

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 15.—No. 48.
Whole No. 772.

Toronto, Wednesday, November 24th, 1886.

\$2.00 per Annum, in advance.
Single Copies Five Cents.

A Blue Cross before this paragraph signifies that the subscription is due. We should be pleased to have a remittance. We send no receipts, so please note the change of date upon address slip, and if not made within two weeks advise us by post card.

BOOKS.

Sunday School Lessons — 1887. —

Peloubet's Select Notes, \$1.25
Vincent's Commentary, - \$1.25
Monday Club Sermons, - \$1.25

ALSO

Question Books, Etc., Etc.

JOHN YOUNG,

Upper Canada Tract Society, 102 Yonge Street,
TORONTO.

S. S. LIBRARIES.

Schools desiring to replenish their Libraries cannot do better than send to

W. Drysdale & Co.,

232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,
232 St. James Street, Montreal.

MILLENNIAL DAWN THE PLAN OF THE AGES.

Price \$1.00 at any Bookstore.
One copy FREE to Ministers, S. S. Superintendents, Bible Teachers, Y. M. C. A. Secretaries.
We have set aside 500 copies for thus bringing this "helping hand" in contact with Bible Students directly and quickly. "To the sceptical this book is of priceless value."

TOWER PUBLISHING CO.,
ALLEGHENY, PA.

SPECIAL OFFER.

Hudson's Shakespeare, reduced to \$8.00; Complete Works of Lord Lytton, 13 vols., cloth, gilt; \$12.00; Rambaud's History of Russia, 3 vols., \$4.50; Life of Napoleon Bonaparte, 3 vols., steel engravings, \$5.00; The World's Worship in Stone—Temple, Cathedral and Mosque, finely illustrated, \$5.00; History of American People, 175 illustrations, \$5.50; Heroes and Hero-Worship, Carlyle, \$1.00. Sent prepaid on receipt of price. Address,
LIBRARY ASSOCIATION,
Drawer 2,674, Toronto.

SITUATIONS VACANT.—THE
International Book and Bible House, 46 & 48 Front St. East, Toronto, are publishing the best selling subscription books in the market. Their Family Bibles are superb; in fact, unequalled by any now before the public. Three men and two ladies wanted at once. Permanent engagement if desired upon liberal terms. For particulars address the Manager H. E. Kennedy, Toronto.

TWO GOOD MEN WANTED
to take agencies. Big money for the right man. Send at once for descriptive circulars, etc. P. O. Box 252, Toronto, Ont.

W. H. FERGUSON, CARPENTER,

81 Bay Street, Corner Melinda, Toronto. Jobbing of all kinds promptly attended to. Printers' and Engravers' work a specialty.

DR. LOW'S WORM SYRUP will remove all kinds of Worms from children or adults.

Books and Stationery.

NOW READY FOR 1887.

THE INTERNATIONAL S. S. Lesson Schemes

Especially arranged for Presbyterian Sabbath Schools.

Sixty Cents per 100, post free.

JAMES BAIN & SON, Booksellers, - Toronto.

All books sent post free.

CANADA PERMANENT LOAN & SAVINGS CO'Y.

INCORPORATED A.D. 1855.

Paid-up Capital, - - \$2,200,000
Total Assets, - - - 9,000,000

OFFICE:

Company's Buildings, Toronto St., Toronto.

SAVINGS BANK BRANCH.

Sums of \$4 and upwards received at Current Rates of Interest, paid or compounded half-yearly.

DEBENTURES.

Money received on deposit for a fixed term of years for which Debentures are issued, with half-yearly interest coupons attached. Executors and Trustees are authorized by law to invest in the Debentures of this Company. The Capital and Assets of the Company being pledged for money thus received, depositors are at all times assured of perfect safety. Advances made on Real Estate, at current rates, and on favourable conditions as to re-payment. Mortgages and Municipal Debentures purchased.

J. HERBERT MASON, Man'g Director.

M'MASTER, DARLING & CO.,

Being the consolidated firms of

A. R. McMASTER & BRO.,

AND

HENRY W. DARLING & CO.,

WHOLESALE

Woollen and General Dry Goods Merchants, 12 FRONT STREET WEST, TORONTO.

McMASTER, DARLING & CO.

DOMINION LINE Royal Mail Steamships.

Liverpool Service—Dates of Sailing:

Montreal, from Quebec, Friday, November 19.
*Oregon, from Portland, November 25; from Halifax, November 27. *Vancouver, from Portland, December 9; from Halifax, December 11.

BRISTOL SERVICE (FOR AVONMOUTH DOCK).

Quebec, from Montreal, November 17. Texas, from Portland, December 2.

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

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

HOOFF OINTMENT.—A PERFECT Remedy. Cures hard and cracked hoofs, scratches, cuts, bites, bruises, sprains, sore shoulders, galls, swellings, etc. Price 25 and 50 cents. Den-soline Er portum, 29 Adelaide West.

Miscellaneous.

RATES REDUCED.

The Standard Life Assurance Co'y.
ESTABLISHED 1825.

Head Offices—Edinburgh, Scotland; and Montreal, Canada.

Total Risks, about \$100,000,000; Invested Funds, over \$31,000,000; Annual Income, about \$4,000,000, or over \$10,000 a day; Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$15,000,000, or about \$5,000 a day; Deposit in Ottawa for Canadian Policy Holders, \$352,000.

W. M. RAMSAY, Manager.

THOMAS KERR,

240 Gerrard Street, Toronto,

Inspector.

Professional.

PROF. VERNON'S ELECTRO-THERAPEUTIC INSTITUTION, 197 Jarvis Street, Toronto.

Electricity scientifically applied positively cures nervous and chronic diseases, not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.) Send for circular with testimonials, etc.

JOHN B. HALL, M.D., HOMEOPATHIST, 326 and 328 Jarvis Street. Specialties—Children's and Nervous Diseases. Hours—9 to 11 a.m., 4 to 6 p.m., Saturday afternoons excepted.

MISS M'LEOD, DOCTOR OF MAGNETISM, is now permanently settled in Toronto, and solicits a call from all who are suffering. Her treatment is successful in ninety-nine cases out of a hundred. Rheumatism, Neuralgia, Catarrh, Fits, Salt Rheum, Weak Lungs, Kidney and Liver Complaints, and other diseases too numerous to mention. Positively no medicine used. Consultation free. Office and residence, 269 Sherbourne Street.

J. W. ELLIOT, DENTIST,
43 & 45 King Street, West.

New mode celluloid, Gold and Rubber Base, Separate or Combined: Natural Teeth Regulated, regardless of malformation of the mouth.

C. P. LENNOX, DENTIST, ARCHITECT, CADE BUILDING, Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth, \$8.

Teeth filled in the highest style of the art and warranted for ten years.

GEO. W. E. FIELD, C.E., ARCHITECT,
4 ADELAIDE STREET EAST, TORONTO.

EDWARDS & WEBSTER,
ARCHITECTS,
Room "J," first floor, Toronto Arcade, Yonge St., Toronto.

WM. R. GREGG,
ARCHITECT,
9 VICTORIA ST., TORONTO,

GORDON & HELLIWELL,
ARCHITECTS,
26 KING STREET EAST. TORONTO.

KILGOUR BROTHERS,
Manufacturers and Printers.

PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC.

21 and 23 Wellington Street W., Toronto.

Miscellaneous.

THE NORTHERN BUSINESS COLLEGE, OWEN SOUND, ONT.,

is superior to all others in the following particulars: (1) The most practical course of study; (2) practical teachers; (3) healthy location; (4) cheap board, etc.; (5) superior penmanship. Write for particulars. Send for copies of the Famous Crossroads Puzzle Picture. Twenty copies free to any address.

C. A. FLEMING, Principal,
Owen Sound, Ont.

BOWDEN & CO.,

Real Estate, Life, Fire and Accident Insurance Agents and Money Brokers,

59 Adelaide Street East, Toronto.

Business promptly and honourably conducted.

ESTABLISHED 1859.

FINE PERFUMES, FINE TOILET REQUISITES, THE PUREST IN DRUGS. We are direct importers of Sponge and Chamois. Rose's Lavender Water in two sizes, 25c. and 50c. per bottle.

ROBERT R. MARTIN & CO., Pharmacists and Perfumers, Cor. Queen and Yonge Sts. Always open.

HAMS AND BREAKFAST BACON.

Our Goods are Mild, Sugar Cured and Full Flavoured. Ask your Grocer for them.

JAMES PARK & SON,

St. Lawrence Market and 161 King Street West.

JOHN SIM,

PLUMBER,

No. 21 Richmond Street East,
Corner Victoria Street.

HOME-MADE BREAD.

FRUIT AND OTHER CAKES IN GREAT VARIETY. FLOUR, OATMEAL, ETC., AT

JAMES WILSON'S BAKERY,

497 AND 499 YONGE STREET
Opposite Grosvenor St.

E. STANTON,

(Late Stanton & Vicars.)

PHOTOGRAPHER,

134 Yonge Street, - Toronto.

SPECIAL NOTICE!

Lewis's Tea Company,

281 Yonge Street, Toronto, Ont.

has in stock a large assortment of new season choice teas and coffee, comprising all the best brands, a much higher grade of tea than can be found in country towns. Readers of this paper ordering will get the benefit of the wholesale prices: put up in 3, 5, 10 and 20 lb caddies; prices from 20 cts. to \$1 per lb, coffee from 20 cts. to 40 cts. per lb. Quality guaranteed in all cases. Teas tested chemically, all impure rejected. Samples sent by mail when requested, and state quality and kind wanted. Express charges paid on ministers' and teachers' orders. Lewis's Secret Blend Teas Registered.

JOHN MCINTOSH,
Lewis's Tea Co., 281 Yonge St., 420 Queen St.

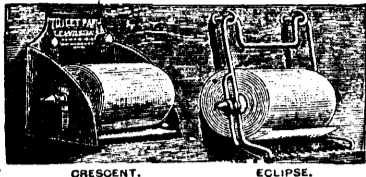
EPPS' COCOA.

Only Boiling Water or Milk needed.

Sold only in packets, labelled:
JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS,
LONDON, ENGLAND.

TOILET PAPER

IN ROLLS AND PACKAGES.



We will send, prepaid, to any address in Ontario, Quebec or Lower Provinces, accessible by Express, on receipt of price,
HALF DOZ. ROLLS TOILET PAPER (each roll equal to 1000 sheets,) and one of either of above patented FIXTURES for holding and cutting same - for \$1.75
ONE DOZ. ROLLS WITH FIXTURE - for 3.00
HALF DOZ. PACKAGES TOILET PAPER, (1000 sheets each, Wire Looped) - for 1.50
ONE DOZ. PACKAGES do. do. - 2.50
 A liberal discount to Hotels and the Trade in case lots.

Address J. C. WILSON & CO.
 584 Craig Street, MONTREAL

Manufacturers of Tissue Manilla.

The Improved Model Washer and Bleacher



Weights but 6 pounds. Can be carried in a small valise. Satisfaction guaranteed or money refunded within 30 days.
\$1,000 REWARD FOR ITS SUPERIOR.

Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A 13 year old girl can do the washing as well as an older person. To place it in every household the price has been laced at \$3. Delivered to any express office in the Province of Ontario and Quebec. Charges paid \$3.50. Send for circulars. Agents wanted.

C. W. DENNIS,
 213 Yonge Street, Toronto, Ont.

Parties in the United States will address me at, and be supplied from, Rochester, N. Y.

ELIAS ROGERS & COY,



BRANCH OFFICES:—409 Yonge St.; 769 Yonge St. and 552 Queen St. West.
 YARDS AND BRANCH OFFICES:—Esplanade East, near Berkeley St.; Esplanade, foot of Princess St.; Bathurst St., nearly opposite Front St.

SPENCERIAN STEEL PENS

Are The Best

English Make. Established 1860.

USED BY THE BEST PENMEN.

Noted for superiority of metal, uniformity and durability.

Sold by all Stationers in United States and Canada.



FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

A PRIZE. Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. TRUS & Co., Augusta Maine.

FREEMAN'S WORM POWDERS are safe in all cases. They destroy and remove Worms in children or adults.



MOST PERFECT MADE

Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime, Alum or Phosphates. Dr. Price's Extracts, Vanilla, Lemon, etc., flavor deliciously.

PRICE BAKING POWDER CO. CHICAGO AND ST. LOUIS.

JAMES PYLE'S



PEARLINE

THE BEST THING KNOWN

FOR

Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

SAVES LABOUR, TIME and SOAP AMAZINGLY. L.Y. and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labour-saving compound, and always bears the above symbol, and name of

JAMES PYLE, NEW YORK.

PERRY DAVIS' PAIN-KILLER

IS RECOMMENDED BY

Physicians, Ministers, Missionaries, Managers of Factories, Work-shops, Plantations, Nurses in Hospitals, —in short, everybody everywhere who has ever given it a trial.

TAKEN INTERNALLY MIXED WITH A WINE GLASS OF HOT MILK AND SUGAR, IT WILL BE FOUND A NEVER FAILING CURE FOR

SUDDEN COLDS, CHILLS, CONGESTION OR STOPPAGE OF CIRCULATION, CRAMPS, PAINS IN THE STOMACH, SUMMER AND BOWEL COMPLAINTS, SORE THROAT, &c.

APPLIED EXTERNALLY, EXPERIENCE HAS PROVEN IT THE MOST EFFECTIVE AND BEST LINIMENT ON EARTH IN REMOVING THE PAIN ARISING FROM

SPRAINS, BRUISES, RHEUMATISM, NEURALGIA, SWELLED FACE, TOOTHACHE, BURNS, FROST BITES, &c., &c. 25cts. per Bottle.

Beware of Imitations.

R. KINCADE, Manufacturer of and Dealer in BOOTS & SHOES.

The only house on Yonge Street where you can get J. & T. Bell's Fine Boots and Shoes. You can have half sizes and numerous widths.

No. 444 Yonge Street, third door south of College Avenue.

Scientific and Useful.

BRASS ornaments may be cleaned by washing with rock alum which has been dissolved in boiling hot water.

WHERE a filter is unattainable, a very little alum will purify foul water. An ounce of alum will purify a whole hoghead of foul water.

A DOUBLE PURPOSE.—The popular remedy, Hagyard's Yellow Oil, is used both internally and externally, for aches, pains, cold, croup, rheumatism, deafness and diseases of an inflammatory nature.

PRESSED BEEF.—Boil a shank of beef till tender, chop it not very fine, boil down the liquor until three pints are left; three quarts of chopped meat, three pints of liquor, three teaspoonfuls of salt, three teaspoonfuls of pepper, one-half of a nutmeg; pour the liquor over hot; set away till cold and then slice in thin, even slices.

VEAL MARBLE.—Boil a beef tongue and the same quantity of lean veal. Grind separately in sausage cutter; season tongue with pepper, a little mustard and pinch each of nutmegs and cloves; season veal same, adding salt. Pack in alternate spoonfuls as irregularly as possible in a buttered crock, press very hard as you go on, put in a cold place, turn out whole and cut in slices.

DIARRHŒA AND DYSENTERY are perhaps the most common of our every day ills, and every person nearly has some special cure of their own. Ours is Perry Davis' PAIN-KILLER, and having used it for many years we can confidently recommend it.

COCOANUT BISCUIT.—Remove the shell and dark skin from a fresh coconut and grate it. Simmer it slowly for half an hour in a quart of milk, and then squeeze all the milk from the nut in a strong towel. Add to the milk one gill of compressed yeast, or one gill of liquid yeast, a teaspoonful of salt, and flour enough to make a soft dough; let it rise until light, and then knead; prove and bake in form of small loaves or biscuits.

PUDDING.—Set one quart of milk on the stove, and when it is very hot add three tablespoonfuls of corn starch, mix smooth with a little milk and the yolks of four eggs, adding a little sugar; stir until thick and then pour into a baking-dish; when cold, pour over it a frosting made of the whites of the four eggs, allowing a tablespoonful of sugar to each egg. Flavour with lemon juice, and set it in the oven until it is a delicate brown.

A COMMON EXPRESSION.—"I was troubled with liver complaint for three years, tried many remedies but never found any that has done me so much good as Burdock Blood Bitters." James Higgins, East Templeton, P. Q.

BREAKFAST ROLLS.—One quart of flour, into which a little salt and two teaspoonfuls of baking powder have been sifted, half a teaspoonful each of butter and lard, one pint of milk. Rub together the butter, lard and then add the milk. After thoroughly mixing put the dough on a board, roll it out about half an inch thick, and cut with a flowered tumbler. Double each cake and bake in a hot oven fifteen minutes.

You Can Learn How to Get Rich by sending your address to Hallett & Co., Portland, Maine; they will send you full information about work that you can do and live at home wherever you are located. Work adapted for all ages and both sexes. \$5 to \$25 a day and upwards easily earned. Some have earned over \$50 in a day. All succeed grandly. All is new. You are started free. Capital not required. Delay not. All or the above will be proved to you, and you will find yourself on the road to a handsome fortune, with a large and absolutely sure income from the very start.

CREAMED TOAST.—Heat a quart of milk in a farina kettle, beat a tablespoonful of butter light with a teaspoonful of arrowroot, and add gradually the hot milk. When this is done return to the kettle with a teaspoonful of salt; cut thick slices of stale bread, pare off the crust and toast evenly, scraping away the burned edges. As each comes from the toaster dip in hot, salted milk for a second, and lay in a hot, deep dish, put a bit of butter on every slice; pile one on the other, and when all are in remove the "skin" from the thickened hot milk and pour it over the toast. Set it in boiling water for five minutes before sending to the table.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES, is not only very palatable, but the remedial power of these valuable specifics is greatly increased, and as a remedy for Consumption, Scrofula, Emaciation, or where there is loss of flesh and nerve power, it is remarkable in its results. Take no other.

"MYSTERIOUS PEOPLE."

Celestial Children of the pig-tailed race! Scorned by us Easterns, who are yet obliged to face and bow before thy Ingression! What do we owe thee? Nothing more or less than thy anti-Christian idea that gave to Caxton his Printing Press, who multiplied the Bible, that superstition killed and gave freedom to ourselves—and now to-day on Yonge Street loads with Books our groaning shelves. We owe this debt as well thy Hindoo brother for those fragrant, pungent leaves, that give light, health and pleasure to all who use the Li-Quor Teas. All grades from 50c. to 80c. a pound. A handsome volume, your own choice, from our catalogue, with every 3 pounds. GEO. MANN & Co., Sole Wholesale Agents, 295 Yonge St., Toronto.



CURES 'ALL HUMORS,

from a common Blotch, or Eruption, to the worst Scrofula. Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short, all diseases caused by bad blood are conquered by this powerful, purifying, and invigorating medicine. Great Eating Ulcers rapidly heal under its benign influence. Especially has it manifested its potency in curing Tetter, Rose Rash, Boils, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, Hip-Joint Disease, White Swellings, Gout, or Thick Neck, and Enlarged Glands. Send ten cents in stamps for a large treatise, with colored plates, on Skin Diseases, or the same amount for a treatise on Scrofulous Affections. "THE BLOOD IS THE LIFE." Thoroughly cleanse it by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution, will be established.

CONSUMPTION,

which is Scrofulous Disease of the Lungs, is promptly and certainly arrested and cured by this God-given remedy, if taken before the last stages of the disease are reached. From its wonderful power over this terribly fatal disease, when first offering this now celebrated remedy to the public, Dr. Pierce thought seriously of calling it his "Consumption Cure," but abandoned that name as too limited for a medicine which, from its wonderful combination of tonic, or strengthening, alterative, or blood-cleansing, anti-bilious, pectoral, and nutritive properties, is unequalled, not only as a remedy for consumption of the lungs, but for all

CHRONIC DISEASES OF THE

Liver, Blood, and Lungs.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills, alternating with hot flashes, low spirits and gloomy forebodings, irregular appetite, and coated tongue, you are suffering from Indigestion, Dyspepsia, and Torpid Liver, or "Biliousness." In many cases only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Consumption, and kindred affections, it is a sovereign remedy. Send ten cents in stamps for Dr. Pierce's book on Consumption. Sold by Druggists.

PRICE \$1.00, OR 6 BOTTLES FOR \$5.00.

World's Dispensary Medical Association, Proprietors, 663 Main St., BUFFALO, N. Y.



ANTI-BILIOUS and CATHARTIC. Sold by Druggists. 25 cents a vial.

\$500 REWARD

is offered by the proprietors of Dr. Sage's Catarrh Remedy for a case of catarrh which they cannot cure. If you have a discharge from the nose, offensive or otherwise, partial loss of smell, taste, or hearing, weak eyes, dull pain or pressure in head, you have Catarrh. Thousands of cases terminate in consumption. Dr. Sage's CATARRH REMEDY cures the worst cases of Catarrh, Cold in the Head, and Catarrhal Headache. 50 cents.

Notes of the Week.

It is charitably said of an editor recently dead, remarks the Pittsburgh *United Presbyterian*, that articles written by him not long since did not fairly represent him, but were due in their spirit to his condition of ill health. It is good when such kindness can be expressed respecting one who was bitter when he ought to have been gentle, but it suggests how much they have to answer for who, without ailment, are still abusive and treacherous.

THANKSGIVING DAY in Toronto was well observed by the Churches, good congregations generally assembled. In St. Andrew's Church classic music formed a specialty, and the pastor, Rev. D. J. Macdonnell, delivered an appropriate and able discourse. At Old St. Andrew's Rev. G. M. Milligan preached a timely sermon. Dr. Kellogg in St. James Square preached a comprehensive discourse on the relation of Church and State, and the necessity of forming all national legislation in obedience to the revealed will of God.

A SUCCESSFUL Sabbath school institute has just been held in Knox Church, Montreal. A number of prominent Sabbath school workers took part in the proceedings. The Rev. John McEwen, Lakefield, who in this department of church work has earned a good degree, rendered important service and contributed to the profit and success of the gathering. Mr. William Drysdale strongly advocated a greater circulation of Sabbath school literature in the country districts to counteract the trashy and impure literature so largely circulating there.

ANOTHER sad instance of the awful demoralization caused by intemperance has occurred in Toronto. A father has been killed by his son in a drunken quarrel. The evidence adduced at the coroner's inquest reveals the depths into which the drinking habit in many cases leads its victims. The inquest ended in a verdict of manslaughter being returned against the son who, by his brutality had caused his father's death. Is it any wonder that the movement for the suppression of the liquor traffic should grow stronger when these and similar instances are of such frequent occurrence?

IF the despatches relating to Bulgarian affairs are to be taken as reliable, it seems clear that Russia has been pursuing a policy of irritation. The mission of General Kaulbars has been one entirely fitted to rouse resentment. Not a solitary instance of an approach to a conciliatory course has been credited to him. Whenever there is an appearance that the difficulties may be bridged over, under one pretext or another the Czar's emissary utters a new threat. Is it that the Russian Emperor, bent on the absorption of the new Balkan nationality by keeping up a constant irritation, may have an excuse for setting his legions in motion in the spring?

FOR forty years Dr. Richard S. Storrs has been pastor of the Church of the Pilgrims, Brooklyn. Sabbath week he preached two remarkably able discourses relating to the past history of the congregation and its future work and prospects. He began his ministerial career in the Church to which he still ministers. The Church was organized at the time of Dr. Storrs' settlement. Both have developed wonderfully. The Church of the Pilgrims has been a mother of churches, and Dr. Storrs is one of the most honoured and respected ministers not only in the City of Churches, but far beyond it. When a pastor possesses gifts and graces, is earnest and devoted to the great work to which he is called, the pastoral tie binding minister and people is close and strong. In the United States congregations may be fickle, but when they get good men they want to keep them.

THE papal brief restoring the order of the Jesuits to all the faculties, prerogatives and powers which

they had grasped before their suppression by Pope Clement XIV. is a document deserving of more attention than it has received. In getting Pius IX. to pronounce "all papal decrees infallible and irrevocable," the Jesuits committed a blunder, for this of course revived the Clementine anathemas against themselves in all their force, but, self-stultifying though it be, they have now made the present Pope issue another "infallible" decree which utterly annuls all that Clement did in the exercise of his infallibility. The Jesuits have been banished from every papal kingdom in Europe as insufferably aggressive toward all Governments and constitutions. At present no European state except Britain and a few petty Protestant governments gives them any quarter.

GREAT BRITAIN for many years has been comparatively free from Socialistic agitation. Of late those who profess a communistic creed have been making themselves heard. The reality and strength of the movement cannot be known from the noise it makes. The recent attempt at a demonstration on Lord Mayor's Day failed to be impressive. The threats directed against the Prime Minister will not help the cause of labour. It does not say much for the leaders of the movement that they expect to accomplish anything by dictation and brow-beating. Why they should demand that Sabbath be the only day on which they will hold an interview with Lord Salisbury is a mystery, but there is no doubt that it is a very foolish proceeding. The folly of these agitators will do the cause they profess to champion far more harm than the batons of the police.

THE only distinctively religious journal for natives in St. Petersburg is the *Russian Workman*, and is edited by a lady of high rank who devotes herself unreservedly to Christian work. In simple garb and living in their own humble fashion, she dwells among the poor; and as nurse, adviser, teacher, Bible reader in hospitals and private houses, her services are invaluable. Her journal, of which she is the publisher as well as the editor, enjoys a large circulation all over the Russian Empire, including the Caucasus and Siberia. Every article it contains has first to be submitted in MS. to the Government censor, who is described as a kindly monk, but responsible to the bitter and persecuting Holy Synod. Certain terms are prohibited, including revival, regeneration and the like; but the thought is often put in other language. Though sometimes almost crushed by her burden, the fair editor preserves a cheerful and animated spirit. She is highly cultured and deeply spiritual.

THERE has been a grand time at Harvard. The two hundred and fiftieth anniversary of the founding of that renowned institution was the occasion of a celebration extending over four days. Speeches, orations, processions, poems, games, sermons, banquets, receptions, etc., supplied a succession of interest to the many distinguished and undistinguished personages who assembled to assist at the historical celebration. Most of the leading American and one or two European colleges were represented. Princeton had President McCosh; Dr. Lyon Playfair was there on behalf of Edinburgh University, and Rodolfo Lanciani presented the greetings of the University of Rome. The higher education of Canada might have had a representative, but had not. The President of the United States produced a very favourable impression by the speech he delivered. Honorary degrees were conferred on men who have become illustrious in various walks of life. President Eliot described the attitude of Harvard when he said they look backward with exultation and thanksgiving, and forward with confidence and high resolve.

A DISCUSSION has been going on in the *Christian Leader* as to the founder of Sunday schools in Scotland. Here is one of the latest contributions to the controversy. The first Sunday school in Scotland was instituted by Rev. David Blair, parish minister of Brechin, in 1760, fully twenty years before Robert

Raikes commenced his in Gloucester. Mr. Blair was minister of Brechin for thirty-six years and died in 1769. His remains were interred in the parish church there, and a tablet was erected to his memory by his son, David Blair, laird of Cookstone. This tablet, which is placed on the south wall inside the church, states that Mr. Blair, his wife and seven children are interred "between this monument and the opposite pillar." In 1791 a Sabbath school was started in Airthroath, but it was looked upon with disfavour by the clergy, and the Presbytery caused it to be closed within a few weeks of its opening. Seven years thereafter Sabbath schools were started under the sanction of the parish ministers, and although subjected to much adverse criticism in the early years of their existence they took deep root, and flourished and have continued to do so till the present day.

THE proceedings at the annual ceremony of the conferring of degrees by the Royal University, says the *Belfast Witness*, show that the institution continues to make marked progress. It seems now to be firmly established. The fine new buildings which it now possesses will not only give it stability, but will afford facilities for carrying on its work which it much needed, and the successes of its students are reflecting the utmost credit on their *alma mater*. In Lord Dufferin the University has now obtained a Chancellor well worthy in every way to succeed the late Duke of Abercorn, and he may be proud to preside over a seat of learning which, in spite of difficulties, is contributing so satisfactorily to the higher education of the country. One department in which it is the only Irish university at work is the education of women, and the Vice-Chancellor brought before the meeting last week the curious fact that on each of the three occasions since the examinations were thrown open to them, nine candidates have presented themselves, a mystic and suggestive number. This year we have for the first time a female Master of Arts. (Mistress of Arts, must it not be?) All honour and success to the young lady who thus leads the advance. May she soon have a goodly following!

IN the death of Rev. Dr. Wilkes Montreal has lost one of her best citizens, and the Congregational Church one of her most distinguished ministers. He passed peacefully away on the 17th inst. The deceased was born on the 21st June, 1805, in Birmingham, England. He came to this country with his parents in 1820, landing at New York. Thence they proceeded by stage to Toronto, at that time known as York. They shortly afterward went to Brantford. In 1822 Dr. Wilkes went to Montreal and entered the employ of Mr. John Torrance. In a few years he became a partner. In 1828, being then twenty-three years old, he decided to study for the ministry, and proceeded to Glasgow to study in Glasgow University, and theology under Dr. Wardlaw. After finishing his course he was pastor of Albany Church, Edinburgh, for three years. In 1836 he was sent to Montreal by the Colonial Missionary Society as their representative in Canada. He became pastor of St. Maurice Street Church, the congregation of which erected Zion Church on Beaver Hall Hill, to which they removed about 1845. Only a few years ago he gave up the active pastorate of Zion Church to become the Principal of the Canada Congregational College, and about two years ago he resigned that position on account of his age, and was followed by Rev. Dr. Stevenson. Dr. Wilkes had a strong desire to visit the Old Country, and in April last he crossed the ocean to visit his eldest daughter, the wife of the Rev. J. Munro Gibson, D.D., in London, and to participate in the jubilee meeting of the Colonial Missionary Society last May. It is believed that the exertion of the trip proved too much for him, as since his return he has been gradually failing and has suffered more recently from congestion of the brain. Dr. Wilkes was highly esteemed and respected for his works' sake and for his personal attainments and worth, and his name will long be cherished in affectionate remembrance.

Our Contributors.

HOW BROTHER GRATEFUL SHOULD SHOW HIS GRATITUDE.

BY KNOXONIAN.

You went to the Thanksgiving service in your own church, Brother Grateful. That was right. A good religious service on Thanksgiving Day is very much better than a public meeting at which speeches are made, sometimes not very devotional in their character. And you enjoyed the service very much, Brother. Glad to hear it. You joined with all your heart in the Thanksgiving prayer, which though long did not feel long. And you joined with all your voice in the service of song. You tried to make a loud noise skilfully, as the Psalmist says, and if you did not make it skilfully you at least made it loud. That was right, Brother. The singing ought to be much louder in some churches than it is. And you enjoyed the sermon, Brother. Glad to hear it. The sermon shook you up, and sent you home thinking of how much you and yours have to be thankful for. That was a right good effect for a Thanksgiving sermon to have.

And you spent a pleasant afternoon and evening with your family. Your Thanksgiving dinner was a great success. The fun increased as you went on with joke and story and the turkey and cranberry sauce decreased. You had no idea before that there was so much latent fun in your family. The boys told some good jokes and the girls gave out some conundrums that you had to give up. You laughed and had a good time. That was a good thing to do, Brother. If people bolted less and laughed more at their meals, so many of them would not need to turn themselves into perambulating drug stores. After dinner you took out your better half for a nice stroll. Perhaps you don't take her out quite as often now as you used to do when you were taking the preliminary steps that led to your marriage. You are not too old to know what I refer to. As you and Mrs. Grateful walked out on Thanksgiving afternoon you probably observed that her step was not quite so elastic as in days gone by. The elasticity was partly lost in many a weary walk through your home, keeping it in order. The rose does not bloom on her cheek now as it used to do, but the rose was removed partly by standing over your kitchen stove and sitting by the cradle that contained your baby. Be thankful the companion of your youth has been spared all these years. When some men sat down at the Thanksgiving table last Thursday afternoon the seat at the other end was empty. There was nothing there but the image of her who had been called away. Be thankful, Brother Grateful, that your companion has been spared.

And now, Brother, having had a good service and a pleasant afternoon and evening, what are you going to do about it? How are you going to show your gratitude? You are grateful. Well, show your gratitude in a practical way. In his Thanksgiving sermon your preacher probably referred to the excellent country God has given us. Canada is a good country, and Ontario is the best part of Canada. Taking it all round, there is no better country in the world than this little Province. There is no country on this foot-stool in which success depends so much on merit and is so certainly rewarded by merit as Ontario. Nineteenths of our most successful lawyers, doctors, merchants, manufacturers and farmers are men who have risen by their own exertions. Merit brings success in every line, except perhaps in the preaching line. But you should remember, Brother Grateful, that this is a good country, and you should show your gratitude by doing something for it. What can you do for it? Well, I know of one thing. We are soon to have the luxury of a general election. You can do something for your country by voting for clean men. Believe me, Brother, there is nothing Canada needs more than a few hundred Christian politicians. We need them more than we need railways; more than we need canals; more than we need any kind of public improvement. We have doctors enough, lawyers enough, teachers enough, preachers enough, merchants enough, but we positively have room for a few score of Christian politicians. Christian politicians may be more needed now than ever, because it is said that the estimable gentleman who is usually called by that name is to be driven from public life as a reward for his fidelity, and for the example of hon-

esty and purity which he has set before the young men of this Province for over forty years.

There are other ways, Brother Grateful, in which you might show your gratitude. Your preacher spoke on Thursday about your religious privileges. How would it do for you to show your gratitude by doubling your contributions for religious purposes? Giving is one of the simplest and most practical ways of showing gratitude. If you feel so grateful that you can scarcely contain yourself, give the Augmentation Fund a lift. If you do not like the Augmentation Fund, send your contributions to the Aged and Infirm Ministers' Fund. Then we have the Home Mission Fund and the Foreign Mission and French Evangelization and several other funds. Brother, let me assure you that the Church provides a sufficient outlet for the gratitude of our people. There is no sort of reason why you or any other good man should be burdened with gratitude that you cannot show in a practical way. We need many things, but we positively have quite a number of channels through which the gratitude of our people may flow. No man in this Church need suffer for want of a channel. Brother, if you can find no other channel, put the last \$5,000 on the \$200,000 endowment of Knox College. Give the library a gift of \$1,000. Never for a moment fear that the esteemed Principal or professors will feel hurt by the offer of \$1,000. They are modest men, but they will accept your Thanksgiving offering with pleasure. To sum all up in one sentence:

BROTHER GRATEFUL, SHOW YOUR GRATITUDE IN SOME PRACTICAL WAY.

COOKE'S CHURCH, TORONTO.

THE REV. WILLIAM PATTERSON.

After a season of serious trials and difficulties, Cooke's Church, Toronto, is enjoying a time of peace and prosperity. On the 22nd of July, in the present year, the Rev. William Patterson was ordained to the ministry, and inducted into the pastoral charge of Cooke's Church. All of his predecessors were men of great intellectual ability and scholarly gifts. Mr. Patterson is a native of Ireland, having been born near Maghera, Derry County. His preliminary studies were prosecuted under the instructions of Mr. Benglas and Mr. Porter. In his native place he sat under the ministry of Rev. Dr. Leitch, Belfast, now professor of Greek Exegetics in the Assembly's College, and had for his Sabbath school instructor, Mr. Thomas Kerr, now of Toronto.

Mr. Patterson came to Canada in 1880, and became a student in Knox College, where he graduated in April, 1886. As a student, he did effective missionary work at Turtle Mountain, Manitoba, Sunderland, and supplied with acceptance the pulpit of Uxbridge during the Rev. Mr. Cockburn's absence in Europe.

As an earnest and effective preacher of the Gospel, and a diligent and faithful pastor, Mr. Patterson gives great promise. His preaching is markedly evangelical in doctrine and fervent in spirit. He is youthful in appearance, has a manly, open and kindly countenance, and possesses a voice of great power, flexibility and sympathy.

Sabbath evening, 14th inst., Mr. Patterson addressed a large and attentive congregation of young men, of which the following is a pretty full outline.

I wish to speak first of the importance of young men from the Christian worker's standpoint. They are important because they are good material on which to work. Some have an idea that it is very difficult to reach young men, but I believe it is far more difficult to reach old men, who for many years have continued rejecting the overtures of the Gospel, and as a natural consequence have become Gospel hardened.

It is surely easier to bend the young tree than the giant oak. They are more useful to the Church, because they have a greater number of years before them in which to work and fewer evil habits to fight against. They are important, owing to the fact that all the teachers, lawyers, physicians, authors and statesmen of the future are the young men of the present. Moreover all the libertines, infidels, blasphemers, drunkards, robbers, murderers and such like of the future are the young men of the present. With these facts staring us in the face we surely see the importance of looking after these young men and turning their steps into the paths which lead to honour, to God and to eternal glory.

Still further, they are important on account of the dangers which surround them. The lost sheep and the prodigal son were of great importance to the shepherd and the father, owing to the fact that they had wandered away and were in danger.

Many young men have come from villages and quiet country homes to our city to make a living for themselves and a name; and all the ingenuity of hell and all the agents of the devil seem to be actively engaged in trying to drag those young men down to eternal ruin.

From the homes of these young men and from many a heart-broken mother the cry comes to us to save their sons. Let us cease spending our time in quibbling over matters of no vital importance, and rush to the rescue of the perishing, for verily we are not free from the blood of those who are perishing in our midst until we have put forth every effort to bring them to the Redeemer of the race and into the Church He hath established.

In the second part of this discourse I wish to speak directly to the young men who have assembled here. You will see, gentlemen, from what we have said, that you have our sympathies and that our desire is to do you good. I wish now to say to you a few words of encouragement and warning. The first thing I would say to you is that you all can become successful men in the true sense of the term, and I wish to add that true success depends not so much on the part we play as on the way we play that part. In the great drama of life the all-wise God has given every man a part to play and a man is truly successful just in proportion as he plays well that part given to him, for every calling which is lawful is honourable.

But, in order to play well your part, you must obey the laws which govern our moral and physical nature. You might just as well think to run a machine successfully and at the same time disregard all the laws that govern the machine, as to expect true success while you are violating the laws which govern your nature, moral and physical. I shall now point out two of the principal rocks on which so many young men perish.

The first is rejecting the Bible, and becoming indifferent to religion. Many when entering upon life think that if they are to be successful they must get rid of all the restraints of religion and cease troubling themselves with the Bible. This is the greatest mistake any young man ever made, for the Bible abounds with maxims which will insure true success and lasting honour to any one who acts upon them. The Bible shows you the diligent becoming rich and the righteous flourishing like the palm tree.

Not only does the Bible contain maxims that are useful and essential, but it gives you living examples of men who have attained true greatness by obeying the principles of divine truth. And the truly successful men of to-day in our own city will bear testimony to the grand old truth that godliness is profitable for the life that now is as well as for that which is to come.

I pass to the second source of danger. It is the lack of moral courage, which is sometimes mistaken for manliness. A young man comes into the city from a Christian home, and, before leaving, his mother puts a Bible in his trunk, requesting him to read it daily, and not to frequent the theatre, the ball-room, or the tavern. But when he begins to read the Bible, his room mate laughs at him, and so he lays the book aside. One of his companions asks him to go to the theatre, or to have "a drink," and he replies that his mother requested him not to do so, whereupon he is told that he must be a "man," and not be governed any longer by his mother's whim. Yes! be a man and despise the counsel of her who guided his infant steps, spent many sleepless nights, and made so many sacrifices that he might get an education. He has not moral courage enough to say no, and so the first step in his downward career is taken. It was moral courage which saved Daniel and the three Hebrew youths, when surrounded by the wickedness of ancient Babylon. Their names have been shining for centuries on pages of history, and they will continue to shine until the heavens are rolled up and the world is no more.

Gentlemen, if you wish to become "nobodies," as many in Toronto have become, I will tell you how to do it. Don't cultivate your minds; when you do read, let it be light literature and sentimental stories. Smoke the best cigars, and spend almost all you make on dress and your evenings at the opera, or in the billiard-room. Scatter your wild oats broadcast, and be known as a "fast young man." "Walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Yes, every tear you wring from a mother's eyes, every hair you cause to turn white in a father's head, every sin you have committed in secret and every soul you drag from a life of innocence to a life of shame, shall rise in judgment against you on that day when you shall stand trembling before the throne of the eternal God, whose law you now despise and whose Son you still reject. Young man, if you have entered on the downward course, and are now steeped in sin, let me tell you that your case is not hopeless, for the blood of Jesus Christ, God's Son, cleanseth from all sin. If you cast yourself upon the tender mercies of our God, He will create within you a new heart and holy aspirations. If you take the yoke of Christ upon you and learn of Him, you will find that His yoke is easy and His commands are not grievous. You will find the wisdom He imparts to be more precious than rubies, and thy path in life shall still be growing brighter and brighter until it shall emerge into the perfect day when thou shalt enter into the everlasting kingdom of Him who is now saying to each young man in this audience, "My son, give Me thine heart, and let thine eyes observe My ways."

Since the settlement of Mr. Patterson, there has been a thorough reorganization of working in the congregation. A healthy and growing vitality is visible. The church services are held every Sabbath at the usual hours. Sabbath school and Bible classes meet at quarter to three. Mr. R. J. Hunter is superintendent of Sabbath school. There is also a congregational Bible class every Monday evening, at eight o'clock in the church, taught by the pastor, and a prayer meeting every Wednesday evening, at eight o'clock. For the cultivation of congregational singing, a class meets every Friday evening at eight o'clock, where the tonic-sol-fa system is taught. Mr. Conning is an excellent teacher, and good results are expected from the class.

There has also been energetic organization of Christian workers in Cooke's Church. There is the Ladies' Aid Society, Mrs. Wallace, president, which meets in the church on the afternoon of the first Monday of every month. It has for its object the furnishing of the church, and helping to relieve the wants of the poor. The Young People's Association, of which Mr. Wallace is president, meets in the lecture room of the church every alternate Tuesday evening. An interesting programme is presented each evening by the members of the association. A visiting committee has been appointed to call on the people of the congregation; a reception committee to welcome strangers to the church, and to obtain their names and addresses; a temperance committee to aid in the promotion of the cause of temperance. The society is in a flourishing condition.

The Earnest Helpers was organized a short time ago by Mrs. Patterson, who meets with the members every Saturday afternoon, at half-past two, and gives them instructions in Scripture and on missions. The society—of which Mrs. Thomas Allison is president—is composed of the children of the congregation. At present the membership numbers fifty-two. The money which they contribute has to be earned by themselves, and it is to be voted by the children to some missionary scheme. An auxiliary to the Woman's Foreign Missionary Society, with Mrs. Patterson as president and a membership of thirty-four, was organized on the 4th of November, and has agreed to meet on the second Thursday of each month, afternoon and evening alternately. Since last August, forty-three new members have been received into the fellowship of the church. The trustees are about to make extensive alterations in the building. The whole interior will be reconstructed in modern style. A new schoolroom, to seat from 300 to 400, will be erected at the north end of the church. There will be commodious class rooms for the accommodation of the various societies in connection with the church. The managers, through their architect, Mr. W. R. Gregg, are making every effort to make this one of the most commodious churches of our city. As the membership is increasing very encouragingly, there is every hope that a bright future, spiritually and temporarily, may be confidently expected. The estimated cost of the improvements is from \$12,000 to \$13,000. Cooke's Church is to be congratulated on its brightening prospects, and its numerous well wishers cherish the hope that it will continue to be, with growing influence, an effective agency in the promotion of moral and spiritual well-being in the city of Toronto.

SOMETHING THAT OUGHT TO BE DONE.

MR. EDITOR,—Amongst the various sects into which the Christian Church is unhappily divided, there exists a sort of conviction in each of them that they are the real followers of Christ, while all others are more or less in error. This conviction must be founded for the greater part in error, as it is not possible that each one is right. The only sure test is the Bible, and while they, as with one voice, appeal to it, they come in many cases to different conclusions as to what it teaches. And again, if they apply the test of the fruits they severally bear, they point to the numbers that adhere to them as a sure evidence that they are owned of God. Or, should their followers be few as to numbers and even low in the scale of piety, they have some excuse to plead as to that: statistics are in this case not to be relied on. Yet, setting all these reasonings aside, Christ's words must hold true, "By their fruits ye shall know them." This is a certain test; but it is one that most Churches would rather see applied to others than themselves.

There are some points on which Churches may be tested that will show in a clear light the influence their own peculiar tenets, discipline, and worship, are having on themselves and the world around them, and these are where they are in close contiguity to each other and have been so for a considerable time. The attendance on public worship is one of these, where the adherents of the sect are not under outward influence to insure their attendance. If the attendance is regular, yet few; if worship is reverent and intelligent, and if the lives of the members give clear evidence of a true piety, then there are sure proofs that religion is in them a living principle. Where these are lacking or only existing in a languid state, the claim of that Church to being Christ's is

questionable. And where Churches have only a name to live, but are spiritually dead, it is time for them to make a rigid self-examination.

Some light may be thrown on what is here suggested by a consideration of the attendance on worship of three Churches, which have existed in a rural village for the past twenty-five years. Subjoined is a list of that, premising that the regular attendants are meant to include families as units and individuals, while the irregulars are those who nominally belong to them, but seldom or ever are present at public worship: Episcopal, regular, sixteen, irregular, thirty; Methodist, regular, thirty-eight, irregular, thirty-eight; Presbyterian, regular, twenty-six, irregular, ten. The pastors of these congregations are exemplary and diligent in their work, and have other charges besides.

There are at the same time, in the same locality thirty-three individuals, heads of family, or adults, who go nowhere and make no profession, and are practically outside the Church.

The numbers given are under, rather than over, but they are sufficiently correct to give an idea of the influence for good that they are exercising in that locality.

Were similar statistics furnished from a wide extent of Canada, they would furnish data on which to form a judgment as to which religious sect was acting upon the lines of the New Testament Church. The thing could be done, may ought to be done, in the interest of Christianity. Who is to set the matter in motion?

It is not the number that is on the pay rolls of an army that gives a true idea of its strength; it is the men who are fit for duty, and answer to their names on the call of their officers. The men who are not at their posts are rather a hindrance than a help. It is much the same with the Churches, as those who are not in their places in the Church may be said to have no love for the worship of God.

Who shall give in a correct return of the attendance, and non attendance of the various sections of the Christian Church in their locality? Such returns will, in a large measure, indicate their usefulness, and may furnish a clue to the causes of efficiency or failure.

QUERIST.

A RECENT PRESBYTERIAL ACTION

MR. EDITOR,—Will you allow a little space for a few words regarding the conclusion come to by the Presbytery of Toronto a short time ago in the matter of the Rev. William Inglis. The brother named, no doubt, has an incisive pen and a tongue to match, and can promptly make it uncomfortable for those who say or do things of which he disapproves. Possibly he has been troubling some brethren lately. Whether he has or no, serious accusations have been flung so nearly in his direction that he and others think they were intended for him, and that there is need for inquiry as to whence these have proceeded and what are their grounds.

Mr. Inglis had good cause for soliciting the interference of the Presbytery. He is a member of the court, or at least under its supervision, and supposes that his brethren are interested in his good name.

Indeed he had no other course open to him as a defence against a covert and insidious attack, and that in the columns of a paper for which the Church has assumed some sort of responsibility. An appeal from him to the editor of the paper was replied to in a style which perhaps might be expected of a great cavalier, but for that very reason could not be very satisfactory or comforting to a Presbyterian minister. The demand which he made of the editor was sufficiently fair and simple, and should have been easily and readily complied with. He, in effect, said, "You have published a very large and very odious accusation which, amongst others, includes me. Please condescend to particulars." It is but natural that Mr. Inglis should like the odium rightly divided at least, or, better still, that it should be all returned on the shoulders of those who were the authors of it, and perhaps it was also natural that the editor should not wish to comply with either alternative.

Mr. Inglis could obtain from that source no means of clearing himself of an imputation which he felt to be injurious and hateful, and so, his assailants being members and ministers of the Church, he, conceiving that they have wronged him, comes and "tells it to the Church." There is good authority for that course. It seems that under the circumstances the "Church"

should not have put him out of doors. The Presbytery did so, and further, on the whole question, gave a most dubious deliverance, which, by those opposed to Mr. Inglis in this matter, will certainly be appealed to as meaning more than seems to have been the mind of the Presbytery.

The expressed desire of the Presbytery for editorial reform was no doubt well intended, but at the same time Mr. Inglis seems suspiciously looked at, and it cannot be a matter of surprise if, conscious of his integrity, he is dissatisfied with the dealings in his case so far.

AN ELDER.

ROMAN CATHOLICS ON HIGH SCHOOL BOARDS.

MR. EDITOR,—Can you explain the reason why the trustees of a Roman Catholic Separate School have been given the right to select a High School trustee, to represent them on the board of Education, while the Public Schools in the riding have no such privilege? We have a High School which has been managed by six trustees—three of whom have been selected by the county council, and three by the town council. At the beginning of the present year Vicar-General Dowling, secretary of the Separate School Board, sent in a communication which informed the Board of Education that a certain Roman Catholic had been chosen to represent the Roman Catholic school, and the gentleman appeared and took his seat, which, it seems, is in accordance with the law as it now stands. The question is: "Were not the Roman Catholics represented through the county and town councils, as well as the rest of the community?" If so, why have they been granted this additional privilege? In numbers and wealth we have a dozen Public Schools, whose supporters more than equal those of the Separate School, and yet they have not this privilege.

PRESBYTER.

South Dumfries, November, 1886.

[In a recent speech the Minister of Education gave the following explanation of the point raised by our correspondent. It is said Catholics are allowed representation on the Board of High School Trustees, a privilege denied to other denominations. The same objection applies to the whole separate school system. But why was this representation allowed? Catholics complain that they were very often ignored in the appointments made to the High School Boards, and that as a consequence they were unable to excite that degree of interest in higher education among their separate school supporters that was desirable. They felt, by their exclusion from these boards, that Protestants regarded the High School as something in regard to which they should not be consulted, notwithstanding that they paid for their support as others did. Now, I am not saying that this was a justifiable feeling, although in many instances there was substantial ground for it. They represented to the Government that they believed the confidence which would be felt in High School management by their people, by the proposed representation, would be helpful to the separate school, and with this object in view their request was granted. Now, in proof of their sincerity, it has been found that in some instances, when they were already represented on High School Boards, by appointments previously made, they have not availed themselves of the privilege conferred upon them by the law. In other cases they made the Catholic appointee on the board their representative, leaving the local authorities to fill his place as they deemed best.]

THE Presbytery of Dallas, in Texas, discussed the subject of the organic union of the Presbyterian Churches, North and South, with an earnestness which showed how deep was the underlying feeling. A majority report from a special committee favoured the union without naming "insuperable" barriers, going straight to the end sought—reunion. The minority saw the "barriers," denominated them "insuperable," but were hopeful that they might be removed. The subject made so distinct a division among the members of the Presbytery that as a method of easing the next the whole subject was postponed until the next meeting of the Presbytery.

IT is cause enough for humility to know that we are not humble.

SEND for sample copies of Sabbath School Papers. Price for one year, \$10 per hundred.

THE IMPORTANCE OF EXEGETICAL STUDY TO THE CHRISTIAN MINISTER.

BY PRINCIPAL KING, D.D., MANITOBA COLLEGE.

By exegetical study is meant the study of the Holy Scriptures, in the languages in which they were originally written, with the view of ascertaining their exact meaning, using such aids of grammar and lexicon and commentary as may be available; bringing into exercise at the same time those spiritual apprehensions, imparted by the Holy Spirit, and inseparably connected with the life which He originates, and without which the signification of the divine Word cannot be at all discerned. Much of the Bible, no doubt, is quite plain; he that runneth may read. Many of its truths stand out clear and unmistakable, as we might expect in a revelation from God to man. But it contains also passages—many of them—which require close and patient study, and which will only yield their true and full meaning to him who brings to bear on them the resources both of accurate scholarship and of a devout heart, and even some of those statements which seem simple, and which are simple, have hidden meanings which only come to light under the patient examination of a mind at once scholarly and devout. Exegesis is the technical name by which this sort of study of the Bible is designated.

A large part of the work of this session, as of previous sessions, will be devoted to this branch of theological study, embracing the principles of interpretation, and the application of these principles to determine the meaning of portions of the Old and the New Testaments. A full half of your time in the class room will be so spent. The question may well supply us, therefore, with a subject for our introductory lecture. What is the bearing of such a study on the work of the Christian minister? In what respect may he expect to exercise his sacred calling to greater advantage, in virtue of having given attention to it?

The answer to this question, and indeed the whole view which will be taken of the subject under discussion, is to a very large extent dependent on the answer to another question, viz., What is the main function of the Christian minister? What is the nature of the office with which he has been invested? I understand it to be to expound and proclaim the truths of revelation, and specially the truth of which Jesus is the centre; to set forth this truth in its manifold and wondrous adaptations to human need, to seek by its instrumentality to elevate, to purify, to sweeten human life; even to bring men "unto the measure of the stature of the fulness of Christ." To the successful prosecution of this end no attainment will come amiss. Almost every sort of knowledge can be turned to account. It is obviously imperative that he who sets before himself this aim should know man well; that he should have a better knowledge than most of that nature—its passions, its capacities, its corrupt tendencies, its better aspirations, its subtle workings—on which he seeks to act, with the view of bringing it to the obedience of Christ. It is only less important that he should be acquainted with the world, that he should understand something of the powerful forces which are at work in human life, more frequently leading the soul away from God than leading it to Him. But such knowledge, however subservient to the success of his work, does not constitute the minister's great instrument. That is simply and wholly the truth as it is in Jesus, the truth respecting sin and salvation, as the man himself has come to know it, on the testimony of God, and as the result of his own gracious experience. To state this truth, with a profound confidence in its saving power, to urge its acceptance on men of every age and of every class, to endeavour to enlighten, reclaim, renew, console men by its means, is the special and distinctive work of the minister of the Gospel.

I am not unaware that this would be regarded by some in our day as a very narrow and inadequate, as even an unworthy, view of the ministerial office. There are those who claim for it a far wider, a much more difficult, though I will not say a loftier, prerogative. According to their conception, its grand function is, not so much to expound and apply the truths of revelation, as to interpret nature and human life, to sound the depths of the soul of man, to discover the meaning of its insinuating yearnings and of its lofty aspirations, to solve, as far as human thought is capable of doing it, the profound mystery of life, in a word, to search for truth in whatever realm its fair form may be seen or its trusty voice be heard, and then to exhibit it with more confidence or less, according to the clearness and the certainty with which it has been discerned.

According to this conception of the ministerial office, the preacher is not so much a man with a God-given message—which it is his special duty and privilege to deliver, to interpret and to enforce—as he is an inquirer after truth, an inquirer indeed, with the very highest moral ends in view. The Bible is one, but only one, of the fields of knowledge which he examines. It is possessed of no exclusive, even of any distinctive, authority as a guide of human conduct and a revealer of human destiny. Where this view obtains, exegetical study ceases to be of preeminent importance—is relegated at once to a subordinate position.

It would be altogether beyond the scope of the present lecture to combat this conception of the ministerial office. I assume it to be a mistaken one, at variance with the conception of it given in the Bible, both by the declarations made respecting it and by the course of action on the part of those filling it. Whether we look at what Paul says about the office, or what Paul himself was and did, in discharging its functions, the view given above will be equally seen to be unapostolic, that is unscriptural. In any case, we start with the assumption in the present lecture that the function of the minister, as already stated, is a widely different one. The lecture proceeds on the view that the minister of the Gospel is an ambassador, a man with a message, which he does not make, but which is made to his hand, a message contained in the Holy Scriptures, and which it is his sacred privilege to unfold and enforce with all possible clearness of statement and weight of argument, so as to be "free from the blood of all men." The importance of exegetical study on this view of the minister's vocation becomes at once apparent, such study, I mean, as shall qualify the preacher to bring out the true meaning of the Word of God, as shall induce in him the habit of looking at every text which is handled in the light of the connection in which it stands, and shall impart the ability to give to it its exact force—preserving him on the one hand from reading into texts of Scripture meanings which do not at all belong to them, and on the other, from overlooking aspects of truth, which so easily escape the notice of superficial thought or inexact scholarship. It is this for which we plead. On what grounds?

I. The exegetical study of the Holy Scriptures, as the basis of the declarations and appeals made from the pulpit, is preeminently honouring to God. On almost any theory of inspiration, these Scriptures form the Word of God. Even those whose views of inspiration are lax admit that it contains the Word of God. It is beyond question among Christians that it is His mind on the grand and awful subjects to which it relates that is disclosed in it—His mind, revealed sometimes by the lips and the life of Him who "was with God and who was God," sometimes by the pens of those whom He inspired. This point is vital. The whole character of a man's preaching will depend on the completeness with which it is recognized, and the constancy with which it is kept in view. But once granted that the Bible gives us the very mind of God in the grand and solemn matters of which it speaks—that it is His word to man, respecting sin and salvation, respecting human duty and human destiny—then to unfold its meaning, to enforce its truths, to take this text and the other and give to it its appropriate setting, to open up its wealth of awful or of gracious significance, as the case may be, to make use of it to awaken conviction, to instil comfort, to inspire hope, to test principles, character, actions, yes, just to speak it, to give it articulate utterance, in the tender tones which might remind the hearers of the heart of love from which it comes, is to honour God, as the preacher can never honour Him by mere human arguments, however weighty, or by original speculations, however profound. For the Christian preacher, indeed, to indulge largely in these, to make them the staple of his ministry, is to be guilty of little less than irreverence toward God, whose message should be above all on his lips. To substitute delineations of character, observations of life, criticisms of morals, ingenious theorizing, for the statement and enforcement of "the glorious Gospel of the blessed God," is not only to give to the perishing people "stone" instead of "bread," it is before all to do practical dishonour to the divine author of the Gospel. At bottom, it springs from distrust in its power. Now the true preacher has not only the faith of the message as coming from God, he has faith in it as "the power of God unto salvation to every one that believeth." To make the exposition and the application of revealed truth, and, before all, its simple and clear statement the staple of pulpit teaching is obviously to honour God who has communicated it. It is only what we would expect to find, that God in turn honours it—owns it—making it the instrument of conviction and of conversion, of peace and of holiness, "in turning men" by its means "from darkness to light, and from the power of Satan unto God." Of course it is not affirmed that the parrot-like repetition of texts of Scripture, or the tedious and formal amplification of them, will be accompanied by these results. What is meant is the statement and enforcement of divine truth by a mind in full spiritual sympathy with it, and having the discernment of its grandeur and its grace which only sympathy can give. Even such a ministry may not always draw crowds, but, under God, it will accomplish something far higher—it will transform character, it will save souls.

II. The exegetical study of the Holy Scriptures, as the basis of the declarations made from the pulpit, will tend to keep these in harmony with the doctrinal teachings of revelation.

Our conception of the preacher is not that of one, who is constantly or even very frequently establishing and defending the doctrines of the Christian faith. It is the province rather of the professor of systematic theology, to do this, to state and classify these doctrines, to exhibit their inter-dependence, to show how

one is supported or qualified by another. The work of the preacher is the still grander one of applying these doctrines to the manifold needs of sinning and suffering men; not so much of exhibiting their place in the system as, by God's blessing, bringing out their power in the life; transmuting them into the springs of self-sacrificing action, into the fibre of holy character, into the supports of immortal hope. He can do this, however, only as he has a firm hold of the great doctrines of the Gospel. It is not necessary that these should always, or even very frequently, obtain prominence in his preaching, but even when least obtrusive, they must underlie it, as the granite rock or the sandstone underlies the rolling mountain or the grassy hill, and underlying it they must very largely determine its character. Even the least doctrinal preacher will have his teaching take its mould and colour very largely from the views he entertains respecting such doctrines as the divinity of Christ, the nature of His sufferings, the reality and duration of future punishment. But in the last resort the view to be taken of these is simply a question of exegesis.

Take the second of the subjects referred to, the nature of the Saviour's sufferings. Were these sufferings penal? Or were they only exemplary? Did they constitute a true and proper expiation of sin? Or was their whole design to display the weakness, the love, the self-sacrificing spirit of the Sufferer? Do they take effect backward? Or simply forward? According as the one view is taken or the other, the whole character of the teaching will be different. But which view is to be adopted is purely a matter of the interpretation of passages of Scripture. I believe a good sound exegesis will establish beyond question the strictly expiatory character of the Saviour's sufferings as the teaching of God's word—will render it impossible to give up this great truth, without giving up at the same time the infallibility of Scripture; and so in this way, if in no other, exegetical study, confirming the preacher's hold of the great doctrines of the Christian faith, must go far to secure the power and efficacy of his ministrations.

It is only a less important result of basing the teachings of the pulpit on a correct exegesis, that it does not simply ensure the presence of sound doctrine in these teachings; it ensures its presentation in the very connection in which it is found in the Word of God. This is in my view a matter of the first moment. The Bible is to be the preacher's guide not only as to what doctrines are to be believed and proclaimed, but as to the use to be made of each. Take the doctrine of election of the divine sovereignty—of the free and sovereign grace of God as going before and giving birth to repentance, faith and all the gracious activities of the believer. I believe this to be a truth of revelation. As a preacher, I could not be silent respecting it. But it is a truth which can be readily abused; which, presented in certain ways, might conceivably occasion despair on the one hand, or confirm indifference on the other. What is the safeguard? This, to be careful to present it, only in the connections in which it is presented in the Word of God, and therefore never as a barrier between the sinner and the Saviour, never as a deterrent to faith or repentance but always as a motive to humility on the part of the believer, as an inspiration to thankfulness, or as a ground of confidence in the continuance and consummation of the whole work of grace; as in Romans viii 28-30. This presentation, not only of the doctrines of Scripture, but of these doctrines in the connections in which they are found in the Word of God, is only to be expected in the preacher who has trained himself, or been trained by others, to the habit of sound exegesis—the habit of looking at God's word with the eye at once of the scholar and the Christian.

III. Exegetical study; as the foundation of pulpit teaching, is fitter to lend authority to it and rests that authority on the proper basis. The preacher will sometimes find it necessary to make statements on matters coming before him in the course of his ministry, which are not authoritative, which are simply the expression of his best judgment on the points under discussion. On some matters, the apostle himself disclaims authority for his utterances. He offers them simply as his personal opinion. Much more may the Christian minister of to-day be expected to assume this attitude in relation to many subjects, the treatment of which he cannot altogether avoid. What else can he do, indeed, than give his best judgment, if he treats of them at all, on aspects of doctrine and details of duty left undetermined by Scripture? He cannot speak with authority where the Word of God has not either explicitly or implicitly spoken before him.

But the bulk of his pulpit teaching may not be of this unauthoritative character. There will be little spiritual result, of a gracious kind if it is such. If he will reason "of righteousness, temperance and judgment to come," so as to make sinners tremble; still more, if he will impart confidence, peace, to those conscious of sin and apprehensive of judgment, he must speak with authority; he must say much which does not invite critical inquiry, which does not even permit it, which demands simple acceptance. A Christian minister, a man called of Christ to proclaim His Gospel, cannot help being dogmatic. He cannot avoid making assertions of the most solemn character,

the truth of which his hearers are not at liberty to canvass any more than they are at liberty to reject them. The pulpit cannot be converted into the philosopher's chair any more than it can be converted into the lecturer's platform without its character being destroyed and without grievous loss all around.

Authority there must be in the teaching of the Christian minister if the hearer is to be savingly impressed. Whence is the authority to come? What warrants the preacher to speak on the great themes of which he treats, with an authority which the philosophical inquirer would not for a moment claim? Certainly not his intellectual ability, or his scholarly attainments, or his official position, nor even his personal goodness. It will often happen that in the circle of his hearers there will be those who are intellectually his superiors, who possess minds of larger grasp or of richer and finer culture. How should the preacher on any personal grounds claim at the hands of such hearers the acceptance of his statements on the weighty matter of religion? How should he require of them not to listen to and weigh his utterances, but to believe them; not to put them to the test of reason, but to regulate the conscience and the life by them? How is he relieved from the imputation of arrogance or overweening vanity in making such a claim? Whence the authority which he claims for his declarations of truth and duty? I answer, it comes from the Holy Scriptures, not from the intellectual or moral qualifications which the preacher possesses, even when these are of the highest kind; not from the Church which ordained him for the ministry, but from the Bible—from the fact that he carries in his hand a revelation of the mind of God which it is his distinctive task to interpret, to unfold and to enforce. The authority, therefore, with which he speaks—the degree in which his statements lay his hearers under obligation to accept and to act on them—must ever be proportioned to the measure in which these statements lean on the Word of God, or must ever be proportioned to the measure in which he makes it seen and felt that his utterances are the simple and truthful unfolding of its meaning; but what is this but to say that it must be proportioned to the measure in which he brings into play a sound exegesis?

It is the perfection of a sermon, I do not mean as a work of art, or an exhibition of eloquence, but as an instrument of good, when the preacher remains in the background, when his voice is but an echo of the mind and heart of Christ, when the hearer is thus made to feel that he has to do, not with human opinion, but with the eternal verities of the divine mind. It is of the Word of God it is said, it "shall not return unto Me void." It is His Word that is pronounced "a fire and a hammer." It is by His Word, as by "incorruptible seed," that men are said to "be born again." Surely it will be the aim of every minister, prayerfully solicitous for the salvation of his hearers, to bring them face to face with this Word; so to preach as to make men feel that they have to do not with his views, but with the mind of God; that they hear from him a message which it is their privilege and their duty to accept and to act on, and which it is at their peril to reject. Force of argument, brilliancy of imagination, fluency of speech, intensity of emotional fervour, are well enough in their place—the preacher can scarcely have them in excess—but if spiritual results are sought, all together will not compensate for the element of authority in the discourse, and that authority can only come from the Bible—can only be the preacher's in the measure in which he truthfully interprets and proclaims it.

IV. The exegetical study of the Holy Scriptures as the basis of the teaching of the pulpit will give variety, depth and therefore continuous interest to that teaching.

In the course of a ministry of some length, such as we are happily familiar with in the Presbyterian Church, the minister will have frequent occasion to discuss the same great themes; to speak of sin and forgiveness, to inculcate faith and holiness, to insist on repentance and renewal, to unfold the significance of the Saviour's death and the Saviour's resurrection. In doing so he will be very apt, in the absence of close exegetical study, to repeat himself, to drop, whatever the text, into the same groove of thought, if not to use the same expressions. In this way it has often happened that a ministry which opened with every prospect of success has in a few years ceased to be either interesting or profitable. The human mind demands variety; variety in the presentation—the form—even when the substance of the truth stated remains the same. Some are able to meet this demand, without much exegetical ability, in virtue of a larger measure than usual of intellectual resources or of inventive power. Some, it is to be feared, seek to gratify it by embracing in their pulpit teaching themes remote enough from the central truths of the Gospel—and having a very indirect bearing, if indeed any bearing at all, on the spiritual well-being of the hearer. It can be gratified; the demand for variety, when the same voice has to be heard from Sabbath to Sabbath, and from year to year can be far more legitimately and effectually met—by treating these themes of sin and forgiveness,

faith and holiness, the Saviour's death and the Saviour's resurrection, in the connection in which they are found in the Holy Scriptures, taking care to present them in the precise light in which the passage under consideration sets them. Thus handled, it will be found that there is limitless variety in the Word of God. The preacher who keeps closest to its declarations will be the farthest removed from monotony and wearisome repetition, as he will be of all others the most instructive and impressive.

I say impressive; for a careful and profound study of the Word of God will not be more conducive to variety than to impressiveness in the declarations of the pulpit. There is no doubt much of truth, and very precious truth, on the surface; truth which the most hasty and superficial reader can scarcely miss; but much more will only come to light to him who is willing to give to the text or the passage close, patient, devout thought. This, indeed, is one of the many marks of the divine origin of the Bible, that the more closely it is examined the more powerfully is the mind struck with its transcendent beauty, and the heart made to own its unequalled power. The full power of Bible truth to stir the conscience and the heart, to lay hold of the entire moral and spiritual nature, can only be experienced in connection with a close and searching examination of its contents. Numberless illustrations might be given of texts which, in the hands of one trained to exegetical study, disclose views of truth at once unexpected and impressive. Take only one, as the evening is far advanced. Take this expression, which comes to us from the lips of Moses, as he was pronouncing his final blessing on the tribes of Israel, "the good will of Him who dwelt in the bush" (Deut. xxxiii. 16). Superficially regarded, the expression means simply the good will of God. But go back to the narrative in Exodus to which it evidently relates. Read it carefully, and it is seen to be the good will of One who is self-existent and unchangeable; as shown alike in the name, "I Am that I Am," and in the burning but unconsumed bush; the good will of One who takes a deep and tender interest in the trials of His people (Exodus iii. 7-8), and the good will of One who claims His people's reverence, even while He draws near for their help and for their deliverance (Exodus iii. 5).

And there is thus great advantage when the interest of the hearer is awakened, when his conscience is touched, when his fears are aroused, or his sympathies drawn forth toward what is spiritual and divine, by the clear and searching exhibition of the contents of Scripture that he goes away with this feeling uppermost and strongest, not what an able man is the preacher, but what a wonderful book is the Bible.

I shall not in this lecture enter on the discussion of any other advantages of a style of preaching, either expository in its character or having sound exposition of some passage or text of Scripture as its basis. I might have spoken of its *educative* value. Whatever the merits, in other respects, of a loose and oratorical treatment of sacred themes, however useful it may be in gratifying the taste, stirring the emotions and in some cases giving new and better directions to the life, its value as an educational power is extremely small. A method of exhibiting truth, on the other hand, which keeps close by the text of the Scriptures, which aims at giving the course of thought, which stops at this and the other point, to define and set forth the significance of some profound and far-reaching truth, while it may demand a greater degree of attention in the hearer, will do much to sharpen the intellect, to inform the understanding, to improve the judgment, in a word, to educate the whole nature. Whatever may be the case in Scotland in the present day, and there seems reason to fear that it is not what it once was, the pulpit has done much in the past to educate the Scottish people—to give even to the common people the high degree of intelligence which they are generally admitted to possess, and it has done this largely in virtue of the good habit of devoting a part of each Sabbath's service to exposition of Scripture.

I might have alluded also to the value of this method of preaching in the way of fortifying the mind against prevailing errors, and establishing the faith of the hearer. On this point I content myself with giving the words recently spoken by the Rev. Edward White, the chairman of the Congregational Union: "If English people were trained to study their Bibles as a connected history and an organic whole, and a record of continuous revelation, popular faith would withstand all the shocks given to it by discoveries of ancient bone bodkins and flint instruments, and there would be little fear that the partial establishment of the doctrine of development had made an end of the argument from design, or given the victory to Atheism." And again, "A population fed on sermons and single texts chiefly of an emotional class and culled here and there from the wide field of Scripture—a population depending for its knowledge of God's Word and ways mainly on scrap-revelations, doled out by unstudious or oratorical clergymen of different Churches—finds its heart trembling for the ark of God at the sound of every rustling leaf of an infidel pamphlet or article which flutters in the breeze and which fades almost as soon as it flies." No doubt the exegetical study of the

Word of God, and its study as an organic whole, would be an invaluable antidote to religious panic.

Before dismissing the subject I must guard against a possible misapprehension. In commending exegetical study as subservient to the effective presentation of the truth, I have not meant to depreciate the value to the preacher of a knowledge of history and insight into nature and human life, acquaintance with literature, still less of descriptive or imaginative power. These are simply invaluable. There are large classes whose interest in religious truth, it is to be feared, cannot be awakened and sustained without turning such gifts to account. The truth is, there is no absolutely best style of preaching. You must know the audience to which a sermon is addressed before you can say whether it is a good one or not. All I claim is this, that whether the sermon is more illustrative or more expository, whether it reasons or pictures, whether it is pellucid as a stream or aglow with feeling, it should have a sound exegesis of some text or passage of Scripture. As its basis, its teachings should lean and should be seen to lean on the Word of the living God.

I cannot close this lecture on preaching without a reference to a triad of distinguished preachers on the other side of the Atlantic who have passed away within a few months: William Robertson, W. Fleming Stevenson and John Ker.

The first named belonged to a pious and refined home in the neighbourhood of Stirling, from which no fewer than five brothers went forth to pursue a course of study for the ministry. One of them, James, was my minister during the greater part of my student life in Edinburgh. Probably I owe whatever success in ministerial work I have had more to him than to any of my teachers, eminent and justly esteemed as these were. I have learned in this way that the pastor may sometimes be more to the future minister than the professor. William, who died lately, was not more beautiful in character, or more tender and winning in his exhibition of truth than James, but his intellectual endowments were of a still higher order. Gifted with a lively fancy, with an almost creative power of imagination, and with an exquisite taste, refined by a wide acquaintance with poetry, music, painting, indeed art of every kind, and possessing—richest endowment of all—a piety at once intense and child-like, his appearance in the pulpits of Edinburgh and Glasgow drew crowds of eager and delighted hearers. His ministry, so long as his state of health permitted him to continue it, was exercised in Irvine, a town in Ayrshire, which no importunity of city congregations could prevail on him to leave.

William Fleming Stevenson, who was the next of the three to fall, was a minister of the Presbyterian Church of Ireland, as Mr. Robertson was of the United Presbyterian Church of Scotland. He laboured for the greater part of his life in Dublin. He was a man of fine character, of genial manners and of glowing eloquence, especially when his theme was the cause of Foreign Missions. It is safe to say that since Dr. Duff's death this cause has had no more eloquent and powerful advocate than the honoured minister of the Irish Church. None, whose privilege it was to hear him at the meeting of the Presbyterian Alliance in Belfast, will soon forget the burning fervour of his appeal on behalf of the perishing heathen.

The last of the illustrious triad to be called away, and in many respects the greatest, was John Ker, Professor of Practical Training for the Ministry in the Hall of the United Presbyterian Church. A vigorous, penetrating and cultivated intellect, a fertile and soaring imagination, a wide acquaintance with the best literature, sacred and profane, of England, Germany, France and Italy, a rare power of using Scripture felicitously to clench an argument or to send home an appeal, united to a piety as simple and transparent as it was natural and healthful, combined to make him one of the most eloquent and fascinating preachers which the Scottish pulpit has ever possessed, even as he was in the estimation of all who knew him one of the most lovely Christians. Fortunately he has left behind him a volume of sermons which has reached I do not know how many editions, and which a critic so capable as the late Dean Alford pronounced one of the best in the English tongue. The loss of such a man to the Theological Hall of the United Presbyterian Church is simply irreparable. The students from this college who have taken a post-graduate year in Edinburgh have all spoken of the irresistible charm of his lectures and of his person. The Church on earth is certainly poorer through the removal of these gifted men, and of others like them. Heaven however is richer. Thither may the years in their swift lapse bring us one and all through the mercy of the same Saviour, whom they served with such distinction, whom may it be given us, to serve as really, if with so much humbler powers.

"It is one of the greatest absurdities in the world," wrote John Vine Hall to his son, "for a professor of religion to think himself safe because he is old." True. Only he who thinks himself unsafe is safe! See 1 Cor. x. 12.

"BEAUTIFUL AND BRIGHT."
OUR SABBATH SCHOOL PAPERS.

Attention is invited to the following publications, suitable for Presbyterian Schools:

**SABBATH SCHOOL PRESBYTERIAN,
 GOLDEN HOURS FOR THE YOUNG,
 EARLY DAYS.**

The first two are monthly and Early Days twice a month. All are carefully edited and beautifully illustrated. The price of each is \$2.00 per 100 copies for the year. Specimen copies mailed to any address on application.

READY IN A FEW DAYS.

INTERNATIONAL SCHEME OF SABBATH SCHOOL LESSONS

Specially prepared for Presbyterian Schools.

60 cents per 100 copies. Mailed free on receipt of price.

PRESBYTERIAN PRINTING & PUBLISHING CO.,

5 Jordan Street, Toronto.

CONSTITUTION AND RULES OF ORDER

FOR

S. S. YOUNG PEOPLE'S CHRISTIAN ASSOCIATIONS.

This is a neat pamphlet of 24 pp. compiled by Mr. James Knowles, Jr., Secretary Knox Church S. S., Toronto. It will admirably suit any such organization. Price, 10 cents, or \$2.00 per 100 copies.

PRESBYTERIAN PRINTING & PUB. CO.,
 5 Jordan Street, Toronto.



TORONTO, WEDNESDAY, NOVEMBER 24, 1886.

COMBINATION OFFERS.

We make the following special offers to our subscribers for the coming year:

1. THE CANADA PRESBYTERIAN and the *Weekly Globe* will be sent up till 31st December, 1887, to any one remitting us \$2 in advance. *Two first-class papers for the price of one!*
2. THE CANADA PRESBYTERIAN and the *Rural Canadian* will be sent up till 31st December, 1887, to any one remitting us \$2 in advance. *Two first-class papers for the price of one!*
3. THE CANADA PRESBYTERIAN for 1887, and Dr. Gregg's "History of the Presbyterian Church," 646 pp., full cloth, gold lettered, postage prepaid, for \$4. The price of the book alone is \$4. The Presbyterian History will make a fine holiday gift.

"ONLY a cold." How many times each day at this season of the year do we hear this remark? "Nothing serious—just a slight cold." A cold took from Princeton the other day her greatest professor and from Presbyterianism one of her greatest theologians. Dr. Archibald Alexander Hodge preached on Sabbath, and died on the Thursday following from the effects of a cold. Never say "only a slight cold." A cold may be, and often is, the cause of terribly sudden death.

FRED ARCHER, the famous English jockey, died worth half a million. Chalmers, Candlish, Guthrie, Buchanan and their contemporaries, all taken together, did not perhaps leave anything like that amount of money. Spurgeon was nowhere in the matter of earning power compared with Fred. During the last few years of his life Fred's income was about seventimes as large as Dr. John Hall's, and Dr. Hall has about the largest clerical income in America. Archer would not mount a horse and ride him a mile for the minimum salary paid at by our Augmentation Fund. He would not put on his spurs for the annual sum our Church pays her retired ministers. There will need to be some changes down here before the millennium comes in.

THERE was a time in the not very distant past, when giving hard hits to the other denominations made a minister popular with a certain class of minds. We once heard an ironclad say that he signed a call to a certain minister because he believed he was a "good hand to pitch into the Methodists." Many a weak Methodist brother has sustained himself on his circuit by hammering John Calvin. Nothing used to please a certain type of Episcopalian so much as to constantly assure him that he belonged to the

Church. The trend is all the other way now. The pendulum has swung to the other extreme. With the exception of the Baptists and Plymouth Brethren, every body talks about union now. Some have gone so far as to arrange a basis of union for all the denominations. We take the liberty of suggesting a basis on which all the other denominations will become Presbyterians. Let Presbyterians go to work, and show the superiority of their doctrine, discipline, and polity *by their deeds*, and the other denominations will come in without any elaborate negotiations. If we can show *by our work* that our Church is immensely superior to any other, there will be no trouble about union. If our ministers preach much better than the ministers of other denominations; if our missionary operations are more successful than theirs; if we have a better Augmentation Fund, and a better Aged and Infirm Ministers' Fund; if we have so much more spiritual life in our congregations that everybody can feel it; in short, if we can make it quite evident that the Presbyterian Church does the work of her Master much more effectively than any other Church does, we can have the making of the basis of union pretty much in our hands. How would it do if all our people began to work for union in this way?

It goes without saying that the average missionary meeting is the poorest meeting held within the pale of the Presbyterian Church. One does occasionally see a good lively missionary meeting with good singing, good speaking, a fine tone and a good collection, but alas, how seldom. The other kind are the rule. The average missionary meeting is a dead failure in one essential particular—the people who need most to be informed and warmed are never there. They are not reached. A few good souls who pay pretty well already always attend; but the people who pay nothing or very little never dream of going to a missionary meeting. Nor is the lack of attendance the only unfavourable thing about many missionary meetings. Owing to the small attendance and other causes, the proceedings are often exceedingly depressing. The pastor is depressed because the meeting is small, and the speakers are depressed because there is scarcely any body to speak to. Dr. Ormiston used to say that it was much better to hold no meeting at all than hold a poor one. Undoubtedly the Doctor was right. A thin, cold, dull meeting throws a wet blanket on any cause. It discourages even those who are trying to do their duty. Is there no way of improving the missionary meeting? Can elders and other office-bearers give no assistance in this matter? Might not Presbyteries devote a little time to consideration of the best modes of reaching the people? What in the name of common sense is the use in passing resolutions in the Church courts and sending circulars to ministers about our Schemes, if no reasonable means are used to inform and stir up the people who pay the money? The success of our Schemes for this year depends on the next four months. While politicians are addressing thousands of people, over all the country, are we unable to get up a respectable missionary meeting?

For the next two or three months there will be a deluge of political oratory in this country. We have no sympathy with the dudes who are too refined and I narnsees who are too holy to listen to a well conducted political discussion. There are many public men in Canada that may be heard with profit, and a few with both profit and pleasure. Many political discussions are quite as orderly and dignified as some meetings of Presbytery. A minister, or even a professor of theology, can attend them without having his feelings ruffled in the least degree. In this connection we have a suggestion to make to our readers. Political managers of both parties occasionally send rather staly characters to address public meetings. These characters usually have just two qualities—a long tongue and a cheek of brass. They are never employed at or near home. People who know them would never listen to them. They are usually sent away a hundred or a hundred and fifty miles to operate on unsuspecting strangers. At home they have no influence, no social position, no business standing, and no reputation they would not be better without. It is degrading to decent people to sit at the feet of these scallawags. They are a nuisance, an excrescence on the body politic. Before going to a political meeting, let all good citizens ask, "Who is this man

who is advertised to speak? What are his claims for a hearing? Where does he live? What does he do for a living? What is his social and business standing at home where he is best known?" If these questions cannot be answered satisfactorily, never go near him. An audience of empty benches is the right one for him. The tone of public discussions would go up a hundred per cent. in the next three months if good citizens of both parties would resolutely refuse to listen to any but a speaker of good character and position. There are men sometimes sent into the rural districts to address farmers whose presence on a political platform should be considered an insult to the community. The people are mainly to blame. If they resolutely refused to listen to such creatures, the managers would not send them.

JOSEPH COOK.

THERE are diversities of gifts, but the same spirit. In the wide and all-embracing range of Christianity there is room and work for all. It is folly to despise the humblest and most obscure worker in the Lord's vineyard, nor is it wisdom to speak disparagingly of the gifted and the cultured who devote their lives to the advancement of sacred truth. The needless antagonisms, born of narrowness and illiberality, only obstruct the grand advance of truth and righteousness. Joseph Cook is not, in the technical sense of the term, a preacher or an evangelist, and yet he is an indefatigable labourer in the cause of the Gospel. He has a distinct mission, for which he is specially trained and qualified. He is emphatically a man of the times. He has a clear understanding of the trend of philosophic and scientific thought. He is eminently fitted to speak with all the authority to which a clear mastery of philosophy and science entitles him. The intelligent hearer feels assured that whether he concurs with or dissents from the views enunciated by the lecturer, he is entitled to a respectful hearing, because he knows what he is talking about.

The lectures of Joseph Cook are producing lasting and beneficial results. He deals with the problems that present themselves for solution to every thoughtful mind. His object is not to amuse and gratify curiosity, but to arouse, stimulate and guide thought in relation to all that is most important in human life and destiny. The valuable work Joseph Cook is accomplishing, the very fact that he is engaged in that work, is in itself a refutation of the floating impression in the minds of callow sceptics that men of intellectual eminence and scientific knowledge no longer accept the truths of revealed religion. More than this, Joseph Cook is an excellent illustration of the real harmony that ought to subsist between science and religion.

Joseph Cook's lectures in Toronto last week were highly appreciated by all who were fortunate enough to hear him, and gratitude to the Northern Congregational Young Men's Association for securing his services found frequent expression. It is not merely that Joseph Cook is a clear exponent of philosophic and scientific truth; not a few possess that ability who are unable to impress an audience as he invariably does. He is a wonderfully symmetrical man. He is perfectly at home amid the intricacies of metaphysical systems, nor is he less conversant or more enthusiastic on the latest results of physical research. General literature has great charms for him. Unlike the man who thought that poetry was the next best form of composition to prose, he delights in the productions of the muse by which ancient and modern literature has been enriched. From all these resources he can draw at will. His illustrations from all quarters not only relieve the tension of sustained thought, but drive home the conclusion to the mind of the listener with added force. As a speaker he is most impressive. His poetical renditions, however, are his weak point in this respect. His cadences and inflections would drive an elocutionist to despair. Even these quotations are saved from seeming ridiculous by his thorough appreciation of the author's meaning and his determination to make that meaning clear to his audience at all hazards. He can give most effective side hits while steadily advancing on his majestic march to the conclusion which he desires to reach. An adroit adaptation of one of Æsop's fables presents the position of the agnostic in a most ludicrous light. Yet he never trifles with his subject or his hearers. He is not without humour, but it is never ill-timed, and he deals with sacred things in an im-

pressive and reverent manner. With Paul he says, I am set for the defence of the Gospel, and long may he be spared and abundantly blessed in the great work in which he is engaged.

DEATH OF THE REV. THOMAS YOUNG KILLEN.

THE death of the Rev. Dr. T. Y. Killen is another serious blow to the Presbyterian Church in Ireland, following so closely that of Drs. Stevenson and Crookery. The Killens are descended from the Rev. Edward Bryce, who was one of the five ministers that formed the first Presbytery of Ireland in 1642. The subject of this notice was a nephew of Dr. W. D. Killen, who has been Professor of Church History for at least forty-five years, also of the late Dr. James M. Killen, for many years minister of Comber. A son of the last named is minister of a parish in Scotland. Thomas Young Killen was a fellow-student of Dr. John Hall, of New York, and was ordained in Ramelton in 1851. After being a few years there he was translated to Ballykelly, which is one of the finest rural charges in the Church, and in 1860 he was called to Belfast, where he spent the remainder of his life. In all his charges he was distinguished for conscientious discharge of duty and great pastoral fidelity. For a considerable number of years past he was one of the most public men of the Church. The weight of the Sustentation Fund for a length of time past rested on him, and there can hardly be a doubt that the amount of labour needed to carry on that Scheme contributed to shorten his days. He was engaged in pastoral visitation on the very day of his death; and, while in the house of one of his people, he took ill and had to be helped home. He lived only a few hours after. There is hardly any man in the Church that will be more missed than he will be. He was about sixty years of age.

In 1873 he was one of the delegates to the Evangelical Alliance that met in New York. At that time he paid a brief visit to Canada. The people of Cooke's Church, Toronto, would have given him a call then if he had given them any encouragement. He thought somewhat seriously of accepting it, one of the main hindrances being a fear of the effects of a Canadian climate on his family, some of whom were rather delicate in constitution. The writer of this notice remembers his talking over the whole situation during the intercourse we had in New York at that time. That was during the vacancy in Cooke's Church that preceded the settlement of Dr. Robb. Our brethren in Ireland may well cry out: "Help, Lord; because godly men fail from among the children of men."

A STANDARD BEARER FALLEN.

ANOTHER of the worthy representatives of Presbyterianism has been suddenly called to his rest. The fathers, where are they? and the prophets, do they live for ever? Occasion has called for reference to the losses sustained recently by the Irish and Scottish Churches in the death of distinguished and faithful ministers of the Word of Life. Now a standard-bearer in the American Israel has fallen. Archibald Alexander Hodge, of Princeton, has finished his life-work. The call was sudden and unexpected. He had preached, it is said, with great earnestness and impressiveness on the Sabbath before he died. Next day he caught cold, which soon developed into dangerous symptoms, and on Thursday, November 11, his career on earth had ended. He died peacefully in the faith he had loved and taught, and his loss is mourned by an innumerable company.

Dr. Hodge, the eldest son of Dr. Charles Hodge, whose work as a theologian and professor added to the renown of Princeton, was born in the year 1823. His early education was received at his native place, and at the age of nineteen he graduated at Princeton College, where for a time he continued as a tutor, and a student of theology. He was licensed to preach and was ordained as a missionary to India, where he continued to labour for a few years, being compelled to return to America on account of protracted illness in his family. His interest in the great work of Christian missions to the heathen suffered no abatement, though he had to retire from the actual field. Several congregations, on his return, were anxious to secure his services. He occupied pulpits successively in Nottingham, Maryland; Fredericksburg, Virginia;

Wilkesbarre and Alleghany City, Pennsylvania. In 1864 he was called to the chair of Didactic, Historical and Polemic Theology in the Western Theological Seminary, Alleghany City, which position he filled till 1879, when he was appointed to fill a similar chair in Princeton College. Singularly enough, Dr. Hodge was succeeded in his Indian Mission, and in the Western Theological Seminary, by Dr. Kellogg, now of St. James Square Presbyterian Church, Toronto.

Dr. A. A. Hodge was the author of the very valuable and popular "Outlines of Theology," which has become a text-book in Britain and America, and which has been translated into the Welsh language. He was a contributor to the principal periodical literature of the time, and was one of the associate editors of the *Presbyterian Review*, one of the best quarterlies issued on this continent.

His varied experience, his originality and grasp of mind, his vast and multifarious reading, rendered him a many-sided man. He was a most impressive and effective preacher of the Gospel, and as an expounder of evangelical doctrine he had few equals. It was not merely the scholarly and the cultured that he had the power of moving. The common people heard him gladly, and blessed results followed his ministrations. He is described as possessing a very genial and kindly nature, and broad human sympathies, which made him a brother beloved, enabling him to be serviceable in many ways. As a scientific teacher of theology he rendered important services, not merely to the institution of which he was a distinguished ornament, or to the Church of which he was a devoted son, but to the age in which he lived. His death will be mourned wherever Presbyterianism extends, and that is round the world. His name will be held in loving remembrance and honour for many years to come.

Dr. Hodge recently delivered a remarkable series of theological lectures in Association Hall, Philadelphia, which attracted great attention and interest. The closing sentence of that course in the light of his sudden removal is of striking significance. "We shall not meet together here any more. Let us pledge one another, as we part, to reassemble in heaven. We are now parting from one another, as pilgrims part upon the road. Let us turn our steps homeward, for if we do we shall soon, some of us very soon, be at home with the Lord." Adieu."

Books and Magazines.

THE THEOLOGICAL AND HOMILETIC MAGAZINE (Toronto: S. R. Briggs, Willard Tract Depository.)—The learned Principal of Edinburgh University, Sir William Muir, K.G., D.C.L., writes in the current number on "Islam and Christianity," and the Bishop of Natal contributes to the symposium on "Evolution, Heaven and Hell." Drs. James Morrison, Oswald Dykes, Paton J. Gloag and Rev. H. N. Bernard, M.A., contribute to the expository section, and Dr. C. Schwartz represents the foreign pulpit. As a whole the number is an excellent one.

CHRISTIAN WOMANHOOD. By Mary Pryor Hack. (Toronto: S. R. Briggs, Willard Tract Depository.)—This handsome volume forms the fourth of an admirable series, each complete in itself, of works specially designed to be helpful and inspiring to Christian young women. The present volume contains admirably written sketches of Mary Fletcher, Mary Hall, Mary Boyles Browne, Elizabeth, last Duchess of Gordon, Harriet Perfect, Mary Ker, Mary Calvert, Anna Backhouse and Frances Ridley Havergal. Each sketch is illustrative of a distinguished trait of Christian character. As a gift book, "Christian Womanhood" would be most appropriate and useful.

THE NEW PRINCETON REVIEW (New York: A. C. Armstrong & Son.)—It is not the mere formal language of courtesy to say that this *Review* takes a high place in the first rank of American literature. The number issued this month is specially strong. Thomas Seargent Perry discusses with great ability "The Modern Novel." To many readers, the exposition of "Realism," and its advocacy as the distinctive type of American philosophy, by the venerable President McCosh, will afford unmixed gratification. Other important questions are discussed with the ability and thoroughness that characterizes the *New Princeton*. A carefully compiled analytical index of Vol. II. adds greatly to the value of this most excellent publication.

THE MISSIONARY WORK

FAREWELL TO THE HON. J. KEITH-FALCONER AND HIS WIFE.

Public meetings are being held this month in Edinburgh and Glasgow to bid farewell to Mr. and Mrs. Keith-Falconer, who leave for Arabia next month. On the last Sabbath of September a very large and enthusiastic missionary meeting was held at Fern Hall, near Peebles, where Mr. Falconer resides. At this meeting the principal speaker was the Rev. R. Sinker, B.D., librarian of Trinity College, Cambridge. The chairman, in introducing the Hon. Mr. Keith-Falconer, assured him of a warm welcome, partly for his father's sake, as the son of the late Earl of Kintore, who was for many years a devoted elder in the Free Church, and partly for his own sake, as one who had received a divine call from their Lord and Master to go forth and work for Him in Arabia, and who had responded to the call in a spirit of rare consecration.

The Hon. Mr. Keith-Falconer then gave a rapid survey of the whole situation in Arabia, to whose Mohammedan dwellers he proposed to bring the Gospel of Christ. To carry the Gospel to those deluded followers of the false prophet had been laid on his heart in a very peculiar way. He was quietly pursuing his studies in Arabic at Cambridge when an appeal to British Christians to send the Gospel to Arabia was placed in his hand. This appeal arrested his attention and awakened his interest. It led him to go out to Arabia to see what could be done.

His visit deepened his interest in the Mohammedans, and instead of pleading with others to go, he had resolved to go himself. Accordingly he and his wife were about to proceed to Aden, where he proposed to organize a mission which he hoped would prove a light in the midst of thick darkness. They were going forth in prayer and faith, and he trusted they would be followed by the prayers of God's children that they might be wisely guided in their work, and that it might become one of the most successful missions, not only of the Free Church, but of the Church of Christ.

Rev. R. Sinker, B.D., of Trinity College, Cambridge: As a stranger, and perhaps all the more as a stranger, I, who am not a member of the Church of Scotland, or a Scotchman at all, but an Englishman and a clergyman of the Church of England, gladly welcome this opportunity of saying how deeply I sympathize with the cause of the Free Church Missions. My own work is not directly connected with the mission cause, but I think I may say, I hope I may, that it is indirectly. My work is that of a teacher of theology in the University of Cambridge. From that University many men have gone forth to serve in the mission field. Most of you will know the names of two very illustrious missionaries, among them the saintly Henry Martyn and Bishop Selwyn, of New Zealand. As I speak, I think of old pupils of mine serving God at Delhi, in Northern India, at Ningpo, in China, and in far-off Japan. Again, too, I feel that as a clergyman of the English Church, we have a further amount of common ground. You will not love your own Church less, or be less zealous for your own missionary cause, but will love your Church more, and be more zealous for her cause, from knowing that a sister Church is also seeking to do its best in mission work in various parts of the world. I am disposed to feel that there is too much tendency to dwell on points of difference rather than on points of agreement. And yet these points of difference may be matters of the merest detail, and the matters of agreement may be of the very essence of faith. When we consider what tremendous issues are involved in the question of Christ or no Christ, whether to accept God's revealed Word or to disregard it utterly, how infinitely small become tiny questions of disagreement; and so, naturally, I end where I began; and I desire most respectfully and cordially to express my sympathy with the cause of Free Church missions, and more especially with this new missionary service at Aden, conducted by my dear friend, Mr. Keith-Falconer.

ARRANGEMENTS have been made, at the request of the British and Foreign Bible Society, for the Rev. W. Wyatt Gill to visit England for the purpose of taking the Revised Rarotongan Scriptures through the press. This visit is for the present deferred in consequence of the illness of Mrs. Gill, but will take place as soon as her health is restored.

Choice Literature.

MISUNDERSTOOD.

BY FLORENCE MONTGOMERY.

CHAPTER IV.

Little Miles was dreaming of a green bank, on the top of which he and Humphrey were seated, making daisy-chains, when suddenly the midges began to fly in his face in a most disagreeable manner. Buzz, buzz, they came up against his face like hard lumps and he couldn't drive them away. He turned to Humphrey for assistance, and such a strong gust of wind blew upon one side of his head and face that he fell over on his side and began to slip down the hill. He clutched hold of his brother to save himself, and woke—to find neither bank nor daisies, but that Humphrey was dragging him out of bed.

"At last!" whispered Humphrey. "I thought you never were going to wake. I've tried everything! I've thrown bits of biscuit in your face, I've blown into your ear, I've shaken you till I was tired; I couldn't speak, you know, for fear of waking Virginia. Be very quiet, for she's moved once or twice."

"But what do you want, Humphie?" asked Miles, rubbing his eyes. "Why do you get out of bed in the middle of the night?"

"Middle of the night!" echoed Humphrey, "why, it's broad daylight! Look at the hole in the shutter, how sunny it is out of doors. I've been lying awake ever since the cock crew, watching the light get brighter and brighter, and—"

But before he had concluded his sentence his weary little brother had settled himself again on his pillow.

"Miles! Miles!" whispered Humphrey in despair, stooping over him.

"Good night, Humphie," said Miles, sleepily.

"Why, you are going to sleep again," said Humphrey in his ear.

"No, I'm not," said the child, dreamily.

"Yes, you are!" exclaimed Humphrey, forgetting, in his excitement, that he was speaking out loud.

"No, I'm not," repeated Miles, trying to seem very wide awake; but the fringed eyelids drooped over the heavy eyes, and he tried to keep them open in vain.

An ominous stir from the big bed prevented Humphrey from answering, and he watched Virginia nervously, as she rolled over from one side to the other.

Miles took advantage of the pause and fell asleep again directly.

"Wake up! wake up!" said Humphrey, returning to the charge.

Miles sat up in bed.

"What is the matter, Humphie?"

"Nothing's the matter, but don't you remember our delicious plan to get up early and pick mushrooms?"

Miles remembered now, but the plan did not seem so delicious now, somehow, as it had done the day before.

"Get up now, Humphie?" he said dejectedly.

"Yes," answered his energetic brother, "you won't mind it when we're once out in the fields. I'm going to dress you before I dress myself, so be quick and jump up. You'll feel all right when you're out of bed."

Little Miles looked half inclined to cry.

"I'm so sleepy," he said wistfully.

"You'll be better soon," said Humphrey, pulling off the bedclothes.

"Let's go to-morrow instead, Humphie." Humphrey had turned round to get Miles' boots and stockings, and did not hear this last proposal. When he came back to the bedside, to his horror, Miles had lain down again.

"What's to be done?" he exclaimed in despair. A sudden thought struck him, and he went quickly off to the other end of the room.

Miles was not quite asleep, and, attracted by a clatter, he raised himself to see what his brother was about.

"What are you going to do, Humphie?" he exclaimed, as he saw Humphrey coming slowly across the room with a great jug of water in his arms.

"Why you see," said Humphrey in a loud whisper, and rather out of breath, for he was oppressed by the weight of the water-jug, "the best way to wake people is to pour a jug of cold water suddenly on their face, and so—"

"Oh! I'm quite awake now, Humphie; indeed," interrupted Miles, getting out of bed in a great hurry, "you needn't really. Look at my eyes." And in great trepidation the child opened his large blue eyes to their fullest extent.

Humphrey was satisfied, and put the jug down. Miles would have been happier to see it safely replaced on the distant washhand stand, and offered to help to carry it back, if his brother found it too heavy.

He was a much reassured by Humphrey's answer.

"It'll do very well there, and besides, it's better to have it near, in case you get sleepy again."

The toilette now began in earnest: Humphrey gave Miles his stockings to put on, while he proceeded to dress himself, and was all ready but his jacket, when turning round he saw Miles in great perplexity, with his toe unaccountably fixed in the place where his heel ought to be.

"I can't get it out, Humphie!"

"I must do it, I suppose," said the elder boy; and he seized the leg, nearly upsetting Miles as he did so, and proceeded to put on the stocking wrong side out.

"It doesn't matter the least," he assured Miles, who was rather discomfited at the bits of thread, and general unfinished appearance of his leg. But what did matter was, that the walking boots had not, of course, come up from being cleaned.

"Never mind," said Humphrey, "shoes will do."

On came the delicate child's thin indoor shoes, without any reference to the heavy dew and lung grass attendant upon mushroom hunting. Miles was then divested of his nightgown, and his under-clothes put on.

All went on smoothly till the first tying of strings, and here Humphrey was completely at fault. It was no use.

"Don't you think you could hold all your things together?" he suggested; "and then I'll pop on your blouse quick, and make the band very tight, to keep it all steady?"

Miles agreed to this plan, as he did to all others, more especially as he found the alternative was the insertion of a huge pin, with which Humphrey offered to "make it all comfortable!"

"I don't know how it is," said little Miles, shaking himself about, "but I don't feel as warm as usual."

"Don't shake like that, Miles," exclaimed Humphrey; "it'll all come down, you know. Get you. At, and let's come along quietly."

"Why! I have had no bath!" said Miles, stopping short.

"No more have I," echoed Humphrey; "I quite forgot! And what's this?" he added, picking up a small flannel shirt.

"Why, it's mine," said Miles.

"So it is," rejoined Humphrey, "of course; that's why you felt cold. Well, we can't wait now. Come along; be very quiet." And the two boys stepped quietly out of the room, and of course left the door wide open behind them.

It was not more than half-past five by the clock in the hall, and doors and windows were as yet all barred. The light came in fitfully through any cracks or holes it could find, and gave a generally mysterious aspect to the hall and staircase. Little Miles glanced rather timidly round, and drew nearer to his brother, as they passed through the library and billiard-room, as if the unwonted appearance of the familiar apartments threw something of the supernatural round about them.

Any one who has risen at an unusual hour, and come into the sitting-rooms before the household is stirring, will understand something of the child's feelings. The chairs and tables are undergoing a phase which to them is familiar, but which is quite strange to us.

We only know them as in connection with ourselves, and do not dream that they have an existence in which we are not, with which we have nothing to do. We know them in the busy day and in the lighted room at night; but with the gray dawn creeping in upon them they are quite strangers, and even mysterious.

Hans Christian Andersen recognized and expressed this feeling when he laid the scene of one of his fairy tales in a drawing room at dead of night, and endowed the inanimate objects in the room with the attributes of human beings.

The two little brothers found their way out by the conservatory, and went to the tool-house to fetch some baskets, before setting out for the mushroom fields.

The dew was heavy on flowers and grass, and when they got into the meadow their feet and legs got very wet.

At sight of the first batch of mushrooms in the distance, Humphrey got wild, and with a scream of joy he bounded toward it. From one batch to another he sped, picking as fast as he could, and was soon out of sight.

Humphrey had it all to himself, for Miles could not keep up, and he was soon left far behind with his basket. He was a little disconcerted at first, when he saw Humphrey gradually getting further and further away; but having satisfied himself, by a hasty glance round the field, that there were no bulls near, he became reconciled to his solitude, and began to fill his basket, humming a tune to himself as he did so.

He was rather surprised, as he went along, to see how many mushrooms Humphrey had left untouched. They were such lovely ones too! all red and yellow outside, and white inside, and so huge!

He filled his basket with them in great triumph, and then sat down under a tree to wait for Humphrey's return.

The early morning air was rather fresh, and he began to feel a little cold without his flannel shirt. His feet, too, were very wet, and he got up to take a little run to warm himself. He caught sight of Humphrey coming toward him, and ran to meet him.

"Oh, Humphie! I've got such a lot, and such beauties! Come and see them under the tree."

"Look here!" said Humphrey, holding up his basket; "did you ever see such a quantity?"

Miles looked a little nervously at the white exteriors of Humphrey's mushrooms.

"Mine are quite different, Humphie."

"You haven't been picking fungus, I hope?" exclaimed Humphrey, stopping short.

"Oh, no!" said Miles, quickly—"at least I don't think I have," he added doubtfully. "But what is fungus, Humphie?"

"Toadstools," answered Humphrey, "horrid, big, yellow todes; there are lots of them about in the fields. Where are they, Miles. Show them to me, quick!"

"They're under the trees," said Miles, and both boys set off running.

"Toads, every one!" proclaimed Humphrey, emptying the basket on the ground. "Not one mushroom in the lot. Why, Miles! don't you know they're poison?"

Miles stood aghast—the awe of the announcement completely softening the disappointment.

"It's lucky I saw them before they were cooked," continued Humphrey in a tone of great solemnity; "fancy if all the wild men had been poisoned! It would have been your fault."

"Oh, Humphie," said little Miles, in terror, "let's throw them away."

"We'll mash them," said Humphrey; "and that'll do as well."

So they made a heap of the fungus, and stamped upon them till their shoes and stockings were covered with the nasty compound.

"What will Virginia say?" laughed Humphrey, as he looked at his legs.

"What will she say?" echoed Miles, delighted. Suddenly he stopped short. "Humphrey! I never said my prayers!"

"Good gracious! No more have I!"

"What shall we do? We shall have to go home. It wouldn't be right, I suppose, to say them out of doors?"

"No harm at all," said Humphrey; "let's say them under the tree."

And, suiting the action to the word, with his usual promptitude, Humphrey knelt down; but he was up again directly.

"I was going to tell you, Miles, that we'd better take off our hats while we say them; every one does when they go to church; which, of course, you don't know, as you're too young to go there."

Miles received the information with great respect, and began to disentangle his elastic from his hair.

"Not yet!" exclaimed Humphrey; "wait till we kneel down; I'll tell you when."

Miles kept his eyes fixed upon Humphrey, with his hand on the brim of his hat, ready to take it off at the expected signal.

"Now!" said Humphrey. Down knelt the two little brothers on the grass, baring their curly heads as they did so.

Little Miles was accustomed to repeat his prayer after Virginia, and did not know it by heart; and he was in great perplexity till Humphrey had finished, not knowing whether it would be best to remain kneeling or not.

In about five minutes Humphrey jumped up and put on his hat. Miles rose too, and confided his troubles. Humphrey instantly gave the subject his earnest attention.

"It would never do for you to say my prayer after me," he said, reflectively; "you're too young."

"Too young," repeated Miles, meekly.

"And I've forgotten my baby prayer, of course," continued Humphrey; "it's so very very long since I used to say it—I'll tell you what, Miles, you might say your grace!"

"My grace?" said Miles, rather scared; "why, that isn't prayers, is it, Humphie?"

"Oh, yes, it is," answered Humphrey; "in your little book of 'Prayers for Children,' your grace has got at the top of it, 'A prayer after meat.' Meat, you know, means breakfast, dinner and tea; even if you only have bread and butter, or sop."

"Does it?" exclaimed Miles. "I thought meat was only beef and mutton—hardly chicken!"

"Ah! but it does though," said Humphrey, in a superior tone; "you don't know, Miles. There's lots of things you don't know yet. Why you thought grace wasn't prayers, and yet it is. Now say this after me: 'For what I have received, may the Lord make me truly thankful.'"

"Why! that's your grace, Humphie, not mine! Mine is only, 'Thank God for my good breakfast.'"

"That will do," said Humphrey.

"But, Humphie! I've not had my breakfast! How can I say it?"

"To be sure," said Humphrey, reflectively, "that makes it very awkward. You've not even had a bit of bread. If you'd only had a biscuit, it would have done—it's very unlucky."

He remained for some minutes in an attitude of deep thought.

"I know!" he exclaimed, suddenly; "I always say a grace before my meals, and of course you'll have some breakfast presently, so you can say my grace after me. It's very difficult for you, of course; but still, if I say it very slowly, you can manage to do it. Now listen very attentively: 'For what I am going to receive, may the Lord make me truly thankful.'"

Miles knelt down and repeated the little prayer, and then the two little brothers sat down on the grass and counted their mushrooms, to see how many there would be for the wild men apiece.

Meanwhile Virginia, awakened by the rush of cold air caused by the open door, sat up in bed and looked about her.

The two little nightgowns on the floor, and the jug of water in the middle of the room, first attracted her attention; but the room being partially dark, she did not perceive that the children had disappeared. She got up and opened the shutters, and then stared at the empty beds, the sheets and blankets scattered in all directions. And then she advanced hurriedly to Humphrey's bed, to see if the children were hidden beneath it. She looked also under the wardrobe, behind the curtains, in the toy cupboard. But her astonishment changed to alarm when she found their clothes were missing, and she ran into the day-nursery, and hung over the stairs shouting, "M. Humphrey! M. Miles!"

Not being dressed, she could not go down, so she rang the bell violently, and began to put on her things as quickly as she could.

The housemaid who answered the bell could give no account of the young gentlemen, but volunteered to search the house for them.

While she was absent Virginia's eyes fell on Miles' flannel shirt, and she wrung her hands in despair.

"They must have gone out," said the housemaid, returning; "the conservatory door is wide open, and so is the outer door."

"Impossible!" stammered Virginia, in her broken English; "their walking boots have not mounted; they have not but the thin shoes of the house!"

"They must be out," repeated the housemaid, "for I've hunted every corner. Have they taken their hats?"

Virginia strode across the room, and opened a drawer.

"Mon Dieu!" she exclaimed when she saw it was empty.

"But, I say," she continued, gesticulating violently with both hands, "that M. Miles will catch the cold, the croup. See there, Jeanne! he has not the flannel shirt he carries always. His chest will inflame. He will die."

She began to put on her bonnet.

"There they are!" exclaimed Jane, who had gone to the window. "Look there, out in that field!"

"In the fields? sitting on the wet grass!" said Virginia in horror, as she distinguished the two little figures in the distance, seated under a tree. "Entrez, entrez, a l'instant!" she screamed to the children, though they were much too far off to hear. She seized her shawl and ran down-stairs. The little boys were coming homeward when she got

into the garden, and she hurried on to meet them. Miles had hold of his brother's hand, and was walking rather wearily; but Humphrey, with his head still full of the success of his morning's sport, disregarded alike Miles' languor and Virginia's infuriated appearance.

"Regardez!" he shouted in triumph, holding up his basket of mushrooms.

At the sight of Miles' wet boots and flushed cheeks, Virginia forgot all the reproaches she had prepared for Humphrey and merely with lofty disdain confiscating his mushrooms, she took Miles up in her arms and carried him home.

Humphrey trotted along by her side, entreating to have his basket restored, but she took no notice of him.

She carried Miles straight up into the nursery, and began to undress him. He presented a curious appearance when his blouse was taken off—strings all knotted together, buttons forced into the wrong holes, and hooks clinging to outlets that were never intended for them.

Miles yawned all the time, and sneezed once or twice, each time provoking from Virginia an exclamation, half of alarm and half of anger.

"You needn't scold Miles," called out Humphrey, who was being washed in the distance by the nursery-maid; "he didn't want to come—it was all me."

When they were dressed again, the two little culprits were seated to their breakfast, but forbidden to hold any communication with each other except in French.

It was rather a slow ending to so pleasant a beginning, especially as after breakfast Miles was so tired that he had to lie down, and Humphrey was hardly allowed to move for fear of disturbing him.

Virginia would not let them out of her sight for the rest of the day, and they took a dull walk in the afternoon, one on each side of her.

Toward evening, Miles gave forth an ominous cough, and was decidedly croupy at night.

Virginia's nerves always deserted her when the delicate boy was ill in his father's absence, and toward the middle of the next day she could stand it no longer, and sent off for the doctor.

Humphrey was very remorseful when Virginia informed him that it was his fault that Miles was unwell, and remained in a state of great depression for about three minutes. But the sight of the doctor's gig coming up the avenue sent it all out of his head, and he dashed down stairs, three steps at a time, to receive him at the hall door.

"Well, doctor," he called out; "how are you? Why, you've got new harness to your horse! How jolly and clean it looks."

"New harness?—yes," said the doctor, dismounting; "but tell me what's the matter with your brother?"

"Oh, it was the mushrooms," said Humphrey, vaguely, and with his eyes running over the new reins and straps.

"I wonder how long they'll look so fresh and clean?"

"Mushrooms!" exclaimed the doctor; "you don't mean to say that they let that delicate child eat mushrooms? Has he got an attack of indigestion?"

"Oh, no," said Humphrey, springing down the steps and patting the horse; "a pain in his chest, I think. How glossy his coat is to-day, isn't it?"

"Same thing—same thing," said the doctor; "and I'm sure I don't wonder, if they let him eat mushrooms."

Humphrey burst out laughing, having for the first time given his attention to what the doctor was saying.

"Why, they were raw," he said.

"Raw mushrooms!" exclaimed the doctor, "who could have allowed him to eat them?"

"But he didn't eat any," said Humphrey, convulsed. And he rolled about so, as he laughed at the doctor's mistake, that he knocked up against the horse, who immediately plunged.

"Take care, my dear child," said the doctor, pulling him away; "you mustn't frighten black Bob—he won't stand it. But, tell me," he continued, drawing the boy into the hall, "what you say the mushrooms gave him a pain in his chest?"

"It was the flannel shirt—" began Humphrey; but at the sound of hoofs on the gravel outside, he broke off suddenly: "Oh, there's black Bob plunging again; I must go and see—let me go, please." He broke from the doctor's grasp, and ran back to the door, calling out as he did so: "It might have been the flannel shirt, perhaps, if it wasn't the shoes; but we were in such a hurry."

Despairing of getting any sense out of him, the doctor let him go, and pursued his way upstairs, where he heard full details from Virginia.

He did not think Miles very bad, but ordered him to be kept in two rooms for the rest of the week.

I need hardly say that when he came down again Humphrey had persuaded the groom to let him get into the gig, and there he was in the boiling sun without his hat, driving black Bob round and round the approach.

(To be continued.)

THE DREAM OF RUSSIA.

When Plevna fell, the object of Russia, as diplomatically stated, was attained. Bulgaria was in her possession. It was hers by conquest; and had she stopped there she could have expanded into European Turkey at her leisure and Europe would not have interfered. But, as often before, her military officers and counsellors—General Ignatieff especially, who has always known how to ruin success, and who was at that time supreme—cast aside all prudence, rushed across the Balkans in winter, with the loss of 20,000 men, and were almost at the gates of Constantinople before astonished Europe could act.

At Bayuk Tchekmedji, the British ironclads saved the city. The approaching army could not avoid them. Russia had broken the Treaty of Paris, and was building a fleet, but had nothing in readiness to enable her to appear on the water. The army stopped, as stop it must. For there was a point where "the whale" could fight "the elephant," but not the elephant the whale.

Then followed the celebrated Treaty of San Stefano, between Russia and Turkey, March 3, 1878. So soon as Europe had time to study the treaty, and to get at the geography of it, it saw that Turkey had ceased to exist. The fine phrases that showed the contrary had no substantial meaning. England demanded that the treaty be submitted to a convention of the Great Powers, signatories of the Treaty of Paris, and received a courteous but haughty negative. General Ignatieff had boastfully said, *J'y suis; j'y reste.*

Lord Beaconsfield had, in the meantime, brought up seven thousand Sepoys from India into the Mediterranean, as intimation of the vast number of Sepoys and Moslems at England's command. The war had already made unlooked-for demands upon the army and the treasury. The indignation of Europe was rising to a dangerous pitch, and Russia changed her tone. "The treaty was elastic, and would admit of any modification that the Great Powers might deem necessary."

Hence the great Congress of Berlin, which required that Russia should withdraw all her troops from European Turkey within a specified time. Then the delimitations of the treaty were materially changed, and the Principality of Bulgaria was organized. Unwisely, this enterprising, thrifty and united people was divided, by the Balkan Mountains, into two governments. The portion between the Balkans and the Danube was the principality; that south of the Balkans, under the name of Eastern Roumelia, remained nominally under the Sultan, but with great municipal freedom. The principality was made self-governing. Its young patriots, many of them educated at Robert College, intelligent students of American History and of the Constitution of the United States, took the lead in the formation of the Government, and greatly disgusted the Russian agents. They chose Prince Alexander, and he gradually fell in with the policy of these eager young Bulgarians. Russia's firm purpose to upset this free government and to expel the Prince, beloved by all the people, is the cause of the present Bulgarian complication.

And yet the dream of Russia is not realized! United Europe stands in the way. The possession of Constantinople will, in time, if realized, make Russia great at sea. She would have the Black Sea, the Marmora, the Mediterranean. She would next grasp at Egypt and the Indian Empire; and England, France and Italy would be reduced to comparative insignificance. As she would then command the Danube, and would crush the hated Hungarians, Austria and Germany have reason to look upon the future with solicitude. Putting off the evil day will not save them. The real contest is no longer between Russia and Turkey, but between Russia and Europe.—*Cyrus Hamlin, in December Atlantic.*

AT TWILIGHT.

Since from the castle's belfry, old and gray,
I heard the chimes ring out a slow-spaced seven,
The flame-fringed West has burned its fires away,
The lake lies like a downward-curving heaven.

All pulsing with the light of coming stars;
And night and rest float downward, hand in hand,
As, merging at the sunset's saffron bars,
A dreaming heaven melts in a dreaming land.

Spirit of Peace! outbreathed on mere and wold,
Be with me when the night has passed away,
And swathe my restless heart, as, fold on fold,
Thy robes have gathered round the parting day,

Till on my life's brief hours the twilight falleth,
And far away I see the shadowy hands
That beckon me, and hear a voice that calleth
My faltering steps unto the unknown lands.

Softly, as yon last, lingering flash uncertain
Faints on the bosom of the darkening West,
So may my spirit pass the cloudy curtain
Into the portals of His perfect rest.

—S. Reid, in Good Words.

A SWEET POSY.

Take two moss rose buds half open, a spray of rosemary and half a dozen of the flower heads of lavender, to which add a cluster or two of mignonette, three old clove carnations, a small bunch of white jasmine and a few leaves of the sweet-scented verberna (*alyssa citriodora*). If to the above you add a half-opened old province or cabbage rose so much the better, and the result will be a sweet posy that a duchess might like to have near her, and which, if tastefully put together, will delight the eyes as well as the nose. This sort of sweet posy was far more common in the days of our great-grandmothers than now. You will notice how careful the late R. Caldecott was to give his sweetest of early eighteenth century maids a dainty little posy to sniff at as they cross their tiny feet and sit demurely in the fine old Chippendale chairs he must have liked, or he would not have drawn them so well. Well made *pot pourri* is delicious in winter, but during summer time every room in every house which has a garden ought to be full of fresh flower fragrance, leaving the mummied odours for the winter of our discontent. You must not for a moment fancy that the above recipe for a sweet posy is a bit of literary labour out of my own head, so to say. The truth is, I found it written inside the cover of an old herbal, and to-day I tested its efficiency, and having found it not wanting, I offer it to every Lady Corisande.—*Vick's Magazine for November.*

A CORRESPONDENT of an Edinburgh paper says that of the 474 Disruption ministers sixty were sons of the manse and sixteen along with their fathers signed the act of demission. Only three of the present ministers had fathers and grandfathers who left the Establishment in 1843, viz.: Messrs. Brown, of Gordon; Laird, Durris; and Carment, Yarrow.

British and Foreign.

PRINCIPAL CUNNINGHAM has removed from Crieff to St. Mary's College, St. Andrews.

THE jubilee fund of the Congregationalists of New South Wales closed with the goodly amount of \$194,250.

DRAN BUTLER, of Gloucester, has been appointed to the vacant mastership of Trinity at Cambridge, a Crown appointment.

THE Rev. Charles Shaw, Dundee, formerly of Kinghorn, has received \$1,100 toward the proposed monument to King Alexander III.

DR. SAPHIR's prolonged visit to Switzerland has had the desired effect upon his health, and he has resumed his duties at Belgrave Church.

THE Rev. H. P. Parker has been consecrated as Bishop of Eastern Equatorial Africa in succession to the late Bishop Hannington.

PRINCIPAL CAIRNS took part in, and prayed in German at the induction of Herr Martin Locher, of Zurich, as pastor of the German Church in Edinburgh.

PRINCIPAL CAIRNS opened the new church at Kelso, and Dr. Joseph Brown, Glasgow, and Mr. Kirkwood, the pastor, preached on Sabbath in it. Collections over \$2,000.

THE interest of the Old Catholics appears for the moment to have died out. In 1880 83 no fewer than twenty works were published on the subject; but since then nothing has appeared.

THE funds for the English Presbyterian China mission are being affected by the depression in trade. There is a prospect of a deficit of \$11,500 in the accounts at the close of the financial year.

IN a certain public library Mr. Edmund Gosse's volume of poems, "On Viol and Fiute," is placed on the shelves among the musical publications and "King Solomon's Mines" among the works on mineralogy.

THE Rev. E. Walters, Glasgow, and Mr. Armstrong, the pastor, reopened St. Marnock's Church, Kilmarnock, which has been renovated and improved internally, all the windows being replaced with coloured glass.

THE Strathnaver Crofters' Association in Sutherlandshire has resolved that the members withhold their contributions to the Sustentation Fund till the Deacons' Court again grants the use of their church for their meetings.

THE first English marriage at Antananarivo, the capital of Madagascar, was celebrated on September 9, in Faravohitra Church, between Miss Anderson, daughter of Rev. Dr. Anderson, of Glasgow, and Rev. J. C. Thom.

CANON LIDDON has presented \$500 to St. Mary's Cathedral, Edinburgh, in acknowledgment of his gratitude for being elected Bishop of Edinburgh. He wishes something of a lasting nature to be provided with the gift.

MRS. LONGSHORE POTTS, M.D., an American Quaker lady, who graduated in medicine in 1852, and who has been engaged in active practice ever since, is giving a course of lectures in Glasgow on "Health and Disease."

THE Rev. J. Moffat Scott and other ministers in Arbroath petitioned the justices against the licensing of a theatre, as they considered it to be prejudicial to the best interests of the inhabitants, and especially of the young.

THE Rev. Dr. Peddie, sen., of Bristo Church, Edinburgh, last month entered on the fifty-ninth year of his ministry there, and on Sunday last conducted the whole of the forenoon communion service, besides taking part in the afternoon service also.

THE Rev. Dr. Thain Davidson lectured to the literary association at St. Columba's, London, on "Scotland, its Humour, Poetry and Music." The lecture was illustrated with Scottish songs and selections on the bagpipes by a piper of the Scots Guards.

MISS VAUDREY, a lady of independent means, has been fined \$1 and costs for indecent conduct in St. John's Church, Manchester, by creating a disturbance and putting her thumb to her nose and extending her fingers at the minister and congregation. She declared she would go to prison.

A DEPUTATION from the Irish Presbyterians waited on the Lord-Lieutenant complaining of not receiving a fair proportion of state honours, offices and emoluments. His Excellency said the first consideration with him was efficiency, but it was his desire to have all creeds fairly represented.

APPLICATION has been made to the Recorder at Manchester to mitigate the sentence of imprisonment passed on Rev. James Mackie, on the ground that he did not intend to attack the prosecutor, and that the affray was caused by Mr. Carswell rushing upon him supposing he was drawing a pistol.

THE Annual Conference of the Young Men's Guild began in Glasgow with a fellowship meeting in the Y. M. C. A. Hall, when a paper was read by Mr. J. A. Graham, M.A., on "Christian Fellowship," and a special service was held at the cathedral in the afternoon, conducted by Professor Charteris.

THE Executive of the Liberation Society urge the pressing of disestablishment as a question of practical politics. They insist that it should be included among the legislative changes which are essential to national progress. The movement, they say, should be conducted on broad and rational and not on sectarian grounds.

SIR A. ORK EWING, Bart. M.P., laid the memorial stone of a Wesleyan Church at Clydebank. Ministers, he said, must pay more attention to the preparation of their discourses so as to attract people to church. They must also show that they have a sympathy for the people, by identifying themselves with them in their sorrows and in their joys.

Ministers and Churches.

FIRST ESSA and Burns Church held their usual anniversary services in October, and both were a decided success.

DR. MARION OLIVER, after a brief visit in Britain, has sailed from Liverpool for Central India, where she is to be engaged in mission work.

REV. J. McCULLOCH, of the Methodist Church, Cookstown, occupied the pulpit of First Essa Presbyterian Church, and Rev. T. W. Leggatt, Methodist minister, Alliston, preached in Burns Church. The exchange was enjoyed by the people. Mr. Acheson is spending a couple of weeks in this city visiting friends and having holidays.

THE Rev. Mark Turnbull, of the Presbyterian Church of Alice, will remove to Minden, in Peterborough County, at New Year, and take charge of the congregation there. Mr. Turnbull is a hard-working, earnest and successful minister, and we are very sorry that this part of the county is going to lose him.—*Pembroke Observer.*

THE new Presbyterian Church was opened at Battleford on Sunday, November 7. Rev. J. M. Gardiner, the pastor, preached morning and evening to a well filled house. The collection for the day amounted to \$125. This is liberal for a congregation of less than twenty families, who have already contributed \$1,600 during the year for the erection of the new church.

THE Assembly's Committee on Supply and Distribution are to meet on the 20th December. Presbyteries should have in their reports of supply required, and probationers wishing appointments, not previously on the list, should have their names forwarded through some Presbytery, to the Rev. D. Torrance, Guelph, not later than the 15th of that month. Those on the list wishing to withdraw their names should send notice to that effect.

THE Rev. William Burns, agent for Knox College, writes: "Would you kindly allow me space to say a word to the friends of Knox College who have subscribed to its endowment, and especially to the self-denying local treasurers? There is a tendency to forget that another year is near its close, and that another instalment on the subscriptions made is due and should be paid or collected. Will you kindly take note of this, and before the close of the year, see that the matter is duly attended to? Would ministers assist by announcing it? Nothing helps like promptitude."

AT the regular monthly meeting of the Students' Missionary Society of Knox College, held on Wednesday evening last, Messrs. McGillivray and Goforth gave interesting accounts of the proceedings of the Inter-Collegiate Missionary Convention lately held in Montreal. These gentlemen came back filled with enthusiasm over the meeting which they had attended, and imparted this enthusiasm to the society by their glowing reports. This society intends to hold a public meeting on the 26th inst., at this meeting an interesting address may be expected from one of the ministers of our Church, and papers by several of the students.

THE Rev. Mr. Pitblado, says the *Manitoba Sun*, was greeted at both services recently by very large congregations. In the evening the immense hall was literally packed, standing room being scarcely available. The Rev. gentleman preached a sermon of great earnestness, based upon Paul's estimate of the value of souls as shown by the length he was prepared to go for their salvation. Mr. Pitblado in closing said he was ready to spend and be spent for the advancement of his Master's kingdom. Now that he had returned to his charge, he was bound to labour on, God helping him, for the salvation of souls. The sermon was a most powerful one.

A SACRED concert was held in the Duchess Street Mission Sabbath School on the evening of Tuesday, the 16th inst. Rev. W. Patterson, of Cooke's Church, recounted his experiences as a missionary in the North-West, and Mr. J. Goforth, of Knox College, narrated some incidents in connection with his visit to the Pointe-aux-Trembles Schools, Montreal. The choir of the mission sang several anthems, and Mrs. Patterson, Misses Ross, Duthie, Sinclair, Wilson and Mr. Argo also contributed to the entertainment. The room was crowded, and the audience appeared to appreciate the efforts of the choir and the ladies and gentlemen who assisted them. A collection was taken up for the poor of the district.

ON the evening of November 10, between thirty and forty of the young people of the Presbyterian Church, Ospringle, paid a visit to their pastor, Rev. R. Fowle, Erie, and pleasantly surprised him and his lady by presenting them with an address and a well filled purse. The young ladies then took possession of the kitchen and dining-room, and from baskets brought with them, loaded the tables with dainties, of which all having partaken, a very pleasant evening was spent in various amusements until the time for returning to their respective homes arrived, when all joined in worship and then separated, feeling that they had spent a pleasant evening, and cheered the hearts of their pastor and his wife.

THE sacrament of the Lord's supper was dispensed in Union Church, Brucefield, on the 24th October, by the pastor, Rev. J. H. Simpson. Rev. D. M. Ramsay, B.A., B.D., of Londesboro, preached the preparatory sermon on Friday with great acceptance and profit, after which one of the cleverest uniting members was publicly baptized by the pastor. Rev. A. D. McDonald, of Seaforth, preached on the following Monday with much eloquence, earnestness and delight to all. Rev. Joseph McCoy, M.A., late Moderator, occupied the pulpit in the evening of the sacrament, with marked ability and pleasure to all. Pastor and people are much encouraged by the tokens of the divine favour, one-hundred and seven having united since the settlement in June last.

WE would ask the special attention of ministers and Sabbath school superintendents to a circular recently issued

with the heading, "Bohemia's Call." This most worthy object is authorized by the General Presbyterian Council, and approved by our General Assembly. By the kindness of Dr. Breed, a good prototype of the "Sword and Cup" will be sent to any contributor of \$1 to the fund, and a large and beautiful one, nineteen inches by twenty-six, to any Sabbath school or person contributing \$25. This picture, framed, forms a fine ornament for the Sabbath school room. Dr. Blaikie's "Story of the Bohemian Church" will be sent to any pastor or superintendent who will undertake to raise a contribution for this cause. Wm. Reid, D.D., Toronto, and R. F. Burns, D.D., Halifax, are treasurers for this fund.

ON the evening of Friday, November 5, a large number of the members and adherents of Knox Church, Brandon, gathered at the house of Mr. G. U. Gilgrist for the purpose of taking farewell with Mr. McLean, of Manitoba College, who has had charge of the congregation during the past summer. During the evening, Mr. Arthur, in the name of the congregation, read an address to Mr. McLean, and presented him with a purse of money. Mr. McLean made a suitable reply, thanking the congregation for the kindness shown him, and expressed the hope that it would continue to prosper, and be largely blessed in doing the Master's work in Brandon. Several of the members of the congregation spoke briefly, and testified to the faithfulness of Mr. McLean in discharging his duties as a pastor, and to the good service in which he was able under God to do for the Church. At a somewhat late hour, the meeting was closed after a very pleasant evening had been spent, mingled, however, with the tinge of sadness which pervades all our gatherings here below, for we meet here but to part.

ST. ANDREW'S CHURCH, London, occupies an unique position among the churches of the Dominion. Built upon one of the finest sites, upon the most beautiful avenue of the flourishing metropolis of Western Ontario, on the same site is built the commodious manse belonging to the congregation. This splendid property stands without one cent of debt. At the last annual meeting this Church decided to step out on the voluntary principle; consequently at no diet of worship is the inevitable collection taken up, but the congregation deposit their offerings as they enter or leave the sanctuary. Pew rents are also a thing of the past. The result of all this is a most satisfactory condition of things financially, the people most willingly consecrating their substance to the cause of God. Rev. J. Allister Murray, the pastor, enters shortly upon the twelfth year of his pastorate at St. Andrew's under the most encouraging circumstances; the membership is growing rapidly, and large congregations testify their appreciation of his most earnest efforts in the pulpit and the pastorate. Mr. Murray wears as a pastor, and as a preacher, his sermons are indicative of thorough preparation. The pastor's Bible class has been a source of blessing to the congregation for many years. St. Andrew's Church occupies a most influential position amongst the Presbyteries of the West, and doubtless the example set by this people in their free will offerings, after the Apostolic manner, will be imitated by many of the Churches throughout the Dominion.

REV. A. F. TULLY, Clerk of Stratford Presbytery, writes. In my report of the proceedings of the Presbytery of Stratford, which appeared in your columns last week, there is a mistake for which I am responsible, and which, with your permission, I will now correct. It appears in the following resolution, "That this Presbytery express the utmost confidence in Rev. Mr. Wright, and regret the many unkind charges made against him before the public. This motion was carried." It should have been, "This Presbytery regret the many unkind things said about him." The first reading is fitted to convey a wrong expression, hence I desire to correct it. Then, too, the statement, "this motion was carried," looks as if the motion had experienced a narrow escape. The fact is, some were unwilling to pass such a resolution just because such a thing was wholly unnecessary. Some thought the resolution ought to have been expressive of sympathy for Mr. Wright, and condemnatory of the cruel treatment to which he has been subjected. Certain it is, there was only one opinion, and that was and is "absolute confidence" in Mr. Wright. The same sentiment on the part of the elders, managers and other leading members of Mr. Wright's congregation was expressed in a document signed by them, and read before the Presbytery. I very deeply regret that any report of mine should even seem to convey an erroneous impression, for Mr. Wright enjoys the warm affections both of his brethren in the Presbytery, and of the members and adherents of his own congregation.

IN acknowledgment of a donation made through the medium of THE CANADA PRESBYTERIAN, Mrs. McMaster, President of the Hospital for Sick Children, Toronto, writes: You were kind enough to forward to me a cheque for \$20 from Mr. Gill, of Brockville, which I now acknowledge with gratitude. I am glad to avail myself of your kind offer to tell Mr. Gill and others of how God has used them to comfort us. It will be remembered that in July, after the greater number of children had been removed to the Lakeside Home, our hospital began to crumble so rapidly that it was considered unsafe, and all children were at once sent to the Island; the burden of our prayers was for a place to put them when they came home, and although energetic measures were taken, nothing could be had at all suitable. In September we found that the present building (formerly owned by the Roman Catholics, and known as the "Notre Dame") could be rented for \$400 a year, for a term of two years, while the building would take over \$500 to clean it, add bathrooms, etc., which were absolutely necessary. We asked the Lord to "supply all our need," and send us not only day by day "our daily bread," but money over and above, that our hearts might be encouraged, and His name glorified. First answer: A gentleman called to say he would pay our rent for one year. Second answer: \$70, \$25, \$5, and \$7.05 for the Lakeside Home (we had asked especially for this), and this is the first time moneys had been received for the Lakeside

after the Home was closed. Third answer: Last Friday evening I received \$250 from one who had never given before. We praised God for this. Next morning another \$250 from the same kind hand; here was our \$500 for alterations, etc. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." I make these statements simply that God's children may be encouraged to "be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God," and "my God shall supply all your need, according to His riches in glory by Christ Jesus."

DURING this year the West Presbyterian Church, Toronto, has been greatly blessed. A rising tide of deepening interest in spiritual things has been manifested for some time by both old and young. Up to the end of October last 140 members had been received, forty-two of these just before the communion in October; and the special meetings held in the church since the 1st November, addressed by Mr. F. Schiverea, have been a great success. On the evening of Sabbath, 7th November, there must have been about 1,200 inside the church, and fully as many last evening (18th Nov.), with from 1,000 to 1,100 every evening for more than two weeks. Good meetings have been held every afternoon at half-past three, with song-service, singing the Sankey hymns for half an hour, then preaching, and every evening at half-past seven, followed by preaching. We began the after meeting for anxious inquirers who were seeking salvation, in the lecture room two weeks ago, attended by from 150 to 250 every evening, and during the last two weeks 314 have professed conversion or decided to accept Christ, and trust in Him as their personal Saviour. The interest is unabated, and many are sorry that we cannot retain Mr. Schiverea longer, as he is engaged for the Y.M.C.A. for next week. Nearly the half of those who have decided for Christ belong to the West Church, and many of these the pastor had seen and conversed with at their own homes previously, and a goodly number of them had declared their intention to join in communion with the church next time or at an early date. The greater part of these would have come in soon, but they have been led to decide sooner than they would have done; and many others have been brought to decide for Christ, who either attend other churches, or who have not attended any church regularly. One soweth and another reapeth, and now both rejoice together. From a dozen to twenty Christian workers were ready every evening to speak to inquirers, who were divided into twos and threes with a Christian worker to speak to them, and the pastor and Mr. Schiverea took a general supervision and conversed with one after another as needed.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met on the 9th inst., all the ministers but two being present and a fair attendance of elders. A petition, bearing seventy-four signatures and promising \$250 per year, was presented by Mr. W. H. Hunter, asking for regular Sabbath services in connection with St. Andrew's Church, Orangeville, at Vanatter in the township of Gatafata. Mr. Hunter, who owns a church there, kindly offers it for that purpose. Another petition, signed by thirty-one members and adherents of Knox Church, Caledon, and promising \$250 annually toward stipend, was presented to the Presbytery by Mr. Rowan, praying for union with St. Andrew's Church, Orangeville, under the pastorate of Rev. W. A. Hunter. The Clerk was ordered to cite interested parties to appear at next meeting of Presbytery. Mr. Crozier reported visiting Gander station to ascertain their ability to rebuild their church, which was burnt by bush fires last summer when almost finished. They had succeeded in getting subscriptions to the amount of \$320, and wished aid from the Presbytery. The Presbytery passed a resolution that, in view of the loss they have sustained, an appeal be made to each congregation within the bounds for contributions to assist them. Mr. Crozier reported having ordained two elders, Messrs. R. Black and D. McMichel, at Black's Corners mission station. Mr. Gilchrist reported having visited Price's Corners, and the people agreed to take immediate steps to have a slight arrearage of stipend paid. Mr. Ross stated that for certain reasons he would like further time to consider the call from Dundalk and Ventry; and he was given till next meeting of Presbytery. Rev. A. Tait, of Mono Mills, having been appointed to British Columbia by the Home Mission Committee, gave in his resignation. The Clerk having previously notified the different stations under his charge, they were all, represented and expressed their strong attachment to their pastor, the universal esteem in which he was held and their deep sorrow at the prospect of losing him. Mr. Tait, while very sorry to part with his people, thought it his duty, considering the size of his field and the need of rearrangement, and his great desire to be engaged in mission work, to accept the appointment of the Home Mission Committee. His resignation was therefore accepted, to take effect on and after the 28th inst. Rev. W. A. Hunter was appointed interim Moderator of Session and to declare his pulpit vacant on the first Sabbath of December. Delegates appeared from Caledon East and Adjala asking for rearrangement of the field. A deputation, consisting of Messrs. McFaul (Convener), Hunter and McClelland was appointed to visit these stations and report at next meeting of Presbytery. Mr. Thomas Russell brought in a motion, which was unanimously passed, strongly condemning the profanation of the Lord's Day and the running of railway trains contrary to the statutes of Ontario, and instructing the Clerk to send a copy of the resolution to the councils of the various municipalities within the bounds of the Presbytery, requesting them to put a stop to this disgraceful profanation of the Lord's Day. Mr. McDonald reported having moderated in a call at Southampton and Maple Valley in favour of Rev. J. B. Hamilton. The call was signed by 115 members and twenty-nine adherents and a guarantee of stipend for \$652 and manse. Mr. Hamilton asked till December 4 to consider it; conditional on his acceptance, arrangement was made for his ordination and induction at Maple Valley on December 21, at half-past two o'clock p.m., Mr. McDonald to preside, Mr.

Ballantyne to preach, Mr. Craig to address the people and Mr. McClelland the minister. A resolution from the Luther Village congregation, changing the name to "Grand Valley Presbyterian Church," in order that it might correspond with the new name of the village and post office, was laid on the table and cordially endorsed by the Presbytery. The Presbytery adjourned to meet at Shelburne on the second Tuesday of January, at eleven o'clock a.m. — H. CROZIER, *Pres. Clerk.*

PRESBYTERY OF MIRAMICHI.—This Presbytery met in the hall of St. John's Church, Chatham, on Tuesday, 2nd Nov. The Rev. Wm. Hamilton, Moderator, opened the meeting with prayer. The roll was called, and the following commissions were received: From St. John's Church, Chatham, in favour of Robert Gordon, and from Black River, in favour of Angus Russell. The Clerk read a communication from Mr. J. C. Oehler, declining the call from Tabusintac and Burnt Church. The call was set aside; sympathy was expressed with the congregation in the circumstances; and Messrs. McKay and Waits were appointed a committee to visit and confer with them as to their future welfare, and to make the best arrangements possible to give them supply during the ensuing winter season. The Rev. Thomas Nicholson tendered his resignation of the Moderatorship of Carlow Session, and Rev. A. Ogilvie Brown was appointed in his place, with power to moderate in a call there whenever the congregation is ready. The reports from the various mission fields were received and adopted, and the zeal and diligence of the respective catechists commended. It was agreed to ask the Home Mission Board to pay the balance of the salaries: Tabusintac and Burnt Church, for Mr. B. F. Wilson, \$31 for salary and \$10, balance of travelling expenses; Flatlands, Mr. E. S. Wallace, \$10, balance of travelling expenses; New Brandon, Mr. W. P. McKenzie, \$44 on salary and travelling expenses; Caraquet, Mr. P. Cady, \$69.37 on the salary and balance on travelling expenses. Kouchibouguac and Escuminac ask no supplement. The Augmentation Scheme was fully discussed, and the allotments were made to the various congregations within the bounds as follow: St. Andrew's, Chatham, \$100; St. John's, Chatham, \$45; St. James', Newcastle, \$100; Douglastown, \$20; Blackville, \$25; Redbank, \$25; Black River, \$25; Campbelltown, \$45; New Carlisle, \$25; New Richmond, \$40; Dalhousie, \$30; River Charles, New Mills, etc., \$35; Bathurst, \$35; Richibucto, \$65; Bass River, \$35. The Clerk reported that the large sum of \$1,250 had been granted from this fund to the supplemented charges of the Presbytery, and on that ground, if on no other, it was desirable that every dollar of the amount apportioned to the Miramichi Presbytery be realized. Messrs. Waits and McKay were appointed a committee for the Scheme. This Presbytery, having considered the proposal to establish a ladies' college in connection with the Presbyterian Church in these Maritime Provinces, most cordially approves of the scheme, and hereby commends it to the support of their people, and the members of this Presbytery agree to give it their personal support, as far as their means will allow. The Rev. Mr. McKay was heard on the subject of systematic beneficence, and thereafter he and Mr. Waits were appointed a committee to prepare a comparative statement of the contributions within the bounds, and submit it to the next ordinary meeting of the court. The Presbytery noted, with gratitude to the Great Head of the Church, the following signs of prosperity: That St. John's Church, Chatham, had purchased a very handsome and commodious manse for their pastor; that a new church was opened last Sabbath at North Esk in connection with the Redbank congregation; that the corner-stone of a new church was recently laid at Campbelltown; and that new churches were in course of erection at Mill Branch, Bass River station, and at Tabusintac. Messrs. McKay and Waits were appointed to visit Black River and Lower Napan, to preach and bring before the people the claims of the Augmentation Scheme, on the 14th December prox.; service at Black River Church at eleven o'clock a.m., and Napan Church at three o'clock p.m. The Presbytery appointed the next meeting to be held in Campbellton, on Tuesday, the 18th January, 1887, at eleven o'clock a.m., of which public intimation was made, and this sederunt was closed with the benediction.—E. WALLACE WAITS, *Pres. Clerk.*

MONTREAL NOTES.

The Sabbath School institute, conducted by the Rev. J. McEwan, of Lakefield, was held in Knox Church on the 11th of November and two following days. The attendance was not so large as anticipated, or as the object deserved. Those teachers who were absent missed many useful hints which would tend to improve the teaching of our Sabbath school classes. A number of the city ministers took part in the meetings, and the papers and addresses were on the whole admirable. Mr. McEwan's institute exercises were most instructive and profitable. He possesses special adaptation for such work, and his services here were very highly appreciated by those who attended the institute. Mr. J. Murray Smith, manager of the Bank of Toronto, presided at the meetings, and a choir, led by Mr. J. R. Bain, added much to the interest. A pleasing feature was a model infant class taught by Miss Taylor, of St. Gabriel Church Sabbath School, who showed what could be done to interest and instruct the very youngest children in Bible truth.

On Sabbath, the 14th inst., the Rev. Dr. Wm. Taylor, of New York, preached to large congregations in Crescent Street Church. His sermon on Sabbath evening to young men was a vigorous, timely discourse on the text, Numbers xxiii. 26, "And the angel of the Lord went further and stood in a narrow place, where there was no way to turn, either to the right hand or to the left."

The Rev. Dr. Cook, of Quebec, conducted the service last Sabbath morning in St. Gabriel Church. Age is telling on the venerable doctor, though his mind is as vigorous and active as ever.

On Wednesday last the Rev. Dr. Wilkes died at the advanced age of eighty two years. He was buried on Saturday, the services being conducted by the Revs. Dr. Cornish, F. H. Marling, of New York, Principal MacVicar and G. H. Wells. There was a very large attendance, including many of the ministers and most prominent men of Montreal, by whom the venerable doctor was held in high esteem. A memorial discourse was preached in Emmanuel Church on Sabbath evening by the Rev. F. H. Marling, one of the oldest and most intimate friends of the family.

The Thanksgiving services on Thursday last were well attended in our city churches, notwithstanding the very unfavourable weather. The collections were chiefly in behalf of the Montreal General Hospital. It is to be regretted that the Government from year to year selects about the most unsuitable season for Thanksgiving Day. The roads in most country districts are almost invariably impassable in November, and in consequence the day is unobserved in many places, so far as a public religious service is concerned.

The Rev. F. M. Lewey, M.A., of Stanley Street Church, is delivering a series of Sabbath evening discourses to young men, the first of which was given on Sabbath, the 14th inst.

On Wednesday last the oldest member of the Presbyterian Church in the city, if not in the Dominion, was removed by death—Mrs. Downs, in her 101st year. She came to Canada from Scotland ninety-six years ago. Until a few days prior to her death she retained the use of nearly all her faculties, and had a distinct remembrance of many incidents that occurred in her childhood days. She was of a lively, cheerful disposition, and greatly enjoyed the visits of the many friends who called to see her from time to time. Her funeral took place on Friday, the services being conducted by the Rev. Jas. Barclay, of whose church she had been a member for very many years.

The Rev. G. Colborne Heine was induced to the pastorate of Chalmers Church, Montreal, on the 17th of November, 1881. On Wednesday last a social meeting of the congregation was held to commemorate the fifth anniversary of Mr. Heine's induction. Notwithstanding the most disagreeable weather, the lecture room of the church was well filled by the families of the congregation, and a most happy, enjoyable evening was spent. A brief musical programme was gone through, followed by a short congratulatory address from Rev. R. H. Warden, after which refreshments were served and an hour passed in social intercourse. This congregation has made great progress during Mr. Heine's pastorate. The communion roll is now more than double what it was five years ago; the church accommodation is becoming inadequate to the families desiring pews, and ere long a gallery will be a necessity. The Sabbath school average attendance is at present upwards of three hundred, and the missionary contributions will this year reach about \$600. The indebtedness on the church property has been reduced to \$3,000, which is likely to be entirely wiped out this winter. The number of English-speaking families is increasing in this district of the city, and with the co-operation of an active band of willing workers, Mr. Heine is building up a strong congregation in Chalmers Church.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

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

Dec. 5, } **WORSHIPPING GOD AND THE LAMB.** } Rev. 5:
1886. } 1-14.

GOLDEN TEXT.—"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."—Rev. v. 13.

INTRODUCTORY.

Chapters ii. and iii. record the messages sent to the seven Churches, and through them to all the Churches. They deal out, faithfully, threatening and encouragement, and blessed are they that read and understand and keep these words. John then had his attention directed upwards—from the earth in which he saw so much to reprove—to heaven, in which a door was opened and in which he, by the Spirit's power upon him, saw the things here recorded, so unspeakably glorious. He saw God sitting upon His throne, which was surrounded by a rainbow, the emblem of covenant faithfulness. Around about His throne, he saw four and twenty elders on their lesser thrones, clothed in white robes and having golden crowns on their heads, and also the four mysterious creatures with eyes before and behind, and with six wings, who were unceasingly crying, "Holy, Holy, Holy, Lord God Almighty," etc., to which the elders responded by falling down at His feet, and singing: "Thou art worthy to receive glory, and honour, and power," etc. Before the throne was the sea of glass, and out of the throne proceeded lightnings and voices and thunderings. The general scene is thus described, and then the special incident of this lesson is seen by the seer.

EXPLANATORY.

I. The Sealed Book. (Verses 1-4.)—He saw in the right hand of God the Father, who sat upon the throne, a Book, written within and without, having seven seals.

How was it sealed?—Some think it was a book with seven leaves, upon each leaf of which was a seal; others think it was a scroll rolled up and the seals were on the end, so that each seal, when broken, allowed one revolution to be unfolded. But, whatever the form, the seals indicated that the contents of the book were a profound secret—its mystery could not be known until the seals were broken.

What was the book?—It was the history of the world which was to be wrought out by God, which He holds in His hand. It was written on both sides, showing that there

are no gaps in God's providence—the whole future is known in detail, the book is full.

Strong angel.—John then saw a strong angel, one who could proclaim the inquiry so loudly that all in heaven and earth could hear it. The invitation was given to any who could to come and unseal the book. But none came, nor could any even look upon it. Angels know not enough about sin to deal with this world, devils know not enough about grace, and men know not the great contrast between heaven and hell sufficiently well; no one possessed the needful qualifications to solve the problem of the world's redemption but One.

II. The Lion of the Tribe of Judah hath Prevailed. (Verses 5-7.)—John wept when none came to open the book. He was led to expect a revelation of future events, and he now felt that he was to be disappointed.

An elder speaks.—One of the twenty-four elders, spoken of in chapter iv., said unto John, "Weep not, behold the Lion," etc.

The Lion of the Tribe of Judah.—In Gen. xlix. 9 Judah is called a lion, as the typical conqueror, and out of that conquering tribe David is the warlike and conquering prince; but in Jesus Christ these prophetic types have found their true fulfilment. Jesus is the Lion, the Conqueror of the world, and He sprung as a branch or sucker from the root of David. It is by His victory over death and hell that he was able to unfold and execute the future history of the Church.

Lo, a lamb as it had been slain. (Verse 6.)—John naturally looked for some mighty, warlike personage who had conquered the world; but, to his astonishment, he saw a little lamb standing before the throne, in the midst of the four living creatures and the twenty-four elders, and it bore marks of having been slain and having come to life again. That is the great central point in the world's history—the victory of the Cross. Jesus prevailed through suffering. He was brought as a lamb to the slaughter. The omnipotence of suffering.

Seven horns and seven eyes.—Although a lamb, He had the tokens of power and wisdom. Horns are constantly used as emblems of power. Seven horns mean that all power in heaven and earth are given to Him.

The seven eyes are defined to be the seven spirits of God sent out through all the earth. In chapter iv. it is said that there were seven lamps before the throne, which are the seven spirits of God. There they represented the perfect wisdom and energy existing in Deity. Here the seven eyes represent that perfect wisdom and energy, going forth to work in the world, which is the gift of the sacrifice and intercession of the Lamb slain.

The four creatures (beasts).—Very much diversity of opinion as to these. They are closely allied, in the description given, with the cherubim and seraphim of the Old Testament, Ezek. i. 5-10, Isaiah vi. 2. As they are spoken of here, in the same connection with elders and angels, we are justified in believing real existence in the one case as well as the other; although the forms in which they are described are symbolic. They are regarded, by some of the best authorities, as ministers of the divine government in the world.

The twenty-four elders.—They are by many regarded as the representatives of the redeemed Church of the Old and New Testament—the patriarchs and apostles. In proof of that, verse 9 is quoted, in which they class themselves amongst the redeemed. But according to the revised version, they do not so class themselves. They sing the new song out of sympathy with the redeemed and the Redeemer. They will then be regarded as princes of the un-fallen hosts of heaven.

III. The New Song. (Verses 8-10.)—When the Lamb went forward to take the book and open it, the four creatures and elders fell down before the Lamb, and began to praise Him for His great atonement, by which He redeemed, out of every kindred and tongue and people and nation, a kingdom—and thus became worthy to open the book. Thus the death of Christ is the great theme in heaven—should it not be so upon earth?

Harp, etc.—They hold harps in their hands as an accompaniment and help in song.

Golden vials.—These golden bowls of incense represent the prayers and praises of God's saints, which are a sweet odour to Him; see Rom. viii. 26. Neither our prayers, nor aught else we offer unto God, could be accepted as they are offered by us.

They will reign with Christ.—When? It can scarcely be explained away by saying that they will reign over their own hearts. They are to reign with Christ in some future state of His kingdom.

The second choir. (Verses 11-12.)—Around about the first choir stood a countless multitude of angels, who joined in the praises of Him who hath redeemed His people. They say that because of what He had done, He was worthy to receive all power (authority), riches (material and spiritual), wisdom (to serve and guide the world), strength (to accomplish what He wished) honour (universal esteem), glory and blessing (the desert on His part, and the acknowledgment on the part of His creatures).

The third choir. (Verse 13.)—All other creatures which are in heaven and earth and hades and on the sea—all sentient creatures—join in this universal anthem of praise. In response, the four creatures say, Amen, and the elders fall down again and worship Him that liveth for ever and ever.

PRACTICAL SUGGESTIONS.

1. There is no interpreter of the world's mysteries but Christ, through the Holy Spirit.
2. It is love and suffering that conquer. He that humbleth himself shall be exalted.
3. How we shall praise when we know as we are known.

A BORDER farmer followed the advice of Principal Cunningham by securing his crop on a recent Sabbath. As none of his servants would work, it is said that twelve young ladies from a neighbouring boarding school assisted him.



FREE! SPECIAL NOTICE TO LADIES.

Ladies' Fancy Work

Ladies' Fancy Work. New Edition. Revised and Enlarged. A NEW BOOK, giving designs and plain directions for Artistic Embroidery, Lace Work, Knitting, Tatting, Crochet Work, Net Work, Kensington Painting, Wax Flowers, Painting on Silk, and all kinds of fancy Needle-work. This VALUABLE BOOK is printed on fine tinted paper, has a handsome cover, and contains over

700 Illustrations

Comprising designs for Monograms, Initials, Knit Edgings, Cross Stitch Patterns, Point Russes, Berlin and Shetland Wool designs, Applique designs, Kate Greenaway designs for Dolls, etc., Handkerchief Borders, Macrame Lace work, Holbein work, Java Canvas work, Worsted Fringes, Turkish Rugs, Toilet Cushions, Footstools, Hat Racks, Pin Cushions, Ottomans, Work Baskets, Pen Wipers, Bed-Quilts, Lambrequins, Work Bags, Book Covers, Wood Boxes, Door Panels, Scrap Baskets, Sofa Covers, Toilet Bottle Cases, Table Top Patterns, Folding Screens, Church Font Decorations, Sofa Cushions, Music Portfolios, Slipper Patterns, Persian Rugs, Wall Pockets, Carriage Rugs, Chair back Covers, Towel Racks, Perfume Sachets, Tidy Designs, Flower Pot Covers, Lamp Shades, Needle Cases, Watch Cases, Fancy Work Bags, Catch-alls, Match Safes, Eye-Glasses Pockets, Collar Boxes, Chair Bolsters, Umbrella Cases, School Bags, Patch-work Designs, Coin Purses, Hair Recepters, Paper Wallets, Toilet Cases, Glove Cases, Air Castles, Gypsy Tables, Door Mats, Knitted Jackets, Bottle Cases, Paper Racks, Pillow Shams, Hair Pin Holders, Floss Winders, Mosaic Window Shades, Book Marks, and every design in fancy work a lady can desire, to the number of over 700.



Every lady will find this book a useful companion and invaluable to all who love fancy work. Plain directions with each design.

Jenny June, in her preface to this book, says: "The present volume does not pretend to furnish the theory or practice of the highest Needle-work art, but it does aim to supply within its compass a greater variety of excellent designs—every one of which is useful for dress or household decoration—than have ever before been gathered within the leaves of one manual."

A BOOK THAT EVERY LADY NEEDS.

THE LADIES' GUIDE TO FANCY WORK.



How to make the Home Beautiful at small cost is a subject now uppermost in the mind of every lady of good taste. This book is a complete practical instructor in every description of Ladies' Fancy Work, and the only first-class work of the kind ever published at a low price. It contains nearly 300 Illustrations, and the instructions given are so plain and simple that by their aid even a child may make the many beautiful things which the book describes. It gives plain and practical instructions in Drawing, Oil Painting, and making Wax Flowers; likewise all kinds of Fancy Needle Work, Artistic Embroidery, Lace Work, Knitting, Tatting, Crochet and Net Work. It contains designs for Monograms, Initials, Cross Stitch Patterns, Knit Edgings, Embroidered Borders and Corners, Macrame Work, Applique Embroidery, Berlin Work, Java Canvas Work, Tricot and Burlaps, Antique Lace, Beaded Lace, Darned Net Work, Ties, Lambrequins, Ottomans, Counterpanes, Rugs, Carriage Ropes, Brackets, Wall Pockets, Waste Paper Baskets, Work Boxes, Work Baskets, Work Bags, Pen Wipers, Hanging Baskets, Catch-alls, Pin Cushions, Footstools, Handkerchief Boxes, Glove Boxes, Card Baskets, Sofa Pillows, Table Covers, Table Scarfs, Screens, Scrap Bags, Hand Bags, Table Mats, Toilet Mats, Lamp Mats, Lamp Shades, Pillow Shams, Pillow Sham Holders, Curtains, Toilet Stands, Picture Frames, Slipper Cases, Letter Cases, Toilet Sets, Clothes Brush Holders, Cigar Boxes, Hassocks, Sachets, Fancy Purses, Slippers, Dressing Gowns, Music Portfolios, Knife Cases, Fans, Flower Baskets, Plant Stands, Flower Pot Covers, Shawl Dress Trimmings, Window Shades, Feather Work, Spatter Work, Leaf Photographs, and many other things. It is a book that should be in every American household. With it as a guide you may make hundreds of beautiful things for the adornment of your home and for presents to your friends at the most trifling expense, and no employment for ladies is more fascinating and useful. The book will repay its small cost many times over in a very short time. Every lady will be delighted with it. It is a large book of 64 large 3-column pages, with handsome cover, is finely

printed, and, as above stated, contains nearly 300 illustrations.

NEEDLE-WORK

Needle-Work: A Manual of Stitches and Studies in Embroidery and Drawn Work.

Edited by Jenny June. This manual is an attempt to systematize and arrange in an order convenient for workers, the modern methods in Embroidery and Drawn Work. The author has felt the desire and the responsibility involved in aiding women to a true and practical guide to the beautiful art of needle-work. When the Angel of Mercy begged that woman might not be created because she would be abused by man, as the stronger, the Lord listened, but felt that he could not give up the whole scheme of creation, so he gave the loving Angel permission to bestow upon her any compensation she might desire, and the angel pityingly endowed her with tears at the love of needle-work. This book is printed on fine paper, has a handsome cover, and contains



200 Illustrations

The list of stitches, with illustrations, are: Buttonhole—Hemstitch—Brier Stitch—Crow's Foot—Herring Bone—Fodder Stitch—Two Tie—Three Tie—Drawn Work—Stem Stitch—Twisted Chain or Rope Stitch—Split Stitch—French Knot—Solid Leaf—Satlin Stitch—Padding—Darning Stitch—Skeleton Outline—Couching, Kensington Filling, Coral, Italian, Leviathan and Holbein Stitches—Applique—Interlaced Ground—Weaving Stitch—Gold and Silver Thread—Arrasene Ribbon Work, etc.

Designs in Needle-Work are given to decorate My Lady's Chamber, My Lady's Robe, the Dining Room, Parlor and Library, and for Linen and Cotton Fabrics, including embroidery designs for Mantel Scarfs—Bed Spreads—Child's Quilt—Pillow Covers—Cushion Boxes—Bureau Scarfs—Table Covers—Chair Backs—Morning Sacques—Artist Jackets—Walking Dress—Afternoon Dress—Evening Dress—Handkerchiefs—Mufflers—Fichus—Piazzas—Sashes—Fans—Slippers—Bonnets—Parasols—Aprons—Work Bags—Opera Bags—Glove Case—Sachets—Lunch Cloths—Dinner Cloths—Napkins—Dollies—Table Mats—Corn Napkins—Fish Napkins—Tray Covers—Tea Cloths—Curtains—Panels—Banners—Screens—Sofa Cushions—Piano Scarfs—Chair Scarfs—Sofa Rugs—Photograph Cases—Book Covers, etc., etc. This will be found to be the only standard book on the subject of needle-work.

A CHARMING BOOK, INVALUABLE TO EVERY LADY

ARTISTIC EMBROIDERY.

By ELLA RODMAN CHURCH.



Such a multiplicity of books upon the subject of Fancy Work are now offered for sale, it is often difficult for ladies to discriminate between the good and the bad. In the case of this work, however, the name of the author, Ella Rodman Church, should be a sufficient guarantee of its excellence, for a lady so well and favorably known could hardly afford to lend her name to anything not strictly first-class. This book is a complete text-book—a thorough instructor in every branch of Artistic Embroidery. With it as a guide all may become proficient in this beautiful and fascinating art, and those who are already skilled therein will find many useful suggestions and the numerous beautiful new designs shown of the utmost value to them. The following is a partial summary of the contents: WORSTED EMBROIDERY—Crewel Work; the Crewel Stitch; Articles to be Worked in Crewels; an Embroidered Frieze; a Dado in Crewels; a Worsted Work Portiere; Curtains with Sprays of Sumac; a Sweet-Pea Table Cover; Screens in Crewel Work; Carriage Wraps; SHIELD IDEAS OF COLOR; SILK EMBROIDERY—the Stitch; Group of Flowers; French or Flat Embroidery; the French Knot; Silk Stitch; Point Russes; Herring Bone or Feather Stitch; Chain Stitch; Ladder Stitch; Chinese Embroidery; DESIGNING AND TRANSFERRING DESIGNS; ARTICLES IN SILK EMBROIDERY—A Screen of Peacock Feathers; Banner Screen; Embroidered Table Top; Window-Curtain Border; Embroidered Dresses; Panels; Small Curtains or Hangings; an Embroidered Room; a Fan Table Cover; a Chair Cover; Fire Screens; a Child's Afghan; PRINT WORK; SILK EMBROIDERY WITH GOLD—Materials Used; Gold Cord; Gold Braid; Bullion; Panels; Gold Thread; EMBROIDERED BOOKS AND OTHER ARTICLES; APPLIED WORK WITH EMBROIDERY—A Lambrequin in Applique; Silk Applique Work; Cretonne Work; Crepe Pictures in Applique; Linen Applique; EMBROIDERY IN CHENILLE; SILK EMBROIDERY IN LACE; Embroidered Fringed Doilies; HOLBEIN WORK; CHURCH EMBROIDERY; LINEN LACE WORK—Point Conte; Rosettes, Insertions, etc.; Point Coupe; Point Tire; Imitation of Antique Lace. ARTISTIC EMBROIDERY is a large 12 mo. book of 123 pages, handsomely bound in paper covers, and profusely and elegantly illustrated.

Knitting & Crochet.

Knitting and Crochet.—A guide to the use of the Needle and the Hook. Edited by Jenny June.

In arranging this work the editor has taken special pains to systematize and classify its different departments, give the greatest possible variety of designs and stitches, and explain the technical details so clearly, that any one can easily follow the directions. There are a large variety of stitches and a great number of patterns fully illustrated and described, which have all been tested by an expert before insertion in this collection. The aim of the editor has been to supply women with an accurate and satisfactory guide to knitting and crochet work. This book is printed on fine paper, bound with a handsome cover, and contains over



200 Illustrations.

The knitting stitches illustrated and described are: To Cast with One and Two Needles—To Narrow—To Widen—To Purl—To Cast Off—To Slip a Stitch—Bound Knitting—To Join Together—Edge Stitch. PATTERNS.—Peacock's Tail—Vandyke—Looped Knitting—Cane Work—Leaf and Trellis—Triangular Kilted—Gothic—Coral—Knotted Stitch—Diamond—Wave—Cable Twist—Stripes, etc.

MACRAME STITCHES.—Solomon's Knot—Simple Chain—Spiral Cord—Waved Bar—Spherical Knot—Slanting Rib—Open Knitting—Ploot Heading—Cresc. Knot—Fringe—Fassels, etc. CROCHET STITCHES.—Chain Stitch—Single Crochet—Half Treble—Treble—Double Treble—Cross Treble—Slip Stitch—Tribute—Musquito Treble—Shell Pattern—Basket Pattern—Raised Spot Stitch—Ring Stitch—Hair Pin Crochet—Crochet Lace, etc. DESIGNS AND DIRECTIONS are given to Knit and Crochet—Afghans—Undervests—Shirts—Petticoats—Jackets—Shawls—Insertion—Trimming—Edging—Comforters—Lace—Braces—Socks—Boots—Slippers—Gaiters—Drawers—Knee-Caps—Stockings—Mittens—Clouds—Purses—Counterpanes—Quilts—Rugs—Infants' Bottines—Hoods—Caps—Shawls—Dresses—Bed Quilts, etc., etc. Every lady will find this the newest and most complete work on Knitting and Crochet published.

AN INVALUABLE WORK ON HEALTH!

ORIGINAL AND UNABRIDGED EDITION OF

Dr. Chavasse's Medical Manual,

ADVICE FOR WIVES AND MOTHERS.

The most serviceable Cyclopaedia of the age in the interest of Wifehood and Motherhood, embracing Advice to a Wife on the Management of Her Own Health, and on the Treatment of many Incidental Complaints, with an Introductory Chapter, especially addressed to a Young Wife. And Advice to a Mother on the Management of Her Children, and on the Treatment of some of their more Pressing Illnesses and Accidents. By Pye Henry Chavasse, M.D., Fellow of the Royal College of Surgeons of England, Fellow of the Obstetrical Society of London, formerly President of Queen's College Medico-Chirurgical Society, Birmingham, etc. These are the best books of the kind published, and the high standing of Dr. Chavasse as a physician is a sufficient guarantee that the task he has undertaken has been adequately performed. They are not designed to supersede the regular physician, but rather to help him, and being written in the form of question and answer, in plain untechnical language which cannot be misunderstood, convey an amount of useful information which every woman who has become a wife or mother should know for her own health and safety's sake and for the well-being of her offspring.

BRIEF SUMMARY OF CONTENTS.—"Advice to a Wife"—Introductory Chapter on the Health of Wives, Exercise, Ventilation, Ablution, Diet, Stimulants, Dress, Household Duties, and Copious Index. "Advice to a Wife"—Infancy, Childhood, Boyhood and Girlhood. With copious Index. "Every wife should, and every mother must, have a copy of this indispensable volume," is the opinion expressed by physicians and the press everywhere the book is known.

Either of the above valuable Books will be sent free to any person sending \$2 for THE CANADA PRESBYTERIAN for 1887. This offer will hold good to January 1, 1887. Remember new or old subscribers can take advantage of this great offer by remitting at once for 1887. New subscribers get the balance of this year free. Address

C. BLACKETT ROBINSON,
5 JORDAN STREET, TORONTO, ONT.

Letters and Monograms.



LETTERS AND MONOGRAMS, for Marking on Silk, Linen, and other Fabrics; for Individual and Household Use.

Edited by Jenny June.

One of the aims of this new book has been not only to give as great a variety of Initial Letters, Alphabets and Monograms as possible, but to teach how and where the different sizes, forms and models of letters can be most suitably applied, and with what materials they can be most suitably reproduced. There is a great value in the knowledge and application of a system of graded and artistic marking, by initial letter or monogram, of articles for personal or family use. This book is printed on fine paper, with handsome cover, and contains

Over 1,000 Illustrations,

Comprising Alphabets, Monograms and Initial Letters for marking—Baby Blankets—Banners—Bed Linen—Bed Quilts—Book Covers—Book-marks—Bureau Scarfs—Card-board Embroidery—Children's Handkerchiefs—Doilies—Duster Cases—Ecclesiastical Embroidery—Gentlemen's Handkerchiefs—Gentlemen's Underclothing—House Linen—Ladies' Handkerchiefs—Ladies' Underclothing—Laundry Bags—Pillow Shams—Portfolios—School-Girls' Underclothing—Sermon Cases—Sofa Cushions—Splashes—Table Linen—Tea Cloths—Ties—Tobacco Pouches—Towels—Umbrella Cases—Work Aprons—Work Bags—Etc., etc. Ladies will find this the only book of Initials, Monograms and Alphabets published in this country.

Sparkles.

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

AN advertisement reads: "Wanted—A young man to be partly out of doors and partly behind the counter." What will the result be when the door slams?

THE RIGHT WAY.—The only proper way to cure a cough is to loosen the tough mucus or phlegm that clogs the bronchial pipes. This is why Hagyard's Pectoral Balsam is the most successful remedy for coughs, colds, throat and lung troubles.

A BRIGHT little girl who saw three sisters with hair of a rich auburn remarked to her mother: "Seems to me, mamma, that kind of hair must be redheady in that family."

THE sermon of the best preacher in the world will not make so much impression on a congregation as the sudden pattering of rain on the window-panes of a church containing 200 new bonnets.

"I BELIEVE you're right," said an old gentleman, "so far as the abstract is concerned; but—" Just then he slipped and struck his head against the asphalt pavement. "But," he continued as he got up, "I don't care to discuss the matter in the concrete."

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

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

"I SEE it reported that oil has been struck in Ireland," observed the horse editor. "Oh, that's nothing," replied the snake editor, "they have been striking oil there for years." "Indeed! What kind of oil?" "Turm-oil."

THACKERAY tells us of a woman begging alms from him who, when she saw him put his hand in his pocket, cried out, "May the blessing of God follow you all your life!" But when he only pulled out his snuff box, she immediately added, "And never overtake ye."

HIS nomination—Mr. Wienerschnitzel: "Shentlemen, I rise to nominate Adolph Gutenschweitzer for alderman." Chairman: "Who is the gentleman? We don't know him." Mr. W.: "He don't vas in America yet, but he gomes over here next month already."

ADVICE TO CONSUMPTIVES.

On the appearance of the first symptoms—as general debility, loss of appetite, pallor, chilly sensations, followed by night sweats and cough—prompt measures for relief should be taken. Consumption is scrofulous disease of the lungs:—therefore use the great anti-scrofula or blood purifier and strength restorer,—Dr. Pierce's "Golden Medical Discovery." Superior to cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood and kindred affections, it has no equal. Sold by druggists the world over. For Dr. Pierce's Treatise on Consumption, send ten cents in stamps to World's Dispensary Medical Association, Buffalo, N. Y.

JONES (to friend who applies for position as letter-carrier): "Think yer got the persish?" His Friend: "Got it? No. The first question they axed me was how fur it was from London to Constantinopol; an' I told 'em if that was goin' to be the route, I'd give it up."

"MR. SCHMIDT," said a German gentleman recently, as he entered a Pittsburgh merchant's office, "Mister Schmidt, I haf der schmall pox"— "Mercy! Mr. Schneider," was the hurried reply, "don't come here," and the clerks rapidly disappeared in various directions. "Vot's der madder mit you fellars anyhow?" pursued Schneider. "I haf der schmall pox full of butter oud in mine waggon vot der Mrs. Schmidt ordered last week already." Explanations.

Horsford's Acid Phosphate. In General Debility.

Dr. E. W. HILL, Glens Falls, N.Y., says: "I have used it in cases of nervous and general debility, and always with success. I consider it an excellent remedy for atonic dyspepsia, or any low state of the system."

"HABIT" is hard to overcome. If you take off the first letter it doesn't change it "a bit." If you take off another the whole of "it" remains. If you remove "i" it is not "t" totally used up. All of which goes to show that if you wish to be rid of a bad habit you must throw it off altogether.

Ayer's Cherry Pectoral

Possesses the greatest possible power to heal and control affections of the throat and lungs, with absolute safety for children or adults. The experience of years has proven it to be of inestimable value as a household medicine, and for professional use. Thousands of physicians and families testify to its great worth. Jas. E. Moling, Hilliard, Ohio, writes: "I have used Ayer's Cherry Pectoral in my family for twelve years, and have found that, as a remedy for Coughs, Colds, or Sore Throats, it

Is Unequaled.

J. I. Miller, editor of the "Lutheran Home," Luray, Va., writes: "I advertise nothing that I do not know to be good. I was saved from the grave, I am sure, by the use of Ayer's Cherry Pectoral, and have recommended it to others with the happiest results." L. J. Addison, M. D., Chicago, Ill., writes: "I have never found, in thirty-five years of continuous study and practice in medicine, any preparation of so great value as Ayer's Cherry Pectoral, for treatment of diseases of the throat and lungs; and I constantly recommend it to my patients. It not only breaks up colds and cures severe coughs, but is effective in relieving the most serious bronchial and pulmonary affections."

John J. Uhlman, Brooklyn, N.S., writes: "Twelve years ago, I was afflicted with a severe bronchial trouble, pronounced by a skilful physician to be very dangerous, and liable to terminate in Pneumonia. After using one bottle of Ayer's Cherry Pectoral, I found great relief, and an occasional use of it since that time has, I think, extended my life ten years at least." Mrs. V. M. Thebaud, Montreal, Canada, writes: "Last spring my daughter was attacked by membranous croup, or diphtheria. The doctor prescribed Ayer's Cherry Pectoral, which cured her of the diphtheria. Being still very weak and sick, she began taking Ayer's Sarsaparilla, which restored her to vigorous health."

Ayer's Cherry Pectoral,

PREPARED BY
Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass.
For sale by all Druggists.

ILLUMINATED ADDRESSES SPECIALTY
A. M. HOWARD
DESIGNER. LITHOGRAPHIC ARTIST & C.
11 KING ST W. TORONTO

Guaranteed to give Perfect Satisfaction.

James' The Best Stove Polish Manufactured

Dome Black Lead

Beware of common Imitations.

Use James' Extra French Square Blue.

Use James' Royal Laundry Washing Blues.

Use James' Prize Medal Rice Starch.

MANUFACTURED BY
Plymouth, England.

Burdock BLOOD BITTERS.

WILL CURE OR RELIEVE

BILIOUSNESS, DIZZINESS, DYSPEPSIA, DROPSY, INDIGESTION, FLUTTERING JAUNDICE, OF THE HEART, ERYSIPELAS, ACIDITY OF THE STOMACH, SALT RHEUM, HEARTBURN, DRYNESS OF THE SKIN, HEADACHE.

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

T. MILBURN & CO., Proprietors, TORONTO.

HUMPHREYS' Manual of all Diseases, By F. HUMPHREYS, M. D. RICHLY BOUND IN CLOTH and GOLD MAILED FREE—SEND STAMP.

LIST OF PRINCIPAL NOS. CURES PRICE.

1	Fever, Congestion, Inflammations...	.25
2	Worms, Worm Fever, Worm Colic...	.25
3	Crying Colic, or Teething of Infants...	.25
4	Diarrhea, of Children or Adults...	.25
5	Dysentery, Gripping, Bilious Colic...	.25
6	Cholera Morbus, Vomiting...	.25
7	Coughs, Cold, Bronchitis...	.25
8	Neuralgia, Toothache, Faceache...	.25
9	Headaches, Sick Headache, Vertigo...	.25

HOMEOPATHIC

10	Dyspepsia, Bilious Stomach...	.25
11	Suppressed or Painful Periods...	.25
12	Whites, too Profuse Periods...	.25
13	Croup, Cough, Difficult Breathing...	.25
14	Salt Rheum, Erysipelas, Eruptions...	.25
15	Rheumatism, Rheumatic Pains...	.25
16	Fever and Ague, Chills, Malaria...	.50
17	Piles, Blind or Bleeding...	.50
18	Catarrh, Influenza, Cold in the Head...	.50
19	Whooping Cough, Violent Coughs...	.50
20	General Debility, Physical Weakness...	.50
21	Kidney Disease...	.50
22	Nervous Debility...	1.00
23	Urinary Weakness, Wetting Bed...	.50
24	Diseases of the Heart, Palpitation...	1.00

SPECIFICS.

Sold by Druggists, or sent postpaid on receipt of price.—HUMPHREYS' MEDICINE CO. 109 Falton St. N. Y.

China Hall,
49 KING STREET EAST, TORONTO.
NEW GOODS.

The finest ever offered in Canada for sale or inspection, comprising Breakfast, Dinner, Dessert and Tea Sets, Bedroom Services, Cut Table Glassware, Table Ornaments in variety, Fairy Lamps, Flower Pots for halls, Pedestals for halls or stair-landings, Garden Seats and Pots, and all useful things for Kitchen purposes at the lowest prices in the City, as I buy for Cash.

GLOVER HARRISON, IMPORTER.

NATIONAL PILLS are unsurpassed as a safe, mild, yet thorough purgative, acting upon the biliary organs promptly and effectually.

DR. E. C. WEST'S

FOR THE LIVER BLOOD STOMACH AND KIDNEYS

DANDELION

Infalible Blood Purifier, Tonic, Diuretic
Loss of Appetite, Indigestion, Dyspepsia, Billiousness, Jaundice, Liver Complaint, Rheumatism, all Kidney Diseases, Scrofula, Diseases peculiar to Females, Salt Rheum, Exzema and all Skin Liseases, Headache, Palpitation of the Heart, Sour Stomach and Heart Burn. Purely Vegetable.

JOHN C. WEST & Co., Toronto Ont.

REGIOR

*DECORATIONS:

IN: WALLPAPER: TILES:
AND STAINED GLASS

ELLIOTT & SON
94 & 96 BAY ST. TORONTO

F. Diver & Co.
ELECTRO AND STEREOTYPERS
14 KING ST. E. TORONTO.

PRINTERS' LEADS, SLUGS AND METAL FURNITURE

National ELECTRO & STEREOTYPE
SEND FOR PRICES '111' '111' TORONTO

\$500.00 REWARD!

WE will pay the above Reward for any case of Dyspepsia, Liver Complaint, Sick Headache, Indigestion or Costiveness we cannot cure with WEST'S LIVER PILLS, when the Directions are strictly complied with. Large Boxes, containing 30 Pills, 25 Cents; 5 Boxes \$1.00. Sold by all Druggists.

A BIG OFFER. To introduce them, we Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. The National Co., 23 De St., N. Y.

X-MAS MUSIC FOR 1886.

Christmas Selections, Containing new and beautiful carols, preceded by an interesting and instructive Responsive Service. 16 Pages. Printed in colors. Price 5cts. each, or 50 cts. a dozen by mail postpaid; \$4 a hundred by express not prepaid.

Peace on Earth. A Christmas Service by J. E. HALL, Consisting of Responsive Readings and Recitations, throughout, which are interspersed new and appropriate songs prepared especially for this Service. Price same as for "Christmas Selections."

The **WAIFS' CHRISTMAS**

A NEW CHRISTMAS CANTATA By CLARA LOUISE BURNHAM and GEO. F. ROOT. Illustrating the true spirit in which Christmas should be observed—that is the spirit of kindness and good will to all. Price 5cts. each by mail postpaid; \$3 a dozen by express not prepaid.

Send for our complete list of Christmas Music.

PUBLISHED BY
THE JOHN CHURCH CO., Cincinnati, O.
And 19 East 16th Street, New York City.
For Sale by all Music and Book Dealers.

PROF. LOW'S MAGIC SULPHUR SOAP.—Healing, soothing and cleansing for all eruptive diseases of the skin. De-lightful for toilet use.

Publisher's Department.

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

MEETINGS OF PRESBYTERY.

LINDSAY.—At Uxbridge, on Tuesday, Nov. 30, at eleven a.m.
BRUCE.—In Knox Church, Walkerton, on Tuesday, December 14, at one p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 20, at half-past seven p.m.
BROCKVILLE.—In First Church, Brockville, on December 7, at half-past two p.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.
CHATHAM.—In First Church, Chatham, on Tuesday, December 14.
BARRIE.—At Barrie, on Tuesday, November 30, at eleven a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on the third Tuesday of December, at half-past one p.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 21, at two p.m.
QUEBEC.—In Sherbrooke, on Tuesday, December 14, at eight p.m.
MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, January 11, 1887, at ten a.m.
WHITBY.—In Oshawa, on Tuesday, January 18, 1887, at half-past ten p.m.
SAUGEEN.—In the Presbyterian church, Mount Forest, on Tuesday, December 14, at eleven a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 7, at half-past seven p.m.
TORONTO.—In the lecture room of St. Andrew's Church, Toronto, on Tuesday, December 7, at ten a.m.
MIRAMICHI.—At Campbellton, on Tuesday, January 18, 1887, at eleven a.m.
PARIS.—At Tilsonburg, on January 11, 1887, at half-past twelve p.m.
STRATFORD.—On January 11, 1887, at half-past ten a.m.

BIRTHS, MARRIAGES, AND DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

At the manse, Brucefield, on the 19th October, by the Rev. J. H. Simpson, Mr Robert Armstrong, to Miss Emily Stephenson, all of Stanley.

At the residence of the bride's father, Bayfield, on the 26th October, by the Rev. David Forest, of Bayfield, assisted by the Rev. J. H. Simpson, of Brucefield, Rev. S. A. Carrier, Presbyterian minister Grand Bend, to Miss Maggie, only daughter of Mr. Donald Campbell.

At the residence of the bride's father, on the 27th October, by the Rev. J. H. Simpson, Mr. William Bell, to Miss Mary Allan, all of Tuckersmith.

At the residence of the bride's father, on the 3rd inst., by the Rev. J. H. Simpson, Mr. William Berry, of Exeter, to Miss Jennie, second daughter of Mr. John Ross, of Stanley.

CELEBRATED
COOK'S FRIEND
BAKING POWDER
 PURE, HEALTHY, RELIABLE.
 Retailed Everywhere.

A. F. HARRINGTON & SON,
UNDERTAKERS,
 356 1/2 YONGE STREET, TORONTO,
 Successors to Foley & Wilkes, having added largely to the equipment of the late firm, and having had twenty years' experience in conducting funerals, feel confident that they can give entire satisfaction in attendance and prices. Can supply children's, medium and adults' hearses of first-class style.
 Telephone No. 1,176.

J. YOUNG,
The Leading Undertaker,
 347 YONGE STREET.
 TELEPHONE No. 679.

WE ARE AT PRESENT
 CARRYING THE
LARGEST STOCK IN THE DOMINION
 OF
Real Bronze Hardware.
 Call and examine before buying.
AIKENHEAD & CROMBIE'S,
 Cor. King and Yonge Sts., Toronto.

FITS EPILEPSY permanently cured by a new system of treatment. **Two Trial Bottles** sent free. Send for Treatise giving full particulars. **EPILEPTIC REMEDY CO., 47 Broad St., N. Y.** Sole Agent for Canada, **FITS T. PEARSON, Box 1380, MONTREAL.**

Fall Styles **J. H. ROGERS 105 KING & CHURCH** Fall Styles.

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

JAMES H. ROGERS,
 Corner King and Church Streets.

IMPORTANT TO MERCHANT TAILORS.

To meet the increasing demand and requirements of the trade a second edition of the Tailor's Compendium Measure and Account Book is just being issued. No Merchant Tailor should be without it. Can be obtained from any Wholesale Woollen House, or the Publisher,

W. L. CHEESEWORTH,
 Merchant Tailor,
 106 King Street West, Toronto.

Tenders for Supplies, 1887.

The undersigned will receive tenders up to noon of **THURSDAY, THE 2ND DECEMBER, 1886,** for the supply of Butcher's Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood to the following institutions during the year 1887, viz.: The Asylums for the Insane in Toronto, London, Kingston, Hamilton, and Orillia; the Central Prison and Reformatory for Females in Toronto; the Reformatory for Boys, Penetanguishene; the Institution for the Deaf and Dumb, Belleville; and the Institution for the Blind, Brantford.

Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had on making application to the Bursars of the respective institutions.

N.B.—Tenders are not required for the supply of Butcher's Meat to the Asylums in Toronto, London, Kingston and Hamilton, nor to the Central Prison and Reformatory for Females in Toronto.

The lowest or any tender not necessarily accepted.

W. T. O'REILLY,
R. CHRISTIE,
 Inspectors of Prisons and Public Charities.
 Parliament Buildings, 17th Nov., 1886.

\$9.00.

GENUINE WALTHAM WATCH,
 Men's size, in Coin Silver, Open-face, Dust Proof Cases, sent per mail (pre-paid) to any address on receipt of price, or will send by express, C.O.D., on receipt of fifty cents, allowing the privilege of examining the Watch before paying. Accompanying each Watch will be our full guarantee for twelve months.

KENT BROS.,
 WHOLESALE & RETAIL JEWELLERS,
 168 YONGE ST., TORONTO.

GENTLEMEN,—

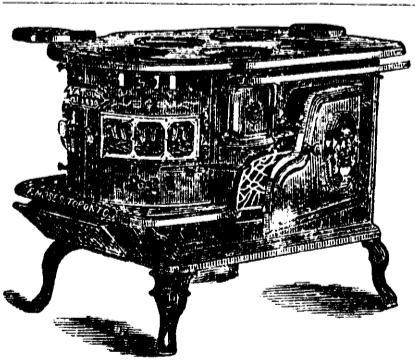
Your attention is invited to my magnificent stock of Woollens and Furnishing Goods. Clergymen and Students will find my stock of Standard Black and Dark Cloths the most select and reliable in the trade.

R. J. HUNTER,
 Merchant Tailor,
 CORNER KING AND CHURCH STS., TORONTO.

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

THOSE ABOUT TO MARRY OR RE-FURNISH should, before buying elsewhere, pay a visit to **F. MOSES' HOUSE FURNISHING EMPORIUM,** 301 Yonge Street, and see his world-renowned **COMBINATION STOVE.**

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



TEA CONSUMERS! TEA CONSUMERS!

As a special inducement to have you try a Caddy of our TEAS, we enclose in each five pound Caddie costing 50c. and upwards, **HALF DOZEN ELECTRO PLATED TEA SPOONS.** Retailers' price of these spoons \$3.50. Send us your order and not only get superior Tea, any kind,

YOUNG HYSON, JAPAN, CONGOU, ETC., at wholesale price, but also free of cost **A Half-dozen Beautiful Silver Plated Tea Spoons.** Goods delivered at your nearest express office.

THE ONTARIO TEA CORPORATION, 125 BAY STREET, TORONTO.
 A few good live AGENTS WANTED in unrepresented towns and villages. Write for terms and particulars.

CANADA BUSINESS COLLEGE
 Hamilton, Ontario.
 Best Equipped Business College in the Dominion.
 Established in 1862.
 Two hundred and fifty students annually. Write for particulars.
R. E. GALLAGHER, Principal.

BRITISH AMERICAN BUSINESS COLLEGE
 Arcade, Yonge Street, Toronto, 27th Year.

A School thoroughly equipped for Business Training, Bookkeeping, Business Penmanship, Commercial Arithmetic, Commercial Law, Business Correspondence, Shorthand, Type-Writing and Business Practice practically taught.

Re-opens Wednesday, Sept. 1st next.
 Send for circular. Address,
C. O'DEA, Secretary.

FOREST CITY Business College
 LONDON, ONT.

Three Departments, each managed by a first-class teacher and penman. Practical men endorse our system of Business Practice. No connection with any other school ever conducted in London. Write for handsome Catalogue.


Western Union York

ROYAL BAKING POWDER
 Absolutely Pure.




This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Soly only in cans.
ROYAL BAKING POWDER CO. 106 Wall St., N. Y.

HACVARD'S PECTORAL BALSAM
 CURES COUGHS COLDS HOARSENESS, ETC.



KNABE PIANO-FORTES.
 UNEQUALLED IN Tone, Touch, Workmanship & Durability.
WILLIAM KNABE & CO.
 Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, New York.

ESTERBROOK STEEL PENS



Popular Nos.: 048, 14, 130, 333, 161.
 For Sale by all Stationers.
W. MILLER, SON & CO., Ag'ts., Montreal

CLINTON H. MENEELY BELL COMPANY
 TROY, N. Y.,
 MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.

McShane Bell Foundry.
 Finest Grade of Bells, Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. **H. Y. MESHANE & CO., BALTIMORE, Md., U. S.** Mention this paper.

BUCKEYE BELL FOUNDRY.
 Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

MENEELY & COMPANY
 WEST TROY, N. Y., BELLS
 Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

CANADA STAINED GLASS WORKS
MEMORIAL WINDOWS
HOUSEHOLD GLASS
105 M'CAUSLAND & SON
 TORONTO.