of the Free Church, was daily expected, and the committee recommended that he be appointed to Laguerre for a time. The Presbytery held a special meeting next day and received Mr. McLean, who furnished proper credentials. Rev. Mr. Heine read the report of French work within the bounds during the past two quarters, giving details connected with the several congregations and stations, showing the attendance and additions to the membership, and speaking very hopefully of the work generally, in the schools as well as in the other fields of labour. The report was received and the members expressed their deep gratification with the facts and tone of the report. Rev. Robert Campbell, Convener of the Presbytery's City Mission Committee, read the report for the past quarter, showing the work of the missionary and the prosperous condition of the fund. The missionary's diary

was laid on the table and extracts therefrom read. The progress of the canvass was shown and congregations urged to complete it. The representation of Presbyterians in connection with the working of benevolent institutions was dwelt upon and a plan suggested for accomplishing this. The Presbytery received and adopted the report as amended. Mr. G. W. Stephens, M.P.P., President of the Associated Charities of Montreal, and Mr. Drake, Treasurer, appeared as a deputation and addressed the court as to the nature and working of the association and urged the importance of united effort in connection with charitable work and kindred subjects among Protestants. The Moderator thanked the deputation in the name of the Presbytery for the information given, and the Presbytery, having heard the deputation, recommended to all churches and individuals in the Presbytery the importance of discrimination and examination in the distribution of all charities. A circular was received from the Committee on Augmentation of Stipends, urging, among other things, that the sum of \$5,500, assigned to this Presbytery, should be raised for the current year. The Home Mission Committee were instructed to apportion the amount among the congregations of the Presbytery. Conveners of missionary deputations reported from the several districts in which missionary meetings were held. The reports generally were of a very encouraging nature. Rev. R. Campbell, of St. Gabriel Church, Montreal, reminded the Presbytery that this is the centenary of Presbyterianism in Montreal, and a committee consisting of the Moderator of the Presbytery, the ministers and representative elders of St. Gabriel, Knox and St. Paul, with Rev. Messrs. Warden and Jordan, and Mr. Warden King, was appointed to consider this matter, and to make the necessary arrangements if a celebration be decided on; Mr. Campbell, Convener. Rev. Professor Coussirat reported that only two of the members appointed to take part in the ordination of Mr. Lefebvre, at Joliette, were able to be present. The Presbytery, whilst regretting the irregularity, resolved to sanction the action as reasonable in the circumstances. Rev. C. A. Doudiet asked the appointment of a committee to consider some features of the marriage law of this Province, with the view, if deemed necessary, to press them upon the attention of Parliament. The following committee was appointed: Dr. McVicar, Robert Campbell, L. H. Jordan, Dr. Smyth, and the mover; Mr. Doudiet, to be Convener. The remits from the General Assembly were held over for consideration at the next quarterly meeting. The report of the examining committee was read, and in terms of its recommendations the Presbytery agreed to certify to the Senate of the Presbyterian College, Montreal, the following young men:—Dougall McKaskill, James Naismith, Joseph Francis Langton and Charles Arthur Campbell, all having the ministry in view. The Presbytery resolved to hold its next quarterly meeting in this place on Thursday, the 11th of March, at ten o'clock a.m., due intimation of which was given, and this meeting was closed with prayer.—JAMES PATTERSON, Pres. Clerk.

MONTREAL NOTES.

THE arrangements are now completed for the opening of the Cote St. Antoine Church. On Sabbath next, the 21st inst., the Rev. J. Fleck preaches in the morning, and Rev. A. B. Mackay in the evening. In the afternoon, at three o'clock, an open meeting of the Sabbath school takes place, to be addressed by Rev. J. McCaul and Mr. J. Murray Smith. On Tuesday, the 23rd inst., a social meeting will be held, to be addressed by Rev. Messrs. Barclay, Warden, R. Campbell, Wells and Dr. Smith, and Mr. A. C. Hutchison. On the following Sabbath, the 28th inst., the Rev. L. H. Jordan preaches in the morning and the Rev. W. R. Cruickshank in the evening. Special collections for the building fund will be taken at all the services. It is hoped that many will be present from the city churches to show their interest in this new congregation. The ladies' sale of work on Friday last, in the house of Mrs. A. C. Hutchison, was quite a success, and realized nearly \$100.

THE annual soiree of the Knox Church Sabbath School was held on Friday evening, Mr. Walter Paul, superintendent of the school, in the chair. After refreshments had been served the annual report was read by Mr. Henry. The school numbers thirty-one teachers and 195 pupils. The missionary contributions, amounting to \$248, were appropriated to the missions of the Church, including the support of a cot in the children's ward of the General Hospital. The lady teachers regularly visit the occupants of this cot. During the evening recitations and dialogues were given by the children, and addresses by the pastor, Rev. J. Fleck, Alderman Mooney, Messrs. Brown and Aikman. The lecture room was most beautifully decorated with flowers, which were greatly admired by all.

ON Thursday evening the annual social meeting of Taylor Church was held and was largely attended. The chair was occupied by Rev. T. Bennett, the pastor. The annual report, read by Mr. Campbell, was a most encouraging one. Notwithstanding the death during the year of their former pastor, and the prevalence of the small-pox epidemic in that section of the city, the receipts were in excess of the previous year; and after meeting all claims there was a balance on hand of about \$70. The Sabbath collections at present average \$21.50, and are on the increase. The congregation is steadily growing, as is the Sabbath school. The church property is free from debt and the prospects never seemed more bright. After electing new managers, addresses were delivered by Messrs. Fleck, Cruickshank, Warden and Brown. The choir sang a number of anthems and other pieces, and Prof. McLaren two hymns with power and sweetness. Before the close of the meeting, on motion of Mr. Murray, a hearty vote of thanks was tendered to Rev. J. Fleck for his services as moderator during the vacancy. Under Mr. Bennett this congregation will soon be self-supporting, and in addition contribute its fair share to the Schemes of the Church.

FOR the month of January the contributions of the Juvenile Missionary Society of Chalmers Church were upwards of \$50.

Those of Erskine Church Juvenile Missionary Society were nearly \$60, a marked increase in both societies over January, 1885. For the whole of the past year the former contributed \$495 and the latter \$550 for missionary and benevolent purposes.

RUSSELL HALL (St. John's Church) was on Tuesday last filled by a large congregation, including about one hundred French Roman Catholics, at a concert of sacred music. The attendance at this church is again as large as usual, having suffered somewhat during the prevalence of the small-pox epidemic.

ON Thursday evening, 18th inst., a social gathering of the Rev. A. Internoscia's Italian congregation is to be held in Russell Hall, when it is hoped a number of the English-speaking friends of the mission will be present. Mr. Internoscia is doing a good work among the Italians, and deserves encouragement at the hands of the Christian people of the city. Those present may count upon hearing some good music from several Italian musicians. The meeting begins at eight o'clock.

THE Rev. Dr. Gregg's History of Presbyterianism in Canada is deservedly meeting with a large sale here. The sketches given of the lives and labours of the missionaries who first unfurled the blue banner in the several Provinces of the Dominion about a hundred years ago are most interesting and instructive. It is hoped that Dr. Gregg may in a subsequent volume continue the history of Presbyterianism from 1834 to the present date. The Church is under a deep obligation to him for the volume just published.

THE annual report of St. Matthew's Church (Rev. W. R. Cruickshank, pastor,) was submitted at a meeting on the 27th ult. The receipts for ordinary fund were \$2,752, of which \$1,926 were obtained by weekly envelopes. After meeting all expenses there is a balance of \$20 on hand. The envelope system has worked most successfully, and proved far superior to the method formerly adopted for raising the revenue. The number contributing by means of envelopes is 166. There were fifty-seven communicants received last year, the present membership being upwards of 430. The Sabbath school numbers forty-two teachers and 400 scholars, the average attendance for the last month being upwards of 320. At the close of the congregational meeting, Mr. Hugh Russell, the financial secretary, was presented with a handsome gold chain and locket, and a copy of the Oxford Teachers' Bible, in appreciation of his services. The congregation are greatly hampered for want of accommodation, and steps have been taken to secure a suitable lot, and erect a new church edifice. The Ladies' Association have already on hand \$721 towards the new building.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

NEHEMIAH'S PRAYER.

GOLDEN TEXT.—"Give us help from trouble: for vain is the help of man."—Psa. cviii. 12.

INTRODUCTORY.

Shushan.—This was the capital of the country called Elam in Scripture—which lay east of the Tigris—in the Choaspes River. It is of interest to us because Daniel either lived there, or was transferred thither in vision (Dan. viii. 2). It is there also that Esther and Mordecai lived as well as Nehemiah with whom we are engaged in this lesson.

It was made the chief capital by Darius, King of Persia, and in it was the most magnificent palace. About 200 miles north was Ecbatana, another summer residence, situated on the Orontes Mountains, and about as far south was Persepolis, the magnificent capital that was destroyed by Alexander the Great, in a fit of drunkenness. Besides these the Kings of Persia often spent portions of their time in Babylon and other cities, especially Pasargadae, the most ancient of their capitals.

The great palace in which Nehemiah lived was built on a mound 1,000 feet square and raised to the height of fifty feet. In the centre was a hall 200 feet square supported by thirty-six columns sixty feet high. On the outside of this were three porticoes, 200 feet wide, supported by columns, and separated from the central hall by a wall eighteen feet thick. A hall 100 feet square, north of the northern portico, is supposed to have been the King's gate where Mordecai sat.

Alexander the Great discovered immense wealth—gold, silver, purple, etc., in the city, when it was taken by him. It afterwards, after the fall of Persia, became the capital of Parthia.

Nehemiah.—These facts about the city and palace will help us to understand the character of Nehemiah. He was cup-bearer to Artaxerxes the King—a chief officer at court, in the enjoyment of royal luxury,—but was not satisfied so long as his own country and people were afflicted. He gave it all up and came to Jerusalem to restore the walls and remove the reproach from his brethren.

That is an illustration—happily not uncommon—of the devotion that ought to characterize the followers of Christ. He, who came from heaven to save men, is the greatest example of such sacrificing love.

EXPLANATORY.

Nehemiah was the son of Hachaliah, and it is inferred from his position that he was of royal blood. He was the cup-bearer of Artaxerxes, who reigned from 465 B.C. to 423 B.C. Daniel in the service of Nebuchadnezzar, Balthazar in the service of Ahab, and Nehemiah in the service of Artaxerxes, show that men cannot be judged by their positions. We shall find in the last Great Day that the first shall be last and the last first.

I. Nehemiah's Patriotism and Piety.—These do not always go together, but they were closely allied—in fact, identical.—in the Jewish theocracy. To love the cause of God was to love Jerusalem and the favoured land. We may have a strong love for the Church, without any very strong love of country, although it also is desirable.

(1) Anxious inquiry. (Ver. 2.) When his brother Hanani (i. 2) and some other men came from Jerusalem—perhaps in order to get some assistance for their people—he at once inquired about the returned of the captivity, and about Jerusalem. He could not forget Zion's welfare (Psa. cxxxvii. 6), and looked eagerly for information.

His brethren, who travelled 1,000 miles, would be encouraged by this manifest interest on the part of so influential a man. If we love Zion we shall not remain ignorant willingly, but seek to know her successes and reverses. We shall ask our brethren how the Lord's cause prospers with them, and they will be encouraged by the inquiry.

(2) Afflicted.—He was afflicted in their affliction. The intelligence was distressing. He was told that by public reproach—the contempt of their neighbours—they were greatly afflicted, and that the walls and gates of Jerusalem were yet as Nebuchadnezzar left them a hundred years before.

This condition of affairs was not so much owing to the contempt of neighbours as to the want of enthusiasm on the part of the Jews themselves. Only 50,000 of them returned from Babylon, whilst there must have been hundreds of thousands, if not millions of them. And besides some of them that did return were not loyal, but in sympathy with the enemy.

Is it not so in the Lord's work now? The real difficulty is not the opposition without, but the unfaithfulness within on the part of its members. But that is no reason why we should not take interest in her prosperity. We should be more devoted on that account.

Nehemiah was overcome with sorrow and sat down and wept, and mourned for days and fasted and prayed.

Fasted.—It was commended in connection with the services of the Day of Atonement, but on all other occasions was voluntary. But Jewish traditions imposed many burdens upon the people and this amongst them. It is a natural expression of sorrow. Desire for food ceases. It also can judiciously be used to stimulate wholesome sorrow for sin. It was not total abstinence from food for so long a time.

Days.—This continued for three or four months, from Chisleu (ver. 1) to Nisan (ii. 1)—i.e., from the ninth of the first,—or from December to April.

The true heart will not let go until the blessing is received. Many instances of such persevering prayer.

II. Nehemiah's Prayer.—Prayer is defined in the Shorter Catechism to be "an offering of our desires unto God for things agreeable to His will, in the name of Christ, with confession of our sins and thankful acknowledgment of His mercies."

The prayer of Nehemiah corresponds with that definition.

(1) Unto God. (Ver. 5.)—That means more than simply the name. When Nehemiah thought of God he appreciated in some degree His attributes and was correspondingly affected.

Of Heaven.—More than the earthly creature—the Ruler of the universe.

Terrible God.—Awe-inspiring. Before Him angels veil their faces. When Job saw God, he was overwhelmed. He said: "I abhor myself and repent in dust and ashes." That is the reverence and holy fear with which we should ever think of Him and especially address Him. It is very painful to hear the familiarity and boldness—even impudence—with which many address God in prayer. It shows that their hearts are not right—they have not seen God.

(2) Desires.—The earnestness of Nehemiah's desire is seen by the weeping and fasting and perseverance of his prayer. He has one special desire (ver. 11)—that he might get permission from the king to go to Jerusalem, and try and answer his own prayers. That is the best test of the sincerity of our prayers—that we are willing to put ourselves about in order to get an answer.

Co-operation. (Ver. 11.)—Another evidence of intensity. He united his prayers with others who desired the same thing. Where two or three are met, etc.

(3) Agreeable to His will. (Ver. 5, 9.)—He claims the promise of God, given to Moses, that when the people repented He would forgive. When we can lay our hands on a promise, we are on a sure place. We know then that there is no difficulty on God's part—all that is needed is that we should perform ours in the exercise of believing prayer.

(4) In the name of Christ. (Ver. 5.)—"That keepeth covenant and mercy," or "covenant of mercy," or "merciful covenantant." That was the foundation of hope for the Israelites, that God had entered into a covenant of mercy with them. To us that covenant of mercy is in Jesus Christ; to them it was embodied in the tabernacle service, and so far as in that service they were able to perceive the coming Messiah. With that we close, and seal every prayer for Jesus' sake.

(5) Confession of sin. (Verses 6, 7.)—He, as Daniel did, identifies himself and his fathers with the people, and confesses that they acted very corruptly in violating God's laws in every form in which given, or by whatever name known—statutes, judgments and commandments. It is not necessary to distinguish these words. In Psa. cxix. they are used as synonyms. We should confess and not try to excuse the sins of ourselves or our fathers. Deal honestly with God.

(6) Thankful acknowledgment of mercy. (Ver. 10.)—He had already adopted and redeemed this people. All their past history is a story of redemption. It is our privilege to say that, and we should speak of it to God, and trust Him more on account of it.

PRACTICAL SUGGESTIONS.

1. Information creates enthusiasm.
2. The outlet of enthusiasm is prayer.
3. The companion of prayer is exertion.
4. The spring of exertion is faith.
5. The ground of faith is promise.

Sparkles.

"AND how old are you, my little man?"
"I'm not old at all. I'm nearly new."

A WOMAN refused to give a meal to a dwarf the other day, because she was opposed to dine-a-mite.

WE respectfully call the attention of every subscriber to the seed advertisement of James J. H. Gregory, Marblehead, Mass. His large and complete catalogue is sent free.

THE man who believes that Lamb was a muttonhead has evidently never read his Essay on Roast Pig.

"ISN'T my photograph excellent?" said a somewhat spunky wife to her husband. "Well, my dear," replied he, "I think there's a little too much repose about the mouth."

It is no wonder that invalids lose faith in all specifics, when so many worthless medicines are advertised for the cure of various diseases; but which, when tried, are "found wanting." We have yet to learn, however, of the first failure of *Dr. Wistar's Balsam of Wild Cherry* to cure coughs, colds and pulmonary disease.

THE college student who doesn't want to attend early morning prayers is never averse to preying in the larder in the "wee sma' hours" before he goes to bed.

AN exchange asks: "Was Eve's first dress made of rib silk?" Judging from the way she went out of Eden, we should say not. It might, however, have been shot silk.

INDIGESTION.—You have tried everything for it and found no help. We are no doctors, but can offer a prescription that has cured very many, and it might cure you as well; it will cost but a quarter dollar, and can be had at any druggists. Ask for Perry Davis' Pain-Killer.

THE following is the copy of a letter sent to a gentleman by an insurance agent: "Dear sir, I hope to give you a call to-morrow or Wednesday on my way to Jonesville, and shall be delighted to take your life."

MRS. BEACON, of Boston (new to house-keeping): "Good morning, Mr. Cutts. Can you give me a good piece of roast beef?" Supercilious butcher: "Madam, I can give you a good piece of beef to roast."

JAMES PYLE'S PEARLINE for all uses in kitchen as well as the laundry in place of soap, is fast growing in favor. Be sure and take none of the dangerous imitations having the same outward appearance, or with similar sounding names. Nothing answers like Pearline.

TEXAS visitor: "I reckon, stranger, you do a right smart business?" Banker, promptly: "My dear sir, you have no idea how extended our business relations really are. At the present time we have three cashiers in Canada."

HE: "I beg your pardon, but—er—I did not quite catch the name." She: "Miss Fitz-Montmorency." He: "Thanks, thanks! What a pretty name! and so uncommon!" She (haughtily): "Did you think I was called Jones?" He (feebly): "A—pardon—but—er—my name is Jones."

A Profitable Investment

can be made in a postal card, if it is used to send your address to Hallett & Co., Portland, Maine, who can furnish you work that you can do and live at home; few there are who cannot earn over \$5 per day, and some have made over \$50. Capital not required; you are started free. Either sex; all ages. All particulars free.

A CORRESPONDENT wants to know if it is proper to urge a young lady to sing at an evening gathering after she has refused once. It is proper to urge a little, but not too much, lest she should change her mind.

"MOTHER," said a little Rockland girl, looking up from her book, "what does transatlantic mean?" "Oh! across the Atlantic, of course. Don't bother me; you made me forget my count." "Does trans always mean across?" "I suppose it does. If you don't stop bothering me with your questions you'll go to bed." "Then does transparent mean a cross parent?" Ten minutes later she was resting in her little couch.

Horsford's Acid Phosphate.

Excellent Results.

Dr. J. L. WILLIS, Eliot, Me., says: "Horsford's Acid Phosphate gives most excellent results."

A FEW days ago a well-known society young man shocked one of his lady friends by his ignorance of history. It was after a dinner party at his house, and she was telling him what she had learned in her private history class. One thing led to another, and all the time he was getting into deeper water. At last she surprised him by inquiring: "Now tell me, Mr. Smith, what are the Knights of the Bath?" He stammered for a while, and finally blurted out, "Why, Saturday night, I suppose."

SCIENTIFIC TRUTH!

REGARDING THE FUNCTIONS OF AN IMPORTANT ORGAN.

OF WHICH THE PUBLIC KNOWS BUT LITTLE, WORTHY CAREFUL CONSIDERATION.

To the Editor of the Scientific American:

Will you permit us to make known to the public the facts we have learned during the past eight years, concerning disorders of the human kidneys and the organs which diseased kidneys so easily break down? You are conducting a Scientific paper, and are unprejudiced except in favour of TRUTH. It is needless to say, no medical journal of "Code" standing would admit these facts, for very obvious reasons.

H. H. WARNER & CO.,
Proprietors of "Warner's Safe Cure."

That we may emphasize and clearly explain the relation the kidneys sustain to the general health, and how much is dependent upon them, we propose, metaphorically speaking, to take one from the human body, place in the wash-bowl before us, and examine it for the public benefit.

You will imagine that we have before us a body shaped like a bean, smooth and glistening, about four inches in length, two in width, and one in thickness. It ordinarily weighs in the adult male, about five ounces, but is somewhat lighter in the female. A small organ! you say. But understand, the body of the average sized man contains about ten quarts of blood, of which every drop passes through these filters or sewers, as they may be called, many times a day, as often as through the heart, making a complete revolution in three minutes. From the blood they separate the waste material, working away steadily, night and day, sleeping or waking, tireless as the heart itself, and fully of as much vital importance; removing impurities from sixty-five gallons of blood each hour, or about forty-nine barrels each day, or 9,125 hogsheds a year! What a wonder that the kidneys can last any length of time under this prodigious strain, treated and neglected as they are!

We slice this delicate organ open lengthwise with our knife, and will roughly describe its interior.

We find it to be of a reddish brown colour, soft and easily torn; filled with hundreds of little tubes, short and thread-like, starting from the arteries, ending in a little tuft about midway from the outside, opening into a cavity of considerable size, which is called the pelvis, or, roughly speaking, a sac, which is for the purpose of holding the water to further undergo purification before it passes down from here into the ureters, and so on to the outside of the body. These little tubes are the filters which do their work automatically, and right here is where the disease of the kidneys first begins.

Doing the vast amount of work which they are obliged to, from the slightest irregularity in our habits, from cold, from high living, from stimulants or a thousand and one other causes which occur every day, they become somewhat weakened in their nerve force.

What is the result? Congestion or stoppage of the current of blood in the small blood vessels surrounding them, which become blocked; these delicate membranes are irritated; inflammation is set up, then pus is formed, which collects in the pelvis or sac; the tubes are at first partially, and soon are totally, unable to do their work. The pelvic sac goes on distending with this corruption, pressing upon the blood-vessels. All this time, remember, the blood, which is entering the kidneys to be filtered, is passing through this terrible, disgusting pus, for it cannot take any other route!

Stop and think of it for a moment. Do you realize the importance, nay, the vital necessity, of having the kidneys in order? Can you expect when they are diseased or obstructed, no matter how little, that you can have pure blood and escape disease? It would be just as reasonable to expect, if a pest-house were set across Broadway and countless thousands were compelled to go through its pestilential doors, an escape from contagion and disease, as for one to expect the blood to escape pollution when constantly running through a diseased kidney.

Now, what is the result? Why, that the blood-takes up and deposits this poison as it sweeps along into every organ, into every inch of muscle, tissue, flesh and bone, from your head to your feet. And whenever, from hereditary influences or otherwise, some part of the body is weaker than another, a countless train of diseases is established, such as consumption, in weak lungs, dyspepsia, where there is a delicate stomach: nervousness, insanity, paralysis or heart disease in those who have weak nerves.

The heart must soon feel the effects of the

poison, as it requires pure blood to keep it in right action. It increases its stroke in number and force to compensate for the natural stimulus wanting, in its endeavour to crowd the impure blood through this obstruction, causing pain, palpitation, or an out-of-breath feeling. Unnatural as this forced labour is, the heart must soon falter, becoming weaker and weaker until one day it suddenly stops, and death from apparent "heart disease" is the verdict!

But the medical profession, learned and dignified, call these diseases by high-sounding names, treat them alone, and patients die, for the arteries are carrying slow death to the affected part, constantly adding fuel brought from these suppurating, pus-laden kidneys which here in our wash-bowl are very putrefaction itself, and which should have been cured first.

But this is not all the kidneys have to do; for you must remember that each adult takes about seven pounds of nourishment every twenty-four hours to supply the waste of the body which is constantly going on, a waste equal to the quantity taken. This, too, the kidneys have to separate from the blood with all other decomposing matter.

But you say: "My kidneys are all right. I have no pain in the back." Mistaken man! People die of kidney disease of so bad a character that the organs are rotten, and yet they have never there had a pain nor an ache!

Why? Because the disease begins, as we have shown, in the interior of the kidney, where there are few nerves of feeling to convey the sensation of pain. Why this is so we may never know.

When you consider their great work, the delicacy of their structure, the ease with which they are deranged, can you wonder at the ill-health of our men and women? Health and long life cannot be expected when so vital an organ is impaired. No wonder some writers say we are degenerating. Don't you see the great, the extreme importance of keeping this machinery in working order? Could the finest engine do even a fractional part of the work, without attention from the engineer? Don't you see how dangerous this hidden disease is? It is lurking about us constantly, without giving any indication of its presence.

The most skillful physicians cannot detect it at times, for the kidneys themselves cannot be examined by any means which we have at our command. Even an analysis of the water, chemically and microscopically, reveals nothing definite in many cases, even when the kidneys are fairly broken down.

Then look out for them, as disease, no matter where situated, to ninety-three per cent., as shown by after-death examinations, has its origin in the breaking down of these secreting tubes in the interior of the kidney.

As you value health, as you desire long life free from sickness and suffering, give these organs some attention. Keep them in good condition and thus prevent (as is easily done) all disease.

Warner's Safe Cure, as it becomes year after year better known for its wonderful cures and its power over the kidneys, has done and is doing more to increase the average duration of life than all the physicians and medicines known. Warner's Safe Cure is a true specific, mild but certain, harmless but energetic and agreeable to the taste.

Take it when sick as a cure, and never let a month go by if you need it, without taking a few bottles as a preventive, that the kidneys may be kept in proper order, the blood pure, that health and long life may be your blessing.

H. H. WARNER & CO.

Cutting the Jugular Vein



AND REMOVING TUMOUR THEREFROM.

Miss Jane Campbell, of Nottawa, Ont., now staying at 268 Jarvis Street, Toronto, relates the following facts to our reporter: 4

About five years ago a small lump appeared just below the angle of the jaw on the left side of my neck, and steadily grew until it was a large and unsightly tumour. I consulted five of the leading physicians in the North of Ontario, and many of them informed me that removal meant death, because of the important underlying and surrounding blood vessels. Repeated efforts were made to reduce it by medical treatment by these doctors, but all medicine failed, and it continued to grow to the dimensions you now see. I called on Dr. McCully, Medical Director of the Medical and Surgical Association of Canada, at Collingwood, he being on a medical tour in the north, and he promised me a cure. Being fearfully reduced in health by the long strain on my constitution by the disease and all sorts of medicine, he first built me up and made me strong and well. I came to Toronto and was operated on by Drs. McCully and Potts on January 21st ult. Dr. McCully cut down and opened the sac of the tumour, which proved to be the walls of the jugular vein. The blood welled out; but the doctor thrust his finger into the sac, turned out the tumour, and then plugged the mouth of the vein to check the flow of blood, after which he and Dr. Potts tied the jugular, and since then I am progressing favourably. I expect to go home next week, and can cordially recommend the surgeons of this association to all that need surgical assistance.

Our Specialties are:

Chronic medical and surgical diseases and deformities. Eye, Ear, Throat, Lungs, Stomach, Liver, Diseases of Women, and Diseases peculiar to young Men. Catarrh and Asthma cured.

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Medical Director.

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Late Surgeon to Her Majesty's Consult-
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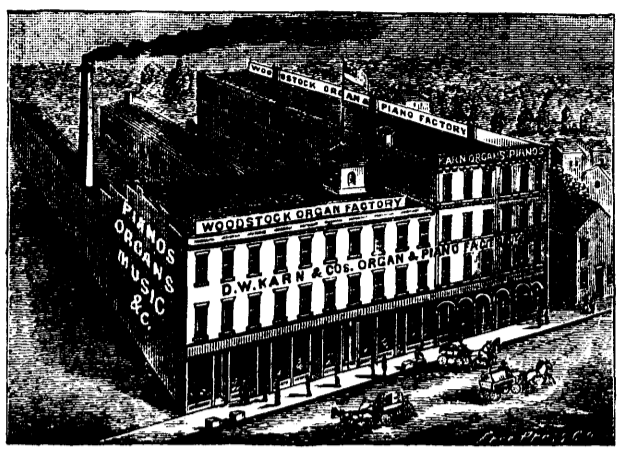
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Publisher's Department.

It will pay all our readers to peruse, very carefully, the article elsewhere copied from the *Scientific American*, addressed to that dispassionate paper, and reproduced herein because it is of very great value to everyone, containing some important scientific facts very plainly put.

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

MEETINGS OF PRESBYTERY.

WINNIPEG.—In Knox Church, Winnipeg, on the first Tuesday in March next, at half-past seven p.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, February 22, at seven p.m.
LINDSAY.—At Beaverton, on the last Tuesday of February, at eleven a.m.
BROCKVILLE.—In St. John's Church, Brockville, on the first Tuesday of March, at two p.m.
BRUCE.—In Knox Church, Paisley, on the second Tuesday in March, at half-past one p.m.
SARNIA.—In the Presbyterian Church, Forest, on the second Tuesday in March, at two p.m.
LONDON.—Next regular meeting in First Presbyterian Church, London, on the second Tuesday in March, at half-past two p.m.
PARIS.—In Chalmers Church, Woodstock, on the first Tuesday in March, at twelve o'clock noon.
CHATHAM.—In St. Andrew's Church, Chatham, on 9th March, at ten a.m.
QUEBEC.—In Morrin College, Quebec, on the 16th March, 1886.
SAUGEEN.—In Knox Church, Harriston, on the 16th day of March, at eleven a.m.
MAITLAND.—In St. Andrew's Church, Lucknow, on March 16, at one o'clock p.m.
GLENGARRY.—In Knox Church, Cornwall, on Tuesday, March 9, at half-past eleven a.m.
KINGSTON.—In Cooke's Church, Kingston, on Monday, 15th March, at three p.m.
TORONTO.—In the usual place, on the first Tuesday of March, at ten a.m. Election of Commissioners to General Assembly at three p.m.
STRATFORD.—In the usual place, on the second Tuesday of March, at ten a.m.
WHITBY.—In O-hawa, on the third Tuesday of April, at half-past ten a.m.
MONTREAL.—In the David Morrice Hall, on Thursday, March 11, at ten a.m.
MIRAMICHI.—In the hall of St. John's Church, Chatham, on March 16, at eleven a.m.
HURON.—In Seaforth, on the second Tuesday of March, at eleven a.m.
BARRIE.—At Barrie, on the last Tuesday of March, at eleven a.m.
REGINA.—In the church at Qu'Appelle, on the first Tuesday of March, at two p.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on March 16, at half-past one p.m.
PETERBOROUGH.—In St. Paul's Church, Peterborough, on the 9th of March, at half-past ten a.m.

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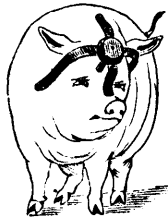
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Illustration of a hand pointing to the product name.

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Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

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Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cure

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

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Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.

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