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POTATO PUFF.—Two cupfuls mashed potatoes, two tablespoonfuls melted butter beaten light, two eggs, whites and yolks beaten separately, added with six tablespoonfuls of cream or rich milk. Beat all together until light, turn into a buttered dish and bake in quick oven until light and brown.

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FIG ROLY-POLY.—Put four ounces of bread crumbs and eight ounces of sliced figs into a basin, and pour over them half a pound of treacle made warm. When cool add to the mixture an egg, a little lemon juice and a pinch of mixed spice. Make the pudding in the ordinary way, using the fig mixture instead of jam. Boil from two to three hours, according to size. To be worth eating it must be well done.

STUFFED POTATO.—Bake potatoes of equal size; when done and still hot, cut off a small piece from the end of each potato; scoop out the inside. Mash and mix with it half the quantity of cooked meat highly seasoned and finely chopped. Fill the skin a little above the edge; set in the oven to brown the top. Or omit the meat, and fill only with the mashed and seasoned potato; replace the cover and heat again.

SWEET POTATO CROQUETTES.—Two cupfuls cold boiled and mashed sweet potatoes, three tablespoonfuls melted butter, a teaspoonful of lemon juice, one-fourth of a cup of cream or rich milk; salt, pepper, and a dust of nutmeg to taste; beat all together until light and smooth; shape into balls or ovals, dip into beaten egg and roll in bread crumbs. Fry in enough boiling fat to cover, drain when light brown and serve hot.

HAM TOAST.—Cut some cold boiled, lean ham into slices; season with the least speck of cayenne and dry mustard; make a cream dressing of a tablespoonful of butter put into a small frying-pan; when hot stir into it a tablespoonful of flour; stir until a smooth paste, when you add by degrees about two-thirds of a cupful of soup stock. Let it boil. Then add the ham and cook five minutes, stirring often. Spread on slices of buttered toast and serve hot.

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PROOF THAT THAT PHYSICIAN'S TERRIBLE CONFESSION IS TRUE.

Cleveland, O., Herald.

Yesterday and the day before we copied into our columns from the Rochester, N. Y., Democrat and Chronicle, a remarkable statement, made by J. B. Henion, M.D., a gentleman who is well known in this city. In that article Dr. Henion recounted a wonderful experience which befell him, and the next day we published from the same paper a second article, giving an account of the excitement in Rochester, and elsewhere, caused by Dr. Henion's statement. It is doubtful if any two articles were ever published which caused greater commotion both among professionals and laymen.

Since the publication of these two articles, having been besieged with letters of inquiry, we sent a communication to Dr. Henion and also to H. H. Warner & Co., asking if any additional proof could be given, and here it is.

GENTLEMEN: I owe my life and present health wholly to the power of Warner's Safe Cure, which snatched me from the very brink of the grave. It is not surprising that people should question the statement I made (which is true in every respect) for my recovery was as great a marvel to myself, as to my physicians and friends.

J. B. HENION, M.D.

ROCHESTER, N. Y., Jan. 21.

SIRS: The best proof we can give you that the statements made by Dr. Henion are entirely true, and would not have been published unless strictly so, is the following testimonial from the best citizens of Rochester, and a card published by Rev. Dr. Foote.

H. H. WARNER & Co.

To whom it may concern:

We are personally or by reputation acquainted with Dr. Henion, and we believe he would publish no statement not literally true. We are also personally or by reputation well acquainted with H. H. Warner & Co., proprietors of Warner's Safe Cure (by which Dr. Henion says he was cured), whose commercial and personal standing in this community are of the highest order, and we believe that they would not publish any statements which were not literally and strictly true in every particular.

C. R. Parsons (Mayor of Rochester). Wm. Purcell (Editor Union and Advertiser).

W. D. Shuart (ex-Surrogate Monroe County).

Edward A. Frost (ex-Clerk Monroe County).

E. B. Feener (ex-District Attorney, Monroe County).

J. M. Davy (ex-Member Congress, Rochester).

John S. Morgan (County Judge, Monroe County).

Hiram Sibley, (Capitalist and Seedsman).

John Van Voorhis (ex-Member of Congress).

To the Editor of the Living Church, Chicago, Ill.:

There was published in the Rochester (N. Y.) Democrat and Chronicle of the 31st of December, a statement made by J. B. Henion, M.D., narrating how he had been cured of Bright's disease of the kidneys, almost in its last stages, by the use of Warner's Safe Cure. I was referred to in that statement, as having recommended and urged Dr. Henion to try the remedy, which he did and was cured. The statement of Dr. Henion is true, so far as it concerns myself, and I believe it to be true in all other respects. He was a parishioner of mine and I visited him in his sickness. I urged him to take the medicine and would do the same again to any one who was troubled with a disease of the kidneys and liver. ISRAEL FOOTE, (D.D.)

(Late) Rector of St. Paul's Episcopal Church.

Rochester, N. Y.

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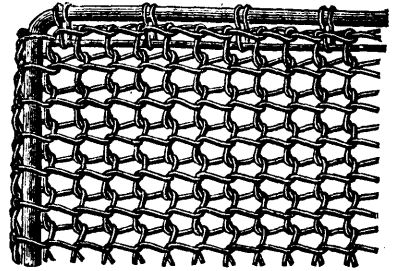
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THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO WEDNESDAY, FEBRUARY 10th, 1886.

No. 7.

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Notes of the Week.

THE Royal Canadian Academy has been holding a successful exhibition at Ottawa. Canadian art is showing a most gratifying progress. The Governor-General delivered a very appropriate and graceful speech at the opening of the seventh annual exhibition. He gave \$250 to the funds of the Academy and promised a like sum annually while he holds the viceregal office.

IN last week's issue there appeared the report presented at the annual meeting of the North American Life Assurance Company, of which the Hon. Alexander Mackenzie is president. It is a solid and safe institution. The best evidence of this is to be found in the reliable character of the directorate, careful and efficient management, and the promptitude with which all claims are met.

THOSE interested in the liquor traffic are still endeavouring to resist the advance of the Temperance movement. Influential representatives of the trade have met at Ottawa, and it is rumoured that efforts will be made during the approaching session to obtain the repeal of the Scott Act, and in the meantime the introduction of the wine and beer clause passed by the Senate, but rejected by the House of Commons.

AN amendment to the constitution of New York State has been introduced into the Legislature at Albany, which proposes that, in the trial of all civil cases by jury, three-fourths of the jury shall be competent to find a verdict. This is a sensible amendment, and a decided improvement, upon the rule requiring unanimity, under which a single obstinate juror may fail to convince his fellow jurors of anything but his own stupidity, and prevent a just verdict being agreed upon.

THE political crisis in Great Britain is past for the present. Mr. Gladstone has succeeded in constructing a cabinet. His new Ministry is a strong one, and the arrangement of portfolios appears judicious. The strength of the Cabinet, however, will not compensate for the smallness of the Liberal majority on which the restored Premier can count. The Conservatives and the Parnellites may fuse at any moment and, even on a matter of detail, either seriously embarrass or defeat the Government. Mr. Gladstone will at once direct his energies to a settlement of the Irish question, but with what results cannot now be anticipated.

PRESBYTERIANISM in Bermuda, says the New York *Evangelist*, has a very ancient history. It was first introduced into the islands in 1612 by the Rev. George Keith, a Scotsman, before they became an English colony, and when the country was ruled by a company of enterprising men from Virginia. Professor Briggs was the first historian of our Church to do justice to this able and devoted pioneer of Presbyterianism in Bermuda and America. He may also be said to have discovered the Rev. George Keith, and given him his true place in our early annals. At the present time there are two Presbyterian churches in Bermuda.

At the last meeting of the Toronto Presbyterian Ministerial Association the subject of city mission work received careful consideration. Most of the city congregations are engaged in such work. In addition to missions maintained by congregations there are seven where meetings are regularly held, conducted by students and others. Reference was made to extra congregational mission work carried on by active Christian workers. While it was admitted that much good was being done by these agencies, the effort to bring those who neglect the means of grace under Christian influences would be still more effective and satisfactory were such missions carried on by the respective congregations in the city.

SO many incredible rumours respecting the French treaty with Madagascar having obtained currency, it is difficult to say whether the last circulated is nearer the truth than those that preceded. It is summarized as follows: The text of the treaty between France and Madagascar has been submitted to the Chamber of Deputies. Frenchmen are to have the right to freely trade, travel and reside in Madagascar, as well as to lease lands for an indefinite period. French property in Madagascar is to be inviolable without the sanction of the French Consul. Religious toleration is guaranteed. France is bound to assist the Queen of Madagascar in defending the country, and to supply military instructors, engineers, professors and artisans for civilizing purposes.

LAST week two different bodies discussed the question of the Bible in the public schools, and formulated their decisions. The conference held some time since, at which representatives of the various Churches were present, appointed a sub-committee to revise the Selections from Scripture recently issued by the Education Department. That sub-committee, composed of scholarly and judicious representatives of their respective Churches, met on Wednesday last, and as a result of their deliberation agreed to a carefully prepared memorandum in which the Scripture Selections are defended from misrepresentations and the principles on which they were prepared explained. The other body dealing with the same subject was the Toronto School Board. It is no violation of charity to say that in the discussion the zeal manifested was at least as strongly political as it was religious.

THE New York *Independent* says: Those who think that religion is perishing out of this generation will do well to ponder certain figures it gives in tabular form of the attendance of students at twenty colleges under Presbyterian control in the United States. The list opens with Princeton, which has an attendance of 435 students, of whom 204 are church members and fifty are studying for the ministry. The total number of students is 1,881, of whom 1,147 are members of the Church and over 300 are studying for the ministry. It is a very interesting fact that nearly two-thirds of the students in these colleges are members of the Church, and one-fifth of them are studying for the ministry. We hardly need to contrast this state of things with that seventy-five years ago. When Dr. Dwight became President of Yale College, infidels were plenty, and hardly a professing Christian could be found, while as late as 1813 only two or three students in Princeton were members of the Church.

THE following summary of statistics shows the present position of the Waldensian Evangelistic work in Italy outside of the Valleys: Forty-three organized churches, thirty-six stations or churches in course of formation, 171 places periodically visited by neighbouring ministers or evangelists—in all, 250 places where the Gospel is preached; thirty-five ordained ministers, five evangelists, twelve teacher evangelists, fifty-one teachers, three colporteur-evangelists, fourteen colporteurs (one with Bible van)—giving a total of 120 agents; 3,926 communicants, 6,770 average attendance of members and adherents, with about 40,000 occasional hearers; 2,380 scholars in the Sun-

day schools, 2,876 in the week-day schools; total amount contributed in Italy for all purposes, \$11,100. So far as mere numbers go, the year's net gain to the membership of the Church is not great; for while 544 new names have been put on the roll, 396 have been removed through deaths, emigrations, etc. The number of those whose names have been cancelled in consequence of church discipline does not amount to one per cent.

DR. KITTRIDGE, of Chicago, who cannot be accused of resorting to sensational methods for obtaining notoriety, in a recent sermon in his own church, the Third Presbyterian, brought a forcible indictment against the lawlessness and corruption existing in the great western city. It is not to be forgotten that if Chicago is a centre of wickedness, Christianity and the forces that make for righteousness are energetically supported in that city of great contrasts. This is part of Dr. Kittridge's testimony: Our wives, he said, are not safe from the hands of the thief on the principal streets in broad daylight. Garotting is an event of every night. Burglars ply their nefarious business with little fear of arrest. Our police courts are, with a few exceptions, a burning disgrace to any civilized community. Many of the justices are in open league with the criminals. Their decisions are bought and sold, and men who have been entrusted with the high duty of enforcing the law are hand-in-hand with the criminal classes. Their ermine robes are covered with the filth of corruption, and it is well nigh an impossibility for one to gain an honest judgment. The majority of our aldermen are on the market to the highest bidder, and legislation on any matter is controlled by the price which you can pay to these caricatures of rulers. Our county board is notoriously corrupt. Of the taxes with which the community is burdened one-third at least goes into the pockets of corrupt men. The speaker predicted for Chicago the fate of ancient Babylon.

IN the Ottawa correspondence of the *Globe* it is stated that the joint committee appointed by the supreme courts of the Presbyterian and Methodist Churches met in Knox Church last week under the presidency of Rev. Mr. Hooker. The members present were: Rev. Messrs. Hooker, Williams, McRitchie, Hansford, Scott and Maviety, for the Methodist body, and Scrimger, Hastie, Jardine, Warden and Campbell, for the Presbyterian. The Rev. Dr. Jardine was appointed secretary. The object of the appointment of these committees had been fully discussed at meetings of the supreme courts of the respective bodies by which they were appointed. The resolution of the Methodist body by which they decided to take the initiative in the present movement, sets forth that whereas various Protestant bodies are each represented in towns where the Christian population can only provide for and maintain one church and minister, and whereas these churches are maintained in part by grants from the mission funds of various bodies and that it is desirable to husband men and money in order to more effectually extend the preaching of the Gospel, it is considered desirable that a committee be appointed to confer with similar committees appointed by other Christian bodies, and devise means by which this can be avoided. The Presbyterian committee was appointed soon after the Methodist, but so far no other body has imitated their example. The proceedings were marked throughout by the greatest harmony and unanimity. A series of resolutions, which together form a scheme for the attainment of the object of their appointment, were drawn up, and will be submitted to the supreme court of each body at its next assembly. It is gratifying that the spirit and action of the joint committees were so harmonious. There is no reason why they should not continue to manifest the same generous spirit. The carrying out of the work so auspiciously begun will be productive of great and good results. It is in the carrying out of the scheme that the large-heartedness and wisdom that prompted it are specially required.

Our Contributors.

SOMETHING MORE ABOUT AUGMENTATION.

BY KNOXIAN.

"Lord, keep him humble and we will keep him poor." This petition is said to have been offered by an elder on behalf of his newly-inducted minister. Uncharitable people might think that the elder offered this petition because he did not wish to pay much toward the stipend. Perhaps that was not the reason. Possibly this elder thought that his minister could do ministerial work very much better if kept poor. That was his theory. The same theory is held by some people who are opposed to Augmentation. They think a minister can write better sermons, and visit his people more efficiently and do up his pastoral work with more heart, if his family are ragged and his coat glazy and his stomach filled with gruel instead of beefsteak. They are afraid that when the minister goes into his study to write sermons the afflatus might not come on if the good man were comfortable. There is nothing like poverty for bringing on the afflatus. The conditions on which a first-class sermon can be produced are these: Your coat must be threadbare, glazy and generally shabby; your home must be ill-furnished and comfortless; your library must not have a book in it that was published within the last fifty years; your wife must look careworn and weak; your children must be ragged and wear clothes that have been made over at least three times; you must be a little in debt without any reasonable prospect of being able to pay it; you must begin each sermon with a load of care and anxiety, heavy enough to crush any ordinary man. As you write, be sure that the unpaid bills are on your desk so that you can draw inspiration from them; that your ragged children are within sight, and that you can hear your wife scrape the bottom of a flour barrel in the next room. Any man who cannot write a first-class sermon under these favourable conditions is unfit for the Presbyterian ministry. It was for these conditions that the elder prayed when he said: "Lord, keep him humble and we will keep him poor." It is for these conditions in the Canadian ministry that those people work who won't do anything for Augmentation. Dr. Guthrie did not think that these conditions were favourable to the production of good sermons, and Dr. Guthrie knew something about preaching. Here are the Doctor's views on the point:

Genteel poverty, to which some ministers are doomed, is one of the evils under the sun. To place a man in circumstances where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family a good education, to bring them up in what is called genteel life, and to deny him the means of doing so; enough, but for the hope of heaven, to embitter existence. In dread of debt, in many daily mortifications, in harassing fears what will become of his wife and children when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than the privations of the poor. It is a bitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their cloak the fox that gnaws at their vitals.

It may be urged that some ministers are not worth \$750 a year and a manse. We go farther than that, and assert that some ministers, like some doctors and some lawyers and some of every class, are *worth nothing at all*. But why punish the worthy for the sake of the unworthy? The best way to weed out the unworthy is for the Church to make reasonable provision for the worthy. How can any Presbytery have the heart to attack a useless or inefficient minister if they know the man has never had a reasonable chance to do anything? How can they know that he would not have done good work if he had had a reasonable chance? We are no defenders of lazy, incompetent, inefficient ministers. If there is one man on this footstool that ought to be despised it is a selfish, lazy minister who is trying to slip along by doing just as little as he possibly can. There are not many such in the Presbyterian ministry, and the right way to get rid of the few is to put the pastorate on such a basis that a Presbytery can force these few to work or push them out. How different it would be could a Presbytery say to any incompetent: "Brother, the Church placed you over that congregation; the Church saw that you had a reasonably comfortable home and a fair salary; your salary has been regularly paid, and the Church has kept its contract with you; you have not done the work required, now do better at once or step out." But the Church can never say that to a

man and starve him at the same time. The best way, in fact the only way, to get rid of incompetents is to give every man a fair chance to work and then crowd out every man who is useless or worse.

There is just one more objection to Augmentation that we care to notice. Some people, who profess to have intensely spiritual minds, are afraid that the spiritual life of the ministry may be lowered by the payment of fair salaries. These excellent people are very anxious that the spiritual tone of the pulpit should be kept *high*, and they think that the way to do it is to keep the salaries *low*. This is rather hard on the men who have from four to seven thousand a year, but let that pass. The excellent people referred to think there is some necessary connection between grace and gruel, between righteousness and rags, between faith and feeble health, between genteel poverty and spiritual power. The peculiar thing about this theory is that those who hold it are never afraid that the piety of any man other than the minister may suffer from a reasonable degree of prosperity. The minister is the only man in danger. It is for him that they worry and lie awake at night. A merchant may grow rich, build new stores, extend his business, push his trade and become a millionaire in a small way, but there is no danger of him. His piety is proof against worldliness. A farmer may build new barns, buy more farms, improve his stock, purchase new implements and grow rich, as thousands of them have done in this country, but those good people are not the least afraid that his spirituality of mind may be injured. He can resist temptation. But the minister, poor man, is in danger if he gets an extra hundred put to his little salary. Every man can resist the dangers of prosperity better than a minister. It is not a little strange that people who sell goods, or prescribe pills, or address courts, or raise grain and stock, or invest money, should all be bomb-proof against the temptations of prosperity, and that a minister is almost certain to fall before the luxuries of seven hundred dollars a year. A lawyer can grow in grace with a hundred dollar fee in his pocket. A doctor can prepare for the kingdom on a practice of four or five thousand a year. A merchant, or other business man, can be a good Christian with a good balance at the bank and his safe full of mortgages. A farmer finds no difficulty in keeping up his spiritual tone while he takes a hundred dollars for a thoroughbred calf. But a minister would most likely fall from grace if he found himself with a spare dollar in his pocket. What weak men these ministers are!

This is the ground taken by those spiritually-muddled people who say that it would lower the spiritual tone of the ministry to give them a decent living. One almost feels guilty for having used so much good ink in exposing such rubbish.

MR. TASSIE'S REPLY.

MR. EDITOR,—I am glad my critics cannot complain of unfair treatment, as they have been permitted to exhaust themselves, and have written nine letters to eight on my part. Want of space will not permit me to reply to them as fully as I should wish. The first three have assumed, without offering proof, that license law fosters drunkenness, which I deny, while I assert we are a very sober, law-abiding people, and are growing more so every day under license law. The amount of liquor consumed by the habitually intemperate has no appreciable effect on the total consumption. Good and bad times alone affect it. I may also state that the two sons of Aaron were not killed for being drunk, but for offering strange fire; that the priests were not forbidden to drink wine except in the tabernacle; that the Nazarites and Rechabites voluntarily imposed abstinence on themselves, and, therefore, offer no precedent for State Prohibition. Mr. Wright, Convener of the General Assembly's Committee on Temperance, deserves and shall receive a more lengthy notice than the others.

I take exception to his statement: "There can be no doubt his (my) utterances on 'Church and State' virtually demand that Civil Government be forever emancipated from religious influences." I stated that "Christ is the head of the State, for the kingdom is the Lord's, and He is the Governor among the nations. But a separate and independent jurisdiction belongs to both Church and State." Nor did I deny the right of a Church Court to register its disapproval of legislation. I questioned the wisdom of such a course, believing that the Senate of Canada under-

stands, and is able to perform, its duty without the censure and advice of the General Assembly. I do not, the right of a Church which has the Westminster Confession as a Standard to discuss politics. As long as it is written in the Standards of the Church, "Synods and Councils are to handle or conclude nothing but that which is ecclesiastical; and not to intermeddle in civil affairs, which concern the commonwealth, unless by way of humble petition in cases extraordinary; or, by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate," the Church is bound to adhere to it. They have no more right to claim latitude on this question than on any other; and if the Church has ignored its Standards in the past, that is no reason for doing so to-day. The decree of the last Temperance Convention in Toronto made this a political question. It is now to enter into every political contest, although only a few months ago we were told it was a purely moral question. I also deny the right of men who are exempt from taxation to demand the destruction of a large amount of property which would necessitate great fiscal changes, while they are themselves unwilling to suffer pecuniary loss should the adoption of their views result in greater evils than we have under license law.

Mr. Wright and his confederates have, without offering any proof, made a great effort to create the impression that license law produces drunkenness and the evils commonly ascribed to liquor. A law which admits a false principle creates contempt for all laws; a law which shuts out harmless pleasures encourages vice; a law which declares the use of liquor in moderation to be sinful is founded on falsehood; a law which makes the sale of a glass of liquor a crime, while it does not make the drinking of a glass of liquor a crime, or a law which punishes more severely the sale of a glass of liquor than the theft of a glass of liquor concedes false principles and must fail. The authors of the Scott Act confute themselves. They declare Christ used unfermented wine at the sacrament, while they make special provision in the Scott Act for the use of fermented wine at the sacrament. To show them the practical effect of Prohibition, I present the following evidence from the report of the Special Committee of the Legislature of Massachusetts in 1867 on the working of the prohibitory law which had been in force since 1855: "The evidence before the Committee, though, of course, to some extent conflicting, tended to show that in all those cities or towns where the prosecutions against open places had been the most active, an extraordinary number of secret places had been started, and that more liquor and worse liquor was drunk, and that more intoxication ensued."

According to the report of Deputy-Chief of Police Savage (a), the whole number of places in Boston in which liquor was known to be sold was 1,500 in 1834 and 1,515 in 1866. The number of drunken persons taken up by the police in 1854 was 6,983, while in 1866 it was 15,542, the largest number taken up during any year in the history of the city, except 1861 and 1863, two of the years of the war, when the numbers were 17,324 and 7,967 respectively. The number of drunkards in 1866 exceeds that of 1865 by 1,657. Again, the State constabulary during the months of January and February, 1867, made more efficient prosecutions for the violation of the law than had ever been made in the city, yet the number of drunken persons taken up in January was 1,462, and in February, 1,570, against 1,118 in January, 1853, and 1,039 in February, 1863, the war year referred to, when the largest number of drunken persons was taken up. If the number of cases for 1867 is calculated upon the basis of the returns for January and February, it will amount to 18,192. Rev. James A. Healey (b), pastor of a very large Catholic church, and visiting extensively among the poorer classes, says that "in almost every house they have liquor and they sell to those in the house." Ex-Mayor Lincoln (c) says that "the sale of ardent spirits and the number of drunkards have increased faster than our population has increased." "And, without attempting to give the names even of the numerous witnesses who testified in regard to the present condition of things in Boston, it can be safely asserted that while the number of open places has undoubtedly somewhat diminished, all of the principal hotels, grocers, restaurants, apothecaries and wholesale liquor-dealers sell openly; an immense and constantly-increasing number of secret places and 'clubs' has been established. Drun-

kenness has increased almost in a direct ratio with the closing of public places, and there is now more of it than at any previous time in the history of the city."

I give a few extracts from the evidence of witnesses:—Professor Bowen (d), of Harvard College Professor of Natural Religion and Moral Philosophy: "It is as easy to buy liquor now as it is bread, and it can be had even at a greater number of places." Ex-Governor Washburn (e), who was a well-known temperance man, and "began with a pretty earnest and confident zeal and belief that intemperance could be suppressed by stopping the sale," said about making it a party question: "The moment you bring it into a party question the desire for office is created, and the very man that clamours the loudest is generally likely to be the man that does the least for the cause of temperance, and it is a fact in my own experience that the men who have scoffed at me and my friends in the advocacy of this matter were the men who, in the end, stepped forward as patrons and leaders in the temperance movement. . . . At any rate, at the end of fourteen years here stands the law, and in many places where I know before there were no sales, and where there could be scarcely anybody found to drink, there are reputed to be those who drink freely. . . . Of two evils I would choose the less; and I believe it would be a less evil to carry on this sale under proper restrictions than to carry out the existing system of legislation." Mr. John Quincy Adams (f) said that, according to his experience, it was preposterous to stop the sale by Prohibition and that it drove the sale into the dark, where "horrible stuff" was sold at high prices. Professor Agassiz (g) had met with a great many who did not practise in private what they professed in public. "Not long ago a clergyman of the highest respectability told me that he could not perform his duties without sustaining his system by an occasional glass of wine, and that such was the prejudice of the country he dare not let it be known for fear of losing his influence." Right Rev. Dr. Eastburn (h) said "from information derived from those who have visited the poor in my behalf, my impression is that intemperance has been increasing for several years. I am decidedly in favour of a license law and against a prohibitory law; I do not think that a prohibitory law can be carried out." Ex-Gov. Clifford (i): "I believe more liquor is kept by the people of all classes in their houses than was kept ten or twenty years ago. . . . If I believed it would improve the morals of Massachusetts, if it would serve as a shield to my boys, who are growing up, from the possible temptations which they may meet, I would certainly find myself in the ranks who are urging it to its most efficient execution. But I am very well persuaded that it is only a step in the wrong direction." Charles Henry Parker (j): "I think the prohibitory law has been fully tried, and failed to obtain the ends for which it was sought." W. M. Lathrop (k): "I consider the present law as failing to answer the end proposed by it." Mr. A. O. Brewster (l), who acted as one of the prosecuting officers from 1855 to 1862, said: "My own judgment is that you never can suppress intemperance until God in His infinite wisdom brings the world to a righteous civilization." Rev. Dr. Rolles (m), who was much interested in the temperance cause, and had delivered a good many temperance lectures, said that "when the subject came to interest politicians, and the matter became a subject of law and compulsion, from that time to the present I have not any doubt that intemperance has very much increased; nor have I any doubt that the public mind is demoralized on the whole subject. I think it has, for instance, demoralized the public mind by giving a false standard of morality; and I doubt if there can be a greater injury to good morals than by a setting-up of false standards of morality. I mean, for instance, that the use of ardent spirits as a beverage is not always a sin *per se*, nor is the selling of it always a sin; and when you say they are you violate the truth, nor does the public conscience respond to any such interpretation of what is right and what is wrong." He said that all denominations of the clergy from 1834 to 1845 took an active part in the cause of temperance; but that they cannot conscientiously do so now, because they must become politicians; that Prohibition only increases the evil, and that there was more liquor drunk among the leading families of his communion than there was thirty years ago. "I believe," said he, "that the law of the Gos-

pel and the love of the Gospel will do a thousand times more than all the laws of the State that can be formed."

I could add to the foregoing testimony evidence given by municipal officers of cities, present and former judges, district attorneys, ministers of every denomination, distinguished medical men and chemists, merchants and total abstainers who had advocated the prohibitory law. "It is without precedent in the history of the legislation of this State that a *criminal* statute should be so numerously opposed by men of this class and character," says the report of the committee. Now all this was under a double police force. Let us now turn to the State of Connecticut.

Dr. Leonard Bacon (n) said before the Special Committee of the Legislature of Massachusetts, regarding the prohibitory law in force in Connecticut. "So far as my observation in the town of New Haven extends, there is more intemperance now than there ever was before. I think that since the introduction of this species of legislation, the interest of the best people in the temperance reformation has greatly diminished. I think that the progress of that reform, by means of voluntary and mutual pledges of total abstinence, has been entirely interrupted. . . . My conviction is that the law does tend to popular demoralization. Such has been my conviction when the law went into operation, and I feel it more and more."

WILLIAM T. TASSIE.

(a) p. 138; (b) p. 19; (c) p. 149; (d) p. 314; (e) p. 6; (f) p. 303; (g) p. 284; (h) p. 269; (i) p. 34; (j) p. 45; (k) p. 57; (l) p. 88; (m) p. 94; (n) p. 358.

(To be concluded next week.)

OUR WORK IN MUSKOKA AND PARRY SOUND.

MR. EDITOR,—While your columns have, from time to time, of late contained many interesting items of the work being carried on in British Columbia and the North-West, nothing has appeared concerning our work in Parry Sound and Muskoka; not because there is nothing of interest to report, but rather because I have been so occupied in the field as not to have time for writing. It gives me pleasure to report that the work is going on, and never in the history of this field so successfully as at present. The difficulty of winter supply is being in a great measure overcome. We have one ordained missionary and six catechists this winter, where last winter we had but three catechists. The number of stations receiving regular supply from this band of missionaries is thirty-one. I have visited them all recently for the purpose of administering ordinances and holding missionary meetings, and found the work going on heartily. We are fortunate in securing good men for the work. One of the difficulties we still labour under is the want of proper church accommodation in many of the stations.

We have some twenty churches already erected. Most of them are finished and paid for. A few of them are still under construction, the work being delayed for want of means, while in the other stations there is a crying need for the erection of suitable places for worship. I need not say a word as to the necessity of this work in connection with our mission fields. It is familiar to all your readers and acknowledged by the Church at large by the existence of the handsome "Church and Manse Building Fund" in connection with the work in the North-West. We have access to no such fund for our work in this field. At Sturgeon Falls, on the C.P.R., Sundridge, on the N.P.J.R., Baysville and Port Carling, we have churches erected but not yet finished. Not to particularize each case, these require aid to finish the work begun. Then at South-East Bay, Burke's Falls and Katrine, stations on the N.P.J.R.; at Nipissing Village, at Deebank and in the townships of Proudfoot and McMurrich, we must, if we are to retain the advancement already made, proceed with the erection of churches immediately on the opening of spring. To show the pressing need I may instance one case, that of Nipissing Village. Our missionary there writes under recent date: "On Sabbath last, although it was most disagreeable, the school house was crowded; if the weather is at all fine the congregation cannot all get in." A fine day in winter in this region means thermometer twenty to thirty-five degrees below zero. At South-East Bay, where our people meet in a mere shell of a house rented for service, our missionary writes: "On Sabbath week it was so cold that the men sat with their coat collars up, and all were very uncomfortable.

I got my cheeks frozen going back to North Bay"—a tramp of ten miles; and so I might instance the needs of other stations, but enough.

At our meeting of Presbytery, held on the 26th January, I brought the situation of these stations before the Court, when it was agreed, after deliberation, that I be authorized to make an appeal through your columns, setting forth the needs of the field in this respect, that those who may be inclined to aid us in this important work may have an opportunity of so doing. The work is most important in its bearing directly upon the welfare of the cause so dear to many of us. The people who are to be thus helped are most deserving. More work for less money from the Home Mission Fund is being done now than ever before in this wide-spread field, and I venture to say than in any other field under the Assembly's Committee; while the people themselves are alive to their duty as those to whom "the Gospel of the grace of God has come." For the year ending with September last the stations in this field contributed directly to the Home Mission Fund of the Church the sum of \$404.42. For the current year their contributions are just beginning to come in, and from one station I have received at the rate of nearly \$2 per communicant for this Fund.

While dealing with our wants I might as well mention another, which I know needs only to be mentioned to receive the hearty sympathy and consideration of many of the friends in more favoured parts of the Province. We need libraries and papers for our Sabbath schools. Many of these are dropping their characters as union schools and becoming more distinctly Presbyterian schools. Thanks to an unknown friend, through Dr. Cochrane, our Convener, we are able to supply not only the schools, but many families also with the Shorter and Mothers' Catechisms. Over 500 copies have thus been distributed during the past year. We need books and papers for the schools as well. If the friends in any of the schools that have libraries they are through with, or papers that are not required, will drop me a card to that effect, I will give them directions as to post-office address of schools and quantities required. And might not those schools which have funds to distribute at this time of year remember our church building in this field, and help those who are striving to help themselves? Any sums forwarded to me, Box 63, Barrie, will be acknowledged with your permission, Mr. Editor, in these columns. Any contributions designated to any particular station will be so disposed of; while those not so designated will be expended under the direction of Presbytery according to the need of individual cases.

Barrie, Jan. 27, 1886.

A. FINDLAY.

KNOX COLLEGE AND ITS NEW PROFESSOR.

MR. EDITOR,—The Church, all admit, should appoint the best man for the work. The question should be considered calmly, and without strong personal feeling, which is apt to bias the judgment in the matter. In the opinion of many of the ministers and members of the Presbyterian Church, a tried man, who has given satisfaction, is to be preferred to an untried one. Your issue of January 20 contains a letter, signed "A Student," which should not pass unchallenged.

1. "A Student" states that "Dr. Proudfoot was asked eighteen years ago to lecture for about six weeks each session, for which he was to receive \$650 per session." The facts, however, are that Dr. Proudfoot has lectured for three months each session instead of six weeks. Besides, on p. 47 of the Minutes of the General Assembly for 1885 it will be seen that the salary of Dr. Proudfoot was increased then to \$650. Hence, as a matter of fact, Dr. Proudfoot has done half the work of a professor and, at the same time, has received only about one-fifth of a professor's salary. If, therefore, the professors of Knox are not receiving an extravagant salary, and they are not, surely it is unfair and ungenerous to refer, as "A Student" has done, to the small amount received by the Lecturer on Homiletics, etc., and which is relatively much smaller than the salary of the professors of the College. For the impression left is, either that \$650 is too much for the work, or that the present Lecturer is undeserving of that amount.

2. "A Student" further says: "He is not, in our judgment, the kind of teacher we need; even in Homiletics." The preamble of this objection savours

strongly of a sneer at Dr. Proudfoot's qualifications in general. Passing by that, as a rash expression of youthful zeal, let me say that I do not take the student opinion of Knox College very much, if "A Student" does not stand alone in his opinion regarding the ability of the present Lecturer in Homiletics. The opinion of many of his former and that of some of his present students I know, and their unanimous judgment is that he is indefatigable and painstaking in his efforts to make his students masters of the work, and that in Canada at least he is *facile princeps* in the department of Homiletics. And they regard his lectures as of living and practical value to the preacher.

3. It is admitted that his method of composing sermons is "philosophical"; that it is, therefore, a natural, not an artificial one. It is based on the laws of the mind and on the principle that a rational method of presenting truth is the most effective method with intelligent hearers.

But "A Student" asks: "Who ever heard him offer any criticism on the manner or voice or speed or other personal features?" This is the duty of a teacher of Elocution, not of Homiletics, and I believe such a teacher is employed every session, whose duty is to instruct in the style of delivery, use and modulation of the voice and gesture. Besides, the teacher of Homiletics has no time during three months to devote attention to manner and the use of the voice. If time were given, and this duty imposed on him, I am confident it would be well done.

After speaking of the lack of animation—a cause of failure in teachers—"A Student" says: "That, or some other defect, has defeated many a man who could get up sermons according to rule." Would such defects, whatever they may be, not cause a worse defeat to those who get up sermons without rule? Is it an objection that a prominent department of ministerial work is taught in harmony with the laws of the human mind? Is there to be no rule in preparing sermons? Are sermons to be constructed so as to contain half-a-dozen subjects? Is the true method one that will produce a sermon composed of things in heaven and things in earth and things under the earth, whose effect will be to confound the hearers and leave no definite and lasting impression on the mind? If that is "A Student's" opinion of what a sermon should be, the sooner it is changed the better. A certain amount of physical animation is an advantage, doubtless, to every teacher; but it is mental vigour that will present powerfully and clearly any subject, and kindle enthusiasm in the students' minds. This Dr. Proudfoot possesses. The power to hold and influence the same audience for years is not found in the things which "A Student" magnifies; but in the subject on the one hand, and in the mind and soul of the preacher on the other. The mental grasp of a living subject essential to the salvation of the hearers, when presented through the spiritual experience of the preacher, will raise him up to his best effort, will bring out his strongest elements, and will make him eloquent and effective in saving sinners and edifying saints. The power of the preacher will always be found in his subject and in the end he has in view, not in mere physical qualities. These are, doubtless, useful; but when the subject becomes part of the speaker's own mental possessions and is penetrated by his own spiritual life, he becomes mighty: his eloquence will rise to its greatest height; his manner will not be artificial but natural, and, therefore, his best.

The real objection to Dr. Proudfoot is at the close of the letter. Like the sting of the scorpion, it is in its tail. Dr. Proudfoot is "too far advanced in life." Everyone, however, can see he is a man of vigorous constitution, and for years to come will be able to do effective work if spared. Though not under legal obligation, it does seem to candid men that the Church is under moral obligation to appoint to this permanent office which has been opened, one who has for years done part of the work faithfully and with ability, and who is amply competent to discharge all the duties required of the new professor. JUSTITIA.

[Much latitude has been permitted to correspondents in the discussion of a subject of vital interest to one of the most valuable institutions of the Church, and to the prosperity of the Church itself—Knox College and the New Professorship. Freedom of discussion is a right that cannot be ignored; at the same time it is to be regretted that in one or two cases there has been

a lack of courteous treatment when the personal element was introduced. The present Lecturer in Homiletics, the son of one of the self-denying founders of Presbyterianism in Western Ontario, who has himself rendered long and valuable services to the Church generally, has a valid claim to respectful consideration in public discussion. As both sides have been fully heard from, it would serve no good purpose to prolong the controversy, even if we had space to devote to it.—ED. C. P.]

CONSIDERATION WANTED.

MR EDITOR.—Of the many services that your able periodical renders to the Presbyterian Church, that of striving to promote the comfort of her aged and infirm ministers is not the least important and commendable. That they are so little cared for is injurious to the Church's interests as well as to her credit. Those pious youths that aspire to the ministry within her borders cannot shut their eyes to the strong probability of becoming familiar with poverty in old age should they survive their day of efficient work. It is, perhaps, well for the purity of ministers' motives and for undisturbed devotion to their work, that their salaries are not, in general, such as to tempt avarice, and allow of large accumulation; but it is matter for lamentation that the Church looks coldly on while numbers of her ministerial veterans, who served her well during their years of health and strength, are silently dreeding out life's evening with scanty comforts, amid the infirmities incident to many years. Nations do not often treat their aged soldiers in such heartless manner. But here, as in some other matters, the Church is at fault more from want of thought than from design. Now, as ever, faith in Christ opens the closed valve of benevolence in the heart of the believer. And it is hoped that Judas and Simon Magus have but few successors in the Presbyterian Church, or in any other Evangelical church. But, as taught in the Parable of the Ten Virgins, God's dear people do sometimes slumber and sleep to the neglect of duty and to the forfeiture of the full enjoyment of their privileges. Hence there is a crying *need-be* for such faithful promptings as you and your correspondents and your racy contributor, KNOXONIAN, have been of late favouring the Church. It is hoped that, thus earnestly reminded of her duty, she will speedily set about its discharge.

That mere want of thought has much to do, in many cases, with the paltry contributions of congregations for the support of aged and infirm pastors is confirmed by the niggardly conduct of a congregation well known to the writer and noted for more than average liberality in contributing to Home and Foreign Missions. That congregation had enjoyed, for well nigh thirty years, the ministrations of a servant of God, who was much esteemed by them, and whom during all these years they loaded with kindness, though not in the shape of a large salary, and whose services they strove to retain, and succeeded in retaining for a time, after he deemed it his duty, for their sakes, to retire from pastoral work, as he felt the weight of all but fourscore years. He would not allow the Presbytery, ere consenting to his retirement, to treat with the congregation in regard to a retiring allowance, as he believed they would have enough to do to provide a larger salary for his successor, as would be necessary; and, further, he judged that with the annual allowance from the Aged and Infirm Ministers' Fund, the little private means he possessed would be able to procure the necessaries, and some of the comforts, of life during his remaining short sojourn on earth. This he has been enabled to do, and no one, it is believed, ever heard him complain either of the Church as a whole, or of the people of his former charge. The writer took the trouble to look up the statistics of the congregations to which he so long acceptably ministered, and finds that they give their present minister a much larger salary than they gave him that has retired, and that their annual contribution to the Aged and Infirm Ministers' Fund, when divided among the ministerial annuitants, only allows their former and much-esteemed minister somewhere about *twelve cents a year*. You do well to stir up the Churches to bethink what becomes them as Christians toward those worn out in promoting their spiritual interests. It is accordingly desirable that the many talented and zealous lay members of the Church would take this matter, and all connected with Augmentation of Stipends out of the hands of ministers. It is be-

lieved that the Church of the near future will have cause to congratulate herself on this happy change. Unless some more successful mode of providing for aged and infirm ministers than the present be discovered, our young ministers would act wisely were they to form a mutual aid society among themselves, and thus lessen somewhat anxiety concerning "what they shall eat and wherewithal they shall be clothed," when overtaken by the gloaming of life.

January 21, 1886.

SENEX.

Books and Magazines.

OUR MISSION. An Illustrated Gospel Paper for Old and Young. (Toronto: S. R. Briggs.)—The first volume, in neat paper covers, of this magazine contains a well selected variety of articles, brief, pithy and pointed, in which the essential truths of the Gospel are enforced and illustrated.

THE SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S. C.: Presbyterian Publishing House.)—The recent issue of this able theological quarterly contains a number of valuable papers in which a number of questions both speculative and practical is discussed in a thoughtful and exhaustive manner. The Review of Recent Publications is a model of clearness and condensation.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—The February *Atlantic* presents its readers with a number of decided excellence. Henry James, J. G. Whittier, Abbott Lawrence Hornell, Miss Murfree, Paul Hermes, Mrs. Oliphant and other distinguished writers contribute fiction, poetry, discuss exhaustively public questions of general interest and criticise the principal books that have recently appeared.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The Symposium begun in last number, on Modern Criticism, is continued in the February issue, the contributor being D. S. Gregory, D.D. Among other prominent writers whose articles appear in the present number may be mentioned Drs. Benjamin Winfield, Joseph Parker, E. R. Cramer, William Ormiston and Arthur T. Pierson. The contents of the number are varied, suggestive and useful.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The contents of the *Pulpit Treasury* for February display impartiality to the Evangelical denominations. This magazine gives honour where honour is due, treads with firm step the good "old paths," touches with clear light many doctrinal and practical themes, and affords, by its incomparable articles from many practised pens, the very aid so many pastors and Christian workers need in their different fields and in their multifarious forms of labour.

THE CENTURY. (New York: The Century Co.)—The *Midwinter Century* is attractive and interesting from the first page to the last. The illustrations are numerous and conspicuously artistic. There is a number of contributions to the War Series of historical papers. W. D. Howells begins what promises to be an excellent serial story, "The Minister's Charge," and Mrs. Mary Hallock Foote's story of Western life progresses in interest. The discussion on "Christian Union" is continued, and forty-five American authors give brief expression to their opinions on international copyright. Hosea Biglow rises to remark:

In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing *will* continue stealing.

THE LIFE AND WORKS OF MICHAEL ANGELO. By Charles C. Black. With an introduction by Charles G. Whiting. This volume contains a fascinating account of the life-struggles of this wonderful sculptor, architect and poet. (Boston: Chautauqua Press.) The Chautauqua Press is a department of Chautauqua University, and under its direction it aims to provide text-books for its students and a library of choice literature. The issues of the Press, it is promised, will embrace books of standard character, edited and introduced by modern, competent and widely-known scholars, as well as the publication of original works of especial merit. The four books mentioned in this notice comprise the Garnet Series. They are all of them standard works, and are neatly printed and elegantly bound.

Pastor and People.

THE MODEL PARISHIONER.

We hear a great deal of "model pastors," "model preachers" and "model ministers wives," to say nothing of deacons and Sabbath school teachers; but little attention seems to be called to model parishioners. Of course, this cannot be because such persons do not exist. Let us rather hope it is because they are so common as to excite no remark. But in case there should be, on some remote hillside, a secluded spot where the model parishioner is unknown or unnoticed, a few words of description may not be altogether useless. The happy pastor, whose entire church membership is made up of such persons, will see, with pleasure, an accurate picture of their virtues; while those looking forward to the ministry will rejoice to see how their hands will be held up and what aid they will have in every good word and work.

To describe any class of persons justly, it is necessary to take them under those circumstances where their distinctive characteristics show most plainly. Perhaps there is no time when the peculiarities of model parishioners are more easily observed than when they are among comparative strangers. The model parishioner realizes that even a summer vacation is a part of his life, and that he has some duties and responsibilities even then, and does not stand apart from his fellow Christians, as if he had no common hopes and interests with them. Sometimes, the most cheering words and most valuable help a pastor receives during the whole year come from one who is only a stranger within the gates.

It is surprising to see how long a time it takes some Christians to be really settled in a new home. They send their children to school at once, to be sure, and are ready enough to receive calls; but when it comes to the work of the Lord, they feel that they are on a sort of a furlough, and that nothing can be expected of them until they have wandered about from church to church, and have been invited and urged and made much of for months. The model parishioner takes a different course.

He and his family have brought letters from the church they have left, and are prompt in presenting them, not feeling it necessary to wait until the pastor has suggested the propriety of their doing so. Having united with the church, they feel it incumbent upon them to assist in bearing the burden of the church work. They are prompt in attendance at the prayer meeting, and do not slip into a back seat, but come forward as they used to do in their old home, where the faces were all familiar. When they go out, they take pains to speak to persons whose acquaintance they have made, not waiting for others to come to them. When the invitation to the woman's missionary meeting or the sewing circle is read in the church, with the announcement that all the ladies of the congregation are invited to attend, the wife of the model parishioner does not feel it necessary to wait for a special personal invitation, but goes to the meeting, prepared to enjoy it; and she finds the ladies there assembled glad of her presence and assistance, and especially encouraged by her cordial manner.

The model parishioner and family are not long in finding their places in the Sabbath school. They are too wise to allow the habit which they have formed of regular attendance to be broken up by procrastination.

When the minister comes to call, they do not entertain him with long accounts of the excellent pastor they have left, and the delightful church and charming choir and Sabbath school. If they can conscientiously say that they like anything in their new home, they are careful to mention it. They find out something with regard to the benevolent work of the church and express their willingness to do what they can to assist. When the minister has gone, they do not say that he is "unsocial," and "not a bit like dear Dr. So-and-so," but, whatever defects they may have seen, they do not magnify by discussion.

On Sundays, if his sermons do not interest them, they try to bear in mind the advice of "Holy George Herbert": "Judge not the preacher; for he is thy judge. If thou mislike him, thou conceivest him not. God calleth preaching folly. Do not grudge to pick out treasures from an earthen pot. The worst speak something good; if all want sense, God takes a text, and preacheth patience. He that gets patience, and the blessing which preachers conclude with, hath not lost his pains." They are especially careful not to criticise any peculiarity of voice or manner before their children, lest they should prejudice them against him; and they do try to see only what is best and to "esteem him very highly in love for his works' sake."

Do not imagine that the model parishioner and his family settle down into the customs and ways which they find, without bringing in any new ideas. When they have become sufficiently acquainted, they are ready to suggest some changes which they think would be improvements; but they are careful to do this with real Christian tact, and without criticising the present methods. They know that prayer meetings and Sabbath schools and all kinds of Church work have a tendency to get into ruts, and that it is a real help to have a new hand take hold now and then and help

them out. If their suggestions are not taken they do not consider it as a personal slight, but help along in the old way.

And so the model parishioner and his family find a place waiting, and work ready to their hands; and when they have really settled down into old residents, they are not weary in well-doing. The first month in their new home they struck the key-note of all their life there.

Strange to say, these model parishioners are almost always blessed with a good pastor, pleasant neighbours, and a wide-awake church.

In a certain Western town on the edge of the North-West, through which the great army of new settlers was constantly passing, there lived a man who knew the world and human nature as only those can do who have been made wise by experience and observation. He was frequently consulted about the places toward which the new comers were travelling.

"What kind of a place is Smithville, Major Green? Are there nice people there? Shall we find it a good place for a home?" "What kind of a place was the last one you lived in?" "The major would reply. "Oh, charming! the most social, pleasant people, so friendly and kind." "Well, you'll find them just so in Smithville."

The next stranger would make a similar inquiry. "What kind of a place is Smithville? Shall we find pleasant people there?" "How was it in the place you came from?" "Oh, miserable! The most stuck-up, aristocratic folks; we were homesick the whole time." "Well, you'll find them just so in Smithville!" —Susan Ann Brown, in *Sunday School Times*.

PILGRIMS ON THE EARTH.

I.
We are pilgrims on a journey,
In a way oft dark and drear,
As we travel, scarcely knowing
Whom to trust and whom to fear—
Scarcely knowing
Whom to trust or whom to fear.

II.
Sometimes grief and trials meet us,
Vexing doubts, tormenting fears,
With their sharpness often filling
Hearts with anguish, eyes with tears—
Often filling
Hearts with anguish, eyes with tears.

III.
Still we have a holy refuge,
At the blessed throne of grace;
There we find a balm for sorrows,
And a quiet resting-place—
Balm for sorrows,
And a quiet resting-place.

IV.
Onward, then, we'll go rejoicing,
Till our Father's house we'll see;
And with joyful voices shouting—
"Soon at home we all shall be!"
Voices shouting—
"Soon at home we all shall be!"

V.
"See the loved ones gone before us,
Waiting at our Father's door;
Oh with them we'll gladly enter,
There to dwell for evermore!
Hallelujah!
With the Lord for evermore!"
—S. L. Cuthbert.

SIX REASONS.

The following reasons why "I must have a religious paper" are worthy of earnest consideration:

1. Because such a paper, rightly conducted, is a public institution of great value, exerting a happy influence over all the varied, important interests of society, and I am bound to do my part in sustaining such an institution.

2. Because my own religious growth as a Christian is materially promoted by such a paper. My religion waxes or wanes in life and power in proportion to the clear or dim views I have of the great things of the kingdom of God. Next to my Bible, my paper increases the clearness and extent of my spiritual vision, giving light and expelling darkness by its never-ceasing supply of facts and appeals which are sunshine and shower to the spiritual verdure of my soul.

3. Because I want a good commentary on the Bible. My religious paper furnishes it, often by direct expositions, by items of religious biography, strikingly illustrative of Bible truths, by constantly recurring events of divine Providence equally illustrative, by narratives of revivals, conversions, progress of missions at home and abroad, all showing the power of the Gospel and explanatory of God's word.

4. Because I want to be a strong man, armed for defending truth and destroying error. Political partisans about me are familiar with all the facts and argu-

ments which sustain their distinctive views, and are ever ready to assault or defend. I want a similar kind of ability and facility in sustaining the truth and in advancing the cause of my Master. My religious paper furnishes me with a power of defence which is invaluable. It is as if a new arsenal of spiritual weapons were opened and offered to me every week.

5. My family needs to have just such a fountain of religious instruction and influence opened in it every week by such a periodical. The variety I find there meets the cases of old and young, male and female, ministering to the welfare of the entire circle.

6. My neighbour needs my paper. He will not take one for himself, as he ought to. But he shall not escape. He shall have a look at mine; for when it hath walked into my dwelling and stayed long enough to scatter blessings on all sides, it walks up street or down street, or over the way, to scatter them further, or takes wings by mail to do good a thousand miles away.

HOW MUCH WILL YOU GIVE?

An esteemed pastor in a country charge sends for publication the following brief exhortation in favour of systematic giving for the support of Gospel ordinances, to which a form for signature by each donor in a congregation is appended:

You profess to be a Christian. You use the means of grace; you are often in the house of God; you think it a privilege to be there; you will take pleasure then in helping to support ordinances; we need your aid. The Stipend Fund is lacking; you have, or can have, money to use as you please. We ask you for a small part of it every Lord's Day. Bring it as an offering with you when you come to the church. The one or two cents per week of the child will be as acceptable as the dimes or half-dimes of the wife and grown-up son or daughter. What you give will be in addition to anything that your husband or father or brother may now be contributing.

Along with this there is a slip with blank spaces on which to write your name and the sum you purpose giving as your weekly offering. Return the slip when signed—placing it together with the sum promised for the week, in one of the accompanying envelopes, and put the envelope on the collection plate on the Sabbath. When the envelopes are sent in, your name will be known by the number upon each, and you will receive credit on the secretary's books for all the sums contributed.

I purpose contributing at the rate of

per week, toward the Stipend Fund of the Church.

Name

Date

THE TWELVE FOUNDATIONS GARNISHED.

In the first foundation, jasper, is the serene radiance of crystal light, the translucent beauty of purest water. How seemly that this should be the first foundation of His city. He is the Light of the world. He gives the water of life freely. In the second foundation, sapphire, we contemplate the blue of cloudless sky. In the third, chalcedony, the white of fleecy clouds; and in the fourth, emerald, the green of springing grass. The heavens declare His glory. He hath so clothed the grass of the field. In the fifth foundation, a sardonyx, are commingled the red of roses and the white of lilies. He causeth the desert to blossom as the rose. He feedeth among the lilies. In the sixth foundation, sardius, the gleam of ruddy morn is followed in the seventh, chrysolite, by the glow of full noontide; while in the eighth, beryl, we look upon the pale green of the rolling sea. He "maketh the outgoings of the morning to rejoice. He hath prepared the light and the sun." "The sea is His, and He made it." The ninth foundation, a topaz, bears the golden hue of harvest fields; the tenth, a chrysolite, the green of orchards; the eleventh, a jacinth, a hyacinthine blue; while the twelfth, an amethyst, is like a bed of violets. "How great is His goodness, and how great is His beauty!"

We who, in the spirit of adoption, love and rejoice in the beauty of our Father's earth and air and sea and sky, are doubly blessed to find these rests for weary eyes and solace for burdened hearts made perennial in the very basis of the walls of the "city which hath foundations, whose builder and maker is God."—Rev. F. T. McClelland.

DR. MARY MCGEORGE, who has gone to Bombay to labour in the zenanas under the auspices of the Presbyterian Church of Ireland, received her diploma "after a full and distinguished course of medical study."

THAT there should be increased activity in missionary enterprise is suggested by the fact that at Lucknow, India, there is a native press employing 900 workmen, which issues largely the sacred writings of the Hindoos and Mohammedans. But this is not the worst. A native publishing firm at Lahore translates European infidel publications as fast as they appear, and disseminates them in the various languages of India. "But while men slept, the enemy sowed tares."



TORONTO, WEDNESDAY, FEBRUARY 10, 1886.

We have frequently placed before our readers much interesting information concerning one of the most important and successful evangelistic efforts of our time, the McAll Mission in France. As will be seen from an advertisement appearing in another column a public meeting in the interests of this Mission will be held in Knox Church lecture room on Thursday evening next. The speakers expected are Rev. H. M. Parsons, Rev. G. M. Milligan, Rev. Hugh Johnston and the Hon. S. H. Blake.

ON another page will be found a modest and straightforward appeal, on behalf of mission work in Muskoka, by the Rev. Allan Findlay, Superintendent of Missions in Muskoka and Parry Sound. These picturesque regions may not have the brilliant future predicted for the North-West, but they have a future nevertheless. They will afford in time comfortable homes for industrious and energetic communities, and even now encouraging progress is visible. What these hardy pioneers in our northern districts have already done, and are now doing, to secure the permanent enjoyment of Gospel ordinances gives them a strong claim on the sympathy and encouragement of their brethren in more favourable circumstances. The modes of help suggested in Mr. Findlay's letter are within easy reach, and we are sure will in many instances be gladly adopted.

"KNOXONIAN" ends his observations on the Augmentation Fund this week. We would like to add a remark on a point that our contributor did not touch. If the Scheme fails it will fail simply and solely because the great body of the people did not take hold of it. The cities have done fairly well. Some of the city congregations have given handsome sums. Some of the town congregations have also done well. The fact, however, remains that many congregations in the rural districts have not done anything like as much for this fund as they do for some of the other funds. Even those that give liberally to other funds don't seem to give for Augmentation as freely as one would expect. Does the blame lie entirely with the people? Are not pastors and missionary deputations a little to blame in not presenting the claims of this Scheme and those of the Aged and Infirm Ministers' Fund as vigorously as they should do. Missionary meetings are now being held in all parts of the Church. Most earnestly do we urge upon those who address these meetings to lay the claims of these two funds before the people. We desire to emphasize one point made by "Knoxonian." The pastoral relation lies at the very basis of church prosperity. That which strengthens the pastorate helps every other Scheme. That which weakens the pastorate weakens every other. Nothing short of downright immorality weakens the pastorate more or faster than a half-starved ministry. In the name of all that Presbyterians hold dear we ask our readers, once for all, to give the Augmentation Scheme a genuine lift during the next four months.

WHATEVER becomes of the negotiations with the Methodist Church in regard to mission stations, something more practical, if less sentimental, might perhaps be done within our own body. It goes without saying that a considerable number of our stations might be consolidated. That is to say, they might be if the people would consent. Stations are in some cases nearer than they need be, and a re-arrangement would save labour and money. It is also a fact that we have in several places two congregations where one would meet all purposes. That is to say, one would do if the people would unite, but then they won't. And the people are everything in such matters. There is no station apart from the people who worship in it. We don't want congregations and stations without people. There have been such concerns, but they are not a success. A little gentle pressure, however, might consolidate some of our fields, and where this can be done it ought to be done. There is no sort of sense in trying to make our people join the Methodists if we cannot induce them to join each

other. There has been a good deal written lately in this country about union between Episcopalians, Methodists, Baptists, Congregationalists and Presbyterians. We don't care to say just what we think about such discussions, and the evident attempts made by some to exhibit themselves on a union wave. Enough for us to know that few of our Presbyteries can unite two struggling congregations when everybody knows one would be better than two; that it is hard work to unite even two mission stations; and that a committee of the wisest men in the Church cannot consolidate six colleges and make them three. The other bodies cannot form unions within themselves for their own people any easier than we can. And yet there are men who write and speak—gravely, we suppose,—about uniting all the Protestant bodies in the country!

THE Hon. G. W. Ross is reported to have made the following sensible and timely remarks at the opening of a Collegiate Institute the other day:

Every teacher should himself be a model of physical vigor and he should be able to produce in a scholar a like result. He thought that many children were sent to school at too tender an age. The law laid down the age at which a child should begin his schooling at five years; but he thought it would not be much out of the way if parents should trespass on the law in this respect, and the child be allowed to chase butterflies and pluck dandelions for another year. Every child should be launched into the world of business with a vigorous body, even if it was done at the expense of his education. The importance of this could be fittingly illustrated by the example of the present Prime Minister, the Hon. Sir John A. Macdonald, who, now in his seventy-second year, was as hale and strong in body and mind, as when he first knew him, fifteen years ago. The case of Mr. Gladstone, who had been rightly characterized as the "Grand Old Man," was another instance of this.

Instead of being launched into the world of business with a vigorous body, too many are carried in on a stretcher. They begin life as semi-invalids. Their digestion is impaired and their nerves shaky at the start in life. Beginning enfeebled, they suffer more or less all the way through, and are often beaten by men who are inferior in every respect except health. Not one child in a hundred ought to be sent to school at five years of age. Parents should break the law whenever they think proper. Delicate children should not be compelled to take all the examinations simply because they are laid down on the school programme. Health is a more valuable thing for a boy than a knowledge of surds. It is more important for him that his own anatomy should work well than that he should know all about the human body. The clerical profession suffers more than any other from school and college abuses. How many ministers are there in our own Church who would willingly exchange all the Hebrew and metaphysics they know for steady nerves or good digestive organs?

AS most of our readers are aware a joint committee of the Presbyterian and Methodist Churches has been in session at Ottawa for the purpose of devising a plan by which these two Churches can keep out of each other's way in all localities in which there is not room for both. Whatever action is taken—if any be taken by the supreme courts of these bodies—will, we presume, refer exclusively to future operations. It would never do to hand over a body of people to whom we have been preaching the Gospel as we understand it, and who are members of our Church, to another Church. These people have feelings and rights which must be respected. And then, too, it must be remembered that if we did arrange for a union we might not be able to deliver up the station. The people might not go. Most assuredly they would not go. Presbyterian people cannot be driven. The very most that can be done is to have an understanding about the places in which the Churches will begin operations. This, if practicable, may be a good thing. If in some very small place there is a considerable body of Methodists and very few Presbyterians, it is held that the Presbyterians should keep out, the Methodists pursuing the same course where the numbers are reversed. The scheme looks well enough on paper, but may be utterly unworkable in practice. A small place may, in this country, soon become a large place. Brantford and Stratford and Guelph and St. Thomas were small places a few years ago, but they are cities to-day. The large Presbyterian congregations in each of them were once very small bodies of people. Some man with union on the brain might have proposed to hand them all over to the Methodists. How many congregations have we that were

not once a mere handful of people? How many have we that were not once mission stations? We are not opposing the scheme. There is nothing so far to help or oppose. It is one of those schemes that can be put on paper in a very attractive form, garnished with nice phrases about union, brotherly love, etc. In practice it may be altogether different. The Presbyterians and the Congregationalists have a somewhat similar scheme in the Western States, and they have more friction in one year than we have had with the Methodists in the last ten. If any good can be done by this committee, by all means let it be done.

A CIRCULAR-LETTER.

THE venerable Roman Catholic Archbishop of Toronto has felt impelled to issue a circular-letter to "Our Protestant Friends." With a single exception no good Protestant will be disposed to find fault with the tone of his Grace's letter. Dignitaries of the Roman Catholic Church are so accustomed to speak in an authoritative manner to their own people that it has become habitual to them on all occasions. It is, however, ludicrous to address Protestants in such fashion. They decline to recognize lordship over God's heritage, and they remember that the Founder of the Christian Church—a greater authority than either Pope or Emperor—has said: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." If Archbishop or other dignitary chooses to address Protestants on religious or moral questions he is at perfect liberty to do so, but only in the spirit and manner of Paul, who says: "I speak as to wise men; judge ye what I say." It is the invariable practice of Romish authorities to assume that they are absolutely and infallibly right, and that all who decline to see as they see are completely in the wrong. There is a wholesome prejudice against the assumption of authority.

It is very true that in political warfare Conservative and Liberal say uncomplimentary things of each other, and it is quite probable that a stranger, unacquainted with the political history of Canada, who reads only the utterances of one party might conclude that the opposite was thoroughly corrupt and imbecile. The remedy suggested for this is the right one: the opinions and reasonings of both classes of politicians ought to be fairly weighed, the true adopted and the false rejected. Now the intelligent Protestant at once concedes the exercise of free inquiry and impartial judgment. If it be right for him to inquire and investigate for himself, the same right belongs to his Roman Catholic fellow-citizen; but do Roman Catholic bishops and priests commend the study of Protestant theology and literature to their congregations, so that they may obtain by impartial inquiry a sure conviction of divine truth? The duty the Archbishop calls his Protestant friends to perform—one would think—ought to be equally binding on his own people.

Bowing and other reverential recognition of images and pictures the author of the circular-letter does not hold to be idolatrous, because in the British House of Lords the ancient custom of bowing to the empty throne is continued. He asks: Is this idolatry? Not necessarily; but like many other antiquated customs it is, in these days, a meaningless ceremony. A child may, innocently enough, kiss a photograph of its dear parents, but when a Catholic pays the same reverence to a picture of Christ, he has not the assurance the child has that the picture is a correct one. The most gifted and devout artist has only been able imperfectly to reproduce his own ideal of the form of the Saviour of Men. No artistic representation can convey an adequate idea of Him who is the brightness of the Father's glory, and the express image of His person. The practice of the pious Catholic may appear reverential, but it looks wonderfully like idolatry nevertheless.

Differences of religious opinion among Protestants are usually cited as an argument favourable to the Papacy. Ever since Bossuet's time the variations of Protestantism have been thought by Romish polemics to be fatal to its claims. The religion professed by Protestants is spoken of in the New Testament as "the unity of the faith." Toward that higher unity the different sections of the Protestant Church are steadily tending, and Christ's prayer will be fulfilled:

"That they all may be one, as Thou, Father, art in Me."

Roman Catholicism is not the united system its adherents claim. Within its pale the different orders have contended as fiercely as did ever rival Protestant sects. Jesuit and Jansenist did not say exactly the same thing. The encyclicals of Pius IX. and those of his learned successor do not entirely harmonize. When the Council met for the promulgation of the infallibility dogma, the opinions of Strossmayer and Döllinger did not accord with the majority of the Italian ecclesiastics. The Archbishop is scarcely correct in speaking of these differences as "varieties of religions"; they are only varieties of the one religion—the religion God has revealed to men in the Scriptures.

The Archbishop refers to the fact that history has misjudged Pope Siricius, but in his circular-letter he does not raise the question as to the correctness of the portrait of Alexander VI. as presented by history. Neither does he refer to the Popes at Avignon, nor to the massacre of St. Bartholomew and the medal struck in honour of that event at Rome during the pontificate of Gregory XIII.

Are the vile caricatures every little while resuscitated, which so-called historians of the Roman Catholic Church give as veritable portraits of Luther, Zwingle, Huss, Savonarola, Wycliffe, Calvin, or Knox, to be received by any honest student of history as genuine?

An adroit reference is made to the Sacred Scriptures. Roman Catholic ecclesiastics have a habit of referring to the Holy Bible as a Protestant book. The good man alludes to "the frequent translations of the Protestant Bible into English, and I presume that the latest revised edition will not be the very last." The English versions of the Bible are not so very numerous after all. From Tyndale's in 1526 to the authorized version in 1610, there were only five, including the Rheims New Testament and Douay Bible prepared for English-speaking Roman Catholics. The fact is, there is not a Protestant and a Catholic Bible; they are only separate translations of the same book, and yet, only a few weeks ago, a zealous priest, in a sermon preached in Notre Dame, Montreal, urged his hearers to burn the Protestant Bible. It is quite possible, as the Archbishop says, that the revised Bible, recently issued, will not be the last. Very likely not. The one aim is to have the best possible rendering of the Word of God.

Because Cardinals Manning and Newman, "duchesses, earls, marquises, peers of the realm, gentlemen of distinction of both army and navy, as well as of the learned professions, have swelled prodigiously the number of converts," that is no reason why other people should follow them. Genuine Protestantism does not teach even the humblest that they should be servile imitators of others, whatever their rank or station. In the most sacred of all matters, that of religion, each is responsible to God, not to man, for "God alone is Lord of the conscience."

MONTREAL NOTES.

THE committee appointed by last General Assembly to confer with similar committees from other Churches, as to the joint management of weak congregations and stations, met on Tuesday last in Knox Church, Ottawa, with a committee of the Methodist Church. There were present:—Prof. Scrimger, Messrs. R. H. Warden, R. Campbell, J. Hasse and Dr. Jardine from the Presbyterian committee, and Rev. Messrs. LeRoy Hooker, W. Scott, W. Hansford, G. McRitchie, T. G. Williams and J. E. Mavity from the Methodist committee. Rev. LeRoy Hooker, President of the Montreal Methodist Conference, acted as chairman and Dr. Jardine as secretary. The joint committee spent the greater part of the day in considering the question, and the following deliverance was unanimously adopted:—

Whereas there are many districts at present occupied by missions of the different Protestant Evangelical Churches, some or all being aided from the general funds of the Churches, in which the religious needs of the people could be equally well supplied by fewer organizations, and in which, from the sparseness of the population or other causes, there is no prospect of all of them becoming self-sustaining within a reasonable time; and, whereas it is desirable that every Church should as far as possible employ its ministers and means to the best advantage for the extension of Christ's kingdom, therefore be it resolved:

1. That in the opinion of this joint committee of representatives of the Montreal Conference of the Methodist Church and of the General Assembly of the Presbyterian Church in Canada it is desirable and possible to secure some such arrangement of the mission work of the two Churches as will obviate an unnecessary duplication of missions in such places.

2. That for the attainment of this end the governing bodies of the respective Churches should provide for the ap-

pointment of committees, which shall confer together as a joint commission regarding such places belonging to this class as may be known to them or as may be referred to them for their consideration, and endeavour to come to an understanding as to which, if either, should in fairness retire from the field, due regard being had to the following points, viz.: number of members and adherents, amount raised for all church purposes, value and position of the church property, priority of occupancy and any special features of the work being done, for example, the language spoken. This joint commission at its first meeting shall make such division of its work according to geographical lines as may be found most convenient.

3. That the joint commission be instructed to communicate, through its secretary, the conclusions arrived at as recommendations to the proper courts of both Churches; but that no such recommendation be made unless it receive the majority of votes in both sections of the commission, if a separate vote be asked by any member of the joint commission.

4. That the courts to which such recommendations are sent be requested to report their action on the recommendations to the secretary of the joint commission, as soon as practicable, for its information.

5. That it is undesirable that either of the Churches should seek to establish new missions in places already fully occupied, and that before permanently establishing such missions the cases should be reported to the joint commission for consideration and advice.

6. That for the better attainment of the object in view it shall be understood that the Churches entering into this arrangement will cordially welcome the co-operation of other Evangelical Churches.

The meeting was, we understand, a most harmonious one, and a frank expression of opinion was given on both sides as to the need of co-operation so as to economize both money and men. Of course it will remain with the superior courts to take action on this important matter.

CHALMERS CHURCH, Montreal (Rev. G. Colborne Heine, M.A., pastor), has had another successful year. The additions to the membership were fifty-four, twenty-nine of whom were on profession of faith; of this number, nineteen were from the Sabbath school. Chalmers Church has always had a large Sabbath school, and it is most encouraging to see so many of its pupils uniting with the Church. Deducting the removals and deaths during the year, there is a net gain of twenty-five, making the total number on the communion roll, 240. There are now seven elders and sixteen managers. The president of the managers for this year is Mr. R. McEwen. The revenue for congregational purposes in 1885 was \$2,481, of which \$1,690 were received by means of Sabbath envelopes, and \$792 by plate collections. The sum of \$1,497 was raised toward the reduction of the small debt remaining on the church property. The Juvenile Missionary Society raised last year the handsome sum of \$495, which was distributed among the several Schemes of the Church. Of this society, Mr. James Scott is president, Miss Ann Miller and Mr. John Wallace, vice-presidents, Miss Mary Chatwin, treasurer, and Miss Jane Ross, secretary. The total amount raised by the church last year for all purposes was about \$4,500, a very creditable showing indeed.

THE tidings of the death, on Friday last, of the Rev. Dr. McGregor, Agent of the Church at Halifax, were received with great sorrow by his friends in this city. He has proved himself a most faithful servant of the Church, and his removal will be severely felt, especially throughout the Maritime Provinces. Dr. McGregor was born in Pictou County, and received his literary and theological training in his native Province. He was an accomplished scholar, most prompt and accurate in business matters, a man of genial disposition and of earnest, unostentatious piety. He leaves a large family to mourn his departure. They have the heartfelt sympathy of very many friends throughout all sections of the Church.

MR. WARDEN KING left here on Monday evening for New York, whence he sails on Wednesday for Liverpool on his way to Egypt and the Holy Land. Mr. King accompanies Revs. Dr. J. Munro, Gibson, Dr. Taylor, of Newwood, England, and Dr. Newman Hall. The party leave London on the 22nd inst., and expect to be absent from three to four months. We wish Mr. King a prosperous and pleasant journey and a safe return home again.

THE new Presbyterian Church building at Cote St. Antoine is about completed, and will be opened for public worship on Sabbath, the 21st inst., when services will be held in the morning at eleven o'clock and in the evening at seven o'clock. A public service for children will take place at three o'clock in the afternoon. Special collections on behalf of the building fund at all the services. On the afternoon and evening of Friday first, the 12th inst., a sale of work is to be held in the house of Mrs. A. C. Hutchison, Metcalfe Avenue, the proceeds to be applied to the furnishing of the church.

THE Montreal Woman's Presbyterian Missionary Society held their regular monthly meeting in the Crescent Street Church lecture room on Friday afternoon. The meeting was devoted to French-Canadian Evangelization work and was deeply interesting. There were read a report by Madame Cote, French Bible woman employed by the Society, a paper by Rev. Principal MacVicar on "Curative Images," a letter of an encouraging nature from Miss Cairns, Principal of the Girls' School at Pointe-aux-Trembles, extracts from a letter from Rev. C. E. Ameron, Lowell, Mass., in which he referred to the fact that the whole of the four French missionaries in Lowell, Fall River and Springfield, Mass., were former pupils of Pointe-aux-Trembles. There was also read an interesting paper by Mrs. G. Colborne Heine on the French work of the Church, showing that there were to-day ten thousand converts from Romanism in Canada, where fifty years ago there were none. The meeting was one of special interest, and the papers read called forth the warm sympathies of the ladies present.

THE MISSIONARY WORLD.

A few weeks ago, one hundred and thirty young theological students were ordained for foreign mission work in the Paris seminary, and the majority of them will go at once to fill the ranks of Catholic missionaries in China, so terribly decimated by recent persecutions.

Burmah is now exciting great interest, and attracting much attention; and in Burmah, there were found many years ago certain wild tribes called Karens. They were immersed in ignorance and superstition till the Bible came among them, brought by devoted missionaries, principally American. At least 50,000 of these tribes have become Christians, 20,000 being communicants; and a group of them came to the Calcutta Exhibition, under the guardianship of Dr. Vincent, an American missionary, who, with no possessions, and no badge of sovereignty, but a well-worn Bible, is regarded as a sovereign among them. This is the country in which Dr. Judson laboured for six years without a convert. Once a month he and his devoted wife observed the sacrament of the Lord's Supper, and would say at the conclusion, "We are the Church of Christ in Burmah." Somebody wrote to Dr. Judson after he had been in Burmah five years, to inquire what the prospects were for the conversion of that country. He answered: "As bright as the promises of God."

Mrs. Brown prefaced her address to the ladies of the Woman's Board of Missions by quoting the remark of an old coloured woman, who said: "Well, if the first woman God ever made was able to turn the world upside down, all these women ought to be able to turn it right side up again."

"Instead of thy fathers shall be thy children." The missionary spirit does sometimes run in families. The father of Indian Missions, William Carey, has a grandson presently labouring in the mission field. Here is another illustration. The Archbishop of Canterbury, says the *Church Missionary Intelligencer*, has appointed the Rev. Edward Bickersteth, Fellow of Pembroke, Cambridge, to be the second Bishop of the Church of England in Japan. Mr. Bickersteth is the eldest son of the present Bishop of Exeter, and grandson of Edward Bickersteth, one of the earliest secretaries of the Church Missionary Society. He was for six years leader of the Cambridge Mission at Delhi, but having come home in ill health and being forbidden to return to India, he accepted the college living of Framlingham, Suffolk. He resigned it, however, only a few weeks ago to join the Delhi Mission, and was on the point of sailing when the Archbishop's offer reached him. It is interesting to have a third Bickersteth in succession intimately associated with the Church Missionary Society and its missions.

NEW MISSION TO THE MOHAMMEDANS.

In September last, at the meeting of the Foreign Mission Committee of the Free Church of Scotland, the Honourable Ion Keith-Falconer, M.A., the son of a much esteemed elder of the Church, the late Lord Kintore, gave an interesting description of his proposed mission to the Mohammedans of the East, his desire being to begin his work at Aden, which presents a most likely field for mission operations among the followers of Islam.

Mr. Keith-Falconer explained that he intends to work at his own cost; he also stated that he is a Presbyterian, and that his desire is to be in some way recognized by the Free Church. The Committee expressed their thankfulness to God for having put it into his heart thus to devote himself to the Lord's service, and to be his messenger to the Mohammedans, for whom the Church of Christ has as yet been able to do so little. The Committee will arrange for a closer and more formal connection with Mr. Keith-Falconer and his work.

The Hon. Mr. and Mrs. Keith-Falconer sailed from London to Aden last October. We ask the prayers of the Church for them and for the new mission to Arabia.

MISS BELL, our missionary, who was prevented by illness from going to India with Miss Beatty, M.D., is, we are glad to learn, improving, and hopes by this time next year to be with the ladies at Indore.

A MEETING in behalf of the McAll Mission, France, will be held Thursday, Feb. 11, in the lecture room of Knox Church. Addresses may be expected from Rev. Messrs. Parsons, Hugh Johnston, G. M. Milligan, and others.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER IX.—MISS GILBERT COMPLETES HER NOVEL.—A GREAT SUCCESS, IN THE OPINION OF HER FRIENDS.

The snow had passed away, and Spring, shy-faced, and shivering under sheltered rocks, had breathed the sweet arbutus into bloom, and sky-born bluebirds came down on the air of wondrous mornings, with throats full of fresh and fragrant melody. The days grew still and long. On the hills around the village of Crampton the sugar-fires were smoking; and in the yards of the quiet dwellings the sturdy chopper's axe was swung all day long above the winter-gathered piles. Sounds came from a great way off, startling the universal stillness. Dogs barked all day on southern doorsteps, and cattle, turned out from dark stalls, tried horns and heads with each other, or trisked in ungraceful, elephantine play. There was a sound in the earth, as if myriad fairies were at work preparing juices for the grass and fruits and flowers—a sound of tiny footsteps and multitudinous bells, deep down in caverns and dingles; and here and there a bank smirled back in d' way green the sun's first radiant favours.

On one of these beautiful spring days, Miss Fanny Gilbert, grown weary and thin with her hard winter's labour, sat in her room, giving the finishing touches to her novel. It had been a task of far greater magnitude than she had anticipated. Oftentimes she had been quite discouraged. Animated by no purpose but to win popular applause, the day of repayment for all her self-denial and labour seemed so far distant, that not infrequently she felt tempted to throw her manuscript into the fire. Had she been at work for money, or had she been animated by a desire to accomplish some great reform, or had she been engaged in doing some work of duty, as one of God's willing labourers, then she might have been content. But always the eye of the public was upon her. What will the critics think of this? What will the world think of this? What shall be the reward, in popular praise, for all this tax upon the heart and brain, and all this toil of hand? These were the questions that were always before her. Frequently her pen dropped from her fingers, and her imagination flew away like a bee to nestle among the flowers and suck the honey that was not yet hers.

Dr. Gilbert had been too decided in his opposition to Fanny's project to betray any anxiety to make himself acquainted with its progress; yet he was very curious to see the new book, or to hear it read. It had been enough for Aunt Catharine that the doctor opposed his daughter to secure her sympathy for the young authoress, and as Fanny felt praise to be absolutely necessary to her, she had read every chapter to her aunt, and had been very much inspired by the good woman's comments. Aunt Catharine said there was a great deal more love in it than she cared anything about, but it was "real good, every bit of it." Fanny had not a very high regard for her aunt's literary judgment, but she got the praise, and the praise answered its purpose.

Fanny laid aside her manuscript, and raised the window of her room, upon which the sun shone warmly, and looked upon the scene. Her weary brain and heart sought for refreshment. She remembered the springs that had come and gone during her childhood and girlhood, recalled the golden time when a perfect spring-day flooded all her sensibilities with sunshine, and crowded her heart to overflowing with a sweet, exultant joy. She recalled the persuasive spirit of poetry that informed and enveloped the rudest objects, warmed by the sun of spring, and longed, in forgetfulness of self and of care, to bathe her heart in it once more. Oh! for the fresh, innocent, careless gladness in existence that had once held its honeyed centre in her soul!

She looked out, saw the sun and the deep blue sky, heard the carol of the bluebird, marked the smoke slowly curling up from the sugar groves, listened to the awaking murmurs of the season, watched the uncouth gambols of the rude forms of life in the farmyard; but the old joy would not come back to her. Her heart seemed dry and dead—only living in an unsatisfied yearning. Her sensibilities, kept tense through the long winter, and overwrought among scenes of fictitious joys and woes, refused to respond to the simple influences of nature. There was no spring for her. She had stood so long in a false attitude with relation to a true, natural life, and had laboured so long in obedience to an illegitimate motive, that nature could find no open passage to her soul—no responsive chamber within it.

It was noon. Across the common, the door of the old school-house opened, and forth poured a chattering throng of boys and girls. They seemed like so many senseless dolls to her. Their noise annoyed—almost disgusted her. She preferred, after all, her own insensitive isolation to joy that had no meaning in it, and pleasure that could not reason of itself. Soon the form of Mary Hammett made its appearance. She passed through the group, and every eye seemed to turn to her in love. With a calm step, looking up and around, and apparently drinking in with fullness of delight the influence of the day, she crossed the common and entered the dwelling of Mrs. Blague. Fanny watched for her appearance at her window, separated from her own by two or three patches of garden. Miss Hammett entered her room, raised her window, looked out without seeing her friend, and then turned back. But Fanny could not keep her eyes from the window of her neighbour, whom, in one or two interviews, she had learned to respect profoundly. At length she caught the sound of a low song, rising and falling in Miss Hammett's room; and then there burst out, sweet and clear as the notes of the bluebird on the elm that drooped over the house, the words:

"Thou art, O God! the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee."

Ah! yes. Fanny's heart was greedy for the praise of men—thirsting for the adoration of the world—and it was dry. Her neighbour's heart was overflowing with adoration and

praise of the paternal fountain of her life, and it was as fresh as if it were beaded with the dew of childhood. For the moment, the massive manuscript upon her table looked utterly meaningless and worthless to her. Had the paper been blank, it would have seemed of higher value. She recalled her mother's pious counsels, her neglect of her own higher duties, and then she closed her window and wept. How happy are those, thought Miss Gilbert, who have no ambition, who have never tasted the world's praise, and do not feel moved to great achievements to secure it! Would God she were like others! The womanly nature was, for the moment, predominant within her, and she longed for sympathy—longed to pour out her heart to Mary Hammett.

If Miss Hammett would hear her book, and advise her, would it not be well? She would go and see her. But if the young woman should not like her book, and should tell her so, how would she receive the criticism? Her whole nature, she felt, would revolt against the adverse judgment at once. If Miss Hammett should be pleased, it would be very well; if displeased, she would turn upon her heel and rely upon herself.

Nightfall came, and with it the close of Miss Hammett's school for the day. When Fanny saw the teacher enter Mrs. Blague's dwelling, she threw a shawl upon her shoulders, and walked over to call upon her. Miss Hammett invited Fanny to her room, and after a brief conversation, the latter said: "Miss Hammett, I have been doing a very foolish and a very indiscreet thing."

"The first, I presume, in your life," said Miss Hammett, with a smile; "but confession half atones for it."

"You cannot guess what it is,"

"I am a very indifferent guesser," said Miss Hammett.

"You are not engaged?"

"No," and Miss Gilbert laughed, almost derisively.

"You haven't kissed the cat?"

"No."

"Nor your father?"

"No," and then Miss Gilbert laughed merrily.

"You see I can never guess," said Miss Hammett, "and you may as well tell me at once."

"I have written a book."

Miss Hammett held up both hands in astonishment, that had quite as much of the genuine as of the fictitious in it.

"There is only one thing worse than this that I know of," said she, and shook her head with mock seriousness.

"What is that?" inquired Fanny.

"To publish it."

Fanny's eye flashed, the colour mounted to her forehead, her lip quivered and her tongue refused its office. Miss Hammett was on her knees in a moment, and throwing her arms tenderly around Fanny's waist, exclaimed: "Dear! dear! what have I done? Tell me, Miss Gilbert—have I offended you? Have I wounded you?"

Ah! how the woman in Fanny melted before this delicate demonstration! She bowed her head on Miss Hammett's shoulder, and there in a precious embrace she poured out her heart, revealing all her hopes, ambitions, expectations.

When it was all over, both rose to their feet, and, with their arms around each other, paced back and forth in the apartment. Miss Hammett, whose quick sensibility and insight had enabled her to read her companion's heart at once, was pained. "We are very different to each other," said she. "To me, the idea of making my name public property—of permitting it to go abroad as an author, subject to criticism, and to unjust and frivolous judgments—the thought of being talked about in private parlours and public places, and of coining my heart's best emotions and my sweetest imaginations into words which the world can use as a glass by which it may read my life, is very terrible. If I could write books, I might possibly do so; but I could only be induced to allow them to be published by the assurance that I should never be known as their author."

"And have you no desire to be admired, to be loved, to be praised by the world?" inquired Miss Gilbert warmly.

"By my world, yes," and Miss Hammett's eyes filled with tears. "Miss Gilbert, the time will come when even one soul will be more than all the world to you—when you would give all the praises of the world's thousand millions—when you would give the sun, moon and stars, if they were yours, to monopolize the admiration, the love, and the praise of one man. A woman's true world is a very small world in its dimensions, yet it is the heart's universe. The great world is fickle, and must be so. It lifts its idols to their pedestals, and worships them for an hour; then it kicks them off, and grinds them into ruin, that other and fresher objects of worship may take their places. Besides, a woman cannot be content to be a sharer. She claims monopoly, and, in the richest world she ever knows, she has it."

Fanny made no immediate response, and the pair walked back and forth in silence for a minute. At length she said: "And has fame positively no charms for you? Do you never envy those kings and queens in the realm of intellect, who walk, in the sight of the people, with crowns upon their heads?"

"Envy them, Miss Gilbert? I pity them—rather, perhaps, I am grateful that God did not impose upon me their responsibilities, their labours, their isolation, and their sad temptations to envy each other. I have no experience to inform me, and no direct testimony from the experience of those I have known; but my heart tells me that the sweetest reward of great achievements is the excitement to a tenderer love, and a more thorough devotion of the one heart and the little circle of hearts with which the author holds direct personal communion. A great man, without a loving heart at his side, or a circle of loving hearts around him, must, it seems to me, have a love for all mankind, such as only a great Christian heart can know, to keep him from committing suicide. My heart tells me, too, that we can only find reward in working for those we love. A woman, working for the world's praise, will always have to measure the satisfaction she finds in that praise by the same cup that holds her love. How much do you love the world, Miss Fanny?"

"I don't know—I haven't thought—it is all new to me," replied Fanny, convinced for the moment of her selfishness.

"Now," said Miss Hammett, kissing her companion, "I will stop preaching. I am sure I did not mean to let my tongue run on so. But you shall preach to me now. Do me the favour to read your book to me, will you? It will be delightful employment for half a dozen evenings."

"I came here on purpose to ask you to hear me read it," replied Fanny.

"You are very kind."

"On the contrary," said Fanny, "I am entirely selfish. I wish to have you tell me what you think of it, and to suggest alterations where you see opportunities for improvement."

"Ah! Miss Gilbert, I'm afraid," replied Miss Hammett, shaking her head, and looking pleasantly into Fanny's eyes.

"I'm afraid, I'm afraid."

"Really, now," said Fanny earnestly, "I want your opinion of my book, and I promise to be reasonable, and tractable, and patient."

"I can deny you no service," replied Miss Hammett: "but if I engage to criticize your book, I cannot enjoy it. Criticism and enjoyment never go hand in hand. If I had undertaken to criticize even this beautiful morning, it would have shut out all the joy I brought me. So you see that I am very selfish, too."

"You do not decline?" said Fanny.

"No, I do not decline; but you must promise me some things first. You must promise to regard me as an elder sister—one who loves you, and has a real interest in your happiness and your success—as one whose pain it would be to pain you—as one whose love and truth to you can only be vindicated in a matter like this by the most thorough faithfulness. Further than this, you shall promise that whatever may be the result of our interviews over your book, it shall never interfere with our friendship."

"I promise—in token of which I hereby—" the act took the place of the word, the act being performed by organs that could not speak and kiss at the same time.

So Fanny promised that after tea she would bring in her book, and begin the task agreed upon. As she left the door of Mrs. Blague, she felt that she had been shorn of some very comfortable delusions. She had caught a pretty distinct glimpse of her own heart, and of the worthless nature of its ruling motives. Her book, that had looked so large to her, and had seemed to fill so much of the world, had become almost contemptible. She was about to commit it to the critical eye of the village schoolmistress—lately a factory-girl—at most, a very insignificant portion of that great public for which the book was written; yet her heart sank within her. Miss Hammett loved her, and would be kind, yet she shrank from her judgment. How would she fare with the great world that did not love her, and would not be kind?

(To be continued.)

THE EXPLORATION OF THIBET.

Col. Prejevalsky, the well-known Russian traveller, has just completed his fourth expedition into the almost unknown region lying between Siberia and China. After two years' exploration, he has returned to Europe, bringing a large accession to our meagre knowledge of Mongolia, Thibet, and Chinese Turkestan. The most important result of his journey has been the discovery of the upper waters of the two great rivers of China, the Hoang-ho and the Yang-tze-Kiang. The Chinese made an attempt before the Christian era, and again in the last century, to explore the sources of these rivers; but in both cases they were unsuccessful, owing to the fierce mountain tribes which defend the interior of Thibet from the intrusion of strangers. Prejevalsky and his party of fourteen gained their knowledge at the cost of two severe battles; but, while forced to inflict injury on the savages, escaped serious harm themselves.

At an elevation of nearly 14,000 feet above the sea, the explorer found several modest streams whose union forms the Hoang-ho or Yellow River. To the southward of this spot, about sixty-seven miles, he found the Yang-tze-Kiang, a muddy, rapid stream, which at this point has a width of 300 feet and a considerable depth. The party spent several weeks in this region, which is supposed never to have been seen by white men before. His journey carried him across the great Gobi desert. Although noted for its terrible cold in winter, its almost tropical heat in summer, a scarcity of water, and a general barrenness, the Mongols occupy all portions of it, raising their flocks on the poorest possible provender, and themselves subsisting with great difficulty. The elevated plateau of Northern Thibet, its lakes and mountain passes, were explored with care.

The party were again defeated by the Chinese in their attempt to reach Lhasa, the Rome of Buddhism, and were forced to complete their journey by way of Eastern Thibet and Turkestan to the Russian territories in Central Asia. The explorers state that gold is plentiful in Northern Thibet. Near the sources of the Hoang-ho, natives were found washing gold sands; and though they dug only one or two feet below the surface they possessed whole handfuls of gold in lumps as big as a pea. With more careful working, the region is probably capable of producing a yield as large, if not larger, than the California placers in the early days of the gold fever.

The Asiatics are reported to be heartily discontented with the oppressive rule of China, and to long for the milder despotism of the Tzars. They are represented by the explorers as inviting the intervention of Russia, and agreeing that, if a leader be furnished them, they will revolt, and place themselves under the imperial domination. The rest of Europe has no means of judging how strong this invitation was made, but the impression prevails that the Russian thirst for Asiatic conquest has more to do with these various expeditions than the disinterested love of science.

In North London there is an humble shoemaker who has carried on a ragged school for forty-five years; and to-day "his boys" are scattered over all lands—many of them godly, upright, industrious citizens, owing all they have and are to that poor man's work.

UNTIL EVENING.

What though around me all is dark,
And I am blindly treading
An unknown path, on which fall tears
I cannot keep from shedding?
I know 'twill some time all be right—
" At eventide there shall be light."

I cannot tell why all day long
The darkness must enfold me;
But well I know who walks beside,
With hand outstretched to hold me—
And faith must be to me as sight
Till evening, when there shall be light.

Sometimes I think God does not care—
I think He is not heeding,
Because He sends no flash of joy
In answer to my pleading—
Then starlike gleams that promise bright:
" At eventide there shall be light."

And so I lay my hand in His,
And ask Him just to guide me.
I will not mind aught else if I
But hear His voice beside me.
And all the shadows shall take flight
When evening comes and there is light.

—Virginia B. Harrison.

A PITHY PREACHER.

A writer in the Kilmarnock Standard gives some interesting reminiscences of Portland Road U. P. Church, Kilmarnock, in which the father of Dr. William M. Taylor, and the grandfather of Mr. Sloane, the late William H. Vanderbilt's son-in-law, were elders. The father of Mr. Jaffray, founder of the New York firm of E. S. Jaffray & Co., was the first minister of the congregation, who is thus described:

Mr. Jaffray was a devoted, amiable and successful minister. When called he was promised £50 a year while unmarried, and immediately, in the event of his marriage, £60 with a free house yearly. His style of preaching was pithy and direct. He gave no long, dreary introductions to his sermons, but proceeded at once to his subject. Take the following specimen of his preface to a discourse.—"My friends, this text is ill understood, I shall therefore explain it. It is worse practised, I will therefore enforce it. We shall therefore (1) explain, then (2) apply the subject." Mr. Jaffray's manner of preaching was very deliberate, and he had a habit of emphasizing his remarks by putting one hand into the palm of the other, which led a countrywoman to say that she could depend on Mr. Jaffray's preaching, for he "counted it down on his loof." He was pre-eminently a peace-maker, and when disputes ran high he would caution his people by preaching on that text, Amos v. 13, "The proudest shall keep silence in that time, for it is an evil time." He was annoyed sometimes with anonymous letters, the author of one of which he detected one day in his own session in rather an amusing manner. The letter complained of the assistantship at the communions, and urged that the congregation should have the help of stranger ministers, rather than of those from the immediate neighbourhood. Some one in the session read the word stranger by mistake instead of stranger, whereupon Mr. Jaffray maintained that he had the strongest ministers in the body to assist him. "There is, for example, Mr. Blackwood, of Galston, who could preach all day and be heard for miles off in the evening at the tent; there is Mr. Dewar, of Fenwick, he is a vigorous man; and there is Mr. Wilson, of Cumnock, who is like him for eloquence?" John, one of the elders, interrupted him, saying: "It's no stranger, sir; it's stranger ministers that are wanted." "Oh, John, I see you know something about this letter. Why did you not put your name to it, or converse with us on the subject?" The anonymous writer remained dumb, thus betraying his own secret.

OCEAN DEPTHS AND MOUNTAIN HEIGHTS.

If it be remembered that the greatest depth of the ocean is only about five miles, and that the height of the highest mountain is likewise about five miles above the level of the sea, while the globe itself has a diameter of 8,000 miles, the comparative insignificance of all the surface inequalities of the earth is at once forced on our attention. A circle sixty-six feet in diameter having on its surface a depression of one inch, or a globe one foot in diameter with a groove on its surface one-sixtieth of an inch in depth, would represent on a true scale the greatest inequality, of mountain height and ocean deep, on the surface of the earth. Misconceptions often arise, and erroneous conclusions are frequently arrived at when these proportions are not rigidly born in mind. But, unimportant as these surface features may appear when viewed with reference to the diameter of the earth, or to the superficial area of an ocean several thousand miles in extent, still to the geologist and physical geographer the elevations and depressions, foldings and dislocations, vertical and lateral, which form these inequalities, are truly gigantic, immense, profound; and the more they are studied the more do they appear to be the result of changes taking place in a very definite and orderly manner in the course of the earth's developmental history.—Nature.

FIVE Australian ladies have arrived in India to devote themselves to zenana work.

Mr. DUNCAN FORBES, of Colloden, presided at a remarkably interesting United Foreign Missionary Meeting in the music hall of Inverness. Addresses were given by Dr. Dalzell, of the Gordon Mission in Natal of the Free Church; Dr. William Boyd, honorary-secretary of the Glasgow Continental Missions' Aid Society; and Rev. Hugh Waddell, of the Japan Mission of the United Presbyterian Church.

British and Foreign.

THIRTY thousand temperance meetings are held every week in Great Britain.

MISS FREDONX, a granddaughter of Dr. Moffat, has arrived in Colombo to undertake missionary work.

AT the recent General Synod of the Prussian National Church only six members belonged to the Rationalistic School.

THE new British House of Commons contains thirty-four newspaper proprietors and journalists and six printers and booksellers.

CHARLES G. LELAND, the author of the "Hans Breitmann Ballads," who at present resides at London, has attained his sixty-second year.

THE Rev. W. A. Walton, B.D., of St George's Church, Sunderland, has accepted the call to Wallace Green, Berwick. The stipend is \$2,500 with manse.

THE Moderator of the English Presbyterian Synod, Rev. Robert Taylor, Dr. J. Munro Gibson and Dr. Valentine propose to visit Palestine during the coming spring.

MR. MALINS, the head of the Good Templar Order in England, estimates that the number of total abstainers in that country, including juveniles, is not fewer than 5,250,000.

LADY CONSTANCE CAMPBELL, one of the Duke of Argyll's daughters, has established classes at Inverary for wood-carving. The attendance is large and excellent progress is being made by the pupils.

SHERIFF NICHOLSON and Dr. A. A. Bonar were among the speakers at the annual conversazione of the Undergraduates' Association in the Glasgow College. Professor Bruce was elected president.

THE Hindu shopkeepers of Calcutta have voluntarily started a Sabbath closing movement. These keen traders are not animated by any reverence for the day, but they have learned the value of one off-day in the week.

THE Rev. Dr. Laughton, of St Thomas's Church, Greenock, is about to withdraw from the pastoral work owing to advancing years and failing eyesight. He retires after a faithful ministry of about forty-six years.

NEW CRAIGHALL, near Musselburgh, has been disjoined from Liberton parish and erected into a quoad sacra. Mr. C. Dalrymple has contributed \$2,500 and a free site, while Colonel Wauchope has given over \$3,250.

BOWLING Congregation unanimously elected the Rev. George Macaulay of Roxburgh Church, Edinburgh. Mr. Macaulay was one time minister at Old Kilpatrick, and it was he who built-up the church at Bowling, then a mission station.

THE Rev. James Knox, D.D., senior minister of Pollok Street Church, Glasgow, died in Edinburgh on the 17th ult., in his sixty-eighth year. For twelve years he occupied the pulpit of the church in Wallacetown, Ayr, and was distinguished for his persuasive powers as a preacher of the Gospel.

THE Rev. Dr. Hugh Macmillan, of Greenock, in the first of his "Thompson Lectures" at Aberdeen, the subject of which is, "The Lowest Forms of Plant Life," said clergymen had been regarded as dreading and discouraging scientific inquiry lest their dogmas should be undermined; but that this spirit was happily being outgrown.

AT a largely-attended missionary meeting in Glasgow, presided over by Mr. J. Campbell White, and at which Professor Drummond and Dr. Alexander Whyte of Edinburgh were among the speakers, it was resolved to support the appeal for \$100,000 now made for the maintenance and extension of the Livingstonia Mission during the next five years.

Assessment System OF LIFE INSURANCE.

Mutual Reserve Fund Life Association—Annual Meeting.

The Largest, the Safest and the Best Assessment Company in the World.—Fifty-one Millions of New Business in 1885, and \$38,645 Death Claims Paid.—Sheppard Homan's Endorsement of the Company.

The leading New York dailies, of the 28th ult. contain full reports of the last annual meeting of the Mutual Reserve Fund Life Association. The Star says that Three hundred and fifty active life insurance agents, the representatives of every portion of the United States, from Oregon to Maine, and from Georgia to Canada, met at the Bryant Building yesterday, which was a very lively place—a remarkably lively place. The elevators were kept busy and full all day long, and the crowd which assembled was almost cosmopolitan in its character. People were there from every State in the Union. It was the celebration of the fifth year of the existence of the

MUTUAL RESERVE FUND LIFE ASSOCIATION

of this city, of which E. R. Harper is President. The offices of the Mutual Reserve were not large enough to hold the members who had assembled, and the Board of Trade and Transportation, whose offices are on the fifth floor of the building, were generously thrown open for the use of the company.

The following extracts are from the annual address of the President, and from the Report of the Executive Committee:— By an examination of the Executive Committee's Report you will find that our new business written in 1885 exceeded \$51,000,000, being more than \$12,000,000 greater than that obtained in 1884.

WE CLOSE OUR FIFTH YEAR

with more than \$123,000,000 insurance in force, making a net increase for the year, after providing for all lapses and deaths, of more than \$38,000,000. We have paid within the year to the widows and orphans and representatives of deceased members \$38,000. We close the year with \$1,073,000 assets. Our Tontine Reserve Fund exceeds \$550,000.

Our actual surplus exceeds \$685,000. Our total payment to our members to date exceeds \$1,680,000. The saving in cash effected through our system to our members as compared with the level premium rates charged for ordinary life insurance at same ages under the old system is as follows, viz:—

Table with 2 columns: Saving for (1881, 1882, 1883, 1884, 1885) and Amount (\$857,279 83, 1,102,867 15, 1,698,404 39, 2,175,010 72, 2,931,706 18)

Total saving in cash in five years..... \$8,765,268 27

In other words, more than \$2 have been saved for each \$1 invested with us.

TWELVE LEVEL PREMIUM COMPANIES,

chartered under the laws of New York, remain. Nine of these Companies issued in 1884 new business to the amount of \$31,998,434. These nine companies had insurance in force to the amount of \$162,000,000.

The Mutual Reserve's new business in 1885 was fifty per cent. greater than the combined new business of three-fourths of all the New York level premium companies, and its total business in force was more than three-fourths as great as all of these nine level premium companies.

The expenses, other than that paid to policy-holders or their representatives, of these nine level premium companies—whose new business was \$18,000,000 less than that of the Mutual Reserve Fund Life Association—were for 1884 \$4,412,252.09 while the expenses of the Mutual Reserve, doing \$18,000,000 greater business, were, in 1885, but \$416,704.42, or only one-tenth as much.

The Equitable Life is the most popular, successful and progressive of all the old line life insurance companies; its business in New York in 1884 was \$11,020,852, while the new business of the Mutual Reserve Fund Life Association for the same year in New York, its own home State, was more than \$16,000,000.

THE ATTENTION OF OUR MEMBERS

is called to the fact that the total salaries paid to all of our officers, including that paid to our treasurer and scores of employees, were but \$67,383.35, and, deducting from the gross amount of annual dues to wit, \$216,000, the amount retained by our general and supervising agents as commission, and the amount reported but not received, we find that the net annual dues to provide for the general expenses of the Association were but \$150,000, out of which salaries, rents of home office and about fifty branch offices, law, advertising, postage, and the many other general expenses incident to the management of a great organization, have been paid, showing an economy of expenditure never before presented in the history of any life insurance company.

THE RESULTS OF THE YEAR 1885

present the following facts:—

Not a dollar has been lost to our Death Fund or Reserve Fund account through defalcation or fraud. We have doubled our cash surplus. We have doubled our Tontine Reserve Fund. We have nearly doubled our accumulated assets. We have placed in force \$31,000,000 new insurance. We have increased the amount of insurance in force by \$33,000,000, being more than double the net increase of that of the Mutual Life Insurance Company of New York.—the oldest and largest level premium company in the world. We close the year with no losses due and unpaid. Every claim has been promptly paid when due—in most instances, long before due. We have more than \$2 in cash for every \$1 of liability, and we begin the year 1886 with more than \$123,000,000 insurance in force.

TOTAL MEMBERSHIP.

The total number of members who have been received since the organization of the Association is 41,005, covering insurance to the amount of \$164,038,500; and we close the year 1885 with a membership of 31,264, an insurance in force aggregating \$123,353,500, after providing for all lapses and deaths.

THE INCREASE IN OUR MORTUARY RECEIPTS

for this year over the preceding year is \$581,863.16. The increase in payments over the preceding year to our widows and orphans of deceased members is \$356,778. The net increase of membership in force is 10,485. The Tontine Reserve Fund is now increasing at the rate of \$1,000 a day.

On Dec. 31, 1885, this Tontine Reserve Fund was \$2 for every \$2 of actual liability existing against the Association, so that it is thus shown that if the Association ceased at any time the further transaction of its business, it would have on hand, in cash, \$2,000 for every \$1,000 of death claims.

The cash assets of the Association on Dec. 31, 1885, were \$314,583.44. During the year our total invested assets have increased to \$639,879.47, while the total assets of the Association aggregate \$1,075,652.18.

Every legitimate death claim against the Association has been promptly paid at or before the date due, and a large portion of the claims have been paid long before they were due, and thousands of dollars have been paid to meet funeral and other necessary immediate expenses, the money in many cases reaching the distressed widows and orphans before the body of the deceased husband and father had been laid in the grave.

These figures are the record of the FINANCIAL GROWTH AND NUMERICAL STRENGTH OF THE ASSOCIATION.

The report of the Treasurer shows:—

Table with 2 columns: Receipts (Balance Dec. 31, 1884, Total net receipts from all assessments during 1885, Interest credited to the death fund account during 1885, Total receipts) and Disbursements (Total amount death claims paid during year 1885, Balance, Accounted for as follows: United States Government Bonds held by Central Trust Company, United States Government Bonds held by Insurance Department of the State of New York, United States Government Bonds held by Insurance Department, Canada, Central Trust Company, New York, Reserve Fund account, Fourth National Bank, New York, Reserve Fund account, Fourth National Bank, New York, Mortuary Fund account, Fifth National Bank, St. Louis, Mo., Mortuary Fund account, People's Bank, Baltimore, Md., Mortuary Fund account, Bank of Syracuse, N. Y., Mortuary Fund account, Cash in office, Assessment account)

The committee upon prizes which had been offered for the largest amount of business done during the last three months in the year 1885 reported that in the first class the first prize had been awarded to Crawford & Parr, of Chicago; the second to J. D. Wells, of Canada; the third to W. A. Brawner, of St. Louis. In the second class the first prize to C. D. Holmes, of Boston; the second to R. C. Jones, of this city, and the third to D. M. Caldwell, of Brooklyn.

Before the adjournment of the meeting President Harper called upon Hon. Sheppard Homan, who was present, to make a few remarks, and although the President of a rival company, and for many years prominently connected with one of the oldest and most powerful of the old line companies, Mr. Homan found himself able to pay a high tribute to the method and character of the Mutual Reserve Fund Life Association, frankly saying that, although brought up in the old school of insurance, he had long seen the merits and advantages and opportunities of the new system.

Ministers and Churches.

At its last meeting the Presbytery of Huron nominated the Rev. A. D. McDonald, of Seaforth, for the Moderatorship of the General Assembly.

THE Rev. James Robertson, Superintendent of Missions for Manitoba and the North-West, purposes visiting Montreal next week in the interests of his work.

At Chesterfield Church, Mr. John Campbell, M. D., of Seaforth, the author of "The Land of Burns," gave an admirable lecture a few days ago, on Scottish character.

THE annual missionary meeting of St. Andrew's Church, Huntingdon, took place on Thursday last. The Rev. J. B. Muir, M.A., presided, and addresses were delivered by the Rev. Messrs. Rowat, of Athelstone, and Barclay and Warden, of Montreal. This congregation raised \$201 last year for the Schemes of the Church.

THE Moderator of the Session of Keady and Desboro' will moderate in a call to a minister on the 16th inst. The people are said to be united on the Rev. Mr. Stewart. The Presbytery has been in despair almost over its great number of vacancies, and the great difficulty of getting them supplied. Hope is dawning, even for the Far North.

In reporting last meeting of the Presbytery of Toronto, the following was omitted:—On motion made by Rev. J. Neil, it was agreed to instruct him as Convener of the Sabbath School Committee, to use the register prepared by the Assembly's committee, and to recommend schools within the bounds to use the class register and school record prepared by said committee.—R. M.

THE Presbytery of Owen Sound, on the 2nd of February, sustained a call to Mr. A. J. Colter, M.A. from Meaford and Griesville—salary, \$1,000. The call was accepted, and the induction fixed for February 16, at half-past one p.m., in Meaford. Mr. Colter has been ill for some months, and retired from the regular work. It affords his former congregations very great pleasure to have him with them again.

LAST week the death of the Rev. P. G. McGregor, D.D., of Halifax, was announced. His health had been impaired for some time. Expecting to derive benefit from the change he went to Europe, from which he returned only a short time since. Dr. McGregor was the son of the late Dr. McGregor, of Pictou, and held successively the charges of Guysboro' and Poplar Grove. He was a devoted and faithful minister, and a man of amiable and Christ-like character. Since the Union of 1875 he held the office of Agent of the Church for the Eastern Section. Dr. McGregor was a zealous promoter of missionary enterprise.

THE annual congregational meeting of the Parkdale Presbyterian Church was held last week. It was very largely attended, and great enthusiasm and interest were manifested in the proceedings by those present. The pastor, the Rev. R. P. Mackay, B.A., occupied the chair. Mr. A. G. Gowanlock, secretary-treasurer, acted as secretary. The receipts for 1885 were \$2,446.69; expenditure, \$2,150.71. The stipend of the pastor was increased to \$1,400. Messrs. Wanless, Stewart and Clark were elected managers. A large committee was constituted to devise a scheme for the erection of a new church. Messrs. Crichton and McKinlay were elected auditors.

A LARGE number of ladies connected with Charles Street congregation, Toronto, met on Friday evening, the 22nd inst., for the purpose of forming an auxiliary to the Woman's Foreign Missionary Society of the Canada Presbyterian Church. Mesdames Harvie, Ewart and McLaren gave most interesting statements respecting the work which is being accomplished by the parent society; and the members of the congregation present resolved to form an auxiliary to be known as the Charles Street Auxiliary of the Woman's Foreign Mission Society. The membership subscription is fixed at twenty-five cents, so that every woman of the congregation may become a member—a result which is confidently expected.

THE annual congregational meeting of Geneva Church, Chesley, was held on the 21st ult., the pastor, Rev. J. Ferguson, M.A., B.D., in the chair. The Sabbath school report showed a large increase in the average attendance, as compared with any previous year. Session reported that fifty-one new names had been added to the communion roll during the year, and twenty-one removed, thus raising the number of communicants—after careful revision of the roll—from 253 at last annual meeting to 283 at this one. Nine new families not hitherto identified with the membership of the Church as communicants united with the congregation during the year. The year just closed has been one of the most prosperous in the history of the congregation.

ST. JOHN'S Church, Brockville, Sabbath School had a most successful gathering lately, the basement being filled to its utmost capacity. After the refreshments, which were furnished with lavish hand, had been disposed of, Rev. Dr. Jardine took the chair, and a programme of readings, recitations and music was presented, which appeared to be fully appreciated. A pleasant feature of the evening was the presentation to Rev. Dr. Jardine, by Hon. W. J. Christie, on behalf of the congregation, of a cheque for \$100, as a mark of the esteem in which he is held and their appreciation of his services. Dr. Jardine was taken completely by surprise and made a brief reply. At the close of the evening each of the Sabbath school children received a present of fruit as they passed out.

THE annual meeting of Knox Church, Milton, was held lately—the Rev. M. C. Cameron, B.D., in the chair. The secretary read a carefully prepared report, which was received enthusiastically by the congregation. It showed a marked increase in every department of the church. The treasurers' report showed an increase in the Sabbath offerings of \$14, an increase of \$65 in the stipend account, and the large increase of \$286 in the building fund, chiefly owing to the activity of the ladies. Thirty-five new members were

added to the congregation, being the largest increase since the pastor's ordination. The pastor showed a falling-off in marriages, for which he was sorry. He could not explain why. The old managers were reappointed. Dr. Robertson was added to the staff of trustees. A hearty vote of thanks was tendered to the ladies. Their handsome new manse is now entirely free of debt. A harmonious meeting was brought to a close by the benediction.

THE following minute, relating to the loss sustained by the death of the Rev. P. S. Livingstone, was placed on the records of the Presbytery of Regina. As it has pleased God in His wise Providence to call from us the Moderator of our Presbytery, the late P. S. Livingstone, it is with feelings of heartfelt sorrow that we are this day called upon to record that sad event. We have lost in him a counsellor, a man whose place is not easily filled, one who was able to instruct us in the laws of the Church, and give wise and valuable suggestion in carrying out plans affecting the kingdom of our Master. As a member of Presbytery he was esteemed; as a brother, beloved, and as a co-labourer, earnest and energetic in the vineyard of our Lord. We feel our loss and are unable to express it in adequate terms. We also wish to convey to Mrs. Livingstone our heartfelt sympathy, and we pray that she may be able to realize in her dark and lonely hours that underneath are the everlasting arms.—A. URQUHART, Pres. Clerk.

THE twenty-sixth anniversary of the West Presbyterian Sabbath School was held Thursday evening, 4th of February. The large lecture or Sabbath school room was filled by the teachers, the young people, and their parents and friends. Several hymns and songs were sung by the Sabbath school choir, and in duets and triplets, and several recitations given in solos and duets; and a dialogue by a quartette of boys. The most marked feature of the entertainment was the singing and acting of kindergarten songs and choruses. The report showed that there are forty-nine teachers and officers in the school, and 692 scholars on the roll, and that \$309.74 were raised by the school during last year. Between the Sabbath school and the congregation, nearly \$600 have been contributed to the Schemes of the General Assembly. The ordinary revenue of the church amounted to \$3,412. Besides this, the Sabbath school room was enlarged, costing nearly \$900— all paid. An excellent organ was placed in the church at an expense of about \$2,200, and also furnaces, being a total of over \$3,500 of extra expenses on improvements; which along with sums raised by Ladies' Aid Society, make the total amount raised about \$6,000. Thirty-two new members were added to the Church, at the communion on 31st of January, and the attendance is steady and increasing.

THE eighth anniversary of the dedication of Knox Church, Harriston, was observed on Sabbath, the 17th ult. The Rev. P. Wright, of Stratford, preached in the morning and evening to large congregations. On Monday evening a social was given, under the "Ladies' Aid Society," when 500 sat down to tea. The proceeds of the anniversary exceeded \$200. The congregation, since the opening of the church eight years ago, have paid yearly on an average over \$1,000 to the building fund. The annual meeting was held on the 26th ult. The reports submitted show the church to be in a very satisfactory state. The communion roll has increased during the pastorate of Dr. Campbell, which began soon after the dedication of the church, from 131 to 323, notwithstanding the large immigration to the North-West from the town and vicinity. The number of pupils attending the Sabbath school during 1885 has been nearly double that of any previous year. The only department in which the congregation does not make a creditable appearance and steady progress is that of the Schemes of the Church. The session deeply regret that more has not been done for outside work, and earnestly hope that, as the building debt is now reduced to a little over \$3,000, the congregation will soon be able to turn over a new leaf, so that they may realize the fact that "it is more blessed to give than to receive."

THE annual meeting of Stanley Street Presbyterian Church, Montreal, was held lately. The attendance was fairly large, and the reports submitted were, so far as regards the session and interests presided over by the pastor, most encouraging, showing a net gain to the membership during the year. Rev. J. McCaul, the pastor, reviewed the growth from the beginning in 1874 with a membership of seventy-five, many of whom had been removed, some by death, others from the city, while some had seen fit to remove to other churches, to a present membership of 272. During the seven years of Mr. McCaul's pastorate 350 had been added, an average of fifty per year; very encouraging, showing that there was spiritual life and growth manifested all through. The congregation has been largely composed of a class whose residence in the city is of a temporary nature, so that there is perhaps no congregation of its size and years whose membership can be traced from time to time to so many parts of the country and abroad. When Mr. McCaul took charge in 1879, the mortgage indebtedness was \$21,000, with a floating debt of nearly \$4,000, in all \$25,000. This has been reduced to \$3,700, a comparatively small amount. This reduction is largely due to the energetic, we might say herculean, efforts put forth by the pastor, associated with Col. A. A. Stevenson, the president of the board of management, and Mr. James Ross, the treasurer. The voluntary or weekly offering system is the one in use by this congregation. Non-church goers will find comfortable seats, to which they are made heartily welcome, and can give as much or as little as they see fit. The treasurer's report was as encouraging as could be expected, the last year having been a trying one for all the churches. Remarks were made by Sir William Dawson, Col. Stevenson, Messrs. James Ross, J. T. Henderson and W. Drysdale. The meeting finished up with refreshments, kindly furnished by the ladies of the congregation.

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, January 26; present twenty-three ministers and seven elders. Mr. David James was elected Moderator for

the next six months. Several session records were presented and examined. The motion ament Professor in Knox College, notice of which was given at last meeting, was brought up, viz.: "That the Presbytery nominate Dr. Proudfoot for the new chair in Church History, Homiletics and Pastoral Theology for Knox College." An amendment was proposed as follows: "That the Presbytery deem it inexpedient at the present time to appoint an additional professor for Knox College, and recommend that lecturers be appointed to give aid to the present professorial staff as the College Senate may deem necessary." The amendment was carried by a vote of nineteen against six. The moderators of Rosemont, etc., and Singhampton, etc., were instructed to ascertain the wishes of these congregations as to separation from this Presbytery with the view of their incorporation with the proposed Presbytery of Orangeville. There was a committee appointed to examine four catechists now in the mission field in order that they may be recommended to the Home Mission Committee as approved catechists. In view of the necessity of aid being given to the stations in Muskoka and Parry Sound districts for the erection of churches, leave was given to Mr. Findlay to make an appeal; and sanction was given to a proposed effort of Mr. G. Paton, elder, Windermere, to obtain help in building a church in that locality. A grant of \$20 was made from the Presbytery's fund toward payment of the debt on the church at Gibraltar station. Mr. McLeod addressed the Presbytery on the claims of the Aged and Infirm Ministers' Fund. The following resolution was unanimously adopted: "That the Aged and Infirm Ministers' Fund is deserving of more adequate support than it has yet received from our congregations; and that this Presbytery urges on every session to make a special appeal in its behalf and endeavour to secure for it, in addition to the ordinary collection, special contributions from the wealthier members of our congregations; and, further, that sessions in dividing congregational contributions be requested to consider the necessities of this Scheme as compared with the other Schemes of the Church." Next ordinary meeting of this Presbytery will be held at Barrie on the last Tuesday of March, at eleven a.m.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF REGINA.—A *pro re nata* meeting of the Presbytery of Regina was held in Knox Church, Regina, on Tuesday, the 19th ult., at two o'clock p.m. Present, Revs. S. J. Taylor, A. Robson, Hugh McKay, Alexander Hamilton and A. Urquhart. The Moderator, P. S. Livingstone, having, in the providence of God, been removed by death, Mr. Hugh McKay, Superintendent of Indian Missions, was appointed Moderator pro tem. The Clerk read the report from the Presbytery of Brandon ament the death of Mr. P. S. Livingstone, whose decease occurred within the bounds of said Presbytery. The Presbytery having sustained the action of the Clerk in convening its meeting, Mr. Hugh McKay, upon motion duly seconded, was appointed Moderator for the present term. Mr. A. Hamilton, ordained missionary, labouring within the bounds, having presented his Presbyterial papers, the Clerk was instructed to add his name to the roll of the Presbytery. A report was presented from the Superintendent of Missions, which was received and the following recommendations adopted, viz.: Mr. Angus Robertson was appointed to Lethbridge in the meantime until a missionary is secured, and was asked to give such supply to Fort McLeod and Pincher Creek as is practicable. Mr. A. B. Davidson was appointed to Saskatoon and Mr. A. Hall to Whitefoot. Members of the Presbytery agreed to supply Broadview until April, when it is hoped that permanent supply can be procured. The action of the Home Mission Committee in recommending grants for church erection at Lethbridge, Fort McLeod and a manse at Medicine Hat was sustained. Grants were also recommended for church erection at Long Lake, Carsdale and Kumbrae. Mr. A. Hamilton's name was added to the Home Mission Committee, and A. Urquhart was appointed Convener in place of Mr. Livingstone. Mr. Hugh McKay was appointed on the synodical committee in the place of Mr. Livingstone. On application the Clerk was instructed to grant Presbyterial certificates to Messrs. Sinclair and Cameron, and also to report to Boards of the Church the death of Mr. P. S. Livingstone, that his widow may participate in the benefits of the Widows' Fund or Funds. Four months' leave of absence was granted Mr. S. J. Taylor, of Moose Jaw. Several other items of business were transacted. The Presbytery adjourned to meet at Qu'Appelle, and within the church there, on the first Tuesday of March, at two o'clock p.m.—A. URQUHART, Pres. Clerk.

PRESBYTERY OF MIRAMICHI.—The Presbytery met in the hall of St. James' Church, Newcastle, on Tuesday week, and was constituted with devotional exercises by Rev. W. Aitken, Moderator. There were nine ministers and one elder present. The minutes of three previous meetings were read and sustained. Rev. James Murray was asked to sit as corresponding member. A petition was read from the Nelson congregation asking for regular supply. The Rev. Wm. Aitken and Messrs. John Fleit and James Robinson were heard in support of the same. Mr. Aitken reported that Douglastown congregation had agreed to give \$450 per annum for fortnightly afternoon service. The following resolution was adopted in reference to the supply of these two congregations: "That a committee, consisting of Messrs. Aitken, McKay and Waits, be appointed to visit Douglastown and Nelson, and make arrangements as to supplying these places with a preacher together, and make all necessary arrangements in connection therewith." Rev. Mr. Russell gave in the report of the Commissioners' Expenses Fund, and Mr. Aitken was appointed treasurer for the current year. The clerical commissioners to the General Assembly were appointed as follow: Rev. Messrs. P. Lindsay, John McCarter, Wm. Aitken and E. Wallace Waits. The following lay commissioners were appointed: Dr. Macdonald and J. Hutchinson, of Hamilton, Ont., Andrew Wilson, of Nelson, Ont., James Hamilton, of Stratford, Ont. The Clerk laid on the table a call from Bass River in favour of Rev. J. H. Cameron, moderated in by Rev. William Hamilton, on the 29th December: it was signed by eighty-three members and 475 adherents. The stipend promised was \$750 per annum and manse. Mr. Hamilton prosecuted the call, and said it

was cordial and unanimous. It was sustained as a regular Gospel call, and Mr. Cameron by letter signified his acceptance of the same. The induction was appointed to take place on Thursday, the 4th day of February, at eleven a.m.; Mr. Aitken to preside and induct, Mr. Waits to preach, Mr. McKay to address the minister, and Mr. Hamilton the people. Rev. Messrs. A. Russell, A. Ogilvie Brown and the Clerk were appointed a committee on Statistics; and Messrs. E. Wallace Waits, Neil McKay and A. Russell a committee to draft questions on the State of Religion to be sent down to the kirk sessions of the Presbytery. The Rev. Neil McKay, Convener of the Augmentation Committee, reported progress, and those congregations which have not contributed to the Scheme were urged to do so as soon as possible. Mr. Waits was appointed Moderator of the Douglstown Session in place of Mr. Aitken. Rev. James Murray reported that he had declared the congregation of Charlo vacant according to appointment. A letter from Mr. E. H. Burgess was read, and the Moderator and Clerk were instructed to reply, urging him to pursue his studies. A commission from the Session of Black River, in favour of Captain Cameron, was sustained, and his name was added to the roll of Presbytery. A letter from Escuminac, Quebec, asking the services of Mr. J. F. Smith for next summer, was read, and the request forwarded to the Home Mission Board. The Clerk was instructed to write Rev. J. Annand, returned missionary from the New Hebrides, to ascertain what time he could visit the Miramichi Presbytery, and how much time he could spend in holding missionary meetings within the bounds. The next ordinary meeting of this Presbytery will be held in the hall of St. John's Church, Chatham, on the third Tuesday of March, being the 16th day of the month, at eleven a.m., of which public intimation was made, and this sequeunt was closed with the benediction. —E WALLACE WAITS, Pres. Clerk.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

In order to remove any misapprehension that may have been caused by letters which have recently appeared in the columns of THE CANADA PRESBYTERIAN, respecting the formation of Woman's Home Missionary Societies, the Board of Management of the Woman's Foreign Missionary Society request the publication of the following statement:—

At the ordinary meeting of the Board, held on Tuesday, February 2, 1886, it was resolved: That this Board do not disapprove of the action of the General Assembly, in sanctioning the formation of Woman's Home Missionary Societies, as the following minute will show:—

“At the annual meeting of the Board, held at Ottawa last April, a discussion took place about the propriety of recognizing, in some way, associations which contributed to the funds of the society, but are not auxiliary to it. In the course of the discussion, the importance of Home Mission work was presented, and the propriety of attempting the unification of Home and Foreign work was discussed, after which it was decided: That no change be made in the basis of our work, but, while fully sympathizing with the Home work, in the future as in the past, the efforts of this society be directed to the evangelization of women and children in heathen lands, including the Indians of our own North-West.”

From this resolution it will be seen that what the Board disapproved of was not the formation of Woman's Missionary Societies to promote the interests of Home Missions. They did not feel themselves called on to express any opinion on this question. What they objected to was the combination of Foreign and Home work under one society. They will, nevertheless, as a Board, rejoice in the success of their sisters, who may feel called upon to organize themselves into Home Missionary Societies, thus promoting an important department of the Church's work.

OBITUARY.

MR. ALEXANDER McCLELLAND.

It is our sad duty to-day to chronicle the death of Mr. Alexander McClelland, of this city. He died at his residence, 209 Sherbourne Street, on the night of January 31, of chronic bronchitis, produced by severe and protracted cold. His death was sudden and unexpected, sinking very rapidly toward the last. He came of Scots-Irish extraction, having been born in that nursery of genuine Presbyterianism—the North of Ireland. His native place was Cookstown, County Tyrone. He emigrated to this country about forty-five years ago, and lived nearly all that time in and about Toronto. He was a very successful school teacher for many years, and eventually engaged in business. He was always warmly attached to the principles of the Presbyterian faith, being a member of Cooke's Church from its inception until within the last three years, and one of its first trustees. His liberality toward the support of ordinances, the Schemes of the Church and general charity was always of the most large-hearted kind.

As a Christian, Mr. McClelland was marked by strong convictions, intense earnestness and devoted piety. He never missed the means of grace, either in private or in public, unless prevented by illness, or some other unavoidable cause. He brought with him across the Atlantic waves strong religious convictions, and from these he was never known to swerve during his whole life. He was conscientious and faithful in all his business dealings. In private life he was a kind husband and an affectionate father. In manners, he was very modest and unassuming. He died, as he had lived, in the faith of the Gospel, and in full hope of a glorious resurrection. He leaves behind him, to mourn his loss, a wife and four children, two sons and two daughters. His two sons are both in the ministry of the Presbyterian Church in Canada; the eldest one in Shelburne, and the youngest in Ashburn.

In one district of St. George's-in-the-East, in London, the number of attendants on public worship is only thirty-nine persons out of 4,225.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, D.D.

THE SECOND TEMPLE. } Ezra i. 1-4. }
Feb. 21, 1886. } }
1886. } }
3. 8. 13.

GOLDEN TEXT.—“They praised the Lord because the foundation of the house of the Lord was laid.”—Ezra iii. 11.

INTRODUCTORY.

Ezra.—Although he wrote the whole book, the record of his own life only begins with the seventh chapter, between which and the sixth chapter there is a gap of nearly sixty years. He was descended from the high priests, and was also a scribe, having devoted himself to writing out copies of the law for general use. Jewish tradition says that he was of great service to the Church in all departments of sacred literature. He enjoyed the favour of King Artaxerxes and received a commission, in the seventh year of his reign, to go to Jerusalem and complete the work of restoration and social organization, giving him full powers even to the infliction of the death penalty. How money was got, the pious considerations that regulated their conduct, and the great reformation effected, when in Jerusalem he found that the remnant again broke the law and exposed themselves to the Lord's displeasure by entering into forbidden marriages, are briefly stated in the last chapters of the book.

Book.—The whole book embraces a period of about eighty years. We have first the decree of Cyrus, by which the captivity is brought to an end. Then, in chapters ii. and iii., an account of the manner in which the Jews responded; next, how difficulties were thrown in the way by the hatred of their neighbours, who did all they could to stimulate the jealousy of the Persian Government. But their enemy was turned to advantage by Him who maketh the wrath of man to praise Him. When at their request search was made and the original decree by Cyrus was discovered, Darius immediately confirmed it, and the temple was completed.

Then comes an account of Ezra's commission and work already referred to.

EXPLANATORY.

During the seventy years of captivity little is known of their treatment. It is certain that some of them, as Daniel and his friends, rose to positions of prominence, but there are other indications, such as Psa. cxxxvii., of severity. The effects of the captivity are apparent, especially this one, that ever after idolatry had no charm for the Jews. How far their affliction was sanctified, and they were used as a leaven amongst their captors, is unknown; but, no doubt, in some degree, that was the case.

1. The Proclamation of Cyrus.—It would be more strictly correct to call this the Lord's proclamation. When Jonah was in the whale's belly, he said: “Salvation is of the Lord,” as it certainly was in his case. But the whale had as much to do with the deliverance of Jonah as Cyrus had with the deliverance of the Jews. They were both instruments in the hands of Him who doeth as He pleaseth.

(1) Prediction.—Jeremiah, in chapters xxv. 12 and xxix. 10, foretold that after seventy years they would return, and the Lord is not slack concerning His promise. In Exodus xiii. 41, it is said that on the very day appointed they went forth from Egypt. God is never an hour late in His purposes.

(2) Inspiration.—The Lord stirred the spirit of Cyrus to do this thing. “It is God that worketh in us to will and to do of His good pleasure.” (Phil. ii. 13.) Hence the need to pray that the Spirit of God might create within us clean hearts, and renew right spirits, in order that we might be of use in the world (Psa. li. 10, 13); also, that when we do anything we should remember that the glory belongs to Him—we are unprofitable servants.

How the spirit of Cyrus was instructed is not known. It may have been by dream or vision, or it may be that his attention was drawn by Daniel or some one else to the prophecy concerning himself in Isa. xlv. 4. No doubt, as the time approached, the Jews were full of expectation, and the matter would be constantly brought under public notice.

(3) Qualification.—The Lord gave to Cyrus the kingdoms of the earth in order that he might be able to carry out this decree. When He gives men work to do, He gives them strength to do it. (Acts i. 8.)

(4) Permission.—The decree was put in writing. That the Lord guided even as to the writing is seen in the importance of that fact, when, years after, it was called in question. (Chap. vi. 2.)

After acknowledging his obligations to the Lord God of Heaven, he gives permission to all the Jews in the realm to return to their own land and rebuild the house of the Lord in Jerusalem. There is no compulsion, and many did not avail themselves of the opportunity. How much like the conduct of men in their treatment of salvation? They are invited, not compelled, but many prefer to remain in captivity.

(5) Contribution. (Ver. 4.)—He asks the people to give assistance to such amongst them as may be unable to go without. The free will offering may refer to the contribution of Cyrus himself. He gave an example. This was only a matter of justice, for the people served as captives, a long time without wages. So when they left Egypt they got from the Egyptians much gold that was afterward of use to them. Cyrus is regarded as a type of Christ, who came to preach deliverance to the captives. (Is. lxi. 1.)

II. Coming Home.—The Lord stirred up the people to accept deliverance, and many of the Persians responded to the invitation of Cyrus to give help. Cyrus himself gave up the sacred vessels that Nebuchadnezzar had taken out of Jerusalem.

Number.—In chapter ii. we have a record of all that returned with their possessions—about 50,000 in all (ii. 64-67).

They had camels, horses and beasts of burden to carry the women and children and vessels and treasures. The amount of gold and silver must have been very great.

In order to appreciate the feelings of these returning ones read Ps. cxvii.: “Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them.”

III. At Home.—The state of Jerusalem and the whole country was depressing in the extreme; but they at once go to work.

(1) Worship.—The altar, set up (iii. 1-4). That is the true starting point from which to reclaim the past. “The blood of Jesus Christ cleanseth from all sin.” As well as the sin offering, they offered the other sacrifices, and observed the feasts, according to the Law of Moses.

(2) Liberality.—They gave of their substance toward the building of the temple. The amount of private wealth must have been considerable, for upon their arrival a very large amount was given. (Chap. ii. 68, 69.) This money was put into circulation in order to secure material from Lebanon. (Ver. 7.)

(3) Organisation.—In order to work successfully we must work systematically.

Zerubbabel.—He was the chief of the house of David at the return from captivity. He occupied the position of governor and was known by the name *Shestazzar*, by which name he is chiefly known in the book of Ezra. He is called by (Haggai i. 1, 14) the governor of Judah. He gave up his position in Babylon to head the return of his people.

Joshua was High Priest and co-operated with Zerubbabel.

Levites.—To them belonged the care of the temple (Num. i. 47-54), and they were therefore appointed overseers of the work, all of them who were twenty years old and upwards.

(4) Praise.—Whilst the work was progressing singers were singing praises to God according to the ordinances of David. (1 Chron. xv. 16-21.) That is always an appropriate accompaniment to labour, especially when it is the laying of the foundations of the spiritual temple. No wonder that on that occasion they should sing, as they remembered the past. How suitable it is that we should ever have songs on our lips now as we hope to have in the upper sanctuary, when the temple is complete. They who sing most get on best. Let us have faith in the future, and it will lighten and gladden the present.

(5) Weeping.—This is a very touching episode. The old men—they must have been very old—who remembered the former temple and its glory and all that transpired since its destruction, could not control their feelings; but wept aloud, and there was a strange mingling of the voices of joy and sorrow which was heard afar off. It is good to have our joys subdued by humble remembrance of what has been.

PRACTICAL SUGGESTIONS.

1. God's resources are unlimited.
2. His mercy never fails, although our sins come between it and us.
3. Every prophecy will be fulfilled to the letter.
4. When God works he wants us to work with Him. The decree was of no use to them who remained in Babylon.
5. Will heaven's joy have a subtitle of sorrow?

LIFE INSURANCE.

The Annual Report of the Mutual Reserve Fund Life Association will be found in our columns, and to its Canadian members will be found to contain a number of interesting facts.

The new business for the past year is reported to have reached the enormous sum of fifty-one millions of dollars, and the amount paid for death losses during the year to nearly one million of dollars.

The system of the Mutual Reserve differs from that of the old line companies in the fact that instead of charging a high rate or level premium for insurance, they collect from their members the actual cost of mortality, together with a sum for a Reserve Fund, and it is claimed that the total cost under this system will be less than half that charged by their rivals. Judging from the immense business done, the system of the Mutual Reserve is rapidly growing in the estimation of the public.

The Canadian Manager, Mr. J. D. Wells, it appears, carried off one of the prizes competed for, showing the appreciation of our people of this class of insurance. Mr. Sheppard Homans, probably the most celebrated actuary on this Continent, and the author of the “American Experience Mortality” tables, was present at the meeting, and in his remarks spoke in flattering terms of the Association and approved of the system. His opinion will go a long way in strengthening the Association in the confidence of the public.

UPWARDS of \$525 have been collected during the year by the English Presbyterian Students' Missionary Society. It is to be apportioned between the theological colleges of the missions in China and home mission work.

THE Lanarkshire and Ayrshire Railway are asked to pay \$30,320 for the compulsory acquisition of the manse and glebe at Kilwinning. Mr. Ker, in the Presbytery, said this amount “would satisfy the heritors, the Presbytery and even the minister!”

THE “Fragment Schools” in South London were founded by a retired soldier, Thomas Cranfield by name, in the dawn of the century. These five schools are doing a grand work to-day, greatly helped and strengthened by the Ragged School Union, of which they were forerunners.

AS one of the results of Dr. Somerville's visit to Constantinople, an evangelistic hall is about to be erected in the most central part of Pera at a cost of \$35,000. The local committee include representatives of all the Evangelical churches in and around Constantinople and of the American as well as of the English Missionary Societies.

Our Young Folks.

KATIE'S PART.

"What have you done, dear children?"
The mother gently said,
As she kissed her white-robed babes at night
And tucked them up in bed.
"What have you done through all this day
To help some one along the way?"

Then each one told of some kind deed—
A loving word just spoken,
Some sacrifice for others' wants,
Or gift of friendly token—
But when it was Katie's turn to speak,
A tear-drop glistened on her cheek.

"I cannot think of anything
So very good to-day,"
She sadly said, "only I helped
A chicken find its way
Back to its mother—that was all.
But it was lost, and oh, so small.

"'Twas naughty when it ran away;
But, dear mamma, I know
It felt so sorry, for it tried
The right way back to go.
You told us once we ought to seek
To save the lost ones and the weak.

"The little chicken looked distressed,
And how it cried, poor thing!
It was so glad to cuddle up
Under its mother's wing.
And I was happy when I found
'Twas there with her all safe and sound."

The children hid their smiles beneath
The bed's white coverlet,
But the mother kissed her Katie
Just where the cheek was wet.
"Your part," she said, "you, too, have done;
God is well pleased, my little one."

I AM NOT MY OWN.

"I wish I had some money to give to God,"
said Susy; "but I haven't any."

"God does not expect you to give Him what
you have not," said her papa, "but you have other
things besides money. When we get home I will
read something to you, which will make you see
plainly what you may give to God."

So after dinner they went to the library, and
Susy's papa took down a large book and made
Susy read aloud. "I have this day been before
God, and have given myself—all that I am and
have—to God; so that I am in no respect my own.
I have no right to this body, or any of its mem-
bers; no right to this tongue, these hands, these
feet, these eyes, these ears. I have given myself
clean away."

"These are the words of a great and good man,
who is now in heaven. Now you see what you
have to give God, my darling Susy."

Susy looked at her hands, and at her feet, and
was silent. At last she said in a low voice, half
to herself:

"I don't believe God wants them."

Her papa heard her. "He does want them,
and He is looking at you now to see whether you
will give them to Him, or keep them for yourself.
If you give them to Him, you will be careful not
to let them do anything naughty, and will teach
them to do every good thing they can. If you
keep them for yourself, they will be likely to do
wrong and to get into mischief."

"Have you given yours to Him, papa?"

"Yes, indeed, long ago."

"Are you glad?"

"Yes, very glad."

Susy was still silent; she did not quite under-
stand what it all meant.

"If you give your tongue to God," said her
papa, "you will never allow it to speak unkind,
angry words, or tell tales, or speak an untruth, or
anything that would grieve God's Holy Spirit."

"I think I'll give Him my tongue," said Susy.
"And if you give God your hands, you will
watch them, and keep them from touching things
that do not belong to them. You will not let
them be idle, but will keep them busy about some-
thing."

"Well, then, I'll give Him my hands."

"And if you give Him your feet, you never will
let them carry you where you ought not to go;
and if you give Him your eyes, you will never,
never, never let them look at anything you know
He would not like to look at, if He were by your
side."

Then they knelt down together, and Susy's papa
prayed to God to bless all they had been saying,
and to accept all Susy had now promised to give
Him, and to keep her from ever forgetting her
promise, but to make it her rule in all she said,
and all she did, all she saw, and all she heard, to
remember—"I am not my own."

THE POWER OF GENTLENESS.

It is related that a belated stranger stayed all
night at a farmer's house. He noticed that a slender
little girl, by her gentle ways, had a great in-
fluence in the house. She seemed to be a bringer
of peace and goodwill to the rough ones in the
household. She had power over animals also, as
the following shows: The farmer was going to
town next morning, and agreed to take the stranger
with him. The family came out to see them start.
The farmer gathered up the reins, and with a jerk
said: "Dick, go 'long!" But Dick didn't "go
'long." The whip cracked about the pony's ears,
and he shouted: "Dick, you rascal, get up!" It
availed not. Then came down the whip with a
heavy hand, but the stubborn beast only shook
his head silently. A stout lad came out and
seized the bridle, and pulled and yanked and
kicked the rebellious pony, but not a step would
he move. At this crisis a sweet voice said, "Wil-
lie, don't do so." The voice was quickly recognized.
And now the magic hand was laid on the neck of
the seemingly incorrigible animal, and a simple
low word was spoken. Instantly the rigid muscles
relaxed, and the air of stubbornness vanished.
"Poor Dick," said the sweet voice, as she stroked
and patted softly his neck with the childlike
hand. "Now go 'long, you naughty fellow," in a
half-chiding, but in a tender voice as she drew
slightly on the bridle. The pony turned and rub-
bed his head against her arm for a moment and
started off at a cheerful trot, and there was no
further trouble that day. The stranger remarked
to the farmer, "What a wonderful power that
hand possesses!" The reply was, "O she is good!
Everybody and everything loves her."

THE OLD DOCTOR'S STORY.

"I have a little story to tell you, boys," the old
doctor said to the young people the other evening.
"One day—a long, hot day it had been, too,—I
met my father on the road to town.

"I wish you would take this package to the
village for me, Jim," he said, hesitatingly.

"Now, I was a boy of twelve, not fond of work,
and was just out of the hayfield, where I had been
at work since daybreak. I was tired, dusty and
hungry. It was two miles into town. I wanted
to get my supper, and to wash and dress for sing-
ing-school.

"My first impulse was to refuse, and to do it
harshly, for I was vexed that he should ask after
my long day's work. If I did refuse, he would go
himself. He was a gentle, patient old man. But
something stopped me; one of God's good angels,
I think.

"Of course, father, I'll take it," I said, heartily,

giving my scythe to one of the men. He gave me
the package.

"Thank you, Jim," he said; "I was going
myself, but somehow I don't feel very strong to-
day."

"He walked with me to the road that turned
off to the town; as he left, he put his hand on my
arm, saying again, 'Thank you, my son. You've
always been a good boy to me, Jim.'

"I hurried into town and back again.

"When I came near the house I saw a crowd
of farm hands at the door. One of them came to
me, the tears rolling down his face.

"Your father," he said, "fell dead just as he
reached the house. The last words he spoke were
to you."

"I'm an old man now, but I have thanked God
over and over again in all the years that have
passed since that hour that those last words were,
'You've always been a good boy to me.'"

No human being ever yet was sorry for love or
kindness shown to others. But there is no pang
of remorse so keen as the bitterness with which we
remember neglect or coldness which we have shown
to loved ones who are dead.

Do not begrudge loving deeds and kind words,
especially to those who gather with you about the
same hearth. In many families a habit of nagging,
crossness, or ill-natured gibing gradually covers
the real feeling of love that lies deep beneath.

And after all, it is such a little way that we can
go together.

THE TIME TO BEGIN.

They who begin in their early years to serve the
Lord are in possession of the best riches. They
are quite sure to have the best education, to
secure the best of human friendships, to be placed
in the best positions for service, and to find the
very best enjoyments for head and heart. The
fear of the Lord is the beginning of wisdom, and
wisdom is the principal thing. Whosoever has
the almighty power of God and the infinite love
of Christ to show the way of life will make few
mistakes, however many his years, or keen his
disappointments, or bitter the sorrows to be en-
countered. Life is indeed worth the living, through
all changes, if the Christ of God be secured as the
Friend who never forsakes, and the Saviour who
can and will save to the uttermost all who trust
Him and walk in His ways.

On the other hand, a godless youth is usually
followed by a vain and dishonourable career. No
tree can stand up against the summer storm if its
roots have been cut and weakened by the insid-
ious worms that creep beneath the surface of the
ground, under tufts of greenest grass, and around
bulbs of the fairest and most fragrant flowers.

Youth is the time to serve the Lord,
The time to insure the great reward.

Nearly all biographies of great, good and useful
people, whether contained in the sacred Scriptures
or in purely human literature, prove that early
piety is of unspeakable value. Without it as a
foundation no education can be complete.

Such, indeed, is the invariable testimony of the
ages. Hence the chief care of all parents and
teachers is to train the young in the nurture and
fear and service of the Lord. The great and en-
larging work of the Church is happily in our day
directed to the wants of the young, and hence the
increasing multitudes of serious compositions, in
prose and poetry, to persuade, encourage and
guide boys and girls to enter upon the paths of
life without delay.

The best remedy for evil thoughts is to have the
mind occupied with pure and ennobling thoughts.
The mind can not be a vacuum. It must be filled,
if not with the good, with that which is evil.

Sparkles.

THE evil consequences of smoking are illustrated by Mt. Vesuvius, which constantly suffers from eruptions.

"WELL," said the Irish attorney, "if it please the court, if I am wrong in this, I have another point that is equally conclusive."

STUDENT (to servant at the door): "Miss Brown?" Servant: "She's engaged." Student: "I know it. I'm what she's engaged to."

PROFESSOR: "In one evening I counted twenty-seven meteors, sitting on my piazza." Class expresses great astonishment at the sociable character of the heavenly bodies.

BURPEE'S FARM ANNUAL for 1886, advertised elsewhere, is a very handsome and complete catalogue of garden, farm and flower seeds, bulbs, plants, thoroughbred live stock and fancy poultry. It contains 128 pages, two coloured plates, hundreds of illustrations, and is beautifully bound in an illuminated cover. It contains much information of value to every farmer and gardener, and will be sent free on application to W. Atlee Burpee & Co., the well-known seedsmen of Philadelphia, Pa.

MUSIC is the sound which one's children make as they romp through the house. Noise is the sound which other people's children make under the same circumstances.

LOVER: "Yes; you may consider your girl's father, who persists in staying in the room during courting hours, a Mugwump. In such instances a third party is not desirable."

A GOOD REPUTATION.—BROWN'S BRONCHIAL TROCHES have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles.

Mrs. S. H. Elliott, Ridgefield, Conn., says: "I have never been without them for the last thirty years. Would as soon think of living without breath."

They quickly relieve coughs, sore throat, and bronchial affections. Price 25 cents. For sale everywhere and only in boxes.

IN a boulevard restaurant: "Waiter, bring me some mistakes in orthography." Puzzled waiter: "But, sir, we—haven't any." "Why, then, do you put them in your bill of fare?"

A VERY precise person, remarking upon Shakespeare's line, "The good men do is oft interred with their bones," carefully observes that this interment can generally take place without crowding the bones.

Last week we asked you to watch this space. Now, if you will write Hallett & Co., Portland, Maine, you will receive, free, full particulars about work that either sex, young or old, can do, at a profit of from \$5 to \$25 per day, and upwards, and live at home. All can do the work. Capital not required: Hallett & Co. will start you. Grand success absolutely sure. Write at once and see.

"GOOD morning, Mrs. Gilligan; how is Patrick this morning?" "Sure, he is no better, sir." "Why don't you send him to the hospital to be treated?" "To be treated, is it? It's too much treatin' he's had already. That's what give him the delirium tremens."

CARLYLE, being asked the difference between a natural fool and an educated fool, replied: "Just about the difference between you and me, I suspect." The questioner was never able to determine which kind of a fool he was.

"A WONDER OF MEDICAL SCIENCE," may well be applied to Dr. Wistar's Balsam of Wild Cherry. It is nearly half a century since this remarkable remedy was introduced to the public, and yet the immediate and enviable reputation which it gained by its wonderful cures of coughs, colds, whooping cough, sore throat, influenza, consumption and all bronchial complaints, is to this day fully sustained.

"MRS. McCORKLE, are you in favour of home rule?" asked an Irish lady of her neighbour. "Indeed I am," replied Mrs. McCorkle; "I think every woman should rule her own home. I've ruled mine ever since I was married."

SEARCHING FOR PROOF.—There is no trouble in ascertaining from any druggist the true virtues of Hagyard's Yellow Oil, for all painful and inflammatory troubles, rheumatism, neuralgia, lumbago, frost bites, burns, bruises, sprains, contracted cords, stiff joints, aches, pains and soreness.

FIRST tramp: "I say, Bill, have yer seen de paper dis mornin'?" Second tramp: "Yes." First tramp: "How's stocks?" Second tramp: "Dey was way up yesterday, wid prospect of furder advances terday." First tramp: "It's goin' our way, Bill. You take Broad Street an' I'll take Wall."

"And them's what folks call handsome, are they?" said a farmer, as he watched a couple of Hansom cabs rolling down the street. "Well, I wonder what they'd think if they could see a new waggon with red wheels?"

If you are suffering with a cough or severe cold, do not trifle with yourself by trusting your life to Lozenges and cheap and worthless cough mixtures, but buy at once a bottle of Allen's Lung Balsam; it reaches to the seat of the disease and removes it root and branch; it does not alleviate and afford temporary relief, as do most cough mixtures sold at twenty-five cents per bottle, but it makes a permanent cure in all cases, if used according to the directions.

A GENTLEMAN, generous in his contributions for church purposes, but not regular in his attendance upon public worship, was wittily described by a clergyman as being "not exactly pillar of a church, but a kind of a flying buttress, supporting it from the outside."

NO BLUNDERBUSS.—There is no blundering in the dark—in the action of Burdock Blood Bitters upon the system. It is no scattering shot-gun prescription, no cure-all; but it acts directly upon the four cardinal points of health; the stomach, the liver, the bowels and the blood, and works its cures in a natural manner through nature's channels.

It is said of Gilbert that one day as he was going into the Savage Club, a person stopped him and inquired: "Have you seen a man round here, with one eye named Macfussel?" and that he instantly replied: "No; what's the name of his other eye?" and passed in.

Horsford's Acid Phosphate.
Beware of Imitations.

Imitations and counterfeits have again appeared. Be sure that the word "HORSFORD'S" is on the wrapper. None are genuine without it.

ONCE a thin, little curate was examining the village school on the affections. "Now, my deeah children!" said he, "could you see my soul?" The chorus answered "No!" "Why, deeah children, cannot you see my soul?" A little hand went up: "Wull it na be too sma'."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

At a recent Presiding Elders' Convention held in New York, a member narrated a tale of two boys in his district: A donkey was passing by. Said one boy to another: "Do you know what that is?" "Why, yes," he answered; "that is a donkey. I have seen lots of them in the theological gardens."

WHY SUFFER FROM Sick Headache?

DYSPEPSIA OR INDIGESTION, WHEN WEST'S LIVER PILLS

will thoroughly cure you. They do not gripe or purge, but act very mildly, and whenever used are considered priceless. They have proven to be the

GREATEST BLESSING OF THE AGE

to all sufferers from Indigestion, Disordered Stomach. They are an absolute and perfect cure. Use them, and be relieved from your misery, 30 Pills in a box, 25c. per box, 5 boxes for \$1.

FOR SALE BY ALL DRUGGISTS AND DEALERS IN MEDICINES.

Beware of Counterfeits and Base Imitations. Genuine wrapped only in Blue, with signature on every box. Free trial package of these Celebrated Pills sent to any address on receipt of a 3c. stamp.

JNO. G. WEST & CO.
SOLE PROPRIETORS.
81 & 83 KING ST. EAST, TORONTO, ONT.

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AGENTS. We pay good men from \$75 to \$150 per month. We stand ahead and lead all rival Tea Houses, and the only Tea House in Canada having an English Importing House connection—our Special Blends being put up for us in London, England. If we are not represented in your District write for particulars. Address, Canada Pacific Trading and Importing Co'y, 120 Bay Street, Toronto.

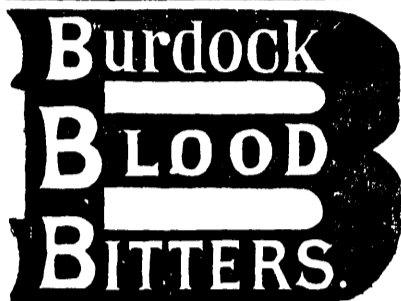
NATIONAL PILLS purify the Blood, regulate Stomach, Liver and Bowels.

\$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.



WILL CURE OR RELIEVE.
BILIOUSNESS, DYSPEPSIA, INDIGESTION, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE,
DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN,
And every species of diseases arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.
T. MULBURN & CO., Proprietors, Toronto.

Highly Commended at the Toronto Exhibition, 1885.



The "Stunner." Humanitarians should use and advocate the use of the "Stunner."

A sample sent, Carriage paid, for 75 cents by J. B. STRINGER, Doncaster, Ont.—Patented in U. S. A. and Canada. Agents wanted in every district.

D. M. FERRY & CO'S SEED ANNUAL
FOR 1886.
Illustrated and Descriptive. Priced for the People.
Will be mailed FREE to all applicants, and to customers of last year without ordering it. It contains about 180 pages, 800 illustrations, prices, accurate descriptions and valuable directions for planting all varieties of VEGETABLE and FLOWER SEEDS, BULBS, etc. Invaluable to all, especially to Market Gardeners. Send for it. Windsor, Ontario.
D. M. FERRY & CO., Detroit, Michigan.

BRUCE'S SEEDS
FRESH AND GENUINE
For the Farm, Vegetable and Flower Garden are unrivalled for purity, vitality and general excellence. The Thirty-Fifth Annual Edition of our Descriptive Priced Catalogue, beautifully illustrated, will be mailed FREE to all applicants and to customers of last year without ordering it. Every Market Gardener in the Dominion will find it to their interests to use our seeds.
J. A. Bruce & Co., Hamilton, Ont.

CHRISTMAS AND NEW YEAR.
Scotch Currant Bun, Scotch Cake or Shortbread, and Fruit Cake
IN VARIETY AT
JAMES WILSON'S,
497 AND 499 YONGE STREET
Opposite Grosvenor St.

THE LINE SELECTED BY THE U. S. GOV'T TO CARRY THE PASSENGER MAIL.
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It is the only line with its own track from **CHICAGO TO DENVER,** Either by way of Omaha, Pacific Junction, St. Joseph, Atchison, Kansas City. It connects in Union Depots with through trains from NEW YORK, PHILADELPHIA, BOSTON and all Eastern points. It is the principal line to **SAN FRANCISCO, PORTLAND & CITY OF MEXICO** It traverses all of the six great States of ILLINOIS, IOWA, MISSOURI, NEBRASKA, KANSAS, COLORADO with branch lines to all their important cities and towns.
From CHICAGO, PEORIA or ST. LOUIS, it runs every day in the year from one to three elegantly equipped through trains over its own tracks between **Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topeka, Chicago and Cedar Rapids, Chicago and Sioux City, Peoria and Council Bluffs, Peoria and Kansas City, St. Louis and Omaha, St. Louis and St. Paul, Kansas City and Denver, Kansas City and St. Paul, Kansas City and Omaha.**
For all points in Northwest, West and Southwest. Its equipment is complete and first class in every particular, and at all important points interlocking switches and signals are used, thus insuring comfort and safety.
For Tickets, Rates, General Information, etc., regarding the Burlington Route, call on any Ticket Agent in the United States or Canada, or address **T. J. POTTER** 1st V.P. & Gen. Mgr., CHICAGO. **HENRY B. STONE,** Asst. Gen. Mgr., CHICAGO. **PERCEVAL LOWELL,** Gen. Pass. Agt., CHICAGO.

ROYAL DANDELION COFFEE
RICH, NUTRITIOUS, AGREEABLE BREAKFAST BEVERAGE
THE ROYAL DANDELION COFFEE
IMPARTS HEALTHY ACTION TO THE LIVER AND KIDNEYS, PURIFIES THE BLOOD, AND STRENGTHENS THE DIGESTIVE ORGANS.
NO FEVERS NOR DISEASE CAN EXIST WHERE THESE ORGANS PERFORM THEIR PROPER FUNCTIONS.
NONE GENUINE WITHOUT DANDELION PLANT TRADE MARK. REGISTERED BY ROYAL AUTHORITY
EVERY PACKAGE BEARS THE SIGNATURE OF THE SOLE MANUFACTURER, GEORGE PEARS.
CAN BE OBTAINED AT THE GROCERS
PREPARED AT THE WESTERN CANADA COFFEE, SPICE AND MUSTARD STEAM MILL
527 YONGE STREET, TORONTO

PLAID SHAWL GIVEN AWAY!
Through the failure of a large manufacturer of Cashmere Pattern Fringe Shawls, there has come into our hands a large consignment of Plaid Shawls, perfect goods, which we propose to present to the ladies in the following manner: Send us 25 cents for \$1 more, subscription to Farm and Household, a large 82 page illustrated paper, devoted to Farm and Household topics, Stories and general miscellany, and we will send you one of these beautiful shawls FREE by mail postpaid, or we will send 5 shawls and 5 subscriptions to one address for \$1.00 Satisfaction guaranteed or money refunded. Address **FARM AND HOUSEHOLD, Box 49, Hartford, Conn.**

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FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, a Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and thoroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.
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WOMAN OR MAN WANTED TO MAKE 125 PER CENT PROFIT.
taking orders for our celebrated oil portraits. Previous knowledge of the business unnecessary. \$2.25 Outfit Free. The agent realizes \$66 profit per week on only 4 orders per day. **Bailey Bros. & Co., 44 Broom St., N. Y.**

Publisher's Department.

THE most successful Hair Preparation in the market. If you are bald, if you have thin or gray hair, if you are troubled with falling out of the hair, or dandruff, don't fail to try a bottle of Dr. Dorenwend's Great German Hair Magic, the greatest discovery of the age. Sent to any address on receipt of price, \$1 per bottle, or six for \$5. Direct all communications to A. Dorenwend, sole manufacturers, 105 Yonge Street, Toronto, Canada.

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

MEETINGS OF PRESBYTERY.

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



THE NEWEST AND BEST
DISINFECTANT AND ANTISEPTIC KNOWN.

Read Certificates Every Week.

BAY HORSE HOTEL, 163 to 167 YONGE ST.,
 TORONTO, Sept. 29th, 1885.

Please send me half dozen (½ doz.) large bottles Permangano-Phenylene, same as last. I used the last bottle purchased from you to disinfect some feather pillows which had been packed away in a damp place, and became quite musty. A single application of your preparation rendered them perfectly fresh, sweet, and clean. Have also used it about my hotel, with excellent results.

ALEX. LESLIE, Proprietor.

TORONTO, Sept. 5th, 1885.

GENTLEMEN,—I have constantly used for several years the active ingredients which are incorporated in your Permangano-Phenylene, with most beneficial results, and believe their combination must produce a most excellent antiseptic and deodorizer, as well as promoting a healthy repair.

JOHN S. KING, M.D.,

Surgeon to the Reformatory for Fallen Women and Industrial Refuge for Girls.

FOR SALE BY DRUGGISTS.

25cts., 50cts. & \$1.25 per bottle.
PERMANGANO-PHENYLENE CO.

Manufacturers and Proprietors,
 157 King Street West, - Toronto.

Can't Keep House.

BOWMANVILLE, ONT., Dec. 5, 1882.

Messrs. SETH W. FOWLE & SONS, Boston :

Dear Sirs.—We suppose it is no new thing for you to receive congratulations on the success of your valuable cough remedy, **DR. WINTER'S BALSAM OF WILD CHERRY**; but perhaps at this time a word or two from us will not prove out of place. Although the Balsam has not been advertised to any extent in this locality, our sale of it is very large and the demand is increasing, which is due to the universal satisfaction which it gives to our customers. We have never had a single complaint, and husbands tell us their wives will not keep house without it. We would like you to do a little more advertising in this county, for we believe were your Balsam better known, its sale would be increased ten-fold.

Yours truly,

STOTT & JURY,

"The Druggists."



BUCKEYE BELL FOUNDRY.

Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
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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. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.



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BELLS, CHURCH, SCHOOL, FIRE ALARM
 NO DUTY ON CHURCH BELLS.

GOLD! GOLD! GOLD!

This is what thirteen well-known city bakers have to say on the subject.

"We, the undersigned Bakers of the city of Toronto, do hereby testify that we are using the Pure Gold Baking Powder, and consider it the best Baking Powder in this country, being always reliable and uniform in quality and strength. We find it produces better results than we have ever been able to obtain from using any other preparation, and have never found evidences of any 'soda taste' or discoloration in using it."

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 GEORGE FLETCHER, 60 Bathurst St.
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 J. D. NASMITH, Corner Jarvis and Adelaide.
 JOHN DEMPSTER, Argyle St.
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 W. HANKAMMER, Baker, Queen's Hotel.

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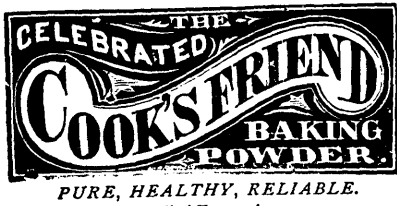
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From Portland. From Halifax.
 TORONTO, 11th Feb. 27th Feb.
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 British Service for Avonmouth Dock.
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Cabin, Portland or Halifax to Liverpool, \$50, \$70, and \$80. Intermediate and Steerage at lowest rates.
 *These steamers have saloon, music room, smoking room, staterooms and bath-rooms amidships, where but little motion is felt, and are handsomely fitted up, and they carry no cattle.
 Apply to GEO. W. TORRANCE, Manager, Toronto Agency; or STUART & MURDOCK, 69 Yonge Street.

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RENNIE'S SEEDS ARE THE BEST
 Illustrated Catalogue for 1886
 Containing description and prices of the choicest FIELD, GARDEN & FLOWER SEEDS
 Mailed free. Every Farmer and Gardener should have a copy before ordering seeds for the coming season. It is the most complete catalogue published in Canada.
W. RENNIE, TORONTO.

CONSUMPTION
 I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong in my faith is its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TRIFLE on this disease, to any sufferer. Give Express and P. O. address. DR. T. A. SLOCUM, 181 Pearl St., N. Y.



PURE, HEALTHY, RELIABLE.
 Retailed Everywhere.

J. YOUNG,
 The Leading Undertaker,
 347 Yonge Street.
 TELEPHONE 679.

NOTICE.
 A Public Meeting in the interest of the McAll Mission, Paris, France, WILL BE HELD IN KNOX CHURCH LECTURE ROOM, ON Thursday Evening, the 11th inst., AT EIGHT O'CLOCK.
 "The White Fields of France" are ripening for the harvest, and they look to the people of England and America to send them the Gospel.
 Rev. WM. REID, D.D., President. A. M. COWAN, Sec. pro tem.
 Toronto, Feb. 5, 1886.

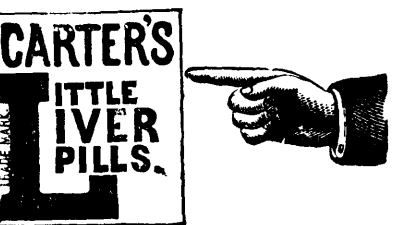
A PRIZE. Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await workers absolutely sure. Terms mailed free. TRUE & Co., Augusta, Maine.

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.

FOR NETTLE RASH, Itching Piles, Ringworm, Eruptions, and all skin diseases, use Prof. Low's Sulphur Soap.



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.



CURE SICK HEADACHE
 Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing
SICK HEADACHE
 Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured
ACHES
 Is the base of so many lives that here is where we make our great boast. Our pills cure it while others do not.
 Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.
CARTER MEDICINE CO.,
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