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Whole No. 733.

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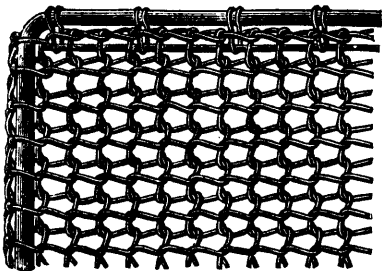


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STAINS ON WHITE GOODS.—Dissolve one ounce of pure pearlash in a pint of soft water, and to this solution add a lemon peeled and cut in small slices; keep the mixture in a warm place for two days, then strain it, and bottle the clear liquid for use. A little of this poured on the stains will remove them; as soon as they disappear the cloth should be washed in clear water.

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ORANGE SNOWBALLS.—Wash well half a pound of rice, put it in plenty of water, and boil rather quickly for ten minutes. Pare four large oranges, taking care to remove the inner white skin. Spread the rice equally upon four dumping cloths, and place in each an orange. Tie the cloths very carefully and boil for one hour and a half. Turn carefully upon a dish, strew them plentifully with sifted sugar before sending them to the table.

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

RICH COFFEE CAKE.—Two cups of butter, three of sugar, one of molasses, one of very strong coffee, one of cream or rich milk, the yolks of eight eggs, one pound each of raisins and currants, one-half pound of citron, the same of figs, and five cups of brown flour after it is stirred. Put the flour in the oven until a rich brown, being careful not to burn it. When cold sift with it three tablespoonfuls of good baking powder and a little salt. Cut the figs in long strips, dredge all the fruit with flour, beat the cake well up, and bake in a moderate oven four or five hours.

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# THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, FEBRUARY 24th, 1886.

No. 9.

## Notes of the Week.

LOCAL OPTION, as the means of stopping the liquor traffic, says the *New York Independent*, is steadily growing in popular favour. A bill for this purpose has just been passed by the lower house of the Legislature of Virginia. A law to this effect has recently been enacted by the Legislature of Washington Territory. A bill for the same object is pending before the Legislature of New Jersey. The principle has worked wonders in Georgia.

AN effort on a mere technicality has been made to unseat Mayor Howland. As a piece of municipal political strategy it is of the poorest kind. The election of Mr. Howland by a handsome majority was received by the citizens generally with much satisfaction. Hitherto his conduct of civic affairs has been all that could be desired. A vexatious attempt to unseat him now will not meet with sympathy. Should it be successful, it is certain that Mr. Howland would be returned with a largely increased majority.

WHILE lecturing to a Philadelphia audience John B. Gough was suddenly stricken with apoplexy. He lingered for two days and died on Thursday evening last. As a young man he was a victim of dissipation, but by God's grace and strong resolve he achieved a grand moral victory over his enemy. He devoted his life to the advocacy of the Temperance cause, and achieved an extended and lasting popularity, being as well known and as highly appreciated in Great Britain as in America. As a platform speaker John B. Gough was a general favourite.

THE prompt and effective measures taken by the United States authorities are telling with effect on the Mormons. George Cannon, a leader among the Latter Day Saints, has for months been evading the Federal officers. He has at last been caught, and, after several ingenious attempts to elude his captors, has been brought before the United States Court. The Mormons have come to the conclusion that Utah is becoming uncongenial. They are negotiating for settlement in Mexico, and, strange to say, the Mexican Government is disposed to give them a cordial welcome.

THE *New York Tribune* recently invited its readers to give an expression of opinion on the subject of the suppression of intemperance. The total number of replies received was 6,205. Of these, about one-half were in favour of legislative prohibition. Next in order were those who regarded a high license law as the most practicable measure; 1,280 voted for local option with high license where sale was allowed. Only forty-eight were favourable to national prohibition, and 243 to a State constitutional amendment. Two thought treating ought to be abolished, and one was in favour of licensing the drinker.

IRISH Presbyterians, like their brethren of other nationalities, adhere to the political party that best represents their individual opinions. However they may differ on ordinary political issues, the Irish Presbyterians are displaying a most remarkable unanimity in their dislike to Home Rule and an Irish Parliament. In almost all the Presbyteries of the Church clear and uncompromising resolutions have been unanimously passed, expressive of attachment to the United Empire and of the belief that concession to Parnellite demands would be disastrous to the cause of civil and religious liberty in Ireland.

THE way in which the Crawford-Dilke case terminated has caused general surprise. It is being criticised from various points of view. On the head of the erring woman the law has laid its heavy hand, and the member for Chelsea goes free, the Liberal Association in his constituency having resolved to take no action in his case. Several of the party papers have been setting themselves the hopeless task of rehabilitating the discredited baronet. It is a strange commentary on the state of modern society

that the editor of the *Pall Mall Gazette* should be sent for three months to prison because his real offence was calling pointed attention to the hideous vices that prevail, while the law has no word of censure for an ex-cabinet minister who has covered himself with disgrace.

HERE is the *Christian Leader's* deliverance on the Riel agitation. The recent order from the papal headquarters to the French Canadians to cease agitation on the subject of Riel's execution was inspired by a twofold motive. The Romish Church has too great an amount of property in Quebec to run the risk of secession, which would inevitably involve confiscation. Moreover, by stopping the agitation the sly bishops will of course strengthen their claim on the Government for grants in the North-West. A well-informed correspondent on the spot assures us that they are already on the alert for the enlargement of their coasts. It is in the line of their aggressive policy to prevent the growth of Protestantism in Manitoba and the North-West Territories. Unless the Protestant Churches of Canada are wide-awake and active the enemies of freedom and of evangelical truth will assuredly plant their standard in every advantageous position all over the vast regions that are being opened up.

FOR some time Principal Tulloch of St. Andrew's University had been in feeble health. He recently obtained a brief respite from his duties, but rest brought no relief. His death was announced last week. Dr. Tulloch was a diligent student. After completing his course at St. Andrew's, he went to Germany, where he extended his philosophical researches. He displayed great literary activity, being a frequent contributor to reviews and magazines. In 1855, with over 200 others, he competed for the Burnette prize, awarded every forty years for the best essay on the Being and Attributes of God. The first prize was gained by Dr. Robert A. Thompson, and the second by Dr. Tulloch for his essay, which was published under the title of "Theism." Other of Dr. Tulloch's best appreciated works are: "Leaders of the Reformation," "English Puritanism and its Leaders," "The Positive Philosophy," "Religion and Theology," etc. A more extended sketch of Dr. Tulloch's career, from the pen of an able contributor, will appear in a subsequent issue.

AN exceedingly unpleasant impression, says the *Christian Leader*, is created by the report of a case tried last week before the sheriff at Kirkwall. An aged and respected Free Church minister was put upon his trial on a trumped-up charge connected with some uproar which arose at a political meeting in his parish during the recent parliamentary election. So far as the evidence goes it seems to indicate that the Rev. Matthew Armour, of Sanday, was really the aggrieved party rather than the offender, inasmuch as an attempt was made to prevent him from exercising his constitutional rights as an elector. Yet the sheriff concluded that it was his duty to sentence this venerable minister—who, we hear, is far advanced in his seventh decade—to imprisonment for four days without the option of a fine. We have been hearing many complaints of late with respect to the administration of justice by the sheriffs in the North; but this would seem to be one of the most shameful cases that has yet transpired. We shall be surprised if it does not presently engage the attention of Parliament.

THOSE who object to a well-kept Sabbath are in the habit of quoting with approval the customs prevailing on the European Continent. While Continental workmen are groaning under the tyranny of Sunday labour, successful efforts are being made for obtaining the cessation of labour on that day. Factories generally cease work, both in Germany and Austria, but domestic labour and retail trading go on to a great extent. A conference of soap-boilers, leather-dressers, moulders, porcelain and glass makers, cigar makers, engravers and butchers was recently held in Berlin, under the auspices of the Government, and a resolution adopted condemning Sunday work. The grounds

upon which this vote was founded form part of the declaration itself; for it says that "the work done on a Sunday or holiday is not worth much, and the workmen who do not rest on Sunday usually come late on Monday. If Sunday work were generally prohibited by law for employers and employed, there would be no disadvantage for the workmen. The income of neither would be affected, whether in the form of weekly wage or piece work." Bismarck, however, is opposed to the Sunday movement. He claims that the exceptions to the prohibition would probably have to be so numerous as to be practically without definite limitation. The efforts of the friends of Sunday observance have resulted in getting the matter referred to a special commission, which is collecting information from all parts of the German Empire as to the nature, extent and incidence of Sunday labour.

BY appointment of the Presbytery of Hamilton, a Conference will be held on the State of Religion, Sabbath Schools and Temperance, in the Sabbath school room of the First Presbyterian Church, St. Catharines, on Wednesday, February 24th, 1886. There will be three sessions: ten a.m., two p.m., and half-past seven p.m. The following is the programme adopted by the local committee:—State of Religion: (1) Prayer Meetings; how to conduct them, Rev. R. H. Craig; (2) Systematic Giving, Mr. R. Lawrie; (3) The relation of mission work to home and church life, Rev. Geo. Crombie; (4) The Home: (a) Religious instruction—Bible and Catechism, Mr. J. B. Grey; (b) Personal dealing with the young, Mr. W. J. McCalla; (c) worship, Mr. J. K. Black. Sabbath School:—(1) Reports from Schools: Attendance, contributions, facts of spiritual interest, encouragements, discouragements; (2) Entertainments, Mr. Wm. Paterson; (3) Library and literature, Mr. R. N. Ball; (4) Bible classes and catechumen classes, Mr. G. C. Cowper. Temperance:—How can the Church best advance the cause of Temperance? Mr. E. R. Hutt. The brethren opening the different themes will not exceed ten minutes in their addresses. Mr. R. Moderwell will preside at the morning, Mr. John McCalla at the afternoon, and Mr. D. W. Beadle at the evening sessions. The Committee is exceedingly anxious that this should be a conference of the people, and earnestly requests as large an attendance as possible from all the congregations in the Niagara district. It is not in any sense to be an official gathering, but a meeting to confer one with another about the Lord's work.

THE movement in favour of the better observance of the Sabbath is gaining ground. The *Albany Law Journal* says: We must not yield to the efforts of those who would make commerce lawful on Sunday, as the Jews defiled the temple by trade. The prime effort of these men is to extort the privilege of keeping open grog-shops on Sunday. It is said that there are eleven hundred grog shops in this city; there are six hundred in Troy; all dealing death and damnation round the land on Sunday. The closing of grog-shops on Sunday would do more for morality and good order in the community than any other measure that now occurs to us. It is singular indeed that the people will so tamely submit to the constant and bold infraction of this law. . . . The rigid enforcement of this law is vital, not on religious or sentimental grounds, but for the plainest reasons of policy. Sunday is the day when men are idle and flush with money, and the devil is probably busier on the Christian Sunday than on all the other days of the week put together. . . . The heathen may just as well understand now, as later, that we are going to have a quiet and Christian Sunday in this country; and, if they do not like it, they can emigrate to the heathen countries from which most of them came. We are determined to have our day of rest and general suspension of work and business; for rest's sake, primarily; for religion's sake, secondarily. . . . Keeping Sunday is not a mere Puritanic tradition, but it is obedience to the law of God and of the physical well-being of mankind; and until this country determines to go to perdition, as France did a century ago, it will cling to its Sunday laws.



## Our Contributors.

### THOSE EXCEPTIONS.

BY KNOXONIAN.

In the old text books on Grammar there was a list of rules on gender, number and case. The rules were easy enough, and the examples under them were quite comprehensible to the intellect of an average boy. Under each rule, however, there was a list of exceptions, and oh, these exceptions were a terror. The exceptions were far more troublesome than the rules.

In the old books on Arithmetic there were rules for short and long division, reduction, simple and compound proportion, tare and tret, and everything else in figures. The rules were not particularly difficult; but under each rule there were exceptions, and these exceptions were very annoying.

The exceptions follow a boy into the High School. There he finds them in his Greek Grammar, and his Latin Grammar, and everywhere else. They always trouble him. The exceptions don't even leave him when he goes to college. In the highest seat of learning they are found in almost every subject, and they always maintain their character for being troublesome.

Somebody—probably neither Solomon nor Shakespeare—has said that there is only one rule in existence that admits of no exceptions, and that is that "a man must always be present when he is being shaved." A person of a critical turn of mind might take exception even to this rule. Everything depends on the kind of shaving. Many a good man has had his pocket closely shaved when he was not present. The rule admits of no exceptions as regards the human face.

In the old books on Grammar and Arithmetic the exceptions were generally printed in small type. One dear old dominie, at whose feet this contributor sat, used to say: "Boys, never mind the small type." He did not wish to trouble the boys with the exceptions. Blessings on the memory of the old man. May his memory be ever fragrant, and his grave be ever green! Had the boys been able to skip the exceptions all through life they would have been saved a great deal of trouble. But the exceptions cannot always be skipped. They meet you everywhere and they are always troublesome. In fact, they constitute no small part of the troubles of this life.

Here is a merchant doing a prosperous business. Nine-tenths of his customers are pleasant, sensible people. They buy readily, pay promptly, and buyer and seller have many a pleasant chat across the counter. After a time they begin to feel an interest in each other, and business intercourse often ripens into private friendship. But among the large number of customers there are two or three exceptions. They beat down prices, find fault with everything, and generally torment the man of business. These exceptions are far more trouble to him than all his other customers.

In a large manufacturing establishment, or public institution of any kind, there is a large number of employes. The most of them are good faithful people. They are diligent, industrious and faithful to every trust. The head of the institution has no trouble with them. In fact, their faithfulness to duty gives him great pleasure. But there is nearly always one exception, and that one exception gives more trouble than all the others put together. The exception generally manages to keep the whole concern in a state of continuous friction.

Those exceptions are found everywhere. The lawyer finds it a pleasure to do business for all his clients—with one or two exceptions. The doctor has pleasure in treating all his patients—with one or two exceptions. The teacher delights in giving instruction to his pupils—with one or two exceptions. All the scholars in the room are good and clever—with one or two exceptions. All the neighbours are kind and obliging—with one or two exceptions. Oh, those exceptions!

Those exceptions trouble even an editor. They trouble him much—if they can. Nine-tenths of his subscribers are well satisfied with their paper. They know it is not always at its best; but they know that no clock strikes twelve every time. They know it is not perfect; but they know that their own work is not perfect, and therefore they don't expect perfection in

the work of everybody else. But the exceptions don't reason in this sensible way. They may be absolutely good for nothing themselves, and that kind of people always do expect to find perfection in everything and everybody. The exceptions would run the paper—if they could. They are all supremely well qualified to edit a newspaper. They know exactly how it ought to be done. They know how everything ought to be written, exactly what ought to be put in and what ought to be kept out. They may not know much about their own business, and may have bungled everything they ever touched; but they know how to conduct a newspaper. Those exceptions are all editors—ready made.

If those exceptions are found everywhere, we should not be surprised if they are found in the Church. And so they are. They are found even in the ministry. The great majority of Presbyterian ministers are gentlemen. Once in a while you meet an exception that is a perfect boor. Most Presbyterian ministers can preach, but you do occasionally meet an exception that cannot. Most Presbyterian ministers are men of sense, but you do sometimes meet one that is a fool. And the exceptions in the ministry are very troublesome. One lively, cranky exception can give the Church more trouble than all the infidels in the Dominion. The Home Mission Committee, and the Superintendents of Missions, and the old Committee on Probationers know something about clerical exceptions.

The typical Presbyterian elder is a solid, sensible, God-fearing man—a man loyal to his Church, his duty and his God. But there *are* exceptions. Happy is the session that has no exception. The exceptional elder is not any better than his brother, the exceptional minister.

The duties of a pastor would be unalloyed pleasure were there no exceptions of any kind in the congregation. For a minister who likes his work, preaching is a positive pleasure. The great body of the people listen attentively, many of them devoutly; but that exception who *will* go to sleep every Sabbath with painful regularity rather mars the enjoyment. You notice him more than any other person in the congregation.

Pastoral visitation is laborious, but it is pleasant. You call upon half-a-dozen families in succession and receive a warm, hearty welcome from old and young. It is a tonic. Then you go into an exceptional house in which the dame or somebody else is nursing wrath to keep it warm until you come. You are not there very long until you find it is *quite* warm—perhaps hot. The visit is not a tonic, nor is it a stimulant, nor is it a sedative. It is an exception, and the exceptions in pastoral visitation are not pleasant.

How should we treat exceptions in all departments of life? We should remember that they *are* exceptions. Considering that the exceptions are nearly always small in number, we should think more of the good people and less of the exceptions. This is not easily done. Exceptions have a wonderful power for fixing attention upon themselves. Your half-decayed tooth is not a very important organ of your body; but if that little tooth has a brisk ache going on, it can make you forget all the rest of your anatomy. It monopolizes your attention in spite of all you can do. So does a lively, cranky exception. And still we ought to remember that the exceptions are always a small minority.

Above all things we should never lecture the large majority for the sake of a few exceptions. The majority have their rights. One of their undoubted rights is not to be treated as the exceptions.

Bear with the exceptions. If the Almighty tolerates them, we certainly may.

Pray for the exceptions. More grace might do them good. If it doesn't come upon the exceptions, asking it will help you to stand them.

### TYPICAL ANARCHISTS AND NIHILISTS

OF THE HIGHER AND PATRIOTIC CLASS.

No doubt Anarchists, Communists and Nihilists are composed largely of adventurers, soldiers of fortune and men of fierce passions, who seek to overthrow all existing forms of government, with the vague hope that in such a revolution they may come to the top. But while this is doubtless true, it is equally certain that there are among them both men and women of quite a different class—dreamers, it may be, of a social millennium, which is to banish all evil from the

world, and bring peace and plenty to all the inhabitants of earth. They are honest and patriotic, and their opinions, however erroneous they may be, deserve a certain measure of respect, since they are held to their own peril, and at the risk of their own lives. I add a brief sketch of a few such men, who, with one exception, have resided for a time in Switzerland and made it the basis for the organization of insurrections in other countries, and for putting into practice theories subversive of all existing institutions, even civilization itself. As typical specimens of this class take first

PRINCE KRAPOTKINE

who, though a prince by birth, has long ago, from conviction, left the ranks of the class in which he was born in order the better to advocate the cause of the people. He is a hard-working student—a philosopher, who even in his prison cell is constantly occupied in writing for the "Encyclopædia Britannica," and for the leading scientific journals of Europe. His favourite English authors are said to be Buckle and Herbert Spencer, and his library when in Switzerland consisted chiefly of works on metallurgy, mineralogy, chemistry and kindred subjects. When he came first to this country it appears that he assumed the name of his companion Lewaschoff. He attended meetings at Lausanne, Vevey and Geneva, and incited workmen to overturn by force all established order. In an address at Geneva on the anniversary of the Commune—the 18th March, 1881,—he spoke in the most eulogistic language of the assassination of the Emperor Alexander II., which had taken place on the 13th of the same month. In July of the same year he took part in a revolutionary congress in London, where it was proposed to overthrow all established powers, using for that purpose "those chemical and physical agencies which had rendered such good service in the revolutionary cause." It was by his writings in the *Revolte*, published in Geneva, that he violated Swiss law and brought about his expulsion from Swiss territory. He then went to Thonon in Savoy, as stated in a previous letter, so as to keep up his relations with the Russian Anarchists who had made Geneva their headquarters. Certain dynamite explosions occurring soon after at Lyons, the French Government suspected that he had something to do with them, though he denied the charge. The legal authorities had him arrested and imprisoned, and he is now completing his sentence of five years in Clairvaux.

He admits that his writings in the *Revolte* may have helped to provoke the disturbance at Lyons, and these writings he is prepared to defend and to be judged by. These explosions by dynamite, etc., he regards as only preparatory to the great social revolution which is coming in the future; and to let the world know, in an emphatic manner, that there is such a thing as a social question. Evolution is always going on, but all history shows that in order to effect great reforms evolution must be supplemented by revolution. No epoch, in which human progress has greatly advanced, in which mankind has been freed from despotism and servitude, has passed over without loss of life to a greater or less extent. Take, for example, the French Revolution, the Abolition of Slavery in the United States, etc.

Trades unions, co-operative societies, etc., in England at present are anarchic in the sense that they came into existence spontaneously, without interference on the part of the Government. In other words, they are the result of evolution. But the time is coming when, owing to the unequal distribution of wealth and especially of landed property, these movements will have to be hastened by revolution. His plan would be to abolish all government. Then, the land appropriated by the tillers of the soil, tools and machinery by the workmen who manipulate them, and every one a member of a trades union or co-operative association, misery would cease and everybody would be happy. Last year the

PRINCESS KRAPOTKINE,

or Madame Krapotkine, as she calls herself, spent a month in the family of M. Elisee Reclus at Clarens for a change, for she always remains as near her husband as possible. She is about thirty years of age, slight in figure, and a typical Russian in appearance. It is said she spent her girlhood in Siberia, where her father was an exile, which made her even more radical in her views than the Prince. She studied chemistry at Paris and afterward at Geneva, and here she was married, her husband being much older than

she is. With him she now passes as much time daily as the prison authorities at Clairvaux will permit. She is not allowed, it seems, to enter the prison, but sits with him in the garden or elsewhere, with a sentry walking up and down, and keeping an eye on them all the time. The rest of the day this brave little woman remains in solitude in the little inn of the place where she is the only guest, the village consisting of only some dozen houses.

Of the industry of the Prince, of his kindness to his fellow-prisoners who, although only workmen, are stimulated by his encouragement and example, and study languages or something else, much has been written, as well as of his cat, who shares his room day and night, and even his meals. Many stories are told of the intelligence of this cat, but space forbids my relating any of them here.

#### ELISEE RECLUS,

the greatest of French geographers, is a distinguished socialist, who resides in a villa at Clarens, the garden of which extends to the very shore of Lake Lemman. He is short of stature and slightly built. His forehead is high and broad, and over it falls a mass of hair once brown, but now considerably mixed with gray. His eyes are blue, and his face indicates power and high intelligence. There is nothing about his appearance to lead one to suspect him to be a revolutionist or upsetter of all forms of government. He has rather the air of a man of letters than a man of action. Those who know him well say that his knowledge is encyclopædic. His linguistic powers are also great. He learned the Russian language, difficult though it be, in order that he might the better write the article on Russia for his great work, "Universal Geography." He, too, like his friend Prince Krapotkin, is a hard worker, scarcely ever leaving his library. Still he is as much of an Anarchist as his friend, and has also the courage of his opinions.

He did not take a prominent part in the Communistic rebellion in Paris either as an officer or leader, but contented himself with fighting in the ranks as a private. Still he was afterward imprisoned for a time. He is said to be of Huguenot descent, and as persistent in pursuit of what he regards duty as were his forefathers. When questioned as to his views on the division of property, he replied: "We don't intend to bring it about at all. We are not so *bete* as to suppose that it is either desirable or possible to make an equal division of property. We look upon all property as the common possession of humanity, and we consider it should be enjoyed in common. There is enough for all, and all should work and all enjoy the fruits of their labour. But this can never be attained by governments or through irresponsible deputies; we propose, therefore, to put an end to both." But the destruction of authority would imply the abolition of tribunals, police and soldiers? "The man who commits a crime," he adds in reply, "interferes with my freedom, impedes my liberty of action. He would be brought before one of the groups into which society would spontaneously resolve itself, and—I do not say punished—restrained, but we should not require courts and policemen for that."

The point, it seems, on which he most dwells, and to which he always returns, is that this mother earth of ours produces enough of everything to make all her children happy, and that poverty and all its woes arose not from the nature of things, but from bad laws and selfishness in high places. "We want to shake off these fetters—these vicious old institutions—that render the poor poorer, the rich richer. This is the object of Anarchism. Every movement, every speech that helps the redemption of the disinherited, and the freedom of the socially oppressed—that also is Anarchy."

Speaking of the condition of France, he says the nation now believes in nothing—neither in the power of the Church to make them happy in another world, nor in the power of governments to make them prosperous in this. On the other hand, faith in the solidarity of the human race, in individual effort, as opposed to administrative interference, in self help and the principle of fraternity, is increasing. The end, he holds, will be Communism. The peasantry, he thinks, are convinced that they have more to hope than to fear from the nationalization of the land, which will be one of the greatest achievements of the social evolution.

#### DR. PAUL BROUSSE

is a native of Montpellier, in the South of France, and a remarkable as well as highly-cultured man. He

studied medicine at the University of Paris, but the authorities of the University, finding out that he was connected with the "International," refused him his degree, and he had to leave France to avoid arrest. He went to Spain, and appeared as the representative of the "Internationals" of that country at the congress which met at Geneva in 1873. He then resumed his studies at Berne, took his degree of M.D., and was made an assistant of the professor of chemistry in the same university. He next lived at Vevey on the Lake of Geneva for a time, and in private life is said to be an amiable man, and kind to those whom he attends professionally. But it is not an unusual thing, it seems, to find kind and generous sentiments associated with a fierce political creed.

He next appeared at Chaux-de-Fonds in the Canton of Neuchatel as editor of the *Avant-Garde*, the organ of the Anarchists. When Hoedel and Nobiling failed in their attempts on the life of the German Emperor, Dr. Brousse deplored the result, and attributed the failure to the imperfect weapons employed, recommending the use of cold steel in future. When the pontiard of Passanante missed its aim in the case of King Humbert, the *Avant-Garde* suggested that in future "avengers of the people" should disperse the *entourage* by bombshells before attacking the monarch himself.

But monarchs were not the only objects of the Doctor's ire. He was quite impartial in his selection of persons for assassination. On one occasion he pointed the moral of his teaching by placing at the top of a leading article in his paper a picture of the severed heads of Marshal MacMahon and his rival Gambetta.

Employers of labour being regarded as enemies of the human race, the *Avant-Garde* advocated the murder of masters by their workmen, and the "slave of the mine" and the "helot of the field" were told this means of achieving emancipation. Dr. Brousse was prosecuted by the Federal Council. He was not directly accused of inciting to murder, but of having by his writings violated a clause of the Criminal Code, which makes penal acts "contrary to the rights of man," and which is so construed as to include breaches of the duty that we owe to each other. By approving of the murder of rulers he broke this law, and was sentenced to two months' imprisonment, and ten years' banishment, in addition to the pecuniary loss involved in the suppression of his paper, and the costs of the prosecution.

In his speech to the jury the Doctor sought to justify tyrannicide by the example of Tell, the "hero of Switzerland," and Charlotte Corday, the "angel of assassination," and by quotations from Shakespeare and Disraeli, both of whom had styled Brutus the "most virtuous of Romans." But the jury failed to see that he and Brutus stood on the same level, and found him guilty.

#### WENDELL PHILLIPS

theoretically was strong in favour of Nihilism as any of the above, as appears from the following extract from an address he made at Harvard College, in which he glorified the French Revolution with all its crimes as an unspeakable blessing to liberty and humanity, and then pronounced the following words upon Russian Nihilism, which may be new to many of your readers as they were to me:

Nihilism is the righteous and honourable resistance of a people crushed under an iron rule. Nihilism is evidence of life. When "order reigns in Warsaw," it is spiritual death. Nihilism is the last weapon of victims choked and manacled beyond all other resistance. It is crushed humanity's only means of making the oppressor tremble. God means that unjust power shall be insecure; and every move of the giant, prostrate in chains, whether it be to lift a single dagger or stir a city's revolt, is a lesson in justice. One might well tremble for the future of the race if such a despotism could exist without provoking the bloodiest resistance.

I honour Nihilism; since it redeems human nature from the suspicion of being utterly vile, made up only of heartless oppressors and contented slaves. Every line in our history, every interest of civilization, bids us rejoice when the tyrant grows pale and the slave rebellious. We cannot but pity the suffering of any human being, however richly deserved; but such pity must not confuse our moral sense. Humanity gains. Chatham rejoiced when our fathers rebelled. For every single reason they alleged Russia counts a hundred, each one ten times bitterer than any Hancock or Adams could give. Sam Johnson's standing toast in Oxford port was: "Success to the first insurrection of slaves in Jamaica," a sentiment Southey echoed. "Eschew cant," said that old moralist. But of all the cants that are canted in this canting world, though the cant of piety may be the worst, the cant of Americans bewailing Russian Nihilism is the most disgusting.

Switzerland, December, 1885.

T. H.

#### IS RELIGIOUS EQUALITY A FACT OR A FICTION IN ONTARIO?

MR. EDITOR, When that useful institution, the Reformatory for Boys, was established upward of twenty-five years ago at Penetanguishene, the Government of the day very properly decided to give prominence to the religious element, and, therefore, resolved to appoint two chaplains—the one a Roman Catholic, and the other a Protestant. They appointed the former official on the recommendation of the Roman Catholic Bishop of Toronto, and have ever since continued this arrangement.

With this mode of selection we, as Protestants, have no right or desire to interfere, as this official only attends to the religious wants of the Roman Catholic boys, and also represents the whole people of this Church in Ontario.

The appointment of a Protestant chaplain was beset with some difficulty, on account of the outward divisions of the Protestant Church.

In selecting this official, three principles should have been kept pure and intact, viz. The principles of religious equality, of disestablishment, and of a fair and full representation of the Protestant Churches of Ontario.

The census of 1851 showed that there were three leading denominations in the Province:—1. The Church of England represented a population of 223,000, the Methodists, 213,000, and the Presbyterians, 204,000. 2. The first two of these Churches had resident ministers in Penetanguishene; but the third had none. The most just and fair way of carrying out the three principles enumerated above would have been the appointment of ministers of the Methodist and Anglican Churches, as joint chaplains, for this reason, that the salary of \$400 was too small and had to be supplemented by other ministerial work.

The Government, however, of that day, in flagrant violation of the above-named plain principles, applied to the Episcopal Bishop alone, and on his recommendation appointed, as sole Protestant Chaplain, the Rev. Mr. Hallen. Nothing could be said against the character of Mr. Hallen; but his extreme ritualistic views unfitted him for being the representative of the Ontario Churches. He, for example, conscientiously believed and publicly taught that there is no salvation for any Protestant outside of the Church of England, that his was the only true Church, and that the ministers of other Evangelical Churches were no ministers at all, because they were not ordained by a Bishop.

Holding these and kindred views, as well as teaching them, he represented but a small section of Ontario Protestants. For upward of twenty years this sectional chaplain continued to represent the Evangelical Church of Ontario. During this period important religious changes had taken place in the Province. By the census of 1861 the Methodist Church became the largest Protestant Church of Ontario, while the Anglican and Presbyterian were nearly equal in number. By that of 1871 the Methodist Church still held the pre-eminence, the Presbyterians standing second, and the Anglican third. In 1881 the religious census was as follows: Methodists, 590,000; Presbyterians, 417,000. and Episcopalians, 366,000.

When Mr. Hallen was superannuated, the Episcopal Church had become third in point of numbers, and the Presbyterians were now represented in Penetanguishene. It was, therefore, plainly the duty of the Mowat Government to appoint as joint chaplains Methodist, Presbyterian and Anglican ministers, and to divide the small salary among them. But with amazing fatuity they again, concealing the vacancy from the other denominations, applied to the Episcopal Bishop of Toronto, who appointed the Rev. G. Anderson. Mr. Anderson's former experience as an Indian missionary, along with certain peculiar traits of character, unfitted him for the position. After a few years' trial of the post he found himself uncomfortable, and returned last year to his Indian mission.

As soon as the vacancy became known the Methodist and Presbyterian Churches requested the Government not to make any appointment without consulting them, as well as the Church of England. The suggestion was also made that the three resident ministers of the respective Churches should act as joint chaplains, and thus have the Protestants of Ontario represented at the Reformatory as fully as is possible under the circumstances of the case. Verbal pledges to this

effect were given by, at least, one leading member of the Government.

It was also thought that, by means of this arrangement, ministers of the two largest Protestant Churches would be able to visit the institution, clothed with official authority, and able to give religious teaching without being exposed to insult, as happened on more than one occasion to a respected Presbyterian minister.

It was also believed that, by this plan, the teaching would be of a more varied and of a purer evangelical tone than under the former arrangement, and that all the leading Protestant Churches of the Province would be led to take a deeper interest in the moral and religious welfare of the erring and unfortunate inmates of the Reformatory.

The resident Methodist and Presbyterian ministers were willing to undertake their share of the work, and it was supposed that at last the religious element would be developed in the training of the misguided lads who professed to be Protestants as had never been the case before. And it was a happy preparation for this desirable change, that the attempt made during the past to impart religious truth to these unfortunate youths on sectarian and church establishment lines had proved a comparative failure.

But, to the surprise and indignation of many of their friends, the Government have dared to ignore the request of the two leading Protestant denominations, representing a population of upward of a million in Ontario, and have reverted to their former objectionable practice. And, as if they wished to treat the representations of these Churches with contempt, they actually, when there was no resident minister of the Anglican Church in Penetanguishene, imported one from abroad and increased his salary.

They must surely show very cogent reasons for this strange course. Through their official channel, the Hon. A. S. Hardy, they usually set forth the following: The Church of England has more lads in the institution than all the other Protestant churches. This is scarcely correct, as the numbers are: Church of England, seventy; other Churches, eighty-two. Besides, the way in which the list of the Anglican Church is made up will scarcely bear close investigation. Moreover, this reason has two sides—a Church that with one-fourth of the Protestant population supplies nearly one-half of the inmates of the Institution is not, on that very ground, the best fitted to have the *sole* religious charge of them.

The second reason is that it would give great offence to the Church of England if a privilege granted to them for so many years were now withdrawn. The answer to this reason is that there is no withdrawal of a privilege, but simply the sharing of that privilege with others who are justly entitled to it. A dog-in-the-manger policy is not the spirit of Christianity, but the spirit of the devil. Again the question may be put—Is it wiser to offend Churches representing more than a million of people, for well-grounded causes, than to offend a Church representing a little over a third of that number for reasons that have no foundation.

A third argument is that these three chaplains, having so much to do in connection with their respective congregations, could not give that attention to the Reformatory which is necessary. No chaplain has been able in the past to give his whole time to the work on account of the meagre salary, but has always had charge of an adjoining congregation. And surely three thus situated could do the work more efficiently than one. Besides, this arrangement would raise the question of supply above all sectarian and party feelings, as well as afford a healthy stimulus in carrying on the difficult work of leading these erring lads to the Lord Jesus.

PRESBYTER.

#### CONGREGATIONALISM AT WOODSTOCK.

MR. EDITOR.—I am not so fortunate as to be a regular reader of THE CANADA PRESBYTERIAN; but one who is, a friend in another city, has sent me a clipping from a recent issue, containing an article headed "Congregationalism in Woodstock." On that article I crave your permission to make a few remarks.

It is stated to be by "An Outsider." Who it is that has written under that cognomen it is not difficult to say. I know as well as if his name in full had accompanied the article; for he truly describes himself, more truly than he intended, outside Presbyterianism, outside (practically) Congregationalism, and outside the Woodstock Church (he will know what I

mean by that). Let not your readers think of him as a Presbyterian and a champion of their cause; by no means. If there is one thing he hates worse than Congregationalism it is Presbyterianism; but the opportunity was too good to be let slip to have a slap at men who cannot swear by his shibboleth of I-r-c-e-n-s-e, or acknowledge him as their ecclesiastical leader. So much for "Outsider." As to the subject-matter of his communication, let me say.

With regard to the formation of the Congregational Church at Woodstock, the writer admits that there had been "strong feeling," "much personal antagonism," and so on. I would lift the question above the plane of personal or denominational feeling, and say most unhesitatingly that there are states of mind in members of the same church, at times unhappily so, when the best, most Christian, course is severance of communion. Whenever I find in any church member a sense of wrong received, with no attempt to undo it by the offenders, and feelings rankling that must destroy all co-operation and make fellowship a sham, then I would say, in the name of all that is true and right, sever the connection. I have advised this course in the past, even where my own church suffered by it, and I would advise it again. Such appears to have been the case at Woodstock, and the decision to separate was, in my judgment, proper and wise. It strikes me that the time will come when Chalmers Church will be of that opinion. The "shake hands with one another; be friends again"—"kiss and be good children" policy is not always practicable; and when practicable, not always wise.

But the seceders have formed themselves into a Congregational Church, and, according to "Outsider," they have no "conscientious preference for its principles." It is "a thing of convenience," and so we have that dreadful thing that has done scarecrow service so long, a "Cave of Adullam." My experience with the friends there is this that, rightly or wrongly (I cannot expect you to admit rightly), they have chosen the Congregational polity as that which suits their views. From the Missionary Superintendent they heard its principles, and they agreed with them. They were relieved from outside authority, and were supreme in their own affairs. They approved of our motto, "One is your Master, even Christ, and all ye are brethren." As to "doctrines," which "Outsider" would say had to be changed, he knows, well enough, that in all the grand essential doctrines of our faith we are one. We have a common heritage in the "Confession of Faith." Independent divines assisted at its drawing-up, and certainly to-day, of the two bodies it is not the Independents that have swerved the farthest from it. Let not your readers be misled. Congregationalist and Presbyterian may exchange pulpits, and from their "doctrine" no one would know the difference. I speak of the bodies; there are, of course, individual exceptions on both sides.

"Outsider" would have us believe that he was specially in Mr. Cuthbertson's confidence, and undertakes to tell your readers, with characteristic impertinence, what that gentleman knew and did not know and what he felt during the services. It is all pure bosh. Mr. Cuthbertson is not a man to jump into a quickset hedge with his eyes closed. He knew all about the circumstances and thoroughly appreciated them, and as to the "rude awakening" that Mr. Cuthbertson had, I can assure "Outsider" that he did not scare a bit. I had some conversation with him when in Toronto a week ago, and the "glare" has not—really it has not, "Mr. Outsider,"—hurt him in the least.

Had the writer of that article been a Presbyterian, I would have said a few words on the denominational aspect of the question. As it is, I forbear, simply asking that your readers who are not acquainted with the facts of this Woodstock matter withhold their judgment, and not be led away by the utterances of a man disappointed, soured, erratic; a man of marked ability, who might have been a power for good in the Congregational body to which he belonged, but whose quarrelsomeness and overweening vanity have destroyed all chance of usefulness. Presbyterians and Congregationalists are not one in polity, but they are one in what is far higher, the work of the Master. Mutual jealousies will, I suppose, arise, for even Christian men have their infirmities; but mutual confidence, which I rejoice to think is increasing, will overcome these, and it will, I trust, be soon impossible for misrepresentations to provoke anger or coolness of affection.

A CONGREGATIONALIST WHO WAS AT WOODSTOCK.

#### THAT JOINT COMMITTEE.

MR. EDITOR.—A Joint Committee of Methodists and Presbyterians has been sitting lately in Ottawa for the purpose of "swapping" Methodists for Presbyterians, and *vice versa*, in places where each can only have a weak congregation, so that instead of there being a Methodist and a Presbyterian congregation in each place, both weak, one would have a strong congregation in one place and the other a strong one in the other. The secular papers, of course, approve this latitudinarian movement, so characteristic of the Romeward trend of the age. If consciences and religious convictions were, like houses and farms, exchangeable this would doubtless be a wise policy. As it is, it is simple cruelty to hand over so many Presbyterians, who never can accept the absurdities of Arminianism, to either attend the Methodist Church or ecclesiastically die. This is a most remarkable way of carrying out the command, "Feed the flock of God," and the ordination vow regarding the Confession of Faith, "In your teaching will you faithfully adhere thereto?" If the Presbyterian Church takes the position that it will hand over the stragglers of the flock, who need more instead of less care than the others, to the teaching of Arminianism, then the next consistent move will be to have this ordination vow struck off the list; for the Church itself will then be ignoring it on a large scale. And, of course, when it goes the Confession of Faith, of which it is the key, must necessarily follow.

With all due honour to the Methodist Church for its friendliness to, and co-operation with, the Presbyterian Church in many a noble work, we must not lose sight of the fact that as regards doctrine and teaching we have less in common with it than with any other evangelical body. Ministers of other bodies may be Calvinistic or Presbyterian in teaching, Methodists cannot be. For that reason a true Presbyterian cannot feel at home under their teaching. This is not at all ignoring the fact that the Methodist Church, apart from its Arminianism, is one of the noblest branches of the great Christian tree.

Further, the golden rule, "As ye would that men should do to you, do ye also to them likewise," would teach us that we should make no such exchange as is contemplated; but rather make a greater effort to supply all these weak and outlying places with the truth. England spent nearly \$50,000,000 to save a few British subjects from imprisonment in Abyssinia. Apparently she might have spent that money to better advantage at home and let these prisoners die in Abyssinia, if she had acted on the utilitarian methods that characterize this new ecclesiastical movement. She might say, for instance, to France, a sister power: "Do as you like with all British subjects who go to France, and I will do the same with all French subjects who come here. Let us exchange and save trouble. What is the use in spending millions upon the stragglers when it could be applied more economically in other respects? It is a mere waste of money." Not so. She takes a higher and nobler view of her duty in the matter. It is a question of honour and principle with her to defend every right of every subject in every part of the earth. If the Presbyterian Church took such a view with regard to her subjects, the stragglers would have the best, not the least care.

As to the practical value to us as a Church of this change of policy, the advantage, as usual, will be on the Methodist side, because they themselves admit that Presbyterians make the best Methodists; but, while there are some noble exceptions, Methodists of the third or fourth generation under Methodist teaching make very poor Presbyterians indeed. We have already lost more by Methodist zeal in proselytism during the present century than from all other denominations combined. We are now preparing to make further sacrifices of the children of the Church to the great Moloch of Arminianism—that gigantic system of error, which not only includes the Church of Rome, but is more and more every year casting its grim shadow over the wide domain of Protestantism!

I trust that the General Assembly will decide, in accordance with its past history, to stand by the rights of conscience and not do to any of our people, however little influence they may have, what we would not like to have done to ourselves, and that at least before any decided step is taken the Presbyteries, as well as the parties more immediately concerned, will be consulted.

February 9, 1886.

VERITAS.



## Pastor and People.

### CHRISTIAN ENTHUSIASM.

We summon our readers to a holy enthusiasm for the work of the Lord in this year of grace 1886.

The word "enthusiasm," supposed to have a most honourable origin (*θεος εν θυμω*), was in sad disgrace within the memory of many of us. How disappointing to a young Christian of to-day who takes up Isaac Taylor's "Natural History of Enthusiasm," with the expectation of catching from it fresh inspiration for all that is noblest in human endeavour, to find it a dissertation on fanaticism and folly; and how instructive to read Dr. Chalmers' famous sermon on religious enthusiasm and see how he had to struggle to rescue, not only the word, but the very idea, from the contempt into which even genuine religious earnestness had fallen. Happily we may consider the word now fairly redeemed, so that it may be safely assumed that a call to holy enthusiasm will not be understood as a summons to religious mania.

And yet there is remaining still a widespread suspicion of strong emotional earnestness, especially in religious matters. Nor is this altogether without reason. The emotional nature, standing between the legislative (reason and conscience) and the executive (will) powers of a man, and supplying the motive energy for action, is the especial seat of character, and for this very reason is peculiarly liable to distortion. Passion and prejudice, which so often obscure the reason and silence the conscience, have their hold here; and even obstinacy, which is popularly supposed to be a vice of the will, is really a vice of feeling. And then, just because it is the especial seat of energy, the emotional nature is apt to spurn control. We speak of "fires of passion," and "fires of enthusiasm" too; and such words as "zeal," "fervour," are metaphors from the action of fire. Now while fire under control and direction is most useful and most necessary, nothing is more apt to get beyond control, and to work incalculable mischief after it has transgressed its limits. There is then some reason for the suspicion to which we have referred. But manifestly the safeguard against the dangers hinted at is not repression, but proper guidance. Recalling what has been said as to the relation of the feelings to the other faculties, we may lay it down as necessary that enthusiasm should be founded on reason, controlled by conscience, and directed to action through the will. Let enthusiasm be only subject to these conditions, and it is an unmixed good, and may be allowed the fullest scope with the happiest results. Founded on reason—this will exclude all visionary enthusiasm; controlled by conscience—this will exclude unworthy and undue enthusiasm; directed to action—this will exclude all empty enthusiasm; and the combination of the three will be a guarantee against spasmodic enthusiasm. Now the enthusiasm or fervour, which is so earnestly commended to us in the Word of God, both by precept and example, is safe in all these respects. It is founded on a system of truth, which comes, not as a mere speculation of the human mind, but on divine authority. It appeals most powerfully to that which is highest and best in us, and carries with it the testimony of conscience in so high a degree that even those who most vigorously dispute the divine authority cannot help admiring the lofty morality of the Christian system. And then it is continually directed to action. Everything has a practical bearing. Holiness of life, and devotion to the best interests of humanity, is the noble end which is unswervingly kept in view.

It cannot be denied that there are counterfeits of genuine spiritual earnestness, which are by all means to be discountenanced. But the test we have suggested will be found sufficient to distinguish the false from the true. Take, for example, the mere physical excitement which is characteristic of a certain kind of "revival meeting." Apply the tests. Is the emotion founded on reason, derived from some fresh and powerful view of truth which has been presented to the mind? Is the conscience called into vigorous action by the emotion, and is there awakened an earnest desire to work out in the future life the good resolutions which the present emotion so strongly prompts? There are those who think that the essence of sensationalism is its appealing to the feelings, and hence suppose that all appeals to the feelings savour of the sensational. Not at all. It depends on what the feelings are which are appealed to. If the appeal is to mere feeling, *i.e.*, to feeling which terminates on itself, then it is sensational; but if the appeal is to those emotions which prompt the soul to its highest and holiest endeavour, it is far otherwise—there is genuine spiritual power.

Genuine enthusiasm is not measured by words, or by shouts, or by tears. It is measured by deeds. That which evaporates in words, or rushes out in the escaped steam of eloquence, does not count for work. We have just been reading the Memoirs of the late General Grant—a silent man, who let off no steam, but had always plenty on. If you would measure the enthusiasm with which he advanced to the great achievement of his life, you will be all at fault if you

look at what he said, but you will be right if you consider what he did.

There is no objection to repressed enthusiasm, if it is only the expression of it that is repressed, and not the thing itself. And yet it is not well to repress too much the expression of it. If by expression it evaporates or escapes, then by all means bottle it up. But if by expressing it you give it strength, as is not at all unlikely, and not only so, but help to kindle other souls, by all means give it free expression. Let us not be ashamed of it. "Be fervent in spirit," and try to kindle and fan the flame of fervour pure and true in other hearts.

Enthusiasm may not be confounded with excitability. Excitability may be weakness; enthusiasm is strength. Excitability may lead to a spasmodic enthusiasm. But what is wanted, above all things, is perseverance and persistency. The deepest and most earnest enthusiasm may be found in the calmest natures. Our Lord Himself could say: "The zeal of Thine house hath eaten Me up." Yet who so calm as He?

Come, then, for a year of high and holy enthusiasm. Let us stir up our souls and all that is within us. If there were only half as much Christian enthusiasm in the land as there is business enthusiasm, or even political enthusiasm, what a change we should see! And why should there not be altogether as much? Why should there not be much more? The author of "Ecce Homo," in trying to translate the Holy Spirit into the philosophic (?) language of the nineteenth century, gives as equivalent, "the enthusiasm of humanity." There is this much truth in it, that the Holy Spirit is the source, and the only source, of genuine spiritual enthusiasm. Let us, then, by all means, in this year of grace opening before us, seek to "be filled with the Spirit," the Spirit of God, who is Love—the Spirit of Him who went about doing good and gave Himself a ransom for others—the Spirit of Holiness, of Life and of Power.—*J. Munro Gibson, D.D.*

### STAY THOU NEAR BY.

BY REV. D. MITCHELL, BELLEVILLE, ONT.

Stay Thou near by, O God above,  
Look on Thy child with tender love,  
May help to me be always given  
To lead me on the way to Heaven.

Stay Thou near by, let grace be mine,  
To make me pure and keep me Thine.  
Through all life's way shine Thou on me  
That I may ne'er depart from Thee.

'Mid toil and care, stay Thou near by,  
Be Thou my Rock more high than I,  
In which my soul will find her rest  
And be with Thee for ever blest.

Stay Thou near by, that when my foes  
Would cast me down to lasting woes,  
My bleeding heart will then be free  
With hope and joy to look to Thee.

Stay Thou near by, that work be done  
To honour Thee, my God, alone,  
From—that I lost souls may win  
From darkest woes, from hell of sin.

O Saviour dear, stay Thou near by  
That when to death I'm drawing nigh;  
I may not fear or doubting be,  
But still find peace and joy in Thee.

And then on wings of faith I'll rise  
To Thy pure mansions in the skies,  
No more my soul shall need to cry,  
Oh loving Friend, stay Thou near by.

### THE STAR IN THE EAST.

The *prima facie* view that that star was some supernatural light, such as the pillar of fire in the wilderness, was the universal opinion in the Church till the time of Kepler. But in the month of December, 1603, there occurred a remarkable conjunction of the two largest planets, Jupiter and Saturn; and in the spring of the following year the planet Mars joined in the conjunction; and, what made that remarkable conjunction more remarkable still, a new star of first magnitude shone out of the dark sky in their immediate neighbourhood. While working on this remarkable conjunction and apposition, it struck Kepler to make a retrograde calculation in order to ascertain whether it might not have been this very conjunction that the Chaldean astrologers saw at the beginning of the Christian era; and what he had boldly guessed came true to the letter when his calculations were completed. And thus he was able to tell to the readers of Matthew in his day that the star-seers of Chaldea had seen and studied the very conjunction and constellation that were at that time attracting every eye in Europe. "About the time of the birth of our Lord," says an eminent living astronomer, who does not accept this interpretation of the passage,— "at the birth of our Lord, there can be no doubt that Jupiter would present to the astronomers of that day a most magnificent spectacle. It was then at its most

brilliant apparition, for it was at its nearest approach to the sun and to the earth. Not far from it would be seen its duller and much less conspicuous companion, Saturn. This glorious spectacle continued almost unaltered for several days, when the planets again slowly separated, then came to a halt; when again Jupiter approached for the third time a conjunction with Saturn, as the Magi may be supposed to have entered the holy city. And to complete the fascination of the tale, about an hour and a half after sunset the two planets might be seen from Jerusalem hanging as it were in the meridian, and suspended over Bethlehem in the distance. No celestial phenomena," adds this eminent astronomer—"no celestial phenomena of ancient date are so certainly ascertained as the phenomena in question." There were other remarkable and arresting celestial phenomena that were gathered into those years in which the Saviour was born, and it is surely neither superstition nor undue credulity to ponder such things with sobriety and seriousness. Leibnitz, one of our Western Magi, has developed an acute system of philosophy, which he calls the Doctrine of a Pre-established Harmony. This is nothing less than a philosophic way of stating what Scripture is full of—namely, that all things work together from the beginning of the world according to the will and predestination of Almighty God. And this remarkable combination of occurrences now before us is just an outstanding example of this pre-established harmony. The things here harmonized are the fulness to time and the birth of our Lord; the widespread expectation of the Messiah; the nightly studies of the wise men of Chaldea; and the remarkable conjunction of the ruling planets; and then either their guidance of the wise men, or, to complete the harmonious circle of Divinely ordered events, some miraculously exhibited stellar or atmospheric light to lead the feet of those Mesopotamian proselytes to the cradle of God's Incarnate Son.—*Alexander Whyte, D.D.*

### RESULTS OF CONVERSION.

Joseph Cook concludes his last week's Monday lecture on "Man's Part in Conversion," as follows:

What are the results of total self-surrender to God, as known to universal ethical experience? Peace, spiritual illumination, hatred of sin, admiration of holiness, a strange, new sense of the divine presence, a feeling of union with God, a love of prayer. Even in the sphere which historic Christianity has not reached, there will be, after total self-surrender, as I hold, at least a dim sense of forgiveness, the feeling that one can say "Abba, Father"; a new delight in God's works and in His Word; love of man; loss of fear of death; a growing and finally supreme love of the Father, Redeemer, Ruler, Saviour, which has become the soul's all.

An evangelist of great experience and wisdom has distributed many thousands of cards on which were printed the following evidences of conversion. He speaks from the point of view of exegetical knowledge. I have spoken thus far from the point of view of ethical science, strictly so-called. Let me contrast now with my results, these results of a practical evangelist. These are the signs of conversion which Dr. Earle gives:

1. A full surrender of the will to God.
  2. The removal of a burden of sin gradually or suddenly.
  3. A new love to Christians and to Jesus.
  4. A new relish for the Word of God.
  5. Pleasure in secret prayer, at least at times.
  6. Sin or sinful thoughts will cause pain.
  7. Desire and efforts for the salvation of others.
  8. A desire to obey Christ in His commands and ordinances.
  9. Deep humility and self-abasement.
  10. A growing desire to be holy and like Christ.
- As palm matches pain, so God's revelation of Himself in His works matches His revelation of Himself in His Word.

### NOW IS THE TIME.

Perhaps there is now a "shy, solitary, serious thought" in your heart about becoming a Christian. If you let it alone it may fly away like a bird through a cage door left open, and may never come back. Or else a crowd of business cares and plans, or perhaps a pressure of social invitations will flock on, and the good thought be smothered to death. You have smothered just such blessed thoughts before. The thought in your heart is to become a Christian now; and the great bell rings out: "Now is the accepted time; behold! now is the day of salvation." No soul was ever yet saved, and no good deed was ever done to-morrow. Be careful, dear friend, lest to-morrow find you beyond the world of probation.—*Dr. T. L. Cuyler.*

To restore a commonplace truth to its first uncommon lustre you need only to translate it into action.—*Coleridge.*

I HAVE never any pity for conceited people, because I think they carry their comfort about with them.—*George Eliot.*



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TORONTO, WEDNESDAY, FEBRUARY 24, 1886.

HERE is an extract from a letter written by a minister of an influential Christian body in this country to a bookseller desiring his magazines to be discontinued owing to the necessity for retrenchment, which serves to show how desirable it is that the salaries of all our ministers should be raised to a minimum of \$750 per annum and manse:

Your kindness touched me with that touch which beats and inspires. I know that my present relation cannot remain as now much longer, unless a great improvement occurs. I will hold on so long as in my power. I had a \$3,000 policy that had to go—my, it cut! And, of course, I have had to borrow, and dread this next year. Many promising openings have offered during the past ten years, whether wise or no, I have always declined to accept. This has not been to personal advantage judged from other considerations than those of character. Do you ask how I have lived? By kindness from friends, and that help by which Paul "remained unto this day." I have not averaged \$450 per annum in sixteen years, yet my literary expenses have gone from \$60 to \$150 a year.

Surely it is time that both Augmentation and Aged and Infirm Ministers' Funds received a substantial recognition at the hands of Christian people everywhere.

AFTER a fair, patient and thoroughly exhaustive investigation, the Commissioners have reported that the charges against the management of the Central Prison are false. Some months ago we stated, as our readers will remember, that these charges were concocted by Roman Catholics in this city, that the object was to drive Mr. Massie out of his position, and that there would have been no charges had Roman Catholics been allowed to control the institution. Every word we uttered was correct. The assault on Mr. Massie's management has failed in every particular. The special charge of cruelty to Catholics has completely broken down. If they got more punishment it was because more of them deserved it. Not only has it been shown that Mr. Massie never abused his power; it was most conclusively proved that his management of the prison has been excellent in all respects. The report of the Commissioners, and the verdict in a recent libel suit, should teach these people that they cannot ride roughshod over everybody by virtue of that changeable commodity, the "Catholic vote." If Catholics can do any public work better than Protestants by all means let them have it, not because they are Catholics, but because they can do it better. The most humiliating thing about this miserable attack is that the people will now have to pay the cost of the investigation.

THE Attorney-General showed the other day in the Legislature that the exemption matter about which so much is said in this city when the municipal elections are going on is a rather small affair. The amount of exempted property over which the Legislature has control is not large. Dominion property cannot be taxed. The salaries of Dominion officials cannot be taxed. Mr. Mowat is not willing to allow municipalities to tax Provincial property. He thinks places like Toronto, Hamilton, Brantford, Belleville, Orillia and other municipalities that have large Government institutions within their bounds derive quite enough of advantage from these institutions without compelling the

people of Ontario to pay taxes on them. Everybody outside of these municipalities, and most of the people within them, will agree with the Premier. Though he did not say so in so many words, it is pretty well understood that Mr. Mowat is opposed to taxing churches and graveyards. So are a large majority of the people. Counting out then the property that cannot be taxed and the amount that the Legislature will not tax, how much is left? Very little. With regard to that little we say let those who want it taxed go at once to the Legislature and make their wants known. There is no sort of sense in doing nothing while the Legislature is in session, and abusing churches and ministers when the elections come round. Why don't those persons who wish to tax places of worship, and raise municipal revenue from the bones of their grandfathers, take action now?

THE Rev. Sam Jones is a master in the art of putting things. His strong points seem to be his broad common sense and his ability to say good things in a way that makes people remember them. What could be better than this utterance of his on revivals?

None of your cornstalk revivals. We want the sort of revivals that will make men do the clean thing. If we can have that sort of revival, I want to see it—but not cornstalk revivals. Do you know what a cornstalk revival is? Well, if you were to pile up a lot of cornstalks as high as this house, and burn them up, there wouldn't be a hodful of ashes. We want a revival of tightness; we want a revival of honesty; we want a revival of cleanness and purity, of debt-paying, of prayer meetings, of family prayer, and of paying our brothers a little more salary. That's the sort of revival we want. The Lord give us this sort!

Yes, that is the sort of revival all the Churches need. A revival that makes men pay their debts, have family worship in their homes, attend the regular prayer meeting, tell the truth, practise honesty in all their transactions, and live clean, pure lives. A cornstalk revival seems to be one that burns itself out and leaves no useful results—nothing but a hodful of ashes. If all the preachers of Mr. Jones' class were as sound on the revival question as he is, we might well put up with their peculiarities. Mr. Jones is of the opinion that a genuine revival should be the means of adding a little more to a poor minister's salary. He is right. People who feel the power of the Gospel won't pinch the man who preaches it if they can possibly help it. We have heard of movements called revivals that did not add a cent to stipend, missions, college funds or anything else. Mr. Jones would call them cornstalk revivals.

THE Washington correspondent of the New York *Evangelist* lets in a flood of light upon the "Republican simplicity," which prevails at the American capital in official circles during the winter season. Republican simplicity is a myth. "Jeffersonian simplicity" is a thing of the past. The Republican "Court" is as gay and festive as any court in Europe. A number of deaths lately took place in high official circles, but there was nothing more than a brief cessation of festivities. The correspondent says:

The wonder is not that so many, but that so few, public men die in their prime, and that our most cultured and beautiful women fade before their time. It is not so much the burden of public business as the demands of social etiquette that take all freshness and vigour and life from them. Violating the laws of health which God has written indelibly upon our being, and which demand, imperatively, obedience, the order of the day and night is reversed, and the functions of the inner man utterly fail amid the eatings and drinkings of "the king's meat."

Washington is not the only capital that needs reform in this regard. Ottawa might be greatly improved. It is said that no Government can hold power in Ottawa unless a certain number of its members entertain lavishly during the parliamentary session. Indeed we have heard it said many a time that no Government can retain power unless its members put liquor on their tables for their friends. We don't believe anything of the kind. People who think so imagine that the crowd who hover around the capital during the session are Canada. Why in the name of common sense should the public men of any country be compelled to dine and wine everybody who goes to the capital on business? If public men are compelled to impoverish themselves by feeding a small army it is not wonderful that some of them should try to reimburse at the expense of the country.

IN the death of John B. Gough, which took place suddenly last week, the world has lost one of the most noted men of the century. The story of his early life

is a fine illustration of the old proverb that "truth is stranger than fiction." There is little, if anything, in the drama more thrilling than his fight with the demon that raged within him. As a lecturer Gough drew larger audiences and held his place longer than any man of the century. He was the one man that was nearly always certain to crowd any building. He charged figures, but it rarely happened that those who secured his services failed to make money by him. As everybody knows he won his spurs by lecturing on temperance, but his platform efforts were not by any means confined to that subject. His lectures on London, delivered in Toronto twenty-odd years ago, were exceedingly good. Those who heard the course knew much more about London than many who go there and see it. His descriptions of Hyde Park, the House of Commons and other places are remembered by many to this day. Who ever forgets his lectures on "Peculiar People," on "Circumstances," and on "Orators and Oratory"? His descriptive powers, his ability to move to laughter or tears, were simply marvellous. He usually caught his audience by the first or second sentence and held them spell-bound to the last word of his two hours. Each picture had a sound moral lesson, each story enforced a moral or spiritual truth, and the result at the close always was that every man who had moral instincts to move felt moved to be and do better. Like every great man Gough had his detractors. Men who would like to draw pictures like his, but could not said his pictures were not in good taste. Monotonous bores who put people asleep with their stupid commonplaces often condemned his anecdotes. Certain kinds of people always abuse the man they cannot imitate. But Gough went on addressing his thousands, and last week, when the wires told of his death, good men the world over felt that a really great man had fallen. Those who knew him best knew him to be a sincere and humble Christian who walked closely with his God, and depended mainly on divine grace for strength to contend against his life-long foe. Farewell, prince of orators, we shall not soon see thy like again.

**COUNT LEO TOLSTOI.\***

THE present social and political condition in Russia leaves little occasion for wonder that Nihilism is not only hard to uproot, but is, despite vigilantly repressive measures, continuing to make progress. It is not among the toiling masses alone that it secures a following. In the universities, the civil service, in the army and navy, ardent believers in the social revolution are to be found. The spirit of dissatisfaction and unrest is abroad. The social condition of the landed classes is represented by those most competent to speak as one of great degradation. The well-to-do owners of land have little to occupy their attention, they are uninterested in public affairs, and too many of them are indifferent to the wants and sorrows of the poor. They are disposed to indulge in ostentatious and barbaric display, and are much given to intemperance. Ambitious youths complain that proper spheres for their energies are wanting. In the prevailing dissatisfaction the revolutionary theories and the glowing rhapsodies of the Nihilist find eager listeners.

The Greek Church is sinking into formalism and intolerance. It is losing its influence among the people while it seeks to repress dissent with an iron hand. In such conditions earnest souls will seek for light amidst the darkness, for a purer faith and a better hope than a nominal Christianity can supply. They long for a brighter future than Nihilism is able to promise.

The spiritual history of Count Leo Tolstoi is, as he tells it, profoundly interesting. He was born in the Province of Tula in 1828. He pursued his studies at Kasan University, distinguishing himself as a linguist. At twenty-three Tolstoi became an officer in an artillery regiment. He saw service in the Crimean War, and was enrolled on Prince Gortschakoff's staff. He lived, after the manner of the Russian aristocracy, in profuse luxury. At the same time he kept up his literary studies and produced several works of great general interest, which brought him fame. A spirit so intense as his, and with yearnings for better things, could not find rest in the pursuit of ignoble pleasures. Count Tolstoi betook himself to the study of Christ's teaching as expressed in the Sermon on the Mount. The result was an entire change in his beliefs and in

\* MY RELIGION. By Count Leo Tolstoi. (New York: Thomas Y. Crowell & Co.; Toronto: Williamson & Co.)

his mode of living. Never did any anchorite more effectually renounce the world than did Count Leo Tolstoi six years ago. He dresses as do the peasants around him. Like them and with them he toils and fares no better than they. He lives a life of the greatest simplicity, and seeks to practise the precepts of Christ as he understands them.

His latest work, "My Religion," will be read with great interest. It breathes a spirit of sincerity. However the reader may dissent from some of the opinions expressed, the author's devotion to truth, and the genuineness of his convictions, will not be questioned. He says:

For thirty-five years of my life I was, in the proper acceptation of the word, a Nihilist—not a revolutionary Socialist, but a man who believed in nothing. Five years ago faith came to me; I believed in the doctrine of Jesus, and my whole life underwent a sudden transformation. What I had once wished for I wished for no longer, and I began to desire what I had never desired before. What had once appeared to me right now became wrong, and the wrong of the past I beheld as right. My condition was like that of a man who goes forth upon some errand, and having traversed a portion of the road, decides that the matter is of no importance, and turns back. What was at first on his right hand is now on his left, and what was at his left hand is now on his right; instead of going away from his own abode, he desires to get back to it as soon as possible. My life and my desires were completely changed, good and evil interchanged meanings. Why so? Because I understood the doctrine of Jesus in a different way from that in which I had understood it before.

In an equally direct and simple manner Count Tolstoi tells how from his childhood he was touched by that portion of the doctrine of Jesus which inculcates love, humility, self-denial and the duty of returning good for evil. This he assures us he has always regarded as the substance of Christianity. By close and careful study of the sayings of Jesus he came to realize their force, and he holds that non-resistance of evil, simple affirmation as opposed to judicial oaths, and war are absolutely and unconditionally forbidden. What Count Tolstoi claims as distinctive in his religious belief is akin to the views held by the Society of Friends.

Whenever a passage of Scripture seems at variance with his theory he has a most adroit method of getting it out of the way. He is a good Greek scholar. He takes his lexicon and examines the etymology, the definition and usage of the terms employed. He ransacks patristic literature, and makes a final appeal to ancient texts and manuscripts. He is sure to have his own way in the end. Old Testament teaching does not harmonize with his scheme. Whatever in the law and the prophets accords with his views is cheerfully accepted; but passages of a different tenor are at once discredited. In the present volume the author only discusses doctrine in so far as it relates to his distinctive theory; but the indications are plain that what he accepts as his religion is purely humanitarian. The great essential doctrines of Christianity do not appear as the centre of his system. It does not even appear that he holds them distinctly. He sees clearly that obedience to Christ's teaching is the secret of a blessed life for himself and for others. This is his preaching and what in his own life he endeavours to practise.

The Sermon on the Mount contains the essence of Christ's teaching. It is the law of the kingdom of God. But in the present condition of human society, had there been no righteous anger against wrongdoing, no determined resistance to tyranny, slavery and oppression, would we possess the privileges we do to-day? Free course for the Gospel of God's love to men has sometimes been obtained by fighting for the right. The Prince of Peace in one connection said: "I came not to send peace, but a sword." Giant Sluggard has to be met and fought outright.

Whatever may be thought of Count Tolstoi's book, it contains most interesting and suggestive reading.

## Books and Magazines.

**THE PROFESSOR'S GIRLS.** By Annette Lucile Noble. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—For young readers this is a good racy story, well and naturally told, with just sufficient incident and movement to make it quite interesting. The tone is pure and elevating.

**WHAT HARM IS THERE IN IT?** By Byron Laing. (Toronto: William Briggs.)—This little work, with a graceful introduction by Dr. Withrow, is a powerful plea against worldliness, wastefulness and evil habits

generally, and in favour of more simplicity of life by Methodists. It contains good advice for Christians of all denominations.

**THE OPEN SECRET.** By Hannah Whitall Smith. (Toronto: S. R. Briggs.)—This volume comprises a series of Bible readings on subjects of the greatest practical importance. The purpose indicated on the title-page, "the Bible explaining itself," is steadily kept in view throughout the work. Comments and explanations given by the author are brief and very much to the point. In the introduction there are a few practical hints, "How to Prepare Bible Lessons."

**SHAKESPEARE'S TRAGEDY OF HAMLET, PRINCE OF DENMARK.** Edited, with notes, by Homer B. Sprague, A.M., Ph.D. (Chicago: S. R. Winchell & Co.)—While this edition of Hamlet has been primarily prepared for the use of students, the general reader will also find it useful. The notes, copious, suggestive and helpful, are printed on the page of the text to which they refer. This handy little edition of one of Shakespeare's masterpieces is very cheap.

**TEMPERANCE SONG-HERALD.** Compiled by J. C. Macy. (Boston: Oliver Ditson & Co.)—The Temperance Song Herald is specially adapted to the needs of temperance meetings, lodges, the temperance home circle, and all occasions where the great cause is the leading topic. It contains many stirring songs, some of them being old war melodies, with good temperance words. There is a great variety of quartettes, choruses, hymns, etc., and all the different organizations are provided for.

**NO CONDEMNATION—NO SEPARATION.** By the Rev. Marcus Rainsford, B.A. (Toronto: S. R. Briggs.)—The minister of Belgrave Chapel, London, Rev. Marcus Rainsford, recently delivered a series of lectures on the eighth chapter of the Epistle to the Romans. In this volume they are presented to the public. These lectures are characterized by clear, sound, scriptural statements, and at the same time very direct and practical. The perusal of the volume will benefit both mind and heart.

**COUNTRY LIFE IN CANADA FIFTY YEARS AGO.** By Canniff Haight. (Toronto: Hunter, Rose & Co.)—Reminiscences of Canadian life in early days are both interesting and valuable. When these are graphically told they are charming. In this little volume Mr. Haight gives a vivid and realistic picture of the struggles and successes incident to early settlement in this country. His descriptions are true to life, and afford delightful reading. The book is illustrated with several excellently finished lithographs.

**ABUNDANT GRACE.** Selected addresses. By Rev. W. P. Mackay, M.A. (Toronto: S. R. Briggs.)—A double interest attaches to this admirable volume. Intrinsically these addresses are most valuable. They are clear, direct, powerful and striking representations of divine truth. Many will desire to possess the book as a souvenir of a devoted servant of Christ who was recently called home. The volume is introduced by the Rev. James H. Brookes, D.D., of St. Louis. Miss Annie Macpherson supplies most interesting Memorabilia, and a concise and sympathetic biographical sketch of Dr. Mackay, of Hull, precedes the series of addresses the book contains.

**CYCLOPEDIA OF UNIVERSAL HISTORY.** By John Clark Ridpath, LL.D. Complete in three volumes. (Cincinnati: The Jones Brothers Publishing Co.)—In these busy days the general reader cannot afford the time to pore over prolix histories in order to get a somewhat comprehensive knowledge of the principal events of the past. Intimate and exhaustive inquiry must be left to the specialists and the professional student. Works of the description now under notice really supply a felt want. Dr. Ridpath's Cyclopaedia of Universal History is decidedly the best of its class yet published. The compiler, who is professor of history in De Pauw University, is thoroughly qualified for the work he has undertaken. He writes in a very clear and concise style, and has bestowed great care in making the Cyclopaedia reliable and accurate. Facts are presented to the reader in a well-arranged and systematic form, and to make the work still more useful and convenient, there are chronological charts and numerous well-defined and neatly engraved maps. A carefully compiled index is appended to the third volume, rendering reference easy. The entire work is beautifully illustrated with a profusion of engravings which greatly enhance its value. Mechanically the work is a credit to all concerned in its production.

## THE MISSIONARY WORLD.

THE FIELD IS THE WORLD. (MATT. XIII. 38.)

Whenever we make an appeal in behalf of the heathen, it is constantly urged that there are enough of heathen at home. Why roam for more in distant lands? I strongly suspect that those who are most clamorous in advancing this plea are just the very men who do little, and care less, either for heathen at home or heathen at a distance. At all events it is a plea far more worthy of a heathen than a Christian. It was not thus that the apostles argued. If it were they never would have left Jerusalem. I, for one, see no contrariety between home and foreign labour. Has not Inspiration declared that the field is the world? "True friendship," it has been said, "has no localities." And so it is with the love of God in Christ. The sacrifice on Calvary was designed to embrace the globe in its amplitude. Let us view the subject as God views it, and we shall not be bounded in our efforts of philanthropy short of the North or South Poles. Wherever there is a human being there must our sympathies extend.—*Dr. Duff.*

DR. JOHN HALL ON WOMAN'S WORK.

Dr. Hall, in addressing a meeting of ladies held in his church in behalf of Foreign Missions, said: From Dickens and from men before and after him, we have heard much of the neglect of home and its duties by women who are devoted to works of benevolence. Buttons off where they should be on, an untidy house and children taken care of by servants, instead of by tender mothers, is the cry. And yet it is true that where one woman working for Christ outside the home circle may be careless of her duties there, nine will neglect them for what are called social duties and pleasures of the world. But in order to commend the work of women for the good of women to all who see it, let them be careful that those trusts and cares at home that form their first and great duty of life are faithfully performed, and then they will disarm criticism and their work will have a double blessing.

ANNUAL REPORT (1885) OF COUVA PRESBYTERIAN MISSION.

Rev. J. K. and Mrs. Wright (late of London, Ont.) and Miss Blackadder have charge of this part of the Trinidad Mission. The principal items in the annual report are: First, the building and occupation by Mr. and Mrs. Wright of a new mission house for which permission was granted at last Assembly. The house is well situated and in every way suitable and comfortable; secondly, the opening of a new school on Perseverance Estate, making seven schools in the Couva district; thirdly, the acquisition of a larger building at Waterloo for school purposes; fourthly, a certain amount of work done in the new district of Chaudrangar. The people there, however, owing to hard times, were not able to assist the funds, and besides the work in the rest of the field is as much as the missionary can overtake alone. Mr. Wright says that although not able to report many converts during the past year, all are willing to receive Christian instruction. The Sabbath Hindustanee services are well attended. In Exchange Schoolhouse we had as many as eighty or ninety Indians (coolies). We are anxiously looking for the tidings of the appointment of a lady from Canada as a teacher for Exchange School. We trust she may come early in 1886. There is a magnificent opening for such a worker.

Mr. Wright sends thanks to ladies in Canada from whom clothing has been received for the school children.

ANNUAL MEETING OF THE WINNIPEG BRANCH OF THE PRESBYTERIAN W.F.M.S.

The first annual meeting of the Winnipeg Auxiliary of the Woman's Foreign Missionary Society was held last week. The treasurer's report showed receipts of \$135.30, \$110 of which was voted to the parent society, the balance to be expended locally. The secretary reported a membership of twenty-eight. The election of officers resulted as follows: Mrs. Justice Taylor, president; Mrs. Russell, secretary; Mrs. Fisher, treasurer.

The *London Chronicle* makes some remarkable statements concerning the missionary contributions of the native churches in the Society Islands. Raiatea, with 1,500 inhabitants, has contributed \$1,224; Tahaa, with 900 inhabitants, \$563; Pora Pora, with 1,000 inhabitants, \$1,153.

## Choice Literature.

## MISS GILBERT'S CAREER.

## CHAPTER X.—Continued.

At Bloody Brook, the passengers took a late supper, connected with which the only thing that Dr. Gilbert remembered was a picture in the dining-room of the celebrated massacre from which the village had derived its name. Some very stiff-looking people, whom he had read of as "The Flower of Essex," were represented as picking grapes upon very high trees, and receiving deadly arrows from very low Indians who seemed to have grown among the bushes. He entered Northampton and a dream about the same time, and left both without any distinct notions of their respective characteristics. Half-sleeping, half-waking, and uniformly uneasy and uncomfortable, he passed the night, and the towns through which his course lay, and came in sight of the spires of Hartford just as a brilliant sun was rising into a cloudless sky.

Here the stream of life was swelling again, and again Dr. Gilbert's proportions, as a man of mark and importance, consciously shrank. The coach rolled in upon the paved streets, and even at that early hour found many astir. Hackney-coaches were actively pushing about, collecting passengers for the New York boat. Loads of stores and light freight were pressing to the river bank, where lay the splendid steamer *Bunker Hill*. The coach which bore him and his fellow passengers was only one of a dozen that came in and deposited their passengers and luggage. Everybody was in a hurry. A score of stevedores and deck hands were trundling boxes and barrels on board. Black porters were dodging here and there, collecting baggage, of which they proposed to take the charge for a consideration. The bell of the *Bunker Hill* introduced its tongue among the babel voices of the hour. The hurry every moment increased. Men came running down the street with umbrellas and satchels under their arms, and rushed on board as if life depended on their crossing the plank ten minutes before the steamer swung off.

Of much of this active life the doctor was a quiet observer from the upper deck of the *Bunker Hill*. The great man of Crampton had at this time come to be exceedingly insignificant. He saw elderly, portly, dignified gentlemen come on board, attended by ladies of stylish appointments and a demonstrative air of high breeding, all smacking of a loftier grade of life than he had been accustomed to. He could not help acknowledging to himself that Dr. Theophilus Gilbert, of Crampton, accompanied by his accomplished daughter, the authoress of "Tristram Trevanion," would make, anywhere, a less impressive figure. Then the question again occurred to him—"What does all this world of life, full of high enterprises, grand pursuits, headlong business, and unrelenting competitions, care for the offspring of a country girl's brain? What possible relation has the book which stirred such enthusiasm in the Crampton pastor and his wife to the life that I see before me?" The doctor grew timid. The doctor was actually frightened. He wished that Fanny Gilbert's "career" had taken another direction, and that Fanny Gilbert's father had been less a fool.

At length the bell of the *Bunker Hill* began to toll, and then a dingy mulatto, in dingy satin, went back and forth in the boat, warning with a professional twang all those to "go ashore that's going," and ringing a hand-bell to attract attention to his message. The wheels began to move, the last straggler crossed the plank, the lines were cast off, and the boat wheeled into the stream, and was soon under full headway.

Dr. Gilbert's quick, observant eyes had scanned every passenger he met. He was alone, bound to a great city, which, though a man of experience, he had never seen. He longed for companionship. Among those who had most impressed him was a tall gentleman of middle age, in spectacles. He seemed to be alone, and had the appearance of being a literary man, just the kind of man whose acquaintance he would like to make. This solitary gentleman soon came to monopolize all the doctor's attention. He had an air of profound reflection; and when he made remark upon the scenery to any person near whom he might be standing, it was always accompanied by some new and striking attitude, and by a gesture of the hands at once so graceful and natural that the doctor concluded that he must be some great public speaker.

The gentleman seemed to be aware that he had attracted the doctor's eye, and came up and took a position near him, with his thumbs in the armpoles of his waistcoat, his left foot finely thrown out in advance, and his eye evidently drinking in the beauties of the scene.

"This seems to be a fine country," suggested the doctor. "Rich, sir, rich in all the elements of fertility, and, as a poetic friend of mine would say, redolent of sweets," responded the gentleman.

The doctor was struck by the language, and hardly knew how to continue the conversation. The tones of the gentleman's voice were deep and rich, and the gentleman himself seemed to rejoice in them. He did not change his position; so the doctor said: "We have quite a large company on board to-day."

"Yes, sir, yes," responded the stranger. "Many very interesting-looking people."

"Yes, to me the human face divine is the most interesting vision of nature. I turn from fields to faces, as I turn from earth to heaven."

The doctor was almost stunned. At length he ventured the suggestion that the boat seemed to be a very fine one, and a great improvement upon the stage-coach.

"Yes, sir, yes," responded the stranger with magnificent emphasis; "in emblem of human life, bearing us down to the bosom of the mighty ocean."

Having delivered himself, the stranger turned and moved grandly away, but Dr. Gilbert had no intention of parting with him thus. So he resolved that he would not lose sight of him, and followed him at a distance. He saw him engaged with another passenger, and went up behind him.

The fresh interlocutor was overheard to remark upon the filthy condition of a landing they were passing.

"Rich, sir, rich," responded the magnificent stranger, "in all the elements of fertility, and, as a poetic friend of mine would say, redolent of sweets."

"You are hard on 'em," said the astonished fellow, with a peculiar smile.

"I have towns," said his highness. "I turn from towns to faces as I turn from earth to heaven."

"Well! you'll find faces enough on the boat here I should think," said the fellow.

"Ay, the boat! the boat! It emblem of human life, bearing us down to the bosom of the mighty ocean."

Having redelivered himself of these splendid sentences, the stranger turned gracefully away, leaving his companion puzzled and dumb. The latter caught the eye of Dr. Gilbert, and came up to him with the inquiry, "Know that feller?"

The doctor replied that he did not, but would like to find him out.

"He is rather numerous, ain't he?" responded the man. Dr. Gilbert, preferring magnificence to slang, turned away still unsatisfied, and determined to see more of the man who had interested him so much. Keeping at a decent distance from him, he heard him for half-an-hour ringing his changes on the beauty of the human face divine, the richness of nature in all the elements of fertility, and the steamer *Bunker Hill* as a fit emblem of human life, bearing him and the rest of the company down to the bosom of the mighty ocean. Then the bell of the steamer rang, and the boat ran in and threw out her lines at the Middletown landing. A number of passengers came on, and a number departed. Among the latter, much to the doctor's surprise, was the stranger with the spectacles, carrying in one hand a diminutive carpet bag, and in the other hand a little oblong case that looked very much as if it contained a violin.

"Found out who that feller is," said a voice in the doctor's ear—the voice of the man who thought the stranger so "numerous."

"Ah!" responded the doctor. "Who is he?"

"Well, he's a rovin' singin'-master, by the name of Peebles," replied the man; and then added, "they call him the pasteboard man round here. You see he thinks he's a man, but he's nothing but pasteboard. He sort o' stands round, and spreads, and lets off all the big talk he hears. Ain't he rather numerous, though?"

"I have never been so disappointed in a man in my life," responded the doctor, with equal gravity and earnestness.

"You come from up country, I guess," said the man, taking in a fresh quid of tobacco. "That wasn't the only pasteboard man on this boat, by a long chalk."

"What do you mean, sir?" inquired the doctor, suspecting the fellow was quizzing him.

"Well, see that old feller with the gals there?"

"The old gentleman with an eye-glass? Yes."

"Take him for a member Congress, wouldn't you?"

"I confess," replied the doctor, "that it had occurred to me that he might be in public position."

"Well, he does look numerous, that's a fact; but he keeps tavern, and spees breakfast b-r-e-a-k, breck, f-i-r-s-t, first, breckfirst. Fact—saw it on a bill. Lots of 'em all round here in the same way. I come from up country myself, and I s'pose I know how all these slick fellers look to you, but three-quarters of 'em are pasteboard, just like Peebles. Now you don't know it, but you are the most sensible-looking old cove there is on this boat, and these pasteboard fellers know it, too. Goin' to New York?"

"I am on my way to New York," replied the doctor, ignoring the compliment.

"Where do you put up?"

"I have not determined."

"Lucky," responded the man, drawing a card from his pocket. "That's the house for you—City Hotel. I always stop there—right in the centre. You may keep that card if you are a mind to. It's one I brought away, but I know the street."

The doctor received the card gratefully, and the accommodating fellow turned away, and was soon busy in conversation with a group of countrymen, to each of whom he handed a card, that looked very much like the one which the doctor put in his pocket.

Dr. Gilbert began to open his eyes. He was not so insignificant a man after all. Very much encouraged, he began to make conversation with one and another, and before the day expired, he had established friendly relations with quite an extensive circle of men and women, with whom he discussed politics, religion, education, and all the leading subjects of general interest, proving himself to be quite the equal of the most intelligent of the company.

The long day wore away, and nightfall found the gallant steamer ploughing the waters of the Sound. It was not until midnight that the lights of the great city showed themselves, and the boat, with its freight of life, ran in among a forest of masts, and was made fast to the wharf. The doctor was anxious. He had secured his trunk, and stood firmly by it while beset by the crowd of importunate hackmen. At length his acquaintance of the card appeared, and calling to a rough-looking fellow, said: "This gentleman goes up to the house." Then, slipping his arm through that of the doctor, and ordering the porter to carry out his trunk, he conducted him to the City Hotel carriage, already full and piled with baggage, and managed to get him in.

The doctor awoke the next morning with a dull, heavy roar sounding in his ears, and then rose and looked abroad from his high window upon housetops and chimneys, and busy streets and sidewalks, thronged with early passengers going to their daily employments. The vision was a novel one, and would have been very agreeable, had not the thought of his unfinished and unpromising errand constantly intruded itself. What could "Tristram Trevanion" do in such a place as that? Who would care for the Hounds of the Whip-poorwill Hills?

Dr. Theophilus Gilbert shaved himself very carefully, put on the best linen that Crampton ever saw, and robed himself in a black broadcloth suit, made by the Crampton tailor.

and only brought out on very pleasant Sabbath days, or great secular occasions. He descended to breakfast, and was exceedingly pleased with the attentions bestowed upon him by the waiters. It really seemed to him that he was securing a larger share of attention than anybody else, and that those less favoured must look upon him with a measure of envy. Breakfast concluded, he devoted half-an-hour to the Directory, copying the names of the principal publishing houses, with their streets and numbers. Then he held a long conversation with a fat bar-keeper (who, in his shirt-sleeves and a paper cap, was polishing off the outside and filling the inside of the bottles) with relation to the locations he wished to find, and then he started out, with the manuscript novel under his arm, to attend to his business.

He had not given up the Kilgore. He was entirely faithless as to their having seen his letter. So he made his way to the great house of the Kilgore, and entered it with assumed courage, though, to tell the truth, he felt more like a beggar than a gentleman in easy circumstances. He inquired of a clerk, whom he had some difficulty in apprising of his presence, for "the head of the house."

"The old man, I suppose," said the young man, listlessly.

The doctor said, "Yes, sir," at a venture.

"Oh! he won't be down town these two hours," replied the clerk. "You'll have to wait."

The doctor waited. He was bound to see Kilgore the elder before any other publisher. He walked up and down the long salesroom, looking at the shelves deeply packed with books, and the cases full of the pets of the public, dressed in gorgeous gold and morocco, and wondered what kind of a figure his manuscript would make in such brilliant society. Alas! how could room be made in such a crowded establishment for "Tristram Trevanion"?

He had begun to tire of this thriftless employment when the clerk, to whom he had originally spoken, came out from behind the counter, and, inviting him into the elder Kilgore's private office, told him that he could sit there quietly and read the papers until the head of the house should make his appearance. He accepted the invitation, and was conducted back to a little room, carpeted and neatly furnished. At a desk sat a lean, middle-aged man, engaged with bills and letters. At his side were piles of proof-sheets, waiting for examination. At a window stood a seely-looking man of fifty, in brown clothes, with his hat on, gazing out upon a dead wall, and apparently absorbed by reflection. The clerk looked up, nodded, waved the doctor into a chair, pointed to a newspaper, and went on with his work.

As the doctor took his seat and the newspaper, the seely-looking man in brown turned around, and came toward him. Dr. Gilbert noticed the wildness of his eyes and the dingy pallor of his face, and, with professional readiness, perceived the malady that afflicted him. The stranger seized the doctor's hand, and shaking it warmly, said: "This is Mr. Kilgore. May the Lord bless him, and cause his face to shine upon him!"

"You are mistaken," replied the doctor. "My name is not Kilgore. On the contrary, I am waiting to see Mr. Kilgore, as I presume you are."

"Then you are not Kilgore, eh? Who are you?"

"My name is Gilbert," replied the doctor.

"Your Christian name?"

"Theophilus."

"Theophilus, I salute you. All the saints salute you. What are your views of the millennium?"

"I can't say," replied the doctor, "that I have any very distinct views of the millennium. I suppose everybody will be very good and very happy."

"Yes, but how are they to be made good and happy? That's the grand secret, sir, and that secret is hid in me, an unworthy vessel. You behold in me, sir, the forerunner of an epoch—the John the Baptist of the Second Coming."

The doctor was amused, and asked him to declare his secret.

"It's soon to be published to the world. The Kilgore have had it all night. In the meantime, I have no objection to saying to you privately that it's flesh. You know how it is with the children of Israel when they gathered quails in the wilderness, ten homers apiece. While the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. God made man upright, but he has been eating dead animals so long that he has lost the divine image, and become a beast. All we have to do to bring about the millennium is to stop eating dead animals, and refrain from drinking the blood of beasts. The cattle upon a thousand hills are the Lord's, not ours, sir, and when the blessed thousand years shall dawn, and these cursed slaughter-houses are shut up, even the animals of the forest will be partakers of the benefit, for the lion shall eat straw like the ox, and the cow and the bear shall feed together."

(To be continued.)

## THE BATTLE OF ABUKLEA.

There is no necessity to make any comparison between the corps that formed the Desert Column. The Guards Camel Regiment, the Mounted Infantry, the Heavy and Light Camel Regiments (unfortunately the latter were not at Abu-Klea) and the other regiments were the flower of the British Army. Sir Herbert Stewart often said that no more splendid body of men could be formed—picked shots, men of stamina and strength. In the events that happened no credit belongs to one corps more than another. The brunt of the attack at Abu Klea fell upon the left wing of the Heavy Camel Regiment and the Naval Brigade, and they acquitted themselves to the satisfaction of their General, but not a whit better did they acquit themselves than others of the column would have done. They all did their work in the several places in which they found themselves. Sir C. Wilson remarks that not a single Arab penetrated the ranks of the First and Second Life Guards or Blues (he might have added Bays). It is perfectly true; but, like the other portions of the square, they did not bear the chief force of the main attack; they only had to resist portions of the surging force whose fury chiefly spent itself on the left



near corner of the square. They were able, moreover, to meet the attacks with fire, and they were not impeded to the same extent by lagging camels. They would be the last to accept credit which implies undeserved criticism of the left wing of their regiment. It cannot be admitted that the fate of the day depended upon any one portion of the force more than another, and that had it not been for the front and right faces of the square, or, as Lieut. Dawson puts it, the Guards, all would have been lost. All credit to their right good behaviour; but it is not a fact that the whole of the rear face or left face was driven back and only prevented from retreating by the steadfastness of the other forces. The words of the Brigadier in his despatch to the Commander-in-Chief show at all events that he was satisfied. "It has been my duty to command a force from which exceptional work, exceptional hardships and it may even be said, exceptional fighting, have been called. It would be impossible for me adequately to describe the admirable support that has been given to me by every officer and man of the force." It has been asked how it was that the Arabs entered the square. The cause was that it was not closed up when the attack took place. It was not broken, because it was never properly formed. No doubt the masking of the fire from the rear of the square by our skirmishers enabled the enemy to approach comparatively unharmed. The jamming of the rifles was a very serious matter, and added to the difficulties and diminished the volume of fire from all portions of the square; but, on the other hand, it caused the men to use their bayonets, which in a hand-to-hand fight are safer and more effective weapons. It has been hinted that cavalry, fighting on foot, were not suited to the work they were called upon to perform, and again that the Heavy Camel Regiment was wanting in cohesion and *esprit de corps*. No cavalry soldier ever wishes to be separated from his horse except when honoured by being selected for some exceptional service like the advance across the Bayuda Desert. But, having been called upon, their General, at all events, was of opinion that no troops could have done better under the circumstances than those upon whom the shock of the fight fell. Certain it is that no one regiment, either cavalry or infantry, could have supplied an equal number of highly trained, active, strong, efficient men, selected from their regiments for general efficiency and good shooting. As to the *esprit de corps*, which bound together and supported this regiment on many a trying occasion, it was as if it had been the growth of years instead of weeks. Nothing could have exceeded the cordial feelings that existed between each detachment, or the belief and confidence that they had in each other. Cohesion and *esprit de corps* were qualities that existed to a remarkable extent.—Lieut.-Col. Talbot, in the *Nineteenth Century*.

#### CAPE BRETON MARRIAGES.

Courtship is by no means a necessary preliminary to marriage. To begin at the beginning: When a young man decides that he will marry, he often first builds a house; and it is no trivial matter here, where most of the lumber is sawn by hand in a pit. A man may be said to be in earnest when he begins his suit with months of such hard labour—and that, too, from a disinterested motive, not having the faintest idea, perhaps, as to who will be the mistress of the house. We saw a number of such expectant buildings, in all states and of many ages; for some, failing to get a tenant stood without windows or doors, the image of a desolate and empty heart. John —, a young man duly prepared and determined to marry, had set out the previous week with his spokesman to get a wife. He had no particular preference for any one, but they decided to go first to the house of Mary —, one of the brightest girls of the parish, whom he had often noted, but with whom he had never spoken. When they entered the house, a hint of their object was given to Mary, and she retired from the sitting room. The spokesman then delivered his speech, in which he praised the personal qualities, the fortune, the social position, of his friend, and asked the hand of Mary for him. As the father had no objection to the offer, he at once consented to leave the matter to his daughter. She was called in, and the spokesman conferred quietly a while with her in a corner, and she consented to the marriage. The spokesman then led her out to the middle of the floor, and John came from his corner and took her by the hand; thus the "contract" was accepted, under the usual penalty of forfeiting twenty dollars in case the engagement was broken. The evening was spent in dancing; but if any of the deacons had had wind of the affair, it is probable that they would have come and changed the festivity into a prayer-meeting.

The young man afterward engaged the priest to publish the banns for the first and last time on the following Sabbath. But Mary had her own plans in all this: she knew that the affair would reach the ears of Sandy —, for whom she had a strong preference, and perhaps bring him promptly to a proposal. Sandy did come, and the upshot of it was that he and his father went late on Saturday night, roused the priest, and had Sandy's name substituted in the banns for that of applicant number one.

This new shuffling of the cards was common enough, so that it caused but a passing smile among the friends of the parties most interested. But a certain young man who heard the banns went home in such depression that he asked his father for ten dollars. When questioned he explained that the girl whom he had always intended to marry was to become the bride of Sandy —, and he was going away to the States. "Well, and why don't ye carry her off and marry her yersel', Malcolm? I'll give ye the upper farm this minute. Go, get your brother, see the girl, and bring her home here. We'll keep her safe." Now it happened that Malcolm was the richest of the three applicants, besides being, I will suppose for charity's sake, a good fellow. Suffice it to say that they brought the girl home bag and baggage, by stealth, that Sunday night, and mounted a guard that prevented the success of any stratagem on either her part or the part of others, and they were married on the following Tuesday.

These persons were by no means of the lower ranks: the girl was described to me by an old fisherman as a "noble-minded lookin' girl, sir; a fine specimen of the Highland

craft." A man is all the more highly esteemed for such a feat. The rejected fellow does not lose heart; he generally keeps on with his negotiations, day after day, house after house, until he finds a partner. An intelligent woman, while admitting the general predominance of worldly interests in these matters, and the suddenness with which marriages were very often made, said that unhappy families are nevertheless rare among this people.

The domestic life of the couple even to-day in the most of the peasants' homes will be exceedingly primitive; the woman will do the spinning, weaving and knitting required by the family; and the man will make nearly everything needed in the house and on the farm. A farm and family will require about two hundred dollars' worth of feed, food, and sundries, and this amount represents the average production of the little farms of Cape Breton, together with the fishing that many do at odd times. In the spring, actual want is sometimes felt by many families until fishing begins and the cows give milk once more. But the island is generally free from paupers.—C. H. Farnham, in *Harper's Magazine for March*.

#### A ROSE OF JERICHO.

' Why do you take my garden rose,  
Still fresh and glowing, from the vase,  
And give a dry and withered stalk  
My favourite's dewy place? "

" Lady," he said, " there came a day  
When far across the burning plain  
Slow crept, as hour by hour went by,  
A winding camel train.

" And none in all that wandering band  
Who sought with me the Orient's shrine  
Couched beneath the pilgrim's garb  
So sad a heart as mine.

" But while with mournful thoughts I mused,  
Light blown, as if from fairy bower,  
Came fluttering o'er the yellow sand  
To me this magic flower.

" I knew its folded petals hid  
The breath and bloom of other days,  
And that some happier hour might give  
Its beauty to my gaze.

" Through all the paths of Palestine,  
And wide across the stormy sea,  
My cherished rose of Jericho  
I brought to home and thee.

" And now the secret of my soul  
I to the wizard rose have told,  
And if to-morrow's light shall see  
Its dusty scroll unrolled.

" If life and bloom and odour come  
Again as from a grave set free,  
The rose of Jericho will tell  
That secret wish to thee."

The morning beams; the lady steps,  
Expectant, to her garden bower;  
Behold, the withered stem upholds  
A rare, mysterious flower!

A subtle odour steals abroad;  
The petal-gleam with golden hue:  
It is as if the wanderer's heart  
Had opened to her view.

A step draws near; there is no need  
For words to tell what roses know;  
To utter love's own speech has flowered  
The rose of Jericho.

—Frances L. Mace, in *Harper's Magazine for March*.

#### RUSSIAN SADNESS.

What is this quality in the sad tones of Russian writers, as in all Turgeneff's stories, for example, so different from that of any other people? The sadness of the German, in literature, often appears weak, self-indulgent, sentimental; the sadness of the Frenchman is a little too neatly expressed; the sadness of the Englishman or American is oftenest only a dramatic and imagined one, for his own genuine sorrows he is not apt to express, openly and directly. In the Russian mournfulness there lies something heavy, oppressive—terrible in its reality, and in the simple, honest expression of it; as if the dark mood were the natural air of the country, that all men breathed, and that no one need be reticent about; as if some weight of national wrong and hopelessness were added to all individual sorrow, so as to make it the common experience, and even the common bond. Turgeneff seems to me one of the greatest figures of our time, and in all ways the most mournful figure. A friend of mine, while on his travels, wrote me some years ago from Paris: "The biggest thing I have seen abroad is Mont Blanc, but the greatest is Turgeneff." Then he referred to the sober existence of the man, and how he spoke pathetically of his own perennial interest in birds and beasts, and affirmed that except for this he did not know how he could get on with human life at all.—*February Atlantic*.

ARCHBISHOP PLUNKET, speaking at Dublin about a contemplated bazaar, confessed that he did not like bazaars, and expressed the opinion that by and by their multiplicity would lead to their extinction. Before that time arrived, however, they must make the most of the interval at the bazaar about to be held on behalf of the training college. He believed a bazaar in this case was a necessary evil.

## British and Foreign.

In addition to mission halls there are now over five hundred places in London where the Gospel is preached in the open air on Sunday.

THE newly-elected mayors of Dunedin and Wellington, New Zealand, are abstainers, and both owe their election to the temperance vote.

THE income of Regent Square Church, London, for the past year reached \$23,080. Its total contributions since 1880 amount to \$177,245.

THE Dingwall Free Church Presbytery have adopted an overture by nine to two in favour of reconstruction on the basis of State connection.

KIRKLISTON Congregation, of which Dr. James Chalmers Burns, ex-Moderator of Assembly, is the honoured minister, has raised \$110,775 since the Disruption.

SINCE the induction of Rev. James Paton, B.A., four years ago, 703 new communicants have joined St. Paul's Church, Glasgow, and the number at present on the roll is 657.

OF the seventy students at present in the High School of Marsovan, Asia Minor, supported by the American Mission Board, twenty are preparing for the Christian ministry.

THE Rev. W. L. Walker, of Great Hamilton Street Church, Glasgow, the pastorate of which he has held for five years, has announced his secession to the Unitarian form of theological belief.

THE death-roll of the Society of Friends for the past year is 317 for the United Kingdom. The proportion of deaths of very young children is much below that of the average of the general population.

IN Miss Weston's five sailors' rests there were taken over the counter last year \$62,995, while 65,000 sleepers were accommodated, not counting the thousands who sought shelter for the night.

THE Rev. Dr. Culross, president of Bristol College, has accepted the post of vice-president of the Baptist Union of Great Britain and Ireland for 1886-7, and will succeed to the chair the following year.

DR. B. W. RICHARDSON says the country will never be civilized until it has got rid of four burdens—the hospital, the gaol, the asylum and the poorhouse; and this could only be done through teetotalism.

THE English Church Missionary Society are holding one hundred simultaneous meetings, in as many cities and towns of England, for the purpose of setting forth the claims of the heathen and Mohammedan world.

UPWARD of \$650 has been subscribed by the parishioners of Kirknewton and others for a memorial to the late Dr. H. W. Smith. A tablet is to be placed in the burying-ground and two memorial windows in the church.

DR. JAMES MARTINEAU, who last year, at the age of eighty, resigned the principalship of Manchester New College, London, has just been appointed president. The college will celebrate its centenary this year.

AT Rosneath, on the Clyde, there is an echo which repeats an air of music three times. But there is one at Woodstock, near Oxford, which repeats seventeen times by day and twenty by night; the distance is half-a-mile.

THE Rev. J. G. Train, of Buckhaven, a native of Glasgow, has been unanimously called by the Anderson congregation to succeed Dr. Logan Aikman. Mr. Train is also under call to the pulpit at Hull vacant by Dr. Mackay's death.

ST. BERNARD'S Congregation, Edinburgh, have not succeeded in filling their vacant pulpit within the statutory six months; but the Presbytery, which has now the right of appointment, has agreed, at the request of the session, to give them a little more time.

AT a conference at Sheffield of the National Temperance Federation for Yorkshire, Derby, and Notts, it was resolved almost unanimously that no alteration in the law relating to licenses would be satisfactory if it did not contain a provision for the direct veto of the people.

TAKING advantage of the presence of a number of missionaries and other gentlemen from abroad, the Edinburgh Presbytery have had a most successful series of meetings to afford an opportunity to the Sabbath Schools of hearing the story of the peoples among whom these brethren labour.

LORD FRASER has repelled the defender's plea of no jurisdiction in the action raised by Mr. Hastic against Mr. Octavius Steel for \$25,000 for alleged slander, and has ordered issues for the trial of the case to be lodged. Lord Fraser has since granted Mr. Steel leave to reclaim against this judgment.

FROM Mr. Brown's lately-published biography of John Bunyan we learn that the glorious dreamer was a poor man when he died. His grandfather had left him by will only the sum of sixpence, and his father the sum of one shilling. At the administration of his goods, his own property was valued at about \$215.

SNOWBALLING: Salvationists is a novel amusement, originated at Dalry, Scotland. One night the officers had just begun to address an open-air meeting at the cross in that Ayrshire town when a shower of snowballs came from all directions, and finding it impossible to resist the enemy the Salvationists prudently retreated to their hall.

THE revival at the west end of Glasgow originated at addresses in Kelvinside by Mr. George Clarke, of London. Mr. Campbell White, of Overtoun, and Mr. W. A. Campbell, of the well known mercantile firm in Glasgow, have also taken a leading part in the work. At the close of one meeting 127 young ladies and gentlemen stood up to profess their desire to be on the Lord's side.

THE weekly prayer meeting of the employes in the Edinburgh post office has been largely blessed during the past year, and the annual social gathering, held lately in the large hall of the Y.M.C.A., which was completely filled, was the most successful of any that has yet taken place. Mr. John Gifford presided, and inspiring addresses were delivered by Rev. John Smith, M.A., and Dr. Wolston.

## Ministers and Churches.

DR. COCHRANE has received £200 from the Free Church of Scotland for the Home Mission Fund.

THE Presbytery of Quebec will meet in Morrin College on Tuesday, 9th March, at ten a.m.; not on the 16th as previously announced.

THE Rev. Principal MacVicar, of the Presbyterian College, Montreal, preached in College Street Church, Toronto, on Sabbath evening, and on Monday evening delivered a powerful lecture on "What Great Men Know but Dare Not Speak."

ON Saturday afternoon the Rev. Principal Grant, of Queen's University, Kingston, gave an able lecture on "Robert Burns" in Trinity College, and on Sabbath preached morning and evening in St. Andrew's Church, Toronto.

THE Rev. W. S. Ball, of Vanneck, Presbytery of London, met with his old friends on the 18th ult., and delivered his interesting lecture on "The Men of the War," in Knox Church, Guelph. The chair was occupied by Colonel McDonald and the lecture was much enjoyed by all who heard it.

THE good friends who have subscribed to the Knox College Endowment Fund will accept a gentle reminder that many of them promised payment on the 1st of January and that the year is passing on. Local treasurers will confer a favour by endeavouring to get in returns, and the friends will aid treasurers by speedily responding.

IN consequence of the death of his father, the Rev. C. Robbins, of Reading, England, the Rev. J. Robbins, of Glencoe, sailed per steamship *Or gon*, of the Cunard Line, on Saturday, February 20, for Liverpool, expecting to be absent about seven weeks, his pulpit being very kindly supplied by ministers of adjoining congregations during his absence.

A VERY useful little work has been compiled by Mr. James Knowles, jr., secretary of Knox Church Sabbath School, Toronto, and one that is fitted to be very helpful in advancing two most important departments of Church work, the Sabbath school and Congregational Young People's Christian Association. It contains model constitutions and by-laws for both, clearly defining the duties each officer is required to fulfil.

THE annual meeting of Melville Church, Scarborough, was held in the church at Highland Creek, on Tuesday, Feb. 2. The pastor, Rev. R. M. Craig, took the chair, when the financial reports of the congregation were presented, which show the congregation to be in a very satisfactory condition. The total expenditure for the year was as follows: For congregational purposes, \$62; for missions, etc., \$145; for other religious purposes, \$16; making a total expenditure of \$786, while the total receipts for the year were \$940, leaving a balance in the treasurer's hands of \$154. The managers were appointed for the year, and the building committee was instructed to proceed as soon as possible with the building of a basement for Sabbath school purposes. It is certainly encouraging for pastor and people to find this congregation in such a prosperous condition.

DURING the last four weeks the congregation of Dunbarton, of which the Rev. R. M. Craig is pastor, has had three congregational meetings. At the first, held on January 23, the managing committee presented the financial report for the year, from which it was gathered that the total expenditure for the year was \$947, of which \$188 was for the Schemes of the Church. After the reports were adopted, and committees appointed for the year 1886, a discussion took place as to the necessity of providing more church accommodation, as it has been felt for some time that the present accommodation has not been equal to the wants of the congregation. To further consider this matter a special meeting was called on February 6, at which a committee was appointed to canvass the congregation for subscriptions and report to an adjourned meeting to be held on the 13th. At this meeting the report was considered very satisfactory, and it was unanimously agreed to proceed during the present year with the erection of a new church. The church is to be built on the site of the present one, with a seating accommodation of about 300. Already the material is being placed on the ground and the unanimity of the people, as well as the heartiness with which this work is undertaken by old and young, promise well for the early completion of the church and the future prosperity of the congregation.

THE annual business meeting of Chalmers Church congregation, Woodstock, was held in the church recently. The pastor, Rev. W. A. McKay, M.A., opened the meeting with prayer and praise, and gave a brief report of the work of the session during the year 1885. Four new members had lately been added to the session, making the number of elders at present nine. The Lord's Supper had been observed four times during the year, and thirty-five new communicants received. The total membership on the roll was 265. The prospect was never more hopeful than at the present time. Mr. J. C. McLeod gave a report from the Sabbath school; there are 190 names on the roll, and an average attendance of 150. The school was steadily increasing. The amount raised during the year by the Sabbath school and Bible class was \$95. From the financial statement of the board of trustees it appears that the total receipts during the year, not including the Sabbath school or missionary collections, amount to \$1,870.95. The cash on hand and pew rents due amount to \$460.33, sufficient to meet all the liabilities of the congregation. The congregation is not only free from any standing debt, but holds moneys secured by mortgage to the value of \$1,122. There are nine elders, ten trustees, nineteen Sabbath school teachers and officers, and thirteen members of the choir. A recommendation from the session unanimity of attitude in prayer and praise was adopted. A cordial vote of thanks to the retiring board of trustees, proposed by the pastor, was carried unanimously, and the meeting was closed with the doxology and benediction.

THE annual meeting of Knox Church, Cornwall, was held on the 26th of January—the pastor, Rev. James Hastie, in the chair. All the reports were very satisfactory. The session received during the year sixty-two into full communion, fifty-two of whom were on profession of faith, and of these forty were from the Sabbath school. The Sabbath school in town has an attendance of 150, while in addition to this five schools are taught in the vicinity by members of the congregation, who go out on Sabbath afternoons from three to five miles. In these five schools are found over 200 children, making over 350 youths under the care of the congregation and Sabbath school. Only the school in town takes up collections, and it reports a balance on hand of over \$200. The board of managers reported a large increase of pew holders since the opening of the new church last June, with a corresponding increase of contributions for all purposes. The church cost with its furnishings nearly \$18,000, while, with the lot, it amounted to over \$20,000. A large part of this amount has already been paid, and when the subscriptions are all in, the total indebtedness will be only between \$2,500 and \$3,000, which, judging from past liberality, will be easily met. The ordinary revenue for the year had exceeded the outlay by several hundred dollars. In addition to the usual current expenses, there had been an exceptional charge, peculiar to this one year, of \$300, which would not come up again, and with this additional expense, there was still a balance over in the hands of the treasurer of \$200. The total contributions for all purposes for 1885 amounted to over \$6,000. The board brought up for consideration the question of building a new manse this year adjoining the church, the old manse having been sold some time ago because it was unsuitable. After due consideration it was decided to wait another year and in the meantime \$150 were voted for the current year for the minister's house as at present occupied. Office bearers were elected for the ensuing year. At this stage Dr. Algire was called to the chair, when on motion of Mr. Wm. Mack, ex-M.P.P., seconded by Mr. Hill Campbell, a special vote of thanks was passed to the pastor for the marked progress of the year. In reply the pastor briefly reviewed the past, and credited the good results largely to the hearty co-operation he had had from office bearers and members and adherents, and bespoke a continuance of the same.

ON the 14th inst. the beautiful new edifice erected by the Presbyterian congregation in the town of Simcoe, was opened for divine worship. The morning service was conducted by the Rev. S. Lyle, B.D., of Hamilton. After devotional exercises an eloquent discourse was delivered from John xiii. 32. In the afternoon the Rev. W. W. Carson, of Simcoe, preached, taking for his text, Romans viii. 14. In the evening the Rev. Mr. Lyle was again the preacher. He discoursed from I Corinthians xiii. 13 to a crowded audience. All the discourses were listened to with deep attention. An excellent choir, under the leadership of Mr. Best, conducted the singing. The collections amounted to \$191. There was no service held in the Methodist Church in the morning or in the Baptist Church in the evening. On Monday evening an excellent supper was served by the ladies in the basement to about 500 people. The well-filled tables and the room were beautifully decorated with flowers and evergreens. On retiring to the church, the pastor, the Rev. R. M. Croll, took the chair, and delivered a brief address: Eloquent, stirring and appropriate addresses were delivered by Rev. Messrs. R. Thynne, of Port Dover; J. A. Hamilton, B.A., of Lyndoch; W. T. McMullen, of Woodstock; John Gemley, Rural Dean; P. Parker, of Simcoe; S. Lyle, B.D., of Hamilton, John Wells, M.A., of Jarvis, and W. W. Carson, of Simcoe. Solos were given by Mrs. Henderson and Mrs. Barnes, of Simcoe, and Miss DeCou, of Port Dover, each one receiving a hearty encore. Two quartettes were given by members of the choir. Mr. Ennis, secretary of the building committee, read a short report. The church with the ground cost about \$11,000, and the total debt amounted to about \$4,400, but toward this there were subscriptions amounting to \$1,000, yet to collect \$650 in cash, collections on Sabbath \$191, and proceeds of supper, \$175, leaving about \$2,500 to be provided for. The meeting was closed with the benediction by the Rev. Mr. Livingstone. The new church, a handsome building, is built of red brick, Gothic in design, with square tower at one corner, is 70x40 feet, and the walls inside the auditorium are twenty-three feet in height. There are seven principal rafters painted and grained; six windows on each side, bordered with coloured stained glass and a large and beautiful stained window in front over the main entrance. Two flights of steps lead from the entrance to the interior which is entered through folding doors covered with red baize. The pews are semi-circular and cushioned, and the floor nicely carpeted. For pulpit there is a neatly-carved reading desk, behind which is an alcove for the choir; a gallery crosses the front of the church over the entrance. The building is heated by hot air, and at night well lighted by six handsome chandeliers, supplied with gasoline. The basement is very commodious, being over twelve feet high.

THE annual meeting of the congregation of Saint David's Church, St. John, New Brunswick (Rev. George Bruce, B.A., pastor), was held on Wednesday evening, January 20. There was a large attendance of the congregation and quite an interest was manifested in the proceedings. After the reading of the minutes of the last annual congregational meeting, which were confirmed, the trustees presented their report: Revenue from collections, \$710.09; ordinary contributions, \$3,487.43; total, \$4,198.52. This showed an increase in the revenue of \$42.20 over last year. They had an overdrawn account of \$512, of which \$281.05 was carried from last year, against which there was a balance due the trustees of \$651.50, of which \$90.30 had been collected since December 31. If the subscriptions promised had been paid there would have been a balance to the credit of trustees. They paid off a mortgage debt of \$2,000 against the church, thus saving \$140 a year on interest account. Within three years the trustees have reduced the debt of this church \$4,567, saving on account of interest \$335 a year. The mortgage debt of the church at present is \$12,000 at 5½ per cent. This congregation has raised during the year—

and benevolent purposes,—in the vicinity of \$7,400. The session report showed an increase in membership of forty during the year by profession of faith and certificate, and an increased interest in all church work. Number of communicants, 346; baptisms, nineteen; families, 197; deaths, twenty-one. There was collected for Schemes of the Church: Augmentation, \$200; Foreign Missions, \$120; Home Missions, \$108; French Evangelization, \$23; College, \$50; Manitoba College, \$25; Assembly Fund, \$16; Synod Fund, \$10; Aged and Infirm Ministers' Fund, \$28; Widows' and Orphans', \$10; Expenses of Assembly, \$30; total, \$617. Five new elders were elected and ordained to that office, namely: Andrew Dodds, Samuel Kerr, Robert Ledingham, John Willet, George Younger. The Band of Mercy Society in connection with the Sabbath school was formed on March 2 last with a membership of seventy-eight. Seven meetings were held during the year, and a concert was held on December 1, realizing \$29.30. The Ladies' Association was organized on February 15 last. Its objects are: First, mutual improvement by means of study of Scripture and prayer and advancement of spiritual life in the congregation; secondly, securing united action on the part of the congregation in relation to public institutions of benevolence and moral reform; thirdly, development of social life in the congregation. The meetings are held monthly on the first Wednesday in each month. The association visited the different public institutions, and reported at the monthly meetings thirty-two visits to the General Public Hospital, twenty-four to the Marine Hospital, and nineteen to the Old Ladies' Home. Two sailors were materially assisted and enabled, through the kindness of the ladies and their friends, to reach their respective homes in Europe. The ladies of the association, with their friends, subscribed \$24.60, besides \$5 donated to send a young woman afflicted with an incurable disease to her home in Toronto. The Young Ladies' Auxiliary Society reported meeting during the year and having endeavoured to meet the wants of those known to them who were in need of assistance. They held twenty-five meetings during the year. Districts of the congregation are from time to time visited by members, and needy ones found out and attended to, besides sometimes making known cases of illness to pastor and elders. Six families were relieved during the year. They received \$23.30 and paid out \$21.55. The Ladies' Mite Society was re-organized in March, 1884, and has since been in active operation. Meetings are held monthly, the first Wednesday of every month. This association is working for the liquidation of the debt, and after paying the trustees \$503.48 toward paying off the debt, they have now to the credit of the society \$61.98. The Young Men's Association, assisting the trustees in liquidating the debt, reported: To the credit of the association, January 1, 1885, \$245.89; collected during year, \$1,332.81; total, \$1,578.70; paid trustees towards paying mortgage, \$1,496.92; balance on hand, \$81.78. During the past two years' existence of this association, it has received in subscriptions to the Debt Fund, \$4,334.61, and collected of that amount, \$3,662.61, leaving \$672 due. The operations of this association have for some time been restricted to financial matters; but it is now intended to resume other departments of church work, and the association asked for the sympathy and support of all, especially the young men of the congregation, and again tendered their services to the congregation in continuance of the work carried on by them. The Willing Workers' Society, organized in January, 1885, has a membership of twenty-five. The object of the society is to assist in Foreign Mission work. Their mode of raising money is by order work. Thirty-seven meetings were held, and they devoted \$20 of their earnings during the year to Trinidad Mission. Meetings are held every Friday evening. The Sabbath school report showed a staff of a superintendent, secretary, five librarians, twenty-seven teachers, 230 scholars, and 510 volumes in the library. There were raised \$388.80, and paid: Humacao sufferers, \$56; Bursary Fund, \$40; Vale Coll ery sufferers, \$23.25; Erromanga, \$6.55; Day-spring, \$35; Trinidad Mission, \$10. The following gentlemen, on a total of 101 votes, were duly elected trustees for the present year: Hon. John Boyd, James Adams, A. R. Campbell, Benj. Hevenor, Alex. Miller, R. C. McIntyre, James Shaw, John Stewart and John Willet.

PRESBYTERY OF MIRAMICHI.—The Presbytery of Miramichi met in the church at Bass River, on Thursday, the 4th of February, at eleven a.m., for the induction of Rev. J. H. Cameron, and was constituted with prayer, by the Rev. Wm. Aitken, Moderator; Sederunt: Messrs. Neil McKay, Wm. Aitken, Wm. Hamilton, ministers, and Mr. John Miller, elder. The Rev. Neil McKay was appointed Clerk *pro tem*. The edict was returned, having been duly served on two successive Sabbaths, and proclamation having been made for objections, and none having been offered, the Rev. Wm. Aitken, in the unavoidable absence of Rev. E. Wallace Waitt, conducted public worship. Although the day was extremely cold, the attendance was very good. He preached an appropriate sermon from Hebrews xiii. 17—"They watch for your souls, as they that must give account"—after which he narrated the steps which had led to this settlement, and put the questions prescribed in the formula, which being satisfactorily answered by Mr. Cameron, he offered prayer, and then inducted him into the pastoral charge of the Bass River congregation. The members of Presbytery extended to Mr. Cameron the right hand of fellowship. The Rev. Neil McKay gave the charge to the newly-inducted minister, and Rev. Wm. Hamilton gave the charge to the people. Mr. Cameron received a most cordial welcome from the congregation on their retiring from the church. He having signified his willingness to sign the formula his name was added to the roll of Presbytery. Hamilton constituted the session and introduced the new Moderator to the elders. The Presbytery having conferred with the trustees and elders, was closed with the benediction.—NEIL MCKAY, *Pres. Clerk pro tem*.

SOME give according to their means; others give according to their meanness.

MONTREAL NOTES.

THE Rev. James Robertson, Superintendent of Missions in the North-West, has been in this city for the past week. He addressed the congregations of Knox, Crescent Street, St. Paul's and Erskine Churches, on the present position of the work in the North West. It is encouraging to know that the supply of labourers is increasing, and that even during the present winter, so few comparatively of the fields are without service. His presentation of the claims of the Indians was most forcible, and evoked a large measure of sympathy here. Notwithstanding the cheering fact that there are now about twenty students in Manitoba College having the ministry of the Church in view, the services of most of whom will be available in the Mission field next summer, Mr. Robertson is endeavouring to secure a number of the students from the colleges in Ontario and Quebec. On Thursday evening he addressed about sixty of the students of the Presbyterian College here. It is hoped that he may be able to induce some members of the graduating class from each of the colleges to accept appointments to the North-West.

MR. ROBERTSON is evidently the right man in the right place. He has rendered most efficient service, and to him is largely owing the present prosperous condition of Presbyterianism in the North-West. His persistent and successful prosecution of the work of raising money for the Church and Manse Building Fund is worthy of all commendation. Mr. Robertson left here for Ottawa on Saturday. He purposes returning to Winnipeg next week.

MRS. BARNEY, from the New England States, has been delivering a course of lectures and Bible readings, in several of the city churches, during the past ten days, under the auspices of the Woman's Christian Temperance Union. The meetings have been largely attended, and have resulted in a revived interest in the cause of Temperance. Mrs. Barney is a pleasing and forcible speaker.

ON the evening of Tuesday week, the Rev. Professor Shaw, of the Wesleyan Theological College, delivered a lecture on the "Inspiration of the Bible," in Knox Church lecture room, under the auspices of the Presbyterian Sabbath School Association. The president, Mr. J. Murray Smith, occupied the chair. After stating and criticising several theories of inspiration, he expressed his own opinion that every word of the sacred volume was inspired, and showed that the errors of copyists and translators were of no serious consequence. He complimented the Presbyterian Church for the great service it had rendered by its scholarship and faithful defence of the truth, and urged his hearers to cultivate an intelligent and humble reliance on God's Word. On motion of the Rev. W. R. Cruikshank, a cordial vote of thanks was tendered Professor Shaw, who in acknowledging it expressed the hope that next winter a series of lectures for Sabbath School teachers would be given under the auspices of a union of the several Churches.

IN the eastern section of the city a number of Plymouth Brethren have of late been labouring to sow dissension among the French Protestants connected with the city churches. Instead of seeking to evangelize the Roman Catholic or infidel French-Canadians in the city, among whom there is ample scope for missionary work, they with characteristic zeal, expend their energies in trying to withdraw from Church connection those already gathered into the Church of Christ, and thus mar the Lord's work—and all in the name of the religion of peace and love.

RUSSELL HALL (St. John's Church) was well filled on Thursday evening, the occasion being the first social gathering of the Italian Presbyterian congregation. Nearly 400 persons were present, of whom about 300 were Italians. The Rev. R. H. Warden presided, and during the evening brief addresses were delivered by Revs. Principal MacVicar, J. Robertson, of Winnipeg; Heine, Campbell, Doudet, Professor Murray, of McGill College, and Newnam, of Christ Church Cathedral. The musical part of the entertainment was of a high order and greatly delighted the congregation. Several of the young people took part, the singing of one girl, an Italian news-girl, being specially attractive. The entertainment was in every respect a marked success. This is the only Protestant Italian congregation in the Dominion and the first gathering of the kind ever held in Canada. So painstaking and diligent is the missionary, Rev. A. Internoscia, that he knows nearly every Italian family in the city and about one-half of the Italian population were present at this gathering, and a most respectable, orderly congregation it was. Mr. Internoscia's attendance on Sabbath now averages fifty, and very recently he received eighteen Italians into the fellowship of the Church. At the close of this unique social gathering Italian cakes and coffee were served.

THE Rev. Dr. Smyth, of the St. Joseph Street Presbyterian Church, left on Saturday to preach at the opening of a new church at North Gower, in the Presbytery of Ottawa.

At a meeting on Monday last of the city members of the Montreal Presbytery arrangements were completed for the public meeting to celebrate the centenary of Presbyterianism in Montreal, on the evening of Friday, 12th March. The meeting takes place in Knox Church, Rev. J. Fleck to preside. The speakers will be Rev. Dr. Reid, of Toronto, and Revs. Principal MacVicar and G. H. Wells. A large committee was appointed, with Rev. R. H. Warden as convener, to arrange for a public breakfast or some social gathering in connection with the centenary celebration.

ON the 27th ult. the Rev. W. A. Lang, M.A., died at his home in Wales, Ont. Mr. Lang was for several years minister of the congregation of Lunenburg and Avonmore; but on account of declining health was compelled last year to resign his charge. He was Clerk and Home Mission Convener of the Presbytery of Glengarry, and in these positions rendered efficient service to the Church. Of a singularly gentle and lovable spirit, he was highly esteemed by all who knew him. His widow has the sympathy of very many friends in her sorrow.

PRAYER is the key of evening and the bolt of the morning.

OBITUARY.

REV. WM. A. LANG, M.A.

We regret to have to chronicle the death of the Rev. Wm. A. Lang, M.A., Clerk of the Glengarry Presbytery, which sad event took place at his residence, Wales, on the night of the 27th ult. Mr. Lang was comparatively quite a young man at the time of his death, being only in his thirty ninth year. For the past three years he has been suffering from an affection of the liver, which necessitated the resignation of his charge two years ago. Last summer his health greatly improved and he and his many friends were looking forward hopefully to the time when he would be able to resume the active duties of the ministry again. Last autumn, however, he was seized with a malignant type of diphtheria, and while that was not the immediate cause of his death the system was so enfeebled that he never fully rallied. About the New Year the old trouble returned, and after years of patient suffering he sank peacefully to rest on the above date.

Mr. Lang was a distinguished graduate of Queen's University, Kingston. Throughout his arts course he held the first position in his class, and graduated as Prince of Wales prizeman in the spring of 1873. His theological course was equally successful, and on the completion of his studies at Queen's he proceeded to Scotland, where he spent a session in Edinburgh, and after a brief season of travel through the United Kingdom and on the Continent, he returned to his native land. The congregation of Lunenburg and Avonmore was the first vacancy in which he preached—who at once took steps to secure him as their pastor. Declining overtures from other congregations, Mr. Lang accepted their call, and on the 4th of March, 1878, he was ordained and inducted into the pastoral charge, of which he continued the successful and popular minister until failing health obliged him to resign in the spring of 1884. The Presbytery accepted reluctantly and with deep regret his resignation and appointed him clerk. This office he held at the time of his death, and notwithstanding his feeble health he all along discharged the duties of the clerkship with rare ability and fidelity.

Mr. Lang was married on the 4th February, 1880, to Miss Grass, daughter of Mr. Charles Grass, Front Road, Kingston. In the fullest sense of the term she was an "helpmeet" to him during his pastorate. In the choir and Sabbath school she gave invaluable service, and during the long illness of her husband her wifely devotion, her hopefulness and her Christian fortitude were beyond all praise. In her bereavement she has the heartfelt sympathy of a wide circle of friends. Mr. Lang was buried at Kingston. The funeral took place on the 30th ult., and was very largely attended. The services at the house were conducted by the Rev. A. Macgillivray, of Williamstown, an old college friend of the deceased. The Revs. Dr. McNish, T. R. Bailie, A. Matheson and G. McArthur took part. Other engagements prevented other members of Presbytery from being present. At Kingston the remains were met by a large number of citizens, and several of the professors and many of the students of Queen's. The services at the vault were conducted by Rev. Dr. Bain. Mr. Macgillivray, of Glengarry Presbytery, and Mr. McArthur, of Brockville Presbytery, accompanied the remains to their last resting place. Few men enjoyed a wider or better-earned popularity than Mr. Lang. His was that gentleness that disarmed opposition, and that earnestness and cordiality that made and retained friends, and in him, as much as in any one we ever knew, the words, "Mark the perfect man, and behold the upright, for the end of that man is peace," had their exemplification.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

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

March 7, 1885. } READING THE LAW. { Neh. 8: 1-12.

GOLDEN TEXT.—"So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading."—Neh. viii. 8.

INTRODUCTORY.

The prayer of Nehemiah, recorded in the first chapter, was answered speedily. But it was prayer with him all the time, hence his success.

He got permission from the king to come to Jerusalem, and besides, letters to the governors to give him assistance in his undertaking, which they gave very reluctantly. On the third day after his arrival he surveyed the situation, and then revealed his purpose and commission to the rulers and nobles and got their hearty co-operation. No sooner does a good work commence than the enemy begins to oppose. At first they begin to ridicule and laugh them to scorn, saying that the work did not amount to anything—if a fox should spring upon it, it would tumble down. But the work went on in spite of that. Then the adversaries decided upon a secret attack; but their intention was disclosed, and by prayer and watchfulness disappointed. After that an internal difficulty arose. Many of the Jews were heavily mortgaged to their brethren, and Nehemiah by his own unselfish example got that put right. (Chap. v.) The enemy next thought, under the pretence of desiring a consultation, to entrap Nehemiah and slay him, but his shrewdness thwarted them. At last the wall was finished in fifty-two days (vi. 15). The work had been divided into small sections, each allotted to a company of workers. (Chap. iii.) That is precisely the way in which the Lord's work is to be advanced—to each his work—and if each did his work faithfully we would soon see splendid results.

EXPLANATORY.

I. Occasion.—It was the first day of the seventh month, or the Feast of Trumpets. The new moon, or first of every month, was distinguished by the blowing of trumpets over the burnt offerings. And there were special sacrifices offered,

but only this new moon was a holy convocation day. On that occasion the trumpets were probably blown for a longer time.

The blowing of the trumpet, which is so often associated with the voice of God, as on Sinai and the last day, probably meant that the people were called to greater activity and attention, as when God speaks. And as the seventh month was the sacred month—in which the Day of Atonement and Feast of Tabernacles came—it was suitable that they should be summoned to special diligence. It was a joyous month and hence joy was the suitable exercise of the spirit. (Ver. 9.)

II. The Convocation.—It was a remarkable gathering. It has features that would be very encouraging if more frequently seen.

(1) Spontaneous. (Ver. 1.)—They came of their own accord. There was no insisting on the part of the authorities, as is now so often necessary in order to get anything like a reasonable attendance on divine ordinances. The time is coming when people will say: "I was glad when they said, Let us go up to the house of the Lord."

(2) Large.—It was a very large gathering—consisting of men, women and children who had reached years of understanding—which is very much younger than many people think.

(3) Hungry for the Word. (Ver. 1.)—They applied to have the law of Moses read to them. It is always delightful to find people hungering for the bread of life, and asking for more, instead of complaining that too much time is spent. The natural consequence of such an appetite was:

(4) Attention. (Ver. 3.)—The ears of all the people were attentive unto the book of the law." They did not allow a word to slip—endeavoured so to seize the truth as to carry it away. That eagerness was so great as to enable them to give attention for at least six hours at a time. The congregations in Japan, it is said, have such a desire for knowledge that they will listen to seven sermons in succession each an hour long, having an intermission after the third.

III. Place of Meeting. (Ver. 1.)—It was in the street, or broad place before the water-gate.

It is supposed to be that slope of Moriah called Ophel, enclosed between the city and temple walls. There are said to have been great subterranean reservoirs from which the gate received its name. Whether the gate belonged to the city wall or led into the temple area is uncertain.

There must have been room for 20,000 or 30,000 people.

IV. Preacher and Preaching.—Ezra was distinguished as an expounder of the law. In the last lesson we made his acquaintance. Whether he was in Jerusalem whilst Nehemiah was building the wall is uncertain. Probably not, or some notice would have been taken of him. At any rate he is now called upon to read the law to the people and with great zeal he responds to the public demand.

(1) Pulpit. (Ver. 4.)—He stood on some wooden structure, so high as to be seen, and sufficiently wide to allow thirteen other prominent men to stand by him, and no doubt in some way to assist him in his work. It is not likely that he read from morning until noon—at least six hours—without any assistance.

(2) Other helpers.—Besides these, many others took part in teaching the people. The audience being very large, and many of them very ignorant, they would require much patient repetition.

(3) Character of teaching. (Ver. 8.)—It was distinct, so that all could hear. It was expository, so that no obscure passages were left unexplained, and it was practical, so that all could understand how it applied to themselves.

(4) Prayer. (Ver. 6.)—They began the service by praising and blessing God for what He did in the past, and what of His goodness they then enjoyed. The people joined in the prayer, by saying Amen, by lifting up their hands in the attitude of supplication, and bowing their heads in humiliation.

V. Effects of Faithful Teaching. (Ver. 9-12.)—The seed rightly sown will produce fruit to the glory of God.

(1) Sorrow.—They mourned over and wept on account of sin. How different their lives from the requirements of that holy law!

But their sorrow was excessive, and it was not appropriate on that occasion, so that Nehemiah, the Tirshatha (governor), and Ezra corrected them.

It is good to lament sin, but better to rejoice in mercy. (2) Joy.—They are exhorted to rejoice—eat the fat and drink the sweet, which are indications of plenty and happiness.

The Scriptures constantly urge joy. Paul says: "Rejoice always, and again I say, Rejoice." It is better for body and soul to be happy and joyful—if it is a joy that has its origin in God.

(3) Charity.—They were not like the rich man to give the crumbs to the poor, but to share their joys. (See Luke xiv. 13, Isa. lviii. 7, 10.)

The people obeyed and went away to make great mirth. Next day they came back again to hear the Word, and learned their duty as to the Feast of Tabernacles, and at once attended to their duty. Christians thrive when study and obedience go hand in hand.

PRACTICAL SUGGESTIONS.

1. Go to church—we need mutual encouragement.
2. Take the children to church.
3. When in church give attention to the sermon, and join in the prayers.
4. Apply the sermon to your own life, and see how you stand.
5. Obey the truth in your daily life.

THE present lineal representative of the Black Douglas, Sir G. B. Scott Douglas, of Springwood Park, Kelso, is a writer of fiction. He is the author of two novels, "The Adventures of William Jermy," and "A Love's Gamut," and also of various articles in the magazines and reviews.



**BRITISH AMERICA ASSURANCE CO.**

Annual Meeting of the Stockholders and Annual Report.

The Fifty-third Annual Meeting of the Shareholders of this Company was held in the Company's Offices, Front Street, on Wednesday, the 17th inst., the Governor, Mr. John Morison, in the chair. Among those present were the following gentlemen:—Messrs. J. Morison, H. S. Northrop, Hon. Wm. Cayley, Geo. Boyd, J. Y. Reid, John Leys, G. M. Kingshorn (Montreal), C. D. Warren, T. R. Wood, W. J. Macdonell, Henry Pellatt, W. A. Sims, Alex. Boyd, H. L. Hime, Robert Thompson, H. D. Gamble, C. C. Baines, A. Myers, John Turner, Rev. John Dansey, W. Adamson, Thomas Long, Dr. Hugh Robertson, John Sinclair, Alex. Wills, George Smith, R. L. Fraser, Thos. Lailey, Richard Dunbar, W. J. McColla, Fred. Stewart, Rev. James Gray, Edward Hobbes, M. W. Mills, W. J. Baines, Henry M. Pellatt, and Geo. Musson.

The Secretary, Mr. Silas P. Wood, read the following Annual Report, 1885:—  
The Directors have the honour to submit their annual statement, giving the result of the business for the year ending 31st December, 1885.  
They take pleasure to inform the Shareholders that the business done in marine shows a very handsome profit: and to state that the wisdom of the policy adopted by the Directors four years ago is thus manifestly proved.

They have also the satisfaction to state that the fire business, both in the United States and Canada, shows a profit, although a small loss has occurred from our European business. It is gratifying to know that the Company is now entirely free from further claims under the arrangements made some years ago, a settlement having been effected and the foreign business finally closed.

After paying all losses due and providing for all liabilities, the assets have been increased from \$1,041,319.95 to \$1,133,666.52: and the net surplus from \$106,646.62 to \$151,329.29. With the results these Directors believe the Shareholders will be satisfied. All of which is respectfully submitted.

SILAS P. WOOD, Secretary.

J. MORISON, Governor.

Statement of assets and liabilities at the 31st December, 1885:—

ASSETS.		
United States bonds	582,618 75	
Bank and other dividend paying investments	327,284 40	
Cash in hand and in banks	88,389 26	
Real estate—Company's building	90,000 00	
Mortgage on real estate	1,350 00	
Bills receivable	20,658 76	
Office furniture	15,955 40	
Agents' balances	57,409 95	
		\$1,133,666 52
LIABILITIES.		
Capital stock	500,000 00	
Losses under adjustment	92,217 29	
Dividend No. 83 (balance)	2,914 33	
Dividend No. 84	20,000 00	
Balance	518,534 90	
		\$1,133,666 52
PROFIT AND LOSS.		
Fire losses, paid	\$405,145 08	
"    unsettled	90,225 49	
	\$495,370 57	
Marine losses, paid	\$50,045 45	
"    unsettled	1,991 80	
	52,037 25	
Commissions and all other charges	236,328 11	
Government and local taxes	15,902 80	
Rent account (including taxes)	4,072 05	
Balance	121,542 29	
		\$925,253 07
Fire premiums	\$623,308 55	
Less re-insurance	53,846 12	
	\$769,462 43	
Marine premiums	\$101,937 74	
Less re-insurance	3,364 65	
	98,573 09	
Interest	34,501 30	
Rent account	6,945 00	
Increase in value of securities	15,771 25	
		\$925,253 07
SURPLUS FUND.		
Dividend No. 83	\$15,000 00	
No. 84	20,000 00	
Balance	518,534 90	
		\$553,534 90
Balance from last statement	\$431,992 61	
Profit and loss	121,542 29	
		\$553,534 90
REINSURANCE LIABILITY.		
Balance at credit of Surplus Fund	\$518,534 90	
Reserve to re-insure outstanding risks	387,205 61	
Net surplus over all liabilities	\$151,329 29	

**AUDITORS' REPORT**

To the Governor and Directors of the British America Assurance Company:—

GENTLEMEN,—We beg to report that we have carefully audited the books, accounts and vouchers of the Company, up to the 31st December, 1885, and find the same to be correct. We have also examined the several securities and find the same to be in their possession as set forth in the statement and balance sheet hereto annexed.

ROBERT C. CATHRON, } Auditors.  
HENRY MILL PELLATT, }

On motion of Mr. MORISON, seconded by Mr. NORTHROP, the report was adopted.

It was moved by Alderman TURNER, seconded by THOS. LONG:—"That the thanks of the Shareholders are due, and are hereby tendered to, the Governor, Deputy-Governor and Directors for their attention to the interests of the Company for the past year." Carried unanimously.

Moved by J. Y. REID, seconded by GEORGE BOYD:—"That Messrs H. L. Hime, Henry Pellatt, and W. J. Macdonell be appointed scrutineers for taking the ballot for Directors to serve for the ensuing year, and that the poll be closed as soon as five minutes shall have elapsed without a vote being taken." Carried.

The vote resulted in the following gentlemen being elected Directors:—John Morison, John Leys, Hon. Wm. Cayley, Geo. Boyd, J. Y. Reid, C. D. Warren, G. M. Kingshorn, (Montreal) Henry Taylor (London) and Geo. H. Smith (New York).

The meeting then adjourned.

At a special meeting of the board, held immediately after, Mr. John Morison was unanimously elected Governor, and Mr. John Leys, Deputy-Governor.

**Sparkles.**

WHEN Fogg heard the landlady below stairs pounding the beefsteak, he remarked that Mrs. Brown was tendering a banquet to the boarders.

"Do you think Johnny is contracting bad habits at school?" asked Mrs. Caution of her husband. "No, dear, I don't. I think he is expanding them," was the reply.

MRS. MULDOON: "Mrs. Mulcahey, have you heard the new rimidy of hydrophoby?" Mrs. Mulcahey: "No, faith. Phat is it?" Mrs. Muldoon: "Plasteur of Paris, begorra!"

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.

THE railroad companies want to lay their tracks with hardened sleepers. One of the New Haven ministers says that his congregation has material enough to set up a whole parallel road.

GENERAL JOHNSTON, of Minneapolis, is quoted by the *Atlanta Constitution* as authority for the story that a Minneapolis congregation left the church one Sabbath because the minister took his text from St. Paul.

JAMES PYLE'S Pearline is constantly growing in popular favour—and no wonder, for it is wonderfully effective and pleasant to use. It saves half the labour of washing, and does not hurt the clothes.

"THIS natural gas is a wonderful thing," remarked Mrs. Fangle as she sat down before the fire at Mrs. Snagg's. "Yes, indeed, it is," replied Mrs. Snagg. "I wonder how they get it, and why we never had it before?" "Indeed, I don't know a thing about it. I never studied gastronomy."

THE following incident happened in one of the public schools in a neighbouring city: Teacher: "Define the word excavate." Scholar: "It means to hollow out." Teacher: "Construct a sentence in which the word is properly used." Scholar: "The baby excavates when it gets hurt."

THREATENED DANGER.—In the fall of 1884 Randall Miller, of Maitland, N. S., was prostrated to his bed with an attack of incipient consumption. Cough remedies all failed. He rapidly grew debilitated, and friends despaired of his recovery. He tried Burdock Blood Bitters, with immediate relief, followed by a speedy cure.

MISS DIFFIDENT: Auntie, you don't understand Italian, and your applauding at the wrong time attracts attention to you from all over the house. Mrs. Vulgarian, sharply: My dear, you see this new wrap? It cost \$800 to import. What do you think I came here for?

"How old are you?" asked a justice of the peace of "Jim" Webster, who was under arrest for stealing chickens. "I dunno," said the darkey. "When were you born?" "What am de use of my tellin' you 'bout my buffday; you ain't gwine ter make me no buffday present."

MIDNIGHT Doctors are the most unwelcome visitors—even the Doctor himself curses the luck that compelled him to leave his comfortable bed. Suppose you try our method, and keep a bottle of Perry Davis' Pain-Killer in the house, and let Doctor Squills stay in his bed and enjoy himself.

SPEAKING of wives' wages, it is mentioned that a happy couple agreed to bear equally the expenses of the family. One of the children fell ill, and a difference arose as to which should buy medicine for the little one. Both held out firmly. The result was that the child, getting no medicine, was soon well.

"FINE sermon, wasn't it?" said a man to a sleepy-looking brother, as they came out of church on Sabbath morning. "Yes, very fine," gasped the other. "Were you not struck with the brilliancy of that passage beginning, 'Courage, ye saints?'" "Oh, yes. But I was more struck with the passage beginning, 'Finally, brethren.'"

SUFFERERS from coughs, colds, bronchitis, croup, influenza or whooping cough, will find relief in *Dr. Wistar's Balsam of Wild Cherry*, which has now been in use for nearly half a century, and still maintains its long established reputation as the great remedy for all diseases of the throat, lungs and chest.

To have what we want is riches, but to be able to do without is power.—*Donald Grant.*

**WHAT**

**WARNER'S SAFE CURE**  
CURES AND WHY.

**CONGESTION OF THE KIDNEYS, BACK ACHE.**

**INFLAMMATION OF THE KIDNEYS, BLADDER OR URINARY ORGANS.**

**Catarrh of the Bladder, Gravel, Stone, Dropsy, Enlarged Prostate Gland, Impotency or General Debility, Bright's Disease.**

**WHY?** Because it is the only remedy known that has power to expel the uric acid and urea, of which there are some 500 grains secreted each day as the result of muscular action, and sufficient if retained in the blood, to kill six men. It is the direct cause of all the above diseases, as well as of Heart Disease, Rheumatism, Apoplexy, Paralysis, Insanity and Death.

This great specific relieves the kidneys of too much blood, frees them from all irritants, restores them to healthy action by its certain and soothing power.

**IT CURES ALSO** Jaundice, Enlargement of the Liver, Abscess and Catarrh of the Bile Ducts, Biliousness, Headache, Furred Tongue, Sleeplessness, Langour, Debility, Constipation, Gall Stones, and every unpleasant symptom which results from liver complaint.

**WHY?** Because it has a specific and positive action on the liver as well as on the kidneys, increasing the secretion and flow of bile, regulates its elaborating function, removes unhealthy formations, and, in a word, restores it to natural activity, without which health is an impossibility.

**IT CURES ALSO** Female Complaints, Leucorrhoea, Displacements, Enlargements, Ulcerations, Painful Menstruation; makes Pregnancy safe, prevents Convulsions and Child-Bed Fever and aids nature by restoring functional activity.

**WHY?** All these troubles, as is well known by every physician of education, arise from congestion and impaired kidney action, causing stagnation of the blood vessels and breaking down, and this is the beginning and the direct cause of all the ailments from which women suffer, and must as surely follow as night does the day.

**WHY** Warner's Safe Cure is acknowledged by thousands of our best medical men to be the only true blood purifier is because it acts upon scientific principles, striking at the very root of the disorder by its action on the kidneys and liver. For, if these organs were kept in health all the morbid waste matter, so deadly poisonous if retained in the body, is passed out. On the contrary, if they are deranged, the acids are taken up by the blood, decomposing it and carrying death to the most remote part of the body.

**WHY** 93 per cent. of all diseases which afflict humanity arise from impaired kidneys is shown by medical authorities. Warner's Safe Cure, by its direct action, positively restores them to health and full working capacity, nature curing all the above diseases herself when the cause is removed, and we guarantee that Warner's Safe Cure is a positive preventive if taken in time.

As you value health take it to avoid sickness, as it will at all times and under all circumstances keep all the vital functions up to par.

We also Guarantee a Cure and beneficial effect for each of the foregoing diseases, also that every case of Liver and Kidney trouble can be cured where degeneration has Not taken place, and even then Benefit will Surely be Derived. In every instance it has established its claim.

**AS A BLOOD PURIFIER**, particularly in the Spring, it is unequalled, for you cannot have pure blood when the kidneys of liver are out of order.

Look to your condition at once. Do not postpone treatment for a day nor an hour. The doctors cannot compare records with us. Give yourself thorough constitutional treatment with Warner's Safe Cure, and there are yet many years of life and health assured you!

**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.

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Words of the Wise.

THE truly wise and good will not look upon any with scorn and disdain. WHEN we consider the misfortunes of others we think lightly of our own.

THE Christian will find his parentheses for prayer even in the busiest hours of life.— Cecil.

PRAY to God at the beginning of all thy works, that so thou mayest bring them all to a good ending.— Xenophon.

SLIPPERY places may fling up the heels of great giants, and little temptations may overthrow well-grown Christians.— Lee.

ADAM WALKER, of Tavistock, Ontario, writes, in February, 1868, that after trying many Cough and Lung remedies for a severe cold which he has suffered with for three years, he procured ALLEN'S LUNG BALSAM and was being much benefited by it.

THE gates of heaven fly open before Christ's righteousness, as certainly as Lydia's heart flew open under the hand of God's regenerating Spirit.

SATAN selects his disciples when they are idle, but Christ chose His while they were busy at work, either mending their nets or casting them into the sea.— Farndon.

WHEN a Christian lady once came to Carlyle and asked what she could do to make her life more useful, he replied: "Seek out some poor, friendless lassie, and be kind to her."

One Cent Invested

in a postal card on which to send your address to Hallett & Co., Portland, Maine, will, by return mail, bring you, free, full particulars about work that both sexes, of all ages, can do, and live at home, earning thereby from \$5 to \$25 per day, and upward.

LOVE is the fulfilling of the law, the end of the Gospel commandment, the bond of perfectness. Without it, whatever be our attainments, professions, or sacrifices, we are—nothing.

MORE than one of the strong nations may shortly have to choose between a selfish secular civilization whose god is science, and an unselfish civilization whose God is Christ.— R. D. Hitchcock.

THE man who will not execute his resolutions when they are fresh upon him can have no hope from them afterward; they will be dissipated, lost, and perish in the hurry of the world, or in the slough of indolence.

LEAVES are light, and useless, and idle, and wavering, and changeable, and even dance; yet God has made them part of the oak; in so doing He has given us a lesson not to deny the stoutheartedness within because we see the lightness without.

Horsford's Acid Phosphate.

Valuable in Indigestion. DR. DANIEL T. NELSON, Chicago, says: "I find it a pleasant and valuable remedy in indigestion, particularly in overworked men."

ONENESS with God is the sole truth of humanity. Life parted from its causative, life would be no life; it would at best be but a barrack of corruption, an outpost of annihilation. In proportion at the union is incomplete, the derived life is imperfect.— George Macdonald.

It is a great misfortune to have a fretful disposition. It takes the fragrance out of one's life, and leaves only weeds where a cheerful disposition would cause flowers to bloom. The habit of fretting is one that grows rapidly unless it be sternly repressed, and the best way to overcome it is to try always to look on the cheerful side of things.

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 fellow-men 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.

You picture to yourself the beauty of bravery and steadfastness. You let your imagination wander in delight over the memory of martyrs who have died for truth. And, then, some little, wretched, disagreeable duty comes, which is your martyrdom, the lamp for your oil; and if you will not do it, unilluminated your sentiment about the martyrs runs out over your self-indulgent life.— Phillips Brooks.

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EDWARD LAWSON, 93 King Street East. Toronto, Nov. 30th, 1885.

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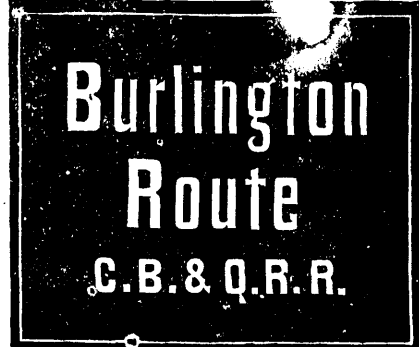
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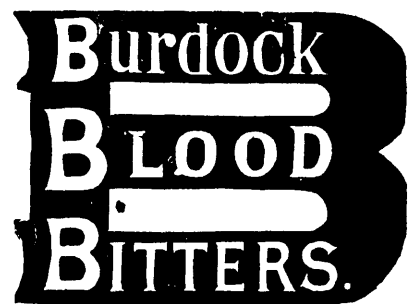
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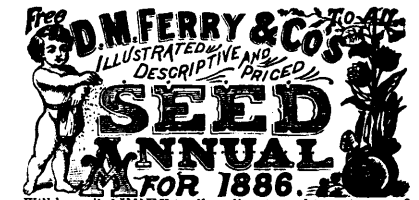
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**MEETINGS OF PRESBYTERY.**

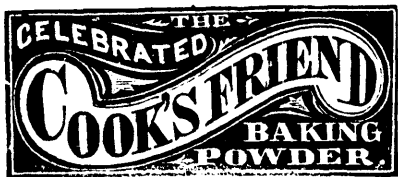
**WINNIPEG.**—In Knox Church, Winnipeg, on the first Tuesday in March next, at half-past seven p.m.  
**BRACKVILLE.**—In St. John's Church, Brackville, on the first Tuesday of March, at two p.m.  
**BRUCE.**—In Knox Church, Paisley, on the second Tuesday in March, at half-past one p.m.  
**SARNIA.**—In 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 p.m.  
**CHATHAM.**—In St. Andrew's Church, Chatham, on 9th March, at ten a.m.  
**QUEBEC.**—In Morrin College, Quebec, on the 9th March, 1886.  
**SAUGREN.**—In Knox Church, Harriston, on the 16th day of March, at eleven a.m.  
**MATILAND.**—In St. Andrew's Church Lucknow, on March 16, at one o'clock p.m.  
**GLRNGARRY.**—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.  
**HUROV.**—In Seaforth, on the second Tuesday of March, at eleven a.m.  
**BARRIE.**—At Barrie, on the last Tuesday of March, at eleven a.m.  
**REGINA.**—In the church at Qu'Appelle, on the first Tuesday of March, at two p.m.  
**OWEN SOUND.**—In Division Street Church, Owen Sound, on March 16, at half-past one p.m.  
**PETERBOROUGH.**—In St. Paul's Church, Peterborough, on the 9th of March, at half-past ten a.m.  
**GUELPH.**—In Chalmers' Church, Guelph, on 16th March, at ten a.m. Session Records to be produced.

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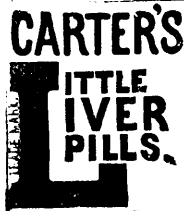


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