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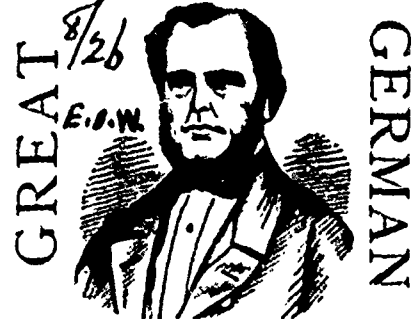
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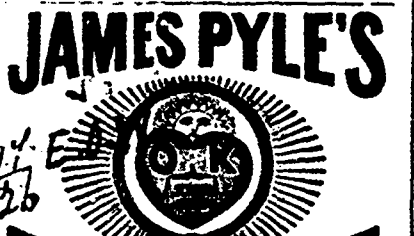
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and pepper and flour enough to make a thick
batter; stir in the oysters; drop from a large
spoon into hot lard to fry.

SOFT GINGER-BREAD.—Two-thirds cup
of molasses, fill with sugar, one-half cup of
butter, fill up with hot water, two cups of
flour, two teaspoonfuls of ginger, one of soda
and one egg. Bake in quick oven.

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PEARLINE, with names of a similar sound,
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RAISIN AND SPICE COOKIES.—Two cups
of sugar, one of butter, two beaten eggs, four
tablespoonfuls of sour milk, two cups of
chopped raisins, one teaspoonful each of
ground cloves and cinnamon, one of nutmeg
and one of soda, dissolved and beaten in sour
milk. Flour to roll out same as other cookies.

ROAST SPARR RIB.—A good way to roast
a spare rib is to crack the bones in the middle,
fold over and stuff with regular turkey dress-
ing; sew it up with a stout thread, put into
the dripping pan and put in a coffee cup of
water; sprinkle pepper and salt over the
meat, and let it cook until tender and brown.
Turn it so that each side will be equally
brown.

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the people as a household remedy for pain
is in the fact that, while many liniments only
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Rheumatism and all aches, pains, soreness
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CRANBERRY PIE.—One quart of cran-
berries, chopped fine, three cups of granu-
lated sugar, one tablespoonful of corn starch,
the same of butter. Thicken the corn starch
with boiling water, pour it over the sugar and
cranberries and stir together. Mix the white
of an egg with a little milk and spread over
the top crust before placing in the oven. It
will make from four to six pies.

BAKED APPLE SAUCE.—Pare, core, cut
into quarters or eighths, put into a deep
pudding dish in layers, with a sprinkle of
sugar and two or three bits of butter over
each, fill almost to the top, add a very small
quantity of water; cover and cook in a well-
heated oven from one-half to three-quarters
of an hour. Then uncover and brown slightly
on top. This makes a delicious dessert when
eaten with sweetened cream.

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lent quality of ALLEN'S LUNG BALSAM as a
remedy for all diseases of the throat and
lungs. I know it to be all that I recommend
it to be.

CHICKEN SALAD.—Boil one chicken until
very tender; when cold, chop it fine. Chop
one head of cabbage and one large handful
of cucumber pickles very fine. Boil one
dozen eggs hard. Mash the yolks only, with
the chicken. One tablespoonful of celery
seed, one of black pepper, one teaspoonful
of ground mustard, one tablespoonful of salt,
and two of butter. One half teacup of strong
vinegar.

APPLE PUFFS.—Take a pint of flour, to
which (before sifting) you have added a salt-
spoonful of salt and a heaping teaspoonful of
baking powder. Mix this with sufficient
sweet milk to form a rather stiff batter. Two
eggs, well beaten, may be put into the milk.
To this add four or six apples, according to
size, chopped fine. Have boiling lard and
drop your puffs from a tablespoon. When
brown, eat while hot, with maple syrup.

A **DISTRESSING COUGH** causes the friends
of the sufferer almost as much pain as the
sufferer himself, and should receive imme-
diate attention. Dr. Williams' Balsam of Wild
Cherry speedily cures coughs, colds, influ-
enza, sore throat, etc. It will always relieve
consumption, and in many well attested cases
it has effected a perfect cure.

MOLASSES COOKIES.—Two cups of mol-
lasses, two teaspoonfuls of bicarbonate dissolved
in it, three-fourths of a cup of shortening
(lard, butter or beef fat), one teaspoonful of
ginger, one of salt (less salt if butter is used),
one-half cup of water. Cut the lard into a
cup of flour, add the spice and salt, and mix
with the molasses. Then put in the water
and add flour enough to roll out. Cut with
a biscuit-cutter and bake in a quick oven.

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bitters and you need not fear sickness.

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Hop Bitters to allay all troubles incident
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SCROFULA AYER'S SARSAPARILLA will
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For constitutional or scrofulous Catarrh,
CATARRH AYER'S SARSAPARILLA is the
true remedy. It has cured
numberless cases. It will stop the nauseous
morbid discharges, and remove the sickening
odor of the breath, which are indications
of scrofulous origin.

"Hutto, Tex., Sept. 26, 1882.

ULCEROUS SORES

"At the age of two years one of
my children was terribly afflicted
with ulcerous running sores on its
face and neck. At the same time its eyes
were swollen, much inflamed, and very sore.

SORE EYES

Physicians told us that a pow-
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AYER'S SARSAPARILLA. A few doses pro-
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Yours truly,
B. F. JOHNSON.
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5 JORDAN STREET, TORONTO.

Notes of the Week.

At the fifth Monday Popular Concert the attendance and interest were undiminished. The management laudably endeavoured to meet the varied desires of the patrons of these truly popular entertainments. At the last concert the English ballad was the principal feature. Mr. Sherlock, of Kingston, sang with pleasing effect, and his efforts were encouragingly appreciated by many in the audience. Miss Beebe's rendering of several well-known ballads, widely differing in the sentiments expressed, fairly fascinated the listeners. The solos by Messrs. Jacobsen and Correll were enthusiastically received, and the performances of the quartette were very effective.

CONTENTION as to whether the Dominion or Provincial Parliaments have the right to legislate in all matters pertaining to the liquor traffic is now settled, and that in a most satisfactory manner. The English Privy Council has decided that the various Provinces have the exclusive right of control. Temperance sentiment is not equally advanced in all the Provinces; those that are not ripe for stringent legislation will not be forced to adopt measures that do not meet the wishes of a majority of the people, neither will those more advanced be compelled to wait for the slower movements of sister Provinces. The decision simplifies matters very much. Uncertainty is ended, and the evils incident to conflicting laws will now disappear. Those now valid beyond a doubt should be strictly enforced without fear or favour.

THE closing exercises of the Normal School Session on Friday evening last, were of a very pleasing description. Principal Kirkland presided. The musical and literary part of the programme was exclusively performed by the graduates. All did their parts in a most creditable manner. An interesting feature of the evening's entertainment was the calisthenic exercises, in which the performers, both ladies and gentlemen, displayed rhythmic precision and gracefulness. The kindergarten songs were also highly appreciated. Professor MacVicar, of McMaster Hall, gave several earnest and impressive counsels. Some of the teachers addressed a few farewell words; the Hon. G. W. Ross delivered a brief, happy and telling address, and, at the close, the graduates passed a very cordial vote of thanks to the Principal and Masters of the Normal School.

AT the last meeting of the Toronto Ministerial Association, the officers for the ensuing year were elected as follow: President, Rev. John Burton, Northern Congregational Church; Vice-President, Rev. W. F. Blackstock, Riverside Methodist Church; Secretary, Rev. William Frizzell, Leslieville Presbyterian Church. Arrangements were made for a series of meetings during the week of prayer. A public meeting is to be held every afternoon at four o'clock in Shaftesbury Hall, beginning on Monday, January 4. The committee previously appointed to prepare answers to questions submitted by the Toronto Public School Principals' Association, on the Scriptural Selections prepared for use in the public schools, gave in their report. It was cautious and diplomatic in tone, neither condemning nor expressing approval of the selections, which have met with very general acceptance.

ON the site of the plain and unpretending building so long occupied by the Upper Canada Bible and Tract Society, on Yonge Street, Toronto, a handsome and commodious, yet inexpensive, structure is being erected. The ceremony of laying the top-stone was held last week, at which a number of the officers and friends of the institution were present. The various Evangelical Churches were well represented. Mr. J. K. Macdonald, as chairman, stated that \$9,000 had been subscribed, of which \$6,000 had been received. To complete the building the sum of \$3,000 more was required. The citizens of Toronto have given generously for the new building, and no doubt will do still more for it; but as the institution is designed for the general benefit of the country, it is not unreasonably hoped that friends of Bible circulation throughout Ontario will aid in completing the small amount still required. The stone was laid by the Hon. Senator Allen. The Rev. Dr. Reid, one of the oldest office-bearers of the Society, offered up the dedication prayer. He was afterward presented with a copy of the Revised Version, for which he made a neat and appropriate acknowledgment.

A SUSSEX, N. B., correspondent of the *St. John Telegraph* narrates the following: The many sights and tales of woe which our stipendiary magistrate, during a long official career, has been compelled to witness and hear, have, at times, been of the most lamentable kind, and perhaps none have been more so than the one which engaged his attention yesterday. A feeble woman, whose years had far exceeded those of the three score and ten was, by kind hands, assisted to his office, where she told her story of wrongs she had been compelled to endure and which, if true, are of the most painful kind. "Sixty years ago," said this old woman, "I came from Ireland and passed through Sussex Vale, where at that time scarcely a house could be seen, and settled with my husband in what is now the parish of Waterford. I have toiled early and late for many years, and have raised a family. My husband is dead, and they (four sons living) have left me; and because I am unable to support myself I am farmed out at a place where, because I could not eat fat pork, and for other reasons, I have been kicked and beaten in a most brutal manner, and now come to seek your protection. I have respectable persons who will bear testimony to what I am stating." The magistrate took her formal complaint, and has promised to take it in hand, and if it is as represented, he will bring the matter before the Solicitor-General. If her story is true, she is much to be pitied, and her sons also are to be pitied, though for a different reason.

A LEADING New York journal has discovered that a passage in the Presidential Message was written by Mr. Cleveland's sister. It may possess definite knowledge that such is the case, but does not so state. The conclusion to which it comes is based on internal evidence highly probable. The passage relating to the Mormon Question is the one referred to, and is as follows: The strength, the perpetuity and the destiny of the nation rest upon our homes, established by the law of God, guarded by parental care, regulated by parental authority and sanctified by parental love. These are not the homes of polygamy. The mothers of our land who rule the nation, as they mould the characters and guide the actions of their sons, live according to God's holy ordinances, and each, secure and happy in the exclusive love of the father of her children, sheds the warm light of true womanhood, unperverted and unpolluted, upon all within her pure and wholesome family circle. These are not the cheerless, crushed and unwomanly mothers of polygamy. The fathers of our families are the best citizens of the Republic. Wife and children are the sources of patriotism, and conjugal and parental affection beget devotion to the country. The man who, undefiled with plural marriage, is surrounded in his single home with his wife and children, has a stake in the country which inspires him with respect for its laws and courage for its defence. These are not the fathers of polygamous

families. There is no feature of this practice, or the system which sanctions it, which is not opposed to all that is of value in our institutions.

THE mission begun on Dorset Street, Toronto, by a few earnest workers in connection with St. Andrew's Church, has lately met with such encouraging success that its present quarters on Adelaide Street, near Simcoe, are found quite inadequate for its requirements. A suitable building was recently secured farther west, directly opposite the Upper Canada College grounds, into which the mission will be moved this week. One of the pleasing features of this mission is a free night school. It is superintended by Mr. Samuel Moore, who is assisted by fifteen ladies and gentlemen, members of the congregation of St. Andrew's Church, who meet at the school every Tuesday and Thursday, for the purpose of instructing boys who cannot afford to attend the public schools during the day. The attendance at this free night-school averages about sixty, and includes street urchins, newsboys and others, whose instruction even in the rudiments of education would be neglected were it not for the Dorset Mission. Every Saturday evening from seven to nine o'clock is devoted to receiving deposits at the Penny Savings Bank in connection with the mission. This forms one of the most interesting branches of the work. The number of depositors is so great that on a recent Saturday evening, three members of the mission were kept continually busy for two hours, receiving and checking the money. In 1878, when the bank was first opened, there were 218 depositors, whose aggregate deposits amounted to \$530. During 1884 the total amount deposited was \$2,805, and this year, up to the present time, the number of single deposits is 868, and the total deposits amount to \$2,935. The deposits are made by people in different conditions of life. A Sabbath school at three o'clock p.m., and a sewing school at half-past three p.m. on Wednesdays, in connection with the Dorset Mission, are meeting with encouraging success.

THE Manitoba Protestant Board of Education have been grappling with the Scripture in Schools question. At their recent meeting, the superintendent reported that the Honourable the Minister of Education for Ontario had consented to supply this Board with the volume in use there, at cost. He also presented a revision of the regulations in regard to religious exercises in schools. The Board authorized that 1,000 copies of the Scripture Readings be furnished, and that such changes be made in the title and introductory pages of the book as may be suitable to its adaptation to use in the schools of Manitoba. The following are the regulations regarding religious teaching in the schools, as revised and adopted: Every school established and in operation under the authority of the Protestant jurisdiction of the Board of Education shall be opened and closed daily with prayer as follows: Opening—One or more of the forms of prayer printed on the cover of the authorized school register, or the volume of prescribed Scripture readings shall be used, always including the Lord's Prayer, repeated together by teacher and pupils. Closing—One or more of the forms of prayer provided as above. The Bible shall be used as a text-book in the Protestant schools of Manitoba. A supply for each school may be obtained by the trustees, otherwise each pupil from standard three upwards shall be required to provide himself with a Bible, in addition to his other text-books. The selections for reading shall be exclusively those contained in the volume of Scripture Readings authorized for use in the schools of the Province by the Protestant section of the Board of Education, and the trustees of each school shall provide a volume of these readings for the use of the teacher. The Scripture Lesson in each school shall follow the opening prayer, and shall occupy not more than fifteen minutes daily. Until notes and questions are provided under the authority of the Board, the readings shall not be accompanied by comment or explanation. The pupils of each school, from standard three upward, shall be taught to repeat from memory the Ten Commandments and the Apostles' Creed; and one half-hour weekly may be devoted to this exercise, and such other instruction in manners and morals as may be practicable.

Our Contributors.

HOW TO KEEP CHRISTMAS.

BY KNOXONIAN.

The average Presbyterian does not go to church on Christmas Day. Most Presbyterians think if they attend church twice every Sabbath during the year they do very well. So they do. A man who goes to church regularly all the year round does not need to bring up his average by attending service on holidays and by putting on a spurt during Lent. Presbyterian people never were great on "times and seasons." They prefer keeping up a good average all the year round. They are right.

Christmas should be one of the happiest days in the year. There is no use, however, in a man or a family saying: "Now we will have a happy Christmas," unless steps are taken to make the day a happy one. No man can be happy by simply resolving to be happy. You might as well try to lift yourself over a fence by pulling your bootstraps. Suppose a family were to meet on Christmas Eve and pass a resolution that they would have a pleasant Christmas Day, the resolution would not do anything for them. Moved by Paterfamilias, and seconded by Materfamilias, That we spend a Happy Christmas. Fudge. That resolution would be as useless as the votes of thanks at the end of a tea-meeting. To make Christmas happy you must use the necessary means. Calvinists believe in using the means as well as in Foreordination.

Perhaps one of the first steps to be taken in the way of making Christmas happy is to buy some nice presents for the family. There are some people who object to Christmas presents or presents at any other time. They hold that by giving your wife and children presents you purchase their affection—you bribe them to love you. The man who makes that objection must stand on a very high moral plane. In fact he is so much above ordinary mortals that it is a wonder he is not translated like Enoch and Elijah. He is altogether too pure for this lower world. His logic, if applied all round, would put an immediate end to bowing, hand-shaking, kissing and all the other kinds of friendly courtesy by which we show our goodwill or love toward those around us. Living in the light of this severe morality, a man would have to say: "I can't bow to my neighbour, or shake hands with him, lest he may think I am trying to purchase his good-will." A husband would have to say: "I must not kiss my wife when I leave home, because that would be bribing her to think of me while I am gone. I must not bribe her in that way." As a rule, women like to see their husbands move on a high moral plane; but we venture to think there are few women who care to see their husbands so elevated above this world that they cannot give them and the children a nice little something at Christmas. The best of wives can stand a little of that kind of bribery and be all the better for it. And then there is room for the terrible suspicion that the man who is too good to buy a few presents for his family may not be prevented from doing so by his superior piety. Meanness may have more to do with it than piety. The man's heart may be very small and hard and selfish. Perhaps he has no heart at all. There are masculine hyped who pass for men that have no hearts. It is a good thing, then, to give a few presents—not necessarily expensive, but just nice little reminders that almost anybody can procure. It doesn't hurt even a minister to take something of that kind.

The next step necessary to make Christmas happy is to begin the day in a happy frame of mind. That important individual called by way of courtesy the head of the family may have been late in the place of business on Christmas Eve—presumably he was in the place of business. Having worked hard all day and until late in the evening, he may be the least bit crusty on Christmas morning. That frame of mind does not promise well. Get out of it as soon as possible. Think of all God's blessings since last Christmas. Try to solve this problem: "How much owest thou unto my Lord? How much do you owe Him for home, food, raiment, reason, providential care, restraining grace, the hope of glory? How much do you owe Him for His goodness to the members of the family, for His goodness to those that He brought back from the brink of the grave, for His goodness to those that you would not bring back from the grave if you could?" Meditations like

these should put a man in good humour on Christmas morning. If not, there is something more seriously wrong than the dulness of his razor. His heart is wrong, or perhaps he has not got one, or it may be so small that no amount of meditation can enlarge it.

A woman who knows how to keep house, and who has had a decent Christmas present, won't keep the house in a turmoil all day making the Christmas dinner. If she has been properly treated she can prepare a maximum dinner with the minimum of fuss. This contributor does not dare to discuss this point at length.

If possible there should be a family gathering on Christmas Day. Happy is the family that can gather round the Christmas table in unbroken numbers. Happy is the household that can meet at least once a year. To many this is impossible, but where it can be done the members of the family should endeavour to meet. The associations and memories of that annual meeting help many a boy to resist temptation during the whole year.

So much for the positive side of the Christmas question. Now let us put in a few don'ts.

Don't worry about business on Christmas Day. You may not have made as much money during '85 as you expected, but that cannot be helped now. You may worry enough to spoil your dinner or check the digestive process, but worrying would not change the balance to the amount of one cent. Therefore, don't worry.

Don't argue about politics. Do you suppose Sir John Macdonald is troubling himself about you? Do you imagine that Mr. Blake or Sir Richard Cartwright are spoiling their digestion about you? Sir John is perhaps dining with Tupper in that palatial \$40,000 house in London, and neither of them cares if you were taking a dinner made out of sole-leather and saw-dust. Mr. Blake and Mr. Mowat are not disturbing their family by a heated discussion about you or your family. Don't talk politics. Be a politician by all means, but don't be a fool.

Don't indulge in any amusements that leave a sting behind. Perhaps some young reader would like to know if dancing is included. All amusements that leave a sting are included, and probably you know how it is yourself about dancing a good deal better than this contributor knows. If dancing leaves a sting then don't dance.

Don't indulge in anti-Scott beverages. That is our advice. We don't keep a conscience for the regulation of our neighbours' conduct as some men do. We use our own conscience for regulating our own conduct—not the conduct of our neighbours. But we may be allowed to ask all good men if they think Christmas cannot be made happy without the use of wine. We know that it *can*.

To the thousands of good men and women whom KNOXONIAN has had the honour and privilege of speaking to in these columns during the past year, he, from his heart of hearts, wishes a Happy Christmas in the best sense of the word. To the many homes that his papers have entered he wishes the best blessings that our Heavenly Father can bestow. Friends one and all, may those who meet you and greet you next Friday meet you in the home above!

When soon or late you reach that coast
O'er life's rough ocean driven,
May you rejoice, no wanderer lost,
Your families all in heaven.

SCOTTISH MONASTERIES AND ABBEYS.

THEIR RISE, BENEFITS AND CAUSES OF DEMOLITION.

While passing a few weeks last summer on the East Coast of Scotland I visited the remains of some of the monasteries and abbeys, which were so numerous in that country in pre-Reformation times, and whose ruins still form a picturesque feature in the landscape. I afterwards read such accounts of the origin and daily life of the occupants of these abbeys as were accessible, making notes for my own information. On looking over these memoranda, it occurred to me that the subject to which they relate might interest such of the readers of THE CANADA PRESBYTERIAN as are not familiar with the state of ecclesiastical matters in that part of Britain before the teaching of John Knox and the writings of the Westminster Divines had so completely changed the ideas of those residing in the North, and made them the intelligent, educated and industrious people they afterward became. With this object I have cast my notes into a narrative form, and

made a letter, which, though lacking the liveliness and present interest of those from the pen of "Knoxonian," may at least suggest to some a topic full of interest and instruction, if followed up by subsequent study and research.

A few words regarding some of the numerous orders of the

MONASTIC CLERGY,

who were settled in Scotland during the five centuries which preceded the Reformation, may introduce the subject. Their conventual establishments were nearly two hundred in number, not including hospitals. Besides their distinction from the secular clergy, these monks were divided into two classes—the older, or endowed monks, who lived on rents and lands bestowed upon them, and the newer, or begging friars, who were supported by alms, and who had few or no endowments. Both these classes were still further subdivided. The endowed monks were known in Scotland as Monks of St. Augustine, etc., according to the names of those who had framed the rules by which they lived—the colour of the robes they wore, or the places in which they had first been established. The begging friars were divided into Black, or Dominicans, Gray, or Franciscans, White, or Carmelites, according to the colour of their dress or the name of their founders.

Several of both these classes had corresponding female orders or nuns, who lived by rules, alleged to have been framed by St. Augustine, St. Benedict, or St. Francis.

During the reign of Malcolm III. (1057-1093), the Normans had begun to erect in England those magnificent

CATHEDRALS AND ABBEY CHURCHES,

which are still such objects of interest. And Scotland, poor as she was, resolved to follow the example set her, so far as her limited means would allow. The Abbey Church of Dunfermline, erected in the Norman style, seems to have been one of the earliest of such buildings in Scotland. The simple and somewhat antiquated rites of the Culdees being regarded as unsuitable for such costly edifices, it was decided to import from England or the Continent the new monastic or regular clergy, whose greater scholastic learning, gorgeous ritual, sanctity of manners (apparent or real), and courtliness of style, were better fitted for such grand cathedrals: And here a few sentences regarding

THE CULDEES

may find a place. They were secular canons of Celtic origin, educated and trained in the ancient abbeys and colleges, such as Iona, St. Andrew's, etc. They first appear in Scottish history after 800 A.D. Their college at Abernethy was called a university in the time of Malcolm III., or shortly after. They, as well as the old Scottish parochial clergy, were but slightly in subjection to Rome. Many of them also were married and they were succeeded in their official positions by their children. By the time of Malcolm III. the Culdees had in many cases greatly deteriorated in learning and otherwise, so that the heads of their religious houses were rather lay-barons than learned ecclesiastics. Not being bound by any special rules of living, the parish priests and Culdees were called *secular* clergy; while the monastic orders, who ultimately supplanted the Culdees, and even the parochial clergy to a large extent, and whose lives, habits and studies were framed according to the regulations of their founders, and approved by the Popes, were called the *regular*, or regulated clergy. These two classes had long contended—the *regulars* to gain position and power, the *seculars* to retain the position they had. In Scotland the regular clergy first began to attain favour through the patronage of Margaret, wife of Malcolm; and at last the seculars, possessing neither papal nor regal favour, suffered in the contest, both in Scotland and in other parts of Western Europe, and, after resisting for nearly two centuries, gradually lost both power and influence, as well as their possessions; and in the reign of Alexander III. (1245-1285), the order of Culdees seems to have become extinct. Still they continued long afterward to be held in reverence in many parts of the country. After this there occurred a great

INFLUX OF MONASTIC CLERGY

into Scotland during the reigns of Alexander I. (1107-1124), which increased during the reign of his successor and brother, David I. (1124-1153), when the canons of St. Augustine and St. Benedict settled in many richly endowed abbeys. Amongst other endowments,

they obtained from kings and barons the patronage and tithes of parish churches, which had previously been served by the secular clergy, many of them being younger sons of families of rank, and who, from their right to all the parochial tithes, were called *rectors*, or parsons. In this way, not only the old monastic or college rents of the Culdees, but even the parish churches, passed from the hands of the secular into those of the regular clergy. The latter having thus obtained a right to the parsonage, or benefice, deputed one of their own order to take charge of the parish, as *vicar*, assigning to him a portion of the tithes as stipend, the remainder helping to endow their monastery. The Monks of Arbroath held at least thirty-five parish churches in *vicariate*.

ABBAY OF ST. ANDREW'S.

Gray city, like some fortalice of yore,
Set on rock-ramparts, against which the sea
Hurls up its stormy spears perpetually,
And sweeps them backward, shattered, foiled and hoar,
Beneath thy feet the eastward tides still roar,
And still thy warrior beauty rises free
Above the shocks of thwarted foam, the glee
Of winds that laugh across the ocean-floor.
Dearer than woods where the wind-flower blows pale,
Or meadows deepening into perfect June,
Are thy bleak streets that hold the past in fee,
Worn shafts and crumbling archway.

The Abbey of St. Andrew's, in Fife, was commenced about 1158, and finished about 1318, being 160 years in course of construction. It exhibited three different styles of architecture in succession—the "latest Norman," the "Early English" and the "Decorated." There had been a Culdee monastery here, founded by St. Regulus, tradition says in the ninth century. The cathedral, commenced some four years after the abbey, was destroyed in 1559 by the impassioned zeal of a mob; for here, in the very centre of the papal jurisdiction, John Knox first opened his lips as a preacher of the Reformed faith in Scotland. Here too it was that Patrick Hamilton suffered martyrdom, 28th February, 1528, and John Wishart, on 1st March, 1546. It appears, however, that these were not the first who became martyrs in Scotland on account of their religious opinions. It is said that James Resby, an Englishman and disciple of Wyclif, was burned in 1422, and Paul Craco, from Bohemia, a follower of Huss, underwent the same cruel death at St. Andrew's ten years later. No wonder then that "the gray city" of St. Andrew's is one of the most interesting old towns in Scotland, apart from its golfing grounds and its university—the "alma mater" of so many distinguished Scotchmen.

ARBROATH ABBEY,

on the East Coast of Forfarshire, was commenced in 1178 by King William (1165-1214), and probably finished in 1233, being therefore some fifty-five years in course of construction. Its style was that of the "transition period," which came between the "latest Norman" and the "early English." Gothic architecture was then in its vigorous youth, its decorations being limited in number and severe and chaste in character, not loaded with the useless ornaments which marred the beauty of the Gothic churches of a later period. Judging by the remains still standing, it must have been an enormously large building—some 284 feet in length, and seventy-one feet in width.

The first company of monks who took possession of it after its completion came from the Abbey of Kelso, which had been founded by David I., and which was the parent establishment of the order of St. Benedict in Scotland.

The Abbey of Arbroath is said to have suffered at different times from wind and fire, and from the fierce barons of Angus, but not from the hands of the Reformers, who confined themselves to removing the monuments of idolatry found within the walls. Arbroath enjoyed 320 years of vitality and usefulness in a greater or less degree from 1178 to 1560—for it must be remembered that in the earlier portion of their history, monasteries (not monasticism)

CONFERRED MANY BENEFITS

upon the population of Europe, and contributed to help forward improvement in manners, literature and civil and religious liberty. They were certainly not confined to the support of a number of monks bound to celibacy but served (1) as lodging places for travellers of every rank, from kings, archbishops and judges, to the poorest scholar who asked hospitality. In them was found shelter and accommodation superior to that of any feudal castle (hotels at that time had no existence), and food for man and beast

was given without fee or reward. (2) The abbey was the only school of the period, the knowledge of letters being confined entirely to ecclesiastics, some of whom had to be employed by kings as judges and political ministers, owing to the ignorance and incapacity of the lay nobility. (3) The abbey possessed libraries which were maintained by land rents; and teachers were employed to instruct the young monks in various branches of learning. (4) The abbot and monks were in many cases the historians of the districts in which they lived. Indeed monasteries were once the only places where books were written, and—what was of equal importance before the days of printing—the only places where books were transcribed. Many of the monks were occupied all their time in copying MSS.—amongst them many ancient MSS. of the Scriptures. (5) The monks of rich abbey—as that of Arbroath—were bountiful almsgivers, each of the abbey having an almonry, where provisions were given weekly or oftener to the poor with unsparing hand. (6) The monks, as intelligent landowners, were also public benefactors by promoting horticulture and agriculture generally. (7) At an early period, too, ecclesiastics did much in the way of emancipating the rural population from the thralldom in which they were held by the barons, previous to the erection of great monasteries. And long afterward, even in the midst of Scotland's contest with all the power of England, the nobility, barons and freeholders of the kingdom met at the Abbey of Arbroath, in April, 1320, and drew up the famous letter to the Pope, in which they asserted the ancient independence of the country, and declared their resolution to maintain that independence, in spite of all the prowess of England's king; and whether the Roman pontiff recognized their rights or not.

CAUSES OF DISSOLUTION.

Notwithstanding the many benefits conferred on society at an early period by these institutions, the system was too artificial, and in some respects, too unnatural, to permit of keeping pace with the progress of civilization and enlightenment. Hence monasteries, instead of being as they once were, ahead of the age, stood still, while society around advanced. About the close of the fifteenth century, every monastic establishment in Scotland fell into decrepitude and corruption; and, as Chalmers in his "Caledonia," says, "when their usefulness was gone their oblivion began."

The inordinate ambition and incompetency of the ecclesiastics of that period are strikingly exposed by Gavin Douglas, in 1513, as well as by Sir David Lindsay, in the strange dialect in use at that time in Scotland.

It has been said that before Knox was born, the glory had departed from the great school of religion and letters which once existed in Arbroath, so far as purity of doctrine and morals, literature or common decency was concerned. Little remained except rapidly increasing idolatry and saint worship, with unblushing prostitution of the endowments for the gratification of sensual pleasure and ambition. "Knox and his coadjutors appeared just in time to inter those now dead and corrupting institutions, which had become too offensive to remain longer unburied."

THE DEMOLITION OF MONASTERIES

and other religious houses, which took place at the beginning of the Scottish Reformation, has supplied the theme for many a declamation against the bigotry and barbarism of the reformers. They may have gone too far owing to the excitement of the time. But "can any man think," says honest Row, "that in such a great alteration in a kingdom, every man did everything rightly?" The churches and cathedrals were generally spared; it was only the monasteries and places identified with superstition that were sacrificed to the popular fury. These had become the strongholds of Popery, and the receptacles of a lazy, corrupt and dissolute class, which had long fattened on the substance of a deluded people. No wonder then if Scotchmen listened to the advice of Knox: "Down with these crow-nests, else the crows will big in them again." When the flames of the monasteries in Perth were ascending, and some were lamenting their destruction, a woman cried out that if they knew the scenes of villany and debauchery that had passed within their walls, they would rather "admire the judgments of heaven in bringing these haunts of pollution to an end."

An occasional look into past ecclesiastical history

is always instructive, because calculated to throw light upon certain practices, or usages, or forms of belief, peculiar to each of the many branches of the Christian Church now in existence. T. H.

Clarens, Switzerland, November, 1885.

NEEMUCH, CENTRAL INDIA.

BY THE REV. W. A. WILSON.

It may be of interest to the friends of our mission in India to know that ground is being broken in a fresh part of the Central India mission field. With the sanction of the Council, I have selected as my field the northern part of Central India, bordering on the Rajputana mission, taking, in the meantime, Neemuch and Mandsam as centres of work.

Neemuch proper, or Old Neemuch as it is sometimes called, is a native city in Scindia's territory, about one mile distant from the British cantonment, in which there is also a large native bazaar. It is situated on the railway, and is within easy reach of many villages where, as yet, nothing has been done either for educating or evangelizing the people.

Mandsam, an old walled city, with a population of 25,000, a centre of a large opium trade, is also on the railway, thirty miles distant from Neemuch, in the direction of Indore.

It is a city wholly given to idolatry, and one's heart may well be stirred like Paul's of old, as everywhere, on the road-side, river-banks, at the roots of trees, in gardens and groves, at street corners, etc., one sees temples, shrines and idols of all kinds, from the rude stone daubed with red paint up to the beautifully-carved statue. Morally and physically it is a foul place, and bears an evil reputation. The people are very religious and very wicked.

It seemed to me well to begin work in these places in such a way as, if possible, to disarm the prejudices of the people, which are so easily excited by the sudden appearance of a European missionary preaching in their midst. One needs an unlimited amount of tact and patience in beginning mission work, especially in native states, where too the difficulties are greatly increased by the hostile attitude of English officials. I thought it might be an advantage to send in first a native teacher to open schools and accustom the people to the idea of Christian teaching in their midst.

Mr. Wilkie has kindly given me, from the Indore Mission, one of the most experienced workers, who has been appointed to Neemuch. Since the beginning of June, he has been labouring there, with a very gratifying reception.

The place used as a school room—a low verandah facing the street, soon became too small for the rapidly-increasing attendance, which has now reached about 100 boys and young men.

Much more roomy and desirable quarters have been secured in a good locality in a large, new, two-story stone house, which, notwithstanding its pigeon-hole rooms, is an unusually fine building for a native city; and it will afford excellent accommodation for the work of the mission.

Another branch of work has also been started here. Mr. L. Kidd, M.R.C.S., retired from Government service, has been engaged to open a medical dispensary, under the care and control of the mission. There is great need for such an institution, both in Neemuch and in Mandsam. As there is no provision of the kind in either place, Dr. Kidd visits Mandsam once a week, remaining two or three days, and treats such cases as are brought under his notice.

Dr. Kidd has his dispensary and living quarters in the building where Balaram, the native catechist, has his school.

We have called upon the Subah (the chief official), a Mohammedan, and explained to him our plans for aiding primary education, which is so much neglected in India, and for giving help to the sick. He seemed much pleased, especially with the latter project, and promised his help.

Indeed the people generally are much pleased at the prospect of a dispensary being established among them. Some of the leading men of the place called for treatment before the medicines were unpacked.

Medical help is much appreciated by the Lathen, and it does much to break down prejudice and to prepare the way for the Gospel. These places are grand fields for medical missionary work, as, not being in British territory, Government has done nothing in

the way of opening up hospitals and charitable dispensaries as has been done so generally in the British States. Will some medical student not consecrate himself to this work and come out and help us?

In Mandsam also we have broken ground by opening two schools under the care of a native Christian teacher, Jugal Kishou, who is assisted by a Brahmin. The attendance in the schools is about seventy.

Here, and probably in any place in Central India, where we may begin work, the battle fought out at Indore may in some form have to be fought again. Religious liberty is a new thing yet in a native state.

Already there are symptoms of trouble brewing. When I was in Mandsam a few days ago, the owner of one of the houses used as a school came to me and said: "I wish you Christians would give up this place, for the Kotwali giving me trouble for renting it to you." This petty official, a Mohammedan, threatened to send the matter up to Scindia's Durbar (Government), and greatly terrified the poor house-owner.

We persuaded him, however, to let the matter rest till the order to turn us out comes from the Durbar. We hope, however, the matter may blow over, and that we may be allowed quietly to carry on our work.

But these heathen rulers know only too well the hostile attitude of the chief political agent for Central India to Christian missions and we can scarcely hope to escape annoyance.

The people themselves treat us well and welcome our help, but the rulers are our enemies.

On the first Sabbath of August we had our first Christian service in Old Neemuch. The company consisted of the workers and their families, the doctor, a Christian Eurasian and his wife living in the place.

It was to me deeply interesting to join in worship of the one true God, with the handful of Christians now gathered there, in the presence of about thirty heathen spectators, who had gathered in that upper verandah room, when, in that heathen city, the voice of prayer and praise was for the first time heard. It was a small beginning, but God will, by His grace and power, gather out of that heathen city His own and add them to the number.

KNOX CHURCH, TORONTO.

MR. EDITOR,—The communication relating to the history of Knox Church, Toronto, which appeared in THE CANADA PRESBYTERIAN some time ago, calls up to the writer of this, many interesting reminiscences of forty years past in our city. On the first Sabbath I spent here I went to St. Andrew's Church (now demolished) on Church Street, and heard an eloquent sermon by the Rev. John Burclay, A.M., now retired from the ministry. On that occasion he baptized the eldest son of the late Hon. Isaac Buchanan (who was about removing to Hamilton).

The Disruption of the Church of Scotland in Canada shortly followed, and in the fall of the same year (1844), those who left St. Andrew's Church joined the Rev. James Harris's congregation, and under most favourable auspices, in connection with the Free Church of Scotland. In consequence of the necessity to raise funds to build new churches in Scotland, several of the ablest and most distinguished ministers visited the United States and Canada. The late Rev. Dr. Burns, then of Paisley, Dr. Lewis, of Dundee, and Dr. Cunningham, of Edinburgh, interested Presbyterians and earnest members of other Churches in the claims of the glorious Gospel, its defence and extension to the remotest regions of the earth. Soon afterward a call from Toronto was addressed to the Rev. Dr. Burns, and at the same time Knox College was established with five students in attendance, being under the care of the late indefatigable Rev. Henry Esson, of St. Gabriel's, Montreal, and of the labours of these early pioneers we are now reaping the present results in the large number of churches in every direction in this city and surrounding country. The names of the Hon. Isaac Buchanan, John McMurrich, Peter Brown, John Burns, the Rev. Dr. Reid and many others still with us, should be held in honourable remembrance for their self-denying devotion to the Presbyterian cause.

To Knox Church belongs the honour of being the focus of action, and to their assistance in building churches, many districts of Ontario will give them credit for doing what they could for the cause of Christ. I was a humble member of the first united congregation here, under the care of the late Rev.

Principal King, of Halifax, who occupied the pulpit before the arrival of Dr. Burns; at this period a wooden addition to the old square brick church of Mr. Harris had been added, and on special occasions the Congregational Church on Bay Street, under the late Rev. John Roaf, gave the use of their church to us. During a visit of the late Dr. Macnaughton, of Paisley, and latterly of Belfast, arousing sermons were delivered by him in that edifice, which from their eloquence and power are still remembered by many here. I will close this crude sketch of the early period of our history and, with your permission, may continue the subject with additional facts respecting the first kirk session. The venerable P. Brown, uncle of Elder James Brown, of Charles Street, James Westland, Macarthur and Jesse Ketchum, were the first to hold office. These were the struggling times of the Church, and the present generation, I trust, will prove worthy successors in extending the blessings of peace and good-will amongst the various Churches of the Reformation on this Continent, and stimulate the rising youth of our Dominion to study the character and labours of John Knox in Scotland who emancipated the Church from Popish thralldom. A PIONEER.

Toronto, Nov. 5, 1885.

THE PROTECTION OF SOCIETY

MR. EDITOR,—Will advocates of the liquor interest—all who accord to the saloon their moral or material support—show us what the traffic has done to benefit society, as an offset to the woe it inflicts, and as some return for the money it collects? They need not, in describing its products, tell us what raw material it employs. We know that already. It takes, for the most part, our boys and young men, with health blooming on the cheek, honour beaming in the eye, and hope whispering in the heart. But let them show us the finished product, when turned out at last on the street, as a monument of what the distiller, brewer and saloon-keeper can accomplish for individual men and for society at large. We see the fruits of their industry, the inevitable outcome of their efforts, in the physical, mental and moral degeneracy of their victims. We see it in the shattered nerves, the palsied limbs, the bloated countenance. We see it in the besotted intellect, the dethroned reason, the wasted powers. We note it in the obscene language, the kindled lust, the shattered conscience. The domestic effects are wretchedness and woe, such as no language can describe, no imagination paint. The social results are idleness, poverty, misery and crime. The saloon is simply and solely a manufactory for drunkards, just as distinctly as a bakery produces bread. It has never in the past produced anything else, and it never will in the future. Is this a reason, then, why it should be spared? If the fruits of the traffic are evil, only evil, and that continually, surely the right of society to suppress it should no more be challenged than that it is right to suppress any thing else that is destructive to its life, or inimical to its interests. All human laws prohibit and punish solely in the interests of society. It is of no consequence whether the prohibited act is an evil in itself or not. It may be the fearful sin of murder, or only the crime of erecting a wooden building inside the fire limits of the city; but the law equally prohibits both. The only question is: Are the interests of society endangered? And if so, prohibition follows as a matter of course, and its righteousness is established.

Hence, appear the folly and crime of licensing the liquor traffic. High license or low license, I regard it as a national crime. From a political standpoint it is usually a cowardly compromise; in a moral aspect it is ever a glaring iniquity. It is the State saying to distillers, brewers and saloon-keepers: "We know your trade is ruinous and wrong and, with a view to minimize the evils that flow from it, we propose to confine it to a very limited number; but for this monopoly you must give us a portion of your crime-tainted gains. Divide the blood-money with us, and we will throw around you the ægis of law, and give you a certificate of respectability. We find it difficult to uproot the evil, so we will enter into partnership with you and divide the profits." And thus the saloon-keeper is enabled to ply, under the patronage of the State, a trade which should be outlawed and destroyed.

Hence, also, the utter irrelevancy of the cry that prohibitionists are attempting "to make men moral by act of Parliament." Prohibitionists are not such fools;

nor have they been such blind readers of humanity's tragic story! Prohibition aims directly at protecting social rights, and only incidentally at producing social righteousness. As well expatiate on the folly of suppressing gambling dens, on the plea that the lust for money cannot be legislated out of a man's heart; or advocate the cancelling of all Sabbath laws, on the ground that acceptable obedience to a divine command can spring only from a sanctified nature. And equally transparent is the twaddle, ever dinned into our ears, that "public sentiment must first be educated" before prohibition can be hopefully undertaken. This argument comes with peculiarly bad grace from those who, by advocating and fostering the liquor traffic, are doing their utmost to degrade and debauch that same public sentiment; but in any case the argument is fallacious, and the cry a delusion. It would brand the divine legislation on Sinai as a mistake, because, when those "ten words" were uttered the liberated slaves who listened and trembled were living on a lower moral plane than that to which God in this very way sought to elevate them. As well might a man assert that there should be no law to prohibit stealing in a community where a large proportion of the population happen to be thieves! We know that in all self-governing communities, public sentiment with regard to any law must be educated to the extent of having a majority in its favour. Will the liquor party show us why, in this particular case, any thing more should be demanded?

But Mr. Tassie suggests to us that the presence of these liquor shops in a community may serve a worthy purpose by developing a noble type of virtue under the strain and pressure of strong temptation! Nothing that Mr. Tassie has said is, in my opinion, more worthy of condemnation than this. Be it remembered, we are dealing with a terribly concrete evil—the saloon as it presents its allurements to our boys and young men, and tempts them to their ruin. And, viewed in this light, it seems to me that Mr. Tassie's logic would be quite as forcible, and his Scripture quotations quite as appropriate, if he had employed them in defending houses of ill-fame, and the infernal wiles of the procurers. Would not the bare suggestion that our daughters should be plied with the solicitations of the tempter in order to develop in their youthful minds a love of purity kindle the fire of resentment in the most imperturbable soul? Why, then, should temptation, be put in the way of our boys, by yielding to which their lives may be blighted and ruined?

Can a parent utter as a part of his family devotions, "Lead us not into temptation, but deliver us from evil," and then go out and vote for a saloon to be opened next door, that his children may have a better opportunity of developing a noble manhood and a virtuous womanhood? It is possible to talk glibly about these things in theory, and yet be deeply conscious that a "damnable heresy" is lurking somewhere in the proposition. And, if you want to convict such a man of a hollow, heartless insincerity, just propose that the "temptation" experiment be adopted with his own children, by surrounding them carefully with an atmosphere of vice and crime. P. WRIGHT.

Stratford, Dec. 14, 1885.

P.S.—In my last letter, which is probably in press by this time, I used the expression: "Members of the firm of Kyle, Tassie & Co." The expression was naturally suggested by the common feature in their respective pleas for the liquor traffic—namely their unprovoked assaults on the ministers of certain Evangelical Churches. It has since occurred to me, however, that such a conjunction of names, if by any chance misunderstood, would be quite unjust to Mr. Tassie, and I therefore desire to dissolve this imaginary firm.

P. W.

IS IT COMPETENT?

MR. EDITOR,—I observe that in some quarters Presbyteries are urged to move for the establishment of lectureships in Knox College, rather than nominate a professor for the new chair. In view of the fact that last General Assembly sanctioned the establishment of a professorship and, through the agency of the College Board, calls on Presbyteries to make nominations, I wish to ask you, or some of our experts in church law, whether it is competent for Presbyteries to make such proposals in lieu of nominations, and whether the next Assembly can entertain them if they do?

ENQUIRER.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

ANOTHER WONDERFUL HYMN AND ITS GENESIS.

BY REV. DUNCAN MORRISON, M.A., OWEN SOUND.

"MY FAITH LOOKS UP TO THEE."

Dr. Ray Palmer, besides being a noted preacher for forty years, and a graceful writer for about half that time, is a poet of no mean order. His is the gift in a remarkable degree of infusing a spirit of tenderness into his lines and clothing even his commonplaces with a solemn beauty which is itself poetic. We quote the following as characteristic:

My ange mother I Long, long years have gone
Since thou, yet young and fair, passed from my sight.

E'er since, I see thy gentle face each day
And in the silent night, and still there play,
In those soft eyes, the self-same smiles that made
Thy presence a deep joy in days of yore.

But, though Dr. Palmer has written much both as a divine and a poet, we believe that this one hymn, struck out in some glorious hour of spiritual exaltation, will do more to preserve his name from sinking into oblivion than all his other writings put together—that when those will be laid upon the shelf as having served their day, this, like a crystal stream revealing itself by a green belt of vegetation amid the desert sands, will live and minister to the devotions of thousands yet unborn. The same may be said of Charles Wesley's *Jesus, lover of my soul*, or Perronet's *All hail the power of Jesus' name*, or Heber's *From Greenland's icy mountains*, or Charlotte Elliot's *Just as I am*. It is plain that Toplady regarded his peerless hymn, *Rock of Ages*, as a mere trifle in comparison with his six great controversial volumes on Calvinism versus Arminianism; but where are all those volumes now, great as the end was which they accomplished in their day? They have shrunk into small space and, to a great extent, are forgotten, whereas this hymn is heard in almost every church, on the lonely sea, in many a cottage home, from the lips of childhood and from the faltering accents of old age. The same may be said, though not to the same extent, of the hymn under consideration. Dr. Ray Palmer will hereafter be known, not by his books, not by "What is Truth?" "Remember Me, or the Holy Communion," "Closet Hours," "Doctrinal Text book," etc.; but as the author of

My faith looks up to Thee.

What a mighty power such a hymn as this is in the hands of that good Spirit that leads into all truth, and whose promise it is to take of the things of Christ and show them to the soul! Who will undertake to write the history of this or any one of the great hymns of the Church? Who can speak of the hearts that have been warmed by the service of song in the house of the Lord—the hopes that have been stirred full of immortality—the purposes that have been fortified—the comfort that has been imparted—the quickening, freshening influences that have come down upon the congregation when this or that great hymn has been the vehicle of their devotions? The writer can never forget the effect produced in one of Moody's meetings in Glasgow some years ago when the hymn, *What means this eager anxious throng?* was sung by that great master of song, Ira D. Sankey. Strong men, men of culture and refinement and high intelligence that had left their offices at mid-day—that had torn themselves away from their worldly engagements that they might be present at the noon meeting—that could listen to Moody or any other preacher unaffected, were solemnized, impressed, moved, even to tears, by the pathos of the great charmer, especially by the lines:

Too late, too late, will be the cry,
Jesus of Nazareth hath passed by.

The hymn will often do what the sermon cannot do, and I have no doubt that Moody and Sankey could bear ample testimony to this fact. I mean the quickening power of song in the hands of Him who hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound those which are mighty, and base things, and things despised . . . that no flesh should glory in His presence. We have only room for one instance: On a quiet Sabbath eve the little country church in Mr. Moody's own town was crowded and a large number was outside; so Mr. Sankey placed his organ outside also that all might hear. Across the river a mile away, sat in the doorway of his own house a man full of rage with wife and daughter who had gone to the village to hear that fanatic Moody. By-and-by there were wafted across the meadow and up the hill-side, borne on the evening breeze, the touching strains of *There were ninety and nine*. Those strains penetrated the steeled heart, broke down every barrier, and there alone in the deepening darkness came light and peace—in short a revelation! Now there were songs in the night instead of storms of passion! Every hymn has a history—a wonderful history

which eternity alone will unfold; and so with the hymn,

My faith looks up to Thee,

but on that we cannot enter, further than to raise the question as to its genesis. How came it into being? Was it the child of some calm meditative hour, or the cogitation of some philosophic mood, laboriously worked out, or the flash of a divine inspiration? Hear how Dr. Palmer himself answers the question. When asked for the origin of this, his first and best hymn, he replied: "It was written because it was born in my heart and demanded expression. I gave form to what I felt, by writing with little effort the stanzas. I wrote them with very tender emotion, and ended the last lines with tears." At the time he wrote this hymn he was a young man, living in New York, with his future still undefined, though studying for the ministry. It appears from a sketch of his life that he spent a year in that city, and while there enjoyed the ministrations of Mr. Nettleton, of the Brick Church, and enjoyed them greatly. His biographer does not say that it was under this preacher he was moved to write the hymn, but we are led to this inference from the connection; and we can easily understand how, under the *afflatus*—the impression made on his sensitive mind by the preacher—the hymn would be born and, as he says, *demand expression*.

God gave a great gift to the Church on the day (12th November, 1808, Rhode Island, Compton) Ray Palmer was born, for if he had done nothing but write this hymn, he has ministered to thousands that will rise up and call him blessed. He is still with us; but though the snows of seventy-seven winters are on his head, his eye is not dim, because full of the hope of immortality, and ere long it shall see the King in His beauty, and the land that is afar off, and rejoice.

MY FAITH LOOKS UP TO THEE.

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine;
Now hear me while I pray;
Take all my guilt away;
O let me from this day
Be wholly Thine!

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee
Pure, warm and changeless be,
A living fire.

While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

When ends life's transient dream,
When death's cold sullen stream
Shall o'er me roll,
Blest Saviour, then in love,
Fear and distrust remove;
O bear me safe above,
A ransomed soul.

We give a Latin translation—same measure as the English—of this modern hymn to give it the flavour of antiquity, the odour of mediæval times:

Fides vertit Tibi,
O Agne Calvaræ,
O Lux Mundi;
Audit dum orem
Auferto me labem,
Misericors, omnem,
Hinc sim Tibi.

O sint opes tuæ
Labente me fusce,
Agentes me!
Tu quia mortuus,
O mihi semper lux
Diva, ardens, vivax,
Delectans Te!

Dum ambulans cæcus,
Vias, obnoxius,
Dirigito.
Fer luce tenebras,
Absterge lacrymas,
Et semper venias
Auxilio.

Quum finis omnium—
Quum vitæ somnium
Evanuit;
Amore in tuo,
Omnes metus ferto,
Hinc meos ituro
In gloriam.

A COUNTRY'S best defence is its good men.

CULTIVATE forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses.

THE CLAIMS OF THE CHRISTIAN MINISTRY.

BY PRINCIPAL KING, MANITOBA COLLEGE.

In estimating the claims of the Christian ministry, the first consideration which it is important to take into account is that it is an institution of Jesus Christ. No one doubts that the New Testament Church, as an organized body, is His institution. It may, therefore, well occasion surprise that the doubt should have arisen, whether the ministry likewise is His appointment—that the opinion should be entertained that the setting apart of a class of men for the special work of teaching and enforcing His truth and of exercising rule in His Church is without any Scriptural warrant. It is difficult to believe that the Church of Christ in all its branches has from the beginning onward so far misapprehended His will. For, it will be observed, we are not left to argue the propriety of the institution from considerations of a general kind, drawn from the obvious necessities of the case, though in the absence of direct authority, these would have almost as certainly led to the establishment of the Christian ministry, as its undeniable benefits abundantly justify its maintenance. Given on the one hand, the truth of Christ as a sacred deposit with His Church, and on the other, multitudes of human beings, at once ignorant of it and needing it, an order of men must have inevitably been called into existence, charged with the duty of communicating and enforcing it. But the matter is not one of human expediency simply, or indeed, at all—it is one resting on direct appointment. The ministry by which the Church of Christ is served is the institution of its Divine Head. "He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." Some of these offices, that of the apostle in particular, were from their very nature temporary, perhaps even incapable of perpetuation, when the circumstances had passed away, to which their peculiar character was due; others of them are as obviously permanent. The need of the pastor and teacher, if not also of the evangelist, is just as great in our day, as it was when the Apostle of the Gentiles penned the letter to the Ephesian Church from which these words are taken. And it is only in accordance with what we might have anticipated, that He who makes the Church's interests His peculiar care should both have established the office at the first and should have raised up from time to time faithful and pious men to fill it. "Most of our Lord's public life," it has been well said, "was spent in doing the work Himself or in preparing His disciples for it. Much of the New Testament is engaged in describing it or its results. In three epistles it is the sole theme, and is never far away in any." With the instructions to Titus to "ordain elders in every city," that among other duties they might be able "by sound doctrine both to exhort and to convince the gainsayers," with the similar and even more explicit instruction to Timothy: "The things which thou hast heard of me among many witnesses commit thou to faithful men, who shall be able to teach others also," with Paul's words to the elders of the Ephesian Church, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood," it implies a large faculty of shutting the eyes to unwelcome truth for men who are familiar with their Bibles to declare that the Christian ministry is an institution destitute of divine authority—to maintain that the Scriptures do not contemplate as a permanent arrangement the choice by the Christian people, and the ordination of a body of men to teach and to rule within the Church of Christ. It ought to be stated, however, that it could scarcely have been the design of Christ in instituting a regular ministry to reduce to silence the Christian people, or to supersede that duty of "edifying one another" and exhorting one another, which is so often inculcated in Scripture. One need not hesitate to express the conviction that it was never intended by the Saviour that the whole religious life of a congregation, whether large or small, should find its sole expression through the lips of any one man, however gifted and pious. Yet to this it has often come, in whole sections of the Christian Church and for long periods, and religion has proportionately suffered and not least through the opposite extreme—the disallowance of a stated ministry altogether—into which some good people, with more warmth of emotion than breadth of view, have been thereby thrown.

It is matter for thankfulness that in our day the expression of religious truth and of Christian sentiment by the body of the Christian people is rather encouraged than repressed. The ministry certainly has nothing to fear from it; on the contrary, it may well enough measure its own success by the amount of natural and truthful articulate testimony on behalf of Christ and His Gospel which it can evoke from those among whom it is exercised. But its own proper and distinctive character, as a divine institution, will still stand out, its functions not superseded by the voiceful life of the Christian people, rather rendered in some respects more necessary than ever.

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TORONTO, WEDNESDAY, DECEMBER 23, 1885.

WHEN so much is being written about pulpit oratory, and such high and, in many cases, unreasonable demands are being made upon pulpit men we often wonder that some preacher does not retaliate and carry the war into Africa. It may be assumed that the thing wanted in the pulpit by many critics is better oratory—not more spirituality. How would it do to say: "Yes, all right, but let us have better oratory all round"? Is there improvement all round? Not by a great deal. Taking Toronto as representative of the Bar of Ontario, there are no such speakers at the Criminal and Common Law Bar as there were twenty five or thirty years ago. There may be abler men at the Equity Bar, but everybody knows there is no Eccles or Hillyard Cameron in the profession now. Keeping away from a dozen or twenty members the average speaker in the Canadian House of Commons is not, perhaps, equal in point of speaking ability to the average man in the old Canada Parliament of thirty years ago. There is nobody in Nova Scotia to compare with three orators of thirty years ago that any Nova Scotian can name. We doubt very much if the average county council of to-day is in any respect an able body than the average council of twenty five or thirty years ago. By all means let the pulpit be wide-awake and, if possible, keep far ahead of the times in the matter of oratory; but let us have improvement all round. Let us have less speaking, but a much better article. The oratory of Canada has not improved as it should have done. People who have to listen should insist that every man who addresses his fellow-men on any topic should have something to say, and should be ready to say it in good style. Why, in the name of common sense, should people be bored every night by some body who has nothing to say, or who has not taken the trouble to arrange his matter so that he can say it in a reasonable time? Surely there is suffering enough in this world without having to suffer from speakers who have no thoughts, or who are too indolent to arrange them.

AT this season of the year, when we are all trying to "do the agreeable" and many are entertaining their friends, the following by Cardinal Newman, on the qualities of a true gentleman, is well worth a careful reading.

The true gentleman carefully avoids whatever may cause a jar or jolt in the minds of those with whom he is cast; all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make everyone at his ease and at home. He has his eyes on all his company; he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd; he can recollect to whom he is speaking, he guards against unresolvable allusions or topics which may irritate, he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and so to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes an unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out.

A true gentleman, the Cardinal thinks, "never speaks of himself unless compelled." This is the point at which many Canadians and Americans are almost certain to break the laws of good-breeding. In this

new world most men who are made at all are self-made. A self-made man, if not very careful, is sure to be self-assertive. If a man is conscious of success by his own exertions he is almost certain to speak of his triumphs. A man born with a silver spoon in his mouth has nothing to speak of but the spoon. A man who has fought a hard battle is very apt to speak of the fight. There are men, and fairly good men, too, who can speak about themselves and their doings for a whole evening and never for a moment think they are violating the rules of good taste. And, truth to say, some ministers are blamed for being great sinners in this way. Next to speaking continually about oneself is the abominably vulgar habit of monopolizing conversation and attention. Who has not seen a boor in company who bellowed at the top of his voice for the simple purpose of directing attention toward himself?

UNDER the heading of "Pastoral Instruction for Missionary Students," the *Knox College Monthly* says:

What we wish to suggest under this head is that all our students, university as well as theological, who purpose going to the mission field, should be required to attend, during the previous term, a short series of lectures, or conversational lessons, on some of the more common and important duties that come under the head of pastoral work. We do not propose this merely as an advantage; rather as an essential that has been too long neglected. Most, if not all of us, have felt painfully our ignorance and incapacity in dealing with those who might be seeking admission to the full communion of the Church. Many, again, have felt the need of counsel as to how much of a profession of Christianity is necessary to entitle parents to seek the rite of baptism for their children. It would be well if advice could be given in regard to dealing with the sick and dying—with Free-thinkers—with other denominations in the field. We are convinced that the amount of good done by our younger and more inexperienced students might be much increased if provision were made for their instruction in these and kindred matters. Of course, what we want is not the dreaming of a theorist, but some straightforward fatherly words of counsel from an experienced and successful pastor. The right man ought not to be hard to find.

Than the foregoing, we have not for many a day seen anything more practical and timely in a college or any other kind of journal. It proves that the students of Knox have found out in good time what unfortunately too many do not find out until student days are over. The thing discovered is that success in the college and university does not necessarily mean success in actual work. A student may know very well how to work in his study, in his class room and in the examination hall, and be absolutely helpless in a mission station in Muskoka or Manitoba. It is not his fault if he does not know what to do and how to do it. The Church has not told him. The Church told him how to deal with books, but said little or nothing to him about how he should deal with men. It is with men—some of them not a little crooked—that he has to deal all summer. It would not cost much to carry out the suggestion made by the *Monthly*. We have any number of experienced ministers who would willingly take their turns at the work.

CHRISTMAS.

FROM one Christmas to another appears a long time to the average pupil at school. Next Christmas seems ever so far away. Months even, weeks and days are counted over and over again as the festive time approaches. Later in life, impatience of the slow revolving months disappears. To many, the day held throughout Christendom comes with startling swiftness. The pace at which Time vanishes into the irrevocable past, to not a few, appears to be constantly accelerating. Onward move our lives without pause, and when we reach a well-defined season like Christmas, we are constrained to look back upon the past and forward to the future. Well said Longfellow in one of his few prose works:

Look not mournfully upon the past; it comes not back again. Wisely improve the present, it is thine; go forth to meet the shadowy future without fear and with a manly heart.

Christmas! What memories does the familiar word recall! Memory does go back to other years, and happy homes of childhood, long since dark and silent, gleam again with the light of youth and re-echo the mirth and music of bygone days. And loved ones were there, but not with us now. Amid the placid joys and pleasant reveries of this Christmas Eve, some in subdued tones may have reason to whisper:

O for the touch of a vanished hand
And the sound of a voice that is still!

Christmas! The church bells ring out cheerily

through the crisp morning air. Merry voices are heard from attic to basement. The children's gift of speech is wonderfully enlarged, as they go into ecstasies over the gifts which dear ones have provided through the agency of that wonderfully kind, versatile and ubiquitous genius, Santa Claus. Nor are the children of a larger growth less joyous. In more subdued tones, they fervently reciprocate the complimentary wishes of the season. Where true affection dwells, the humblest home is radiant with a brighter light than even that which guided the shepherds to the place where the Young Child lay.

This brief day of gladsome rest from their customary toil will bring soothing thoughts to many in every land, who sometimes chafe over the inequalities and burdens of life. From the far-distant past, echoing through the ages, come the blessed words of the angels' song: "Peace on earth, good will toward men." And they will fall peacefully on the ears of generations yet unborn, for in the coming years they will have a still deeper significance. They are prophetic of the time when He who lay in the manger at Bethlehem shall see of the travail of His soul and shall be satisfied.

To the ever-increasing circle of readers of THE CANADA PRESBYTERIAN, old and young, in the homely and familiar words, but in no merely formal sense, we cordially wish A MERRIE CHRISTMAS, and, when it comes, A HAPPY NEW YEAR!

PHILANTHROPIC WOMEN.

WOMAN'S influence in the sphere of Christian and philanthropic work is now a distinctly recognized power. Her sympathetic nature enables her to see with far-reaching insight the evils which not only deteriorate but, remaining unchecked, would overthrow human civilization. Woman is not a mere dreamy idealist spending her time in picturing a golden age that could only exist in imagination and fancy. When she sets herself to work she is intensely practical.

As the Gospel of Christ has proved such a boon to woman, she in turn seeks to extend the blessings of salvation to others. How great is the obligation which the modern missionary enterprise owes to the self-denying efforts and the consecrated lives of the noble women who at home and abroad have laboured for the salvation of those in heathen darkness. The various Woman's Foreign Mission Societies have not only been instrumental in largely augmenting contributions of means for the propagation of the Gospel, but by their sustained and systematic efforts they have been enabled to arouse and maintain increased interest in the great work in which the Christian Church of our time is engaged.

Another sphere of Christian and beneficent work in which woman's influence is becoming increasingly felt is the great Temperance Reformation. In the name of suffering women and children, pointing to ruined homes and blighted lives, devoted workers plead earnestly for personal abstinence and restrictive legislation that the ravages of the drink curse may be stayed. Woman's Christian Temperance Unions in various lands are exerting a powerful influence for good, and that power is steadily increasing. While publicists and politicians are discussing measures and are swayed hither and thither by conflicting forces, women are steadily and perseveringly pursuing their beneficent work in moulding social life and opinion to purer aims and higher endeavour.

The extended report of the proceedings at the twelfth annual convention of the United States National Woman's Temperance Convention has been recently received. Several Canadian delegates were present on the occasion. The report contains much very interesting and suggestive material. Perhaps one of the most interesting portions of it is Miss Willard's presidential address. She takes a wide and comprehensive survey of the whole field embraced in the varied labours of the Union. Its efforts are decidedly aggressive, but it is by the spirit of love its members seek to conquer. Appropriate means are employed to enlist on the side of Temperance all the different agencies that influence the minds both of old and young. The church, the school, from the kindergarten to the higher educational institution, the press, political organizations, social amusements are all fitting spheres for the activity of these earnest Temperance workers.

Worthy of special notice, however, is the united effort on a grand scale that is now being effected. It is nothing less than a sustained attempt to form a

World's Woman's Temperance Union. This great undertaking was begun two years ago when Mrs. Mary Leavitt started on an organizing tour around the world. She has formed Woman's Christian Temperance Unions in the islands of the Pacific now reported to be in a flourishing condition. Thence she went to New Zealand, where she founded ten local unions confederated in a provincial society. Australia was next visited by Mrs. Leavitt. There she intends labouring till next spring when she will sail for Asia. The object of this universal union is thus set forth:

To unify the interest in the Temperance cause of Christian women throughout the world, by introducing the noontide hour of prayer for the triumph of Gospel temperance in all lands, observing Thursday afternoon as the hour for local Woman's Christian Temperance Union prayer-meetings, with especial reference to this thought, and by the visits of the superintendent, Mrs. Leavitt, to foreign countries for the purpose of introducing our methods and outlining a system of organization which shall eventually enlist the children of all nations in the effort to overthrow the poison habits of mankind.

Another of the sad plague spots of society, which is working a ruin as terrible as that occasioned by strong drink, it is the aim of this Union to remove. Reference is made in the president's address to the foundation by the Bishop of Durham of the White Cross League, and the disclosures of abounding iniquity by the *Pall Mall Gazette*. It is stated, on the authority of Dr. Elizabeth Blackwell that "we should uncap perdition in the same direction were the hidden life of our own great cities known." Not a doubt of it! In her address the president goes on to say:

When we remember the acquittal of the ravishers of Emma Bond, a cultivated school teacher in Illinois; when we reflect that the *Pall Mall Gazette* declares "the law is framed to enable dissolute men to outrage girls of thirteen with impunity"; that in Massachusetts and Vermont it is a greater crime to steal a cow than to abduct and ruin a girl, and that in Illinois seduction is not recognized as a crime, it is a marvel not to be explained, that we go on the even tenor of our way, too delicate, too refined, too prudish to make any allusion to these awful facts, much less to take up arms against these awful crimes. We have been the victims of conventional cowardice too long. Let us signalize the second century of temperance reform by a fearless avowal of our purpose to take up the work of promoting social purity by the inculcation of right principles and the serious demand for more equitable laws. The Society of the White Cross will warmly co-operate with our endeavours in this righteous cause.

Of the perverted uses of the daily press the address says:

It is time that a standard was lifted in unflinching hands against this growing evil of wholesale verbal venom, and its twin abomination, the serving up, as the daily jargon of decent people, of the methods of crime as revealed by the daily doings of the debased class. I wish we might give our press department a secretary, and plan to send out this winter a petition to the so-called "great journals" of our cities, praying them to cease the moral scavengery which to day disgraces the annals of our boasted free press.

God speed all true and earnest workers who are endeavouring to hasten the dawn of brighter days.

FRENCH-CANADIAN EVANGELIZATION

The following appeal has been issued by the Executive of the Board to the friends of the work.

At a meeting of the Board of French Evangelization, held last month, the fund was reported to be in debt to the extent of about six thousand dollars (\$6,000)—a much larger indebtedness than at any period during the past nine years. This is a cause of grave anxiety, threatening, as it does, a serious contraction of the work. To meet the salaries due to missionaries and other urgent claims, it was resolved to effect a temporary loan, and to issue a brief appeal soliciting generous help in this emergency.

Heretofore, one of the difficulties experienced by the Board has been to secure the services of a sufficient number of suitable men to act as colporteurs. In addition to the staff now employed we have at present offers of service from nine or ten men, most of whom are highly recommended for this difficult work.

It is a matter of deep regret to the Board, now that the services of suitable men are at their disposal, that they are unable, from lack of funds, to increase their staff of colporteurs, the more so that there appear to be many encouraging openings for this class of labourers.

It is earnestly hoped that this appeal will be so generously and promptly responded to by the friends of the work that the present indebtedness will be removed, and the Board justified in securing, by the beginning of January, the services of several of these available men for the work of colportage.

The Mission Schools at Pointe-aux-Trembles are now attended by eighty-six pupils, eleven of whom are being trained for the work of missionaries and mission teachers. Thirty-one of last year's pupils openly confessed Christ, and in March last, sixty sat at the Lord's Table. The cost of each pupil is about \$50 per annum. To every person or Sabbath school contributing this amount, a particular pupil is assigned, concerning whose progress reports are sent from time to time. All contributions should be addressed to Rev. R. H. Warden, 198 St. James Street, Montreal.

Books and Magazines.

ACROSS HER PATH. By Annie S. Swan. (Edinburgh: Oliphant, Anderson & Ferrier.)—This new work, by the gifted author of "Aldersyde," is what might be expected. The story is told with the same charm, the principal personages are drawn with equal graphic distinctness, and the tone is as pure and elevating as in her other works.

IMMORTALITY. A Clerical Symposium on, What are the Foundations of the Belief in the Immortality of Man? (Toronto: S. R. Briggs.)—This is the re-appearance, in handsome and permanent form, of the series of papers on Immortality which appeared in the pages of the *Homiletic Magazine*. The subject is discussed by those having different views of the grounds of belief in the doctrine. Among the writers of this volume are Canon Knox Little, Prebendary Row, Rabbi Adler, Principal Cairns, Rev. Edward White, Professor G. G. Stokes and others.

MARVELS OF ANIMAL LIFE. By Charles Fredk. Holder. (New York: Chas. Scribner's Sons; Toronto: William Briggs.)—This is a most attractive work, revealing most interesting facts by an enthusiastic observer and student of the wonders of the animal kingdom. The book is principally occupied with marine marvels. It is written in a plain yet clear style, intelligible to ordinary readers, whether old or young. The latter class will be especially delighted with the book. A number of accurate and carefully-executed engravings adds much to its attractiveness and value.

CHRIST IN THE GOSPELS. By James P. Cadman, M.A. With Introduction by Rev. P. S. Henson, D.D. Second Edition. (Chicago: American Publication Society of Hebrew.)—The author of this work has bestowed great care in its preparation. He presents the life of Christ in exact Scripture language, and so arranged as to indicate clearly from which Gospel each expression is taken. It supplies self-interpreting Scripture and critical notes, and a history of Bible translation, and special maps showing Jesus' travels. Sabbath school teachers especially will find it a most useful work.

EXPOSITORY SERMONS AND OUTLINES ON THE OLD TESTAMENT. (New York: A. C. Armstrong & Son; Toronto: William Briggs.)—This volume forms the sixth of the excellent Clerical Library series, which fulfils the promise that it would furnish "the best thoughts of the best religious writers of the day in a condensed form and at a moderate price." The volume before us contains sermons by the Bishop of Derry, Archdeacon Farrar, Canons Knox Little and Liddon, Alexander MacLaren, D.D., Manchester, Joseph Parker, D.D., London, and a number of other no less distinguished divines.

THE present Christmas season has called forth much enterprize in pictorial and other illustrations suitable to the occasion. Many Provincial newspapers have taken a new departure and placed before their readers very creditable Christmas numbers. *Grip's Canada's Christmas* is one of the best that enterprising company have yet published. The *Globe* Christmas number is in every respect the best yet issued from the Canadian press. Of our own modest effort, let the following from one of our oldest subscribers, and a valued contributor, speak: "The Christmas Number came to hand to-day. What a beautiful issue it is! It is certainly a credit to the Church and to the Province. We are much delighted with it."

THE LIVES OF ROBERT AND MARY MOFFAT. By their son, John S. Moffat. With Introduction by William M. Taylor, D.D., with portraits and maps. (New York: A. C. Armstrong & Son; Toronto: S. R. Briggs.)—So great was the interest in this work, and so highly was it valued, that the first edition in England was exhausted immediately after publication, and a second was at once called for. The book is well written and gives most interesting details of the singularly devoted lives of the great and good African missionaries, Robert and Mary Moffat. The portraits are most excellent, giving a life-like idea of the originals. The closing sentence of Dr. William M. Taylor's brief introduction will come in appropriately here: "The work needs no commendation at our hands; but we heartily introduce it to our American friends as a worthy companion to the Lives of Judson and others whose names are better known on this side of the Atlantic, and as furnishing a new and striking illustration of what a Christian missionary can be and do."

THE MISSIONARY WORLD.

We would draw attention to some extracts from a recent minute by the General Council on Education in India with reference to the report of the commissioners on that subject. They deal chiefly with boys' schools, but some remarks on female education are well worth attention.

"The Council on Education in India must soon formally withdraw from the position it has occupied these six years. It has accomplished the work it undertook, and its place would be better occupied by a combination of those societies which are interested in education in India. The societies in England which have done so much to originate and carry forward education in India have now a grand opportunity before them. A generation has passed away since such an opening for extending education was presented; indeed, the opening in 1884 is more extensive and hopeful than that of 1854."

"There is no necessity for the Council to call attention to the importance of Christian societies providing ample and adequate education in all its branches, from the lowest to the highest, for the children of converts. This cannot be left to the State or to school boards in the present condition of India. The importance of raising as many of them as possible to the highest intellectual culture of which they are capable cannot be over-estimated."

"In female education a great field is opened up, which necessitates a new departure. There is ample encouragement on every hand for voluntary agencies to occupy it. Government rightly interprets native feeling when it offers every facility for religious instruction in girls' schools, and is disposed to set up secular schools for their own girls."

"The Commission and Government alike acknowledge the service rendered by Christian societies in originating and promoting female education in India, and their success in gaining the confidence of the nation; but the little that has been done is as nothing in comparison with what requires to be done. Out of ninety-seven millions of females of all ages in India, not a quarter of a million can read, and little more than half that number are at any school."

"These openings for the highest usefulness not only encourage effort, but they impose a sacred and urgent duty on every friend of India, and on every society labouring there."

A Government Inspector of Schools says, "Female education, before it can be commenced, must be preceded by the more difficult operation of getting at the females in their own homes. This preliminary operation is one of the chief tasks undertaken by the European and American ladies connected with the different mission societies, and I consider that the more encouragement that is given to them in this part of their work, which is called zenana work, the more will be done for real female education. I consider that every entry made into a native house by one of the mission ladies is a greater stride in female education than the establishment of any Government female school; and it is accordingly a matter of wonder to me that more assistance is not given to these ladies wherever they can be found to undertake this duty. The great importance to be attached to mission female schools does not lie in the small smattering of reading and writing taught to the children during the short time they attend school, but in the introduction which the mission ladies attain into the homes of the children. It would be far more profitable, as far as native female education is concerned, to spend funds on the encouragement of mission schools as stepping-stones to a social union between European and Indian females, than on such schools as—which really lead to nothing beyond the learning of the alphabet." Again: "The principle of instruction may be faulty, but the pupils receive a good education, and their character is properly moulded. Good habits are formed, tidiness and order are inculcated, and becomes a second nature, and a high moral tone is observable throughout."

(To be continued.)

IN Madagascar there are 1,200 Christian churches, and 71,585 communicants. The native churches have given \$1,000,000 in ten years for the spread of the Gospel.

THE Rev. Dr. Reid has received \$100 from a friend per Rev. Dr. Cochrane, for Home Mission Fund.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER IV.—ARTHUR BLAGUE GETS HIS HAND IN, AND THE PROPRIETOR MEETS WITH AN UNEXPECTED REVOLUTION.

Arthur had still some writing to do in finishing up his father's accounts, and a few weeks were passed in this employment before he was ready to begin work at the Run. In the meantime he had visited Ruggles, and had entered into a formal engagement with him.

On a frosty morning toward the last of October, he rose before daylight, quietly crept down stairs, made a fire in the kitchen, and cooked for himself a simple breakfast. He found his dinner ready snugly packed in a little basket—the timely work of his mother on the previous evening. The daylight had just begun to tinge the sky as he stepped forth from his home, and only here and there in the village rose the smoke from the early kindled fires. The Run was a mile from the village, and only farms and farm-houses lay between. He supposed he should be early at the mill, so, though the air was brisk, he loitered thoughtfully along the uneven highway, recalling the past and revolving the future. Unmindful of the passage of time, he found himself suddenly within sight of the tall chimney of the mill. The buildings were still buried in the valley.

For the first time since he had fully decided on this step of life, his heart sank within him. He shrank from the eyes that would be fixed upon him, the sneers that would reach his ear, and the subjection of his will to that of a man whom, in his inmost soul, he abhorred. At length he discarded these details, and a dull undercurrent of dread took their place, while he endeavoured to engage his mind with the most insignificant observations and incidents. There was a long golden cloud in the east, which only lacked a fin of being a model salmon. He walked under a maple whose foliage frost had changed to amber and dropped aukle-deep upon the ground, and wondered what he should do with those leaves if they were all golden eagles. He picked up an apple in the street, tossed it into the air, caught it in his hand, bit into it, and then threw it at a cat sneaking under a fence.

Lingering in this aimless kind of way, and pausing to hear any sound that struck his ear, he was still a hundred rods from the mill, when the sun rose, fresh and bright, above the eastern hill. The tall chimney was vomiting forth thick masses of black smoke, the hum of machinery with the pulsating din of many looms filled the air, and a few minutes' walk brought him to the brow of the hill, at the foot of which lay the factory and the little hamlet of Hucklebury Run.

Young men and young women, and boys and girls, were pouring out of the door of the large boarding-house; crowding into the mill. Arthur waited until all had disappeared within the black door, and then boldly pushed down the hill. As he entered the yard he became conscious of many eyes at the window. Dirty-looking wenches, with arms bare to the elbows, were tittering behind the dirtier glass. Frowzy-headed men passed him in the yard, and gave him an offensively familiar greeting. What struck the young man with peculiar force was the perversive spirit of old Ruggles in all these people. They acted like him, they looked like him, they all seemed to have sold themselves to him. He understood old Ruggles' remark now: "We are all alike down to the Run."

Uncertain where to look for his employer, he approached the door, and hailed a boy—with no clothes upon him but shirt and trousers—and inquired if he knew where Mr. Ruggles was.

"He ain't very fur off," replied the boy with a grin, and in an undertone that showed that he was afraid to speak louder.

"I wish to see him," said Arthur.

"Stand right where you be, then," said the boy. "That's the quickest way. You can't find him a follerin' him; he's too fast for that. Old Gabriel will blow his horn afore you've stood here five minutes," and the little wretch looked around him carefully and cunningly, to see if he were overheard.

Arthur understood and smiled at the allusion of the boy to his employer's nasal note, and felt that possibly it might announce the day of doom to him.

The boy cocked his eye suddenly, shrugged his shoulders, and was out of sight in an instant. He had detected the signs of the old man's coming, and was hardly in the mill before that individual ran down the stairs at the foot of which Arthur stood, taking three steps at a leap, and blowing his nose at the landing.

"On hand, eh?" was his greeting of the new operative.

"On hand," was the response.

"Little late this morning, but never mind—it's the first day, and we won't be particular to start with."

"Late!" exclaimed Arthur in astonishment, "why I saw the hands just go in."

"Oh! yes, they've just had their breakfast. They work an hour before breakfast, by candlelight, you know." The old man grinned as he said this, and looked at Arthur curiously, to see how he took it.

"Do you expect me to be here an hour before breakfast every morning?" inquired the young man.

"Well," replied old Ruggles, "we'll be as easy with you as we can, you know, but we can't show many favours. I'm here an hour before breakfast myself. That's the way we get our living, and we all are alike down here to the Run. I work just as hard as my hands, and my hands are just as good as I am."

This, by the way, was the method by which the low-bred proprietor of Hucklebury Run settled all the complaints of those in his employ. They worked no more hours and no harder than he; they fared as well as he. This was true, and if a workman was not content with that, he had the alternative of leaving, provided he could raise money enough to get away.

Arthur was not to be frightened away from the Run with-

out a trial; so he said: "Mr. Ruggles, I am ready for work, and will conform myself to your rules so far as I can."

"Well, I really haven't anything for you to do in the mill this morning," responded Ruggles, scratching his head. "Let's see—let's see. What do you say to going out into the pasture and mowing bushes with Cheek?"

"That's what you call the foot of the ladder, I suppose," said Arthur, with poorly-disguised contempt.

"Very well," said old Ruggles. "Stay here, and do my work, and I'll mow bushes. I had rather be out of doors than in."

This, of course, settled the matter. The practicability of Arthur's stepping into the shoes of the manager of the mill, and sending that gentleman out to clean up a scrubby pasture with Cheek, one of his hopeful operatives, was entirely evident to the young man, but he was too polite to avail himself of the offer. So he said: "Set me to work where you will, and let me have a place in the mill as soon as you can."

The old man took down a bush-hook that hung upon a post near the mill, and then called Cheek, who straightway appeared from the basement, coming up the stairs through a cloud of steam that issued from the passage.

"Cheek, you're to mow bushes in the mountain pasture with this new hand to-day. Show him how it's done, and do a better day's work than you did the last time you were up there or I'll show you how it's done. Do you hear?"

Cheek heard, nodded his head a great number of times, took off a very dirty striped apron, rolled down a very dirty pair of shirt-sleeves, put on an old cloth cap with the visor turned up, took down another bush-hook, and said: "Come on."

The young men were of about equal age, though Arthur was much the taller of the two. Old Ruggles stood and watched them as they passed out of sight, with a grin of satisfaction, then blew his nose and plunged into the mill.

As soon as they were out of sight and hearing of the master, Cheek exclaimed: "I vow, Blague, you're the last feller I ever expected to see in this hole."

"This is the last hole I ever expected to be in," responded Arthur; adding: "How did you know my name was Blague?"

"Oh! I heard all about you. The old man has been bragging that he'd got hold of one of the Crampton aristocracy, and was going to put him through a course of sprouts."

"Those that grow in the pasture are the first of the course, I suppose," said Arthur drily.

Cheek laughed, and said that was good. Then he threw down his bush-hook and cried, "Halt! Now, Blague," said he, coming up and laying a hand on each of Arthur's shoulders, "don't you remember me?"

"I think I've seen you before, but I cannot tell when nor where. Possibly, I have seen you in my father's store."

"Not often, but you know me when I was a shaver" (by which term Cheek meant a very small boy), "and I knew you when you was a shaver. You remember old Bob Lampson—drunken old coot—he was my father. I'm Tom Lampson, and you gave me a pair of shoes once. Do you twig now?"

"Oh! yes, I remember you. What do they call you Cheek for?"

"Look here," said Tom Lampson; and lifting his long hair with one hand, and pulling down his shirt-collar very low with the other, he displayed a cheek very black with gunpowder. "I got blowed up one Fourth of July, and did this; and ever since the boys have called me Cheek. I don't mind it now. I vow I believe I like it better. They never call me Tom Lampson now, but I think of old Bob Lampson—old scamp—my father, you know."

"Don't talk so about your father," said Arthur. "I don't like to hear you."

Cheek shrugged his shoulders, as if the unpleasant memory of his father had got under his jacket. "I guess," said he, "you don't remember him very well. If he had tanned you, and swore your head off, and abused your mother till he used her up, you wouldn't like him any better than I do—old—well, never mind!"

At a motion from Arthur, Cheek resumed his implement, and both moved on toward the pasture. Arthur comprehended the character of Cheek very readily. He was a good-natured fellow, whom no amount of bad treatment could thoroughly demoralize. He was garrulous and shallow, but he had a kind heart and a degree of genuine sensibility. He had always remembered Arthur Blague with affectionate respect. This morning he pitied him because he saw that his mind was troubled, and knew there was sufficient reason for it. He wondered what he could do to make him feel better.

"Blague," said Cheek (and when he called him Blague instead of Arthur, he intended it as the more respectful and pleasant style of address), "Blague, you'll find that you and I ain't exactly like the rest of 'em, and now I want always to be your friend, and you shall always be my friend."

"Certainly, Cheek, we shall always be friends, of course," said Arthur, with a smile.

"Well, I mean," said Cheek, earnestly, "that I will always stick to you, and you shall always stick to me. Give us your hand on that," and Cheek seized Arthur's outstretched hand and shook it violently. The act seemed to give his affectionate nature a great deal of satisfaction, and he burst tefully into "A-way with melancholy," the name of that sombre passion sounding very much in Arthur's ears like "melon-colic."

When the song had subsided, Cheek turned to Arthur and said: "What do you s'pose is the reason you're so much bigger than I am?"

Arthur replied: "I'm sure I don't know."

"It's because," said Cheek, "that you've always had enough to eat, and I haven't. I haven't seen what you've got there, of course (looking at Arthur's dinner basket, and alluding to its contents), but I'll bet a goose I haven't seen so much good wholesome victuals in three months as you've got in your basket there. I'm always hungry

—hungry from one year's end to the other, I'm hungry now—hungry enough to eat a jackass and chase the driver a mile."

Arthur laughed long and loud, which pleased Cheek very much. So he repeated the statement, that Arthur might get more satisfaction from it, if possible, and then added that it was "a true fact, and no mistake."

"You ought to see the boarders skin that table once," continued Cheek, "regular grab game. Everything comes on together, and the pie goes first. Sometimes we put it into our pocket, so's to be sure of it, and eat it when we get ready. You might carry one of them boarding-house pies in your pocket for a year without hurting the pocket any, or the pie either, any more than if it was a whetstone. But you ought to see the old man, when he comes in to weigh the victuals, to see if he isn't feeding us too much."

"But he doesn't do that?" said Arthur, incredulously.

"Don't he, though I've seen him weigh every mouthful that went on to the table, and sit and look at us, and figure with his little black pencil all dinner-time. Then's the time we put in. Didn't I have a time with him one day? I vow, wasn't that a time!"

Cheek shrugged his shoulders again, as if another very unpleasant memory had got under his jacket.

"Tell me all about it," said Arthur.

"It was when I first went there," said Cheek. "I shouldn't dare to do it now. We all get afraid of the old man after we've been with him a while. You see he came in one day and we all heard a jingle, and knew the steelyards were around. So we all dipped in strong, and said nothing. I saw what they were up to, so I stuck my fork into a chunk of corned beef as big as your two fists. The old man was mad enough, I tell you. 'Cheek,' says he, 'you're a pig to take such a piece of beef as that.' Says I: 'Not as you knows of.' Says he: 'You're a pig.' Says I: 'I ain't a pig;' and I took up the chunk of meat on my fork, and held it where all the boarders could see it, and says I: 'Do you s'pose a pig would eat such a piece of meat as that? Smell of it, Mr. Ruggles!' Everybody at the table looked scared, but I hadn't learned him then. He came straight toward me, and I held out the piece for him to smell of, and just as he got his nose to it I gave it a little dab, and he jumped as if something had hit him. I s'pose it was a little hot. Wasn't he mad? He knocked my fork out of my hand, and then he kicked me clear into the yard. I think I've got a little place somewhere on me that has been numb ever since;" and Cheek felt round upon his back to see if he could find it.

"Here's the place," said Cheek at last; and lifting some clumsy bars, he turned Arthur into the field of his day's labour—a barren, rambling pasture, more friendly, apparently, to the growth of scrub-oaks and blackberry bushes than to grass. Arthur soon got the swing of the hook, and laid about him right lustily.

"You'll get sick of it before night," said Cheek, "if that's the way you pitch in." Cheek then illustrated the manner in which he proposed to perform the labour of the day.

"I shall work faithfully, Cheek," replied Arthur; "you will do as you choose, of course."

"Well, you're right, I suppose," said Cheek, "but I can tell you one thing—the more you do for old Ruggles, the more you may do. We old hands all understand it."

Arthur had worked half-an-hour vigorously, when his hands began to feel sore, and drawing on a pair of gloves for their protection, he proceeded. Straightening up, at length, for a little rest, he turned to Cheek, and inquired what he meant by saying that everybody became afraid of the old man after living with him a while.

"Why, you see, he haunts us," replied Cheek, leaning upon his hook. "If three heads get together in the mill, off goes his nose right over their shoulders. If anybody laughs, off goes his nose again. He's always within ten feet of everybody, and—I don't know, we kind o' dread him, and then we get to hating him, and somehow we all settle down at last into being afraid of him. There's big Joslyn—strong enough to lick a regiment of him—he'll swing a hundred-and-sixty-spindled jack like a feather, but he's as afraid of old Ruggles as if he was a tiger. The old man will abuse him up hill and down, and he'll stand and take it as meek as Moses. Somehow or other he gets 'em all."

"What do you mean by gets 'em all?"

"Well, take big Joslyn now. He's got a wife and children, and he doesn't get wages enough for 'em all to live on, so the old man lets him get in debt, and he never lets him get out of debt. There isn't a hand in the mill who isn't in debt in the same way; and when the old fellow gets a chap there, it's all day with him. He never expects to leave Hucklebury Run, unless he cuts stick, or goes out on wheels in a black box that smells of vinegar. Them that have families can't peep, you see, and the old man makes 'em take things out of the store, and pays 'em in all sorts of ways."

"Out of what store?" inquired Arthur, very glad indeed to be placed on his guard.

"Oh! he's got a store up in the mill, and you ought to see it. You see he sells some of his nigger-cloth for goods, so as to accommodate his hands, he says. I bought this old cap there, when it was new" (Cheek touched it with his finger), "and it smelt so strong of codfish that it kept my mouth watering for a month. You see everything goes in together, and the thing that smells the strongest gets the lead. If you've a mind to try it," pursued Cheek, anxious to impress the truth of his assertions upon Arthur, and handing his cap toward him, "I shouldn't wonder if you could find a little codfish about that now."

Arthur laughed, and told him he would take his word for it.

(To be continued.)

WHAT is called the "falsification of alcohol" is very prevalent. Remarkable disclosures have been made by a Parisian doctor which ought to make drinkers pause. The aroma given to brandy is produced by an article excessively injurious to health, and other liquors are similarly adulterated.

BLENDING CHORDS.

"Space is ample, east and west,
But two cannot go abreast."—Emerson.
The heavens are full of stars whose mood
Draws each to all, yet every one
Moves on in stately solitude,
A sad, self-centred, lonely sun.

So draws my soul to thee, oh, man,
Though stellar spaces intervene;
And yet across my orbit's plan
To walk with thee in vain I lean.

A cosmic ruin waits the star
That breaks its bands its twin to greet,
But heaven's vastest spaces are
The bonds for fellowship—how sweet!

Along the rising octave bars
Of distance infinite and lone
The well-sphered music of the stars
Breaks round the white and central throne.

Somewhere, afar, my minor strain
Trembling with other songs will blend;
And I shall know, in its refrain,
The fellowship that hath no end.

—Charles L. Thompson.

READY FOR ACTION.

It is not, perhaps, generally known that the captain of a man-of-war is ordered to keep his ship properly prepared for battle as well in time of peace as of war. Every evening before dark the quarters are cleared and every arrangement made for night battle, to prevent surprise by a better prepared enemy. When at anchor in a harbour, especially at night, the ship is always prepared to repel any attempts of an enemy to board or attack with torpedoes or fire-ships. In addition to the daily and weekly drills and exercises, once every three months the crew are exercised at night quarters, the time, of course, being kept secret by the captain, so that no preparations can be made beforehand, the exercises being intended to represent a surprise. In the dead of night, when only the officers of the watch and the sentries posted in the various parts of the ship are awake, the notes of a bugle vibrate between the decks. Immediately, as if by magic, everything becomes alive; men are seen scrambling out of their hammocks, and lights flash in all directions; the huge shells are lifted by hydraulic power from the magazines, placed on trucks, and wheeled by means of railways to the turrets; men run here and there with rifles, boarding pikes, axes, cases of powder and ammunition; others are engaged laying fire-hose along the decks, others closing the watertight doors, while far down below the engineers, stokers and firemen are busy getting up steam for working the electric light engines, turrets, etc. At the torpedo ports the trained torpedo men are placing the Whiteheads in their tubes, others are preparing cases of gun-cotton for boom torpedoes. In ten minutes, however, all is again silent and each man stands at his station ready for action. The captain, followed by his principal officers, now walks round the quarters and inspects all the arrangements for battle, after which various exercises are gone through. A bugle sounds, and numbers of men rush away to certain parts of the ship to repel imaginary boarders; another bugle, and a large party immediately commence to work the pumps; another low, long blast is a warning that the ship is about to ram an enemy, and every man on board stretches himself flat on the decks until the shock of the (supposed) collision takes place. After a number of exercises have been gone through the guns are secured, arms and stores returned to their places, the men tumble into their hammocks again, and are soon fast asleep.—Chambers's Journal.

ENGLISH ELECTIONS IN THE GOOD OLD TIMES.

In the good old times what fun the elections were! The candidates kept open house for weeks, and everybody who liked feasted at their expense. I was present at a contest in a Midland town, where the election lasted ten days at least (in the counties the poll was open sometimes for fifteen days), and then there was a scrutiny on the spot, and Lord John Russell, the Whig candidate, was rejected by a majority of one. What scenes took place! Every day at the close of the poll the candidates appeared on the hustings, and, when the numbers were announced, addressed the electors amid a tremendous row from their supporters. Then grand processions were formed, and the contending parties moved off, bands in front, to perambulate the town. The opposing parties generally met in the course of the day in the High Street, and then a terrific contest ensued, which was delightful to the youthful mind. The bands were in front of the battle, and when the drumsticks were elevated high in the air one knew the battle had begun. I think the rival musicians, like the Condottieri in the Middle Ages, understood one another, and except an occasional black eye, not much mischief was done. They resembled Mr. Pecksniff's horse in the qualities of great action and no go. The Whig band was certainly very annoying after a successful day's poll, when it filled the air with a song of triumph. I remember to this day my dejection when I heard the Tory band receive an order "to go about the town playing something bright and strong, but especially to avoid the 'Conquerin' Ero.'" Then how the out-voters were received! Coachfuls of them were welcomed with enthusiasm and were carried off to feast and vote. At the late election I was merely six-hundred-and-something, and my reception was as chilly as the weather.—Temple Bar.

PROFESSOR HUXLEY is to receive a pension of \$1,500 a year.

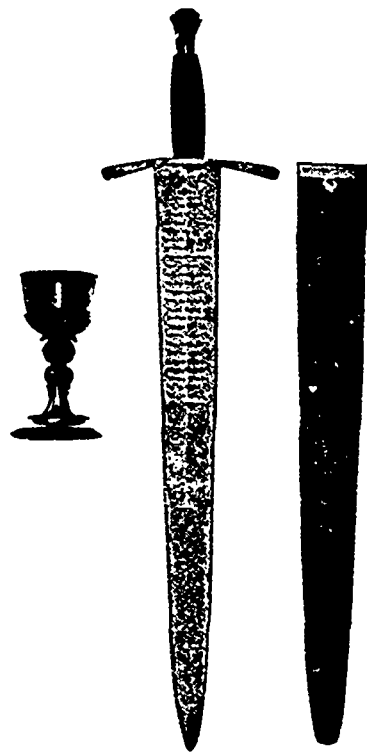
THE SWORD AND THE CUP.

At five o'clock on Monday morning, the 21st of June, 1621, twenty-seven confessors of Christ were beheaded in the Grosse Ring in front of the Tienkirche in Prague. They had spent the night in prayer, and on Psalm lxxxvi. 17 had based an earnest petition that God would show them a token for good. To their great delight, as they came from prison, around the rising sun they saw a beautiful bow! Some fell on their knees; some clapped their hands; some shouted for joy. Now they were ready for the bloody death! Amidst the sound of drums and trumpets, their heads were smitten off and carried to the bridge, and there exhibited for years to their pitiless foes.

The exterminating severity of the persecution that followed may be judged by the fact that, while in the year 1620, the bulk of the population of three millions was Protestant, in 1627 an avowed Protestant was not to be found outside the walls of prison!

Early in this century a gentleman, travelling on the continent of Europe, came upon an executioner's sword with the names of twenty-four of the twenty-seven victims of this butchery engraved upon the blade.

The first of these names is that of Andreas Schlik, who said: "I have dared to oppose Antichrist, and I dare now to die for Christ," and then while he was engaged in silent prayer the executioner struck, and "the head of Bohemia's greatest son rolled on the scaffold." On the handle of the sword, together with the statement in the Bohemian tongue that the deed was done June 21st, 1621, are the initials of the executioner's name, "C. M.," corresponding to C. Mydlar, the known name of the executioner on the dire occasion. In 1878 some Bohemian students in Edinburgh came upon the sword, bought it, paying for it nearly fifty dollars. It is kept as a precious relic in Prague, but was lent to Edinburgh to be exhibited at a bazaar held for the cause. It was shown at the Belfast Council of the Presbyterian Alliance, and is loaned for a time to the Presbyterians of America.



About the time Columbus was making arrangements for his momentous voyage across the Atlantic, an elaborately formed silver communion cup was for some reason or other buried in the grave with the body of a Bohemian saint. A few years ago this cup was recovered, and is now in our possession, with the executioner's sword. These very precious articles are in the fire-proof room of the Presbyterian Historical Society, 1, 229 Race Street, Philadelphia, where all who are interested in the sufferings of the martyrs are invited to examine them. To aid the struggling, Rome-smitten Waldenses, the Alliance raised over \$65,000, and now it is proposed to raise \$25,000 for the Bohemian Church—a Church that has been made to bleed at every pore, and is now weak but resolute in the work of restoration. All who have a heart to feel for the sons and daughters of those suffering confessors and martyrs are earnestly solicited to contribute to this cause. There is with the sword and cup, at the rooms of the Historical Society, Philadelphia, a contribution box, to which the attention of visitors is invited.

"Inasmuch as ye have done it unto one of the least of these My brethren ye have done it unto Me."
Contributions for this fund will be received by Rev. G. D. Mathews, D.D., Quebec, and at this office. Contributions received will be duly acknowledged. To every giver of \$1 to the Bohemian Fund, undertaken by the Belfast Council, will be sent a picture of the sword with which twenty-seven martyrs were beheaded in Prague in 1621, and of the silver communion cup, buried 400 years in the grave of a Bohemian minister; and every person, or Sabbath school, sending \$25 will receive a fine, large picture of the same.

THE annual meeting of Edinburgh Medical Missionary Society disclosed a good year's work. The income was \$23,550, and the expenditure fell short of it by about \$125. The society does much for the physical and spiritual wants of the poorer classes in the city, and its agencies give a valuable training to medical missionaries who are prepared by them for service in foreign fields.

British and Foreign.

MR. NEAL DOW states that many young men come to Maine from other States in the Union to be saved from the temptations of drink.

EDINBURGH Free Church Presbytery has under discussion a proposal to establish young men's guilds, but no definite steps have as yet been taken.

THE Rev. Thomas Nichol, of Tolbooth Parish, Edinburgh, has been appointed editor of the *Home and Foreign Mission Record*, in room of the late Dr. Wallis Smith, of Kirknewton.

A MUSICAL festival has been held in St. Alphege Church, Greenwich, to commemorate the tercentenary of the death of Thomas Tallis, the father of English church music, whose remains rest within the building.

THE British Woman's Temperance Association held their annual conversazione in Edinburgh lately under the presidency of Rev. Dr. Burns of Kirkliston, a staunch temperance advocate of long standing.

FATHER NUGENT says that in twenty years in Liverpool prisons over 200,000 men and women passed under his care. The majority were women, and eight out of ten were there for drink, or crime of which it was the cause.

STROMNESS U. P. congregation showed their deep interest in foreign missions by attending in large numbers and contributing liberally at a special missionary service held immediately after the harvest thanksgiving sermon.

AN anthropological congress is to be held at Rome, at which there will be exhibited a collection of 700 skulls of criminals, 3,000 photographs of convicts, and a number of instruments with which criminal deeds were done.

MR. F. A. PALGRAVE, who is even more purely an acedemical poet than his predecessor, got more votes than Mr. Courthope, and now occupies the chair of poetry at Oxford, vacant by the lamented death of Principal Shairp.

A PORTRAIT of Rev. Arthur O'Neill, of Birmingham, one of the surviving Chartist prisoners, has been presented to the corporation of the Midland capital and placed in its town hall. Mr. Bright spoke at the presentation.

THE Rev. John Campbell, probationer, lately assistant to Rev. Mr. Cameron, of Govan, has received a very hearty welcome from the Gaelic congregation at Greenock, in the pastorate of which he succeeds Mr. Macaskill, now of Dingwall.

A GIRL'S Temperance Club is in vigorous operation in Belfast. The annual conversazione was a remarkable success. The chairman, Sir John P. Corry, an abstainer of thirty-five years' standing, warmly commended the club to general support.

MR. T. COOTE, a leading Congregationalist of the Fen country, has been elected member for the Huntingdon division of Hunts by 2,354 against 2,208 votes recorded for a Conservative candidate belonging to the family of the Duke of Manchester.

THE Rev. Mr. Balfour, of Holyrood, does not approve of the circular on Disestablishment circulated by the Free Assembly's Committee, and has given notice of a motion to the effect that that circular does not state the principles of the Church on the subject.

MR. GILBERT BEITH, a son of the venerable Dr. Beith, of Stirling, has been elected member for the central division of Glasgow by 5,846 votes against 4,779 recorded for Mr. Baird, a nephew of the wealthy ironmaster who gave half-a-million to the Established Church of Scotland.

THE hatred of Mr. Stead's work is profound in many quarters where better things might be expected. For helping the work Dr. Heywood Smith has been requested by the committee of the Bloomsbury Lying-in Hospital to resign his appointment as one of the physicians in that institution.

MR. SPURGEON'S adoption of vegetarianism seems to have set him up for the winter, according to his own account of the state of his health in the November *Sword and Trowel*. But he is again suffering so much that he has been ordered by his medical adviser to rest and to leave London for a time.

ELGIN Free South congregation has added another branch to its agencies. A number of its women met recently to form a Y. W. C. A., and there were enrolled on the night of the meeting forty ordinary and twenty honorary members. The society will meet on Tuesday evenings for reading, working and music.

DR. MACKAY, minister of the Free North Church at Inverness, ascended the pulpit at the close of his assistant's sermon on a recent Sabbath, and, after speaking very strongly against Disestablishment, urged his people to vote for Mr. Finlay, who supports the Establishment; and is in favour of reconstruction.

LORD COLERIDGE presided at a supper for the criminal classes, given at the mission chapel in Drury Lane, where Mr. George Hatton has done so much good work for so many years. The Lord Chief Justice was supported by several members of Parliament, judges, magistrates and others who are interested in the welfare of discharged prisoners.

THE Rev. John H. Grubb, having called Mr. Gladstone's attention to the large number of Wesleyan ministers who, on account of the itinerancy system, will be disqualified from voting, has received an answer from the Liberal leader, expressing his regret because of their exclusion, and promising that steps will be taken to give them the benefits of the franchise.

THE Rev. W. M. Statham, a Congregational minister, who stands alone in the body as a stout defender of Establishment, objects to the existence of a large ecclesiastical corporation without the "ameliorating hand of the State." Mr. Statham was originally a Baptist. His reasons for maintaining the Establishment were utilized for election purposes by the English Conservatives.

Ministers and Churches.

THE Rev. N. Paterson returned from Britain to his sphere of labour at Hanover last week.

THE Presbyterian manse at Spencerville has been damaged by fire and water to the extent of about \$450.

THE Rev. Mr. Robertson, Superintendent of Presbyterian Missions in Manitoba and the North-West, has returned to Winnipeg from a successful collecting tour in the West.

"ANYTHING will Do," was the subject of the lecture delivered by the Rev. D. D. McLeod, of Barrie, in the Presbyterian Church, Collingwood, on Tuesday evening last.

THE young people of Calvin Church, St. John, N. B., met last week in the school room of the Church for the purpose of forming a Young People's Association in connection with the Church.

THE second year of the pastorate of the Rev. R. J. Beattie in Knox Church, Guelph, closed Sabbath week. The sacrament of the Lord's Supper was observed in the morning, when twenty-six members were received. During the last two years one hundred and seventy names have been added to the communion roll of this Church.

THE Thorold Presbyterian Sabbath school held a very successful apron sale combined with a musical and literary entertainment, on Friday, 11th Dec. The receipts, about \$60, were devoted to the school's subscription to a new church. This will make a total from this school in two years of \$315. We thank the Lord and press forward.

THE *Strasford Beacon* says: The Brantford St. Andrew's Society have published in neat pamphlet form the sermon delivered to them this year by their excellent chaplain, Dr. Cochrane. The sermon is characterized by the Doctor's usual ability, eloquence, and clearness of thought and diction, and should, as it doubtless will, be universally read by Scotsmen.

The Presbytery of Quebec, at its meeting last week, considered at length the matter of Augmentation of Stipends, and resolved vigorously to prosecute the work. A committee was appointed, with Rev. Dr. Mathews as Convener, to apportion the amount asked by the Assembly's Committee among the congregations of the Presbytery, and also to arrange for the thorough visitation of all the aid-receiving churches in the bounds.

A LARGE company of influential Presbyterians gathered at the manse, Glencoe, Dec. 17, and presented their pastor, the Rev. John Robbins, with an address and a Christ mas present, consisting of a very handsome cutter and robe. The cutter is of the very best style and finish, and the robe to match. Mr. Robbins replied to the address read by Mr. Wilson expressing his intention, by God's blessing and grace, to wear the cutter out in the service of the congregation.

THE *Pel Banner* says: The Rev. Mr. McLaren's Bible class furnished his class room last week with a handsome carpet. A neat table or desk presented by Mr. Fowler is a very creditable specimen of cabinet making and carving. A social gathering of the Church people was held in the lecture room of the Church last week. The evening was enjoyed in various ways; refreshments were served; and an entertaining literary and musical programme given by the young people.

THE Rev. Dr. Torrance, of Guelph, preached very acceptable sermons morning and evening in the Presbyterian Church, Durham, says the *Review* of that town, on Sabbath last. We had the pleasure of a conversation with this gentleman, and were much pleased to find that he had not lost his love for the welfare of educational matters and still took a deep interest in general subjects and scientific research. We hope the rev. gentleman may pay Durham another visit at an early date.

THE anniversary services in connection with the opening of St. Paul's Church Sabbath School, Peterborough, were held on Sabbath, Dec. 13. The Rev. J. H. Wells, of the American Presbyterian Church, Montreal, preached both morning and evening. On Monday evening tea was given under the auspices of the St. Paul's Church Ladies' Aid Society in the school room, after which the Rev. Mr. Wells delivered an address in the church. Special music was provided by the choir under the direction of Mr. Parker.

THE services held at the First Presbyterian Church, Brockville, on Sabbath week were of a specially interesting character, being commemorative of the sixth anniversary of the opening of that edifice. The Rev. George Burnfield preached two exceedingly appropriate sermons, characterized by logical reasoning, originality of thought and powerful delivery. A special collection of one day's income was taken up as a thank offering, this custom having been followed every year since the dedication of the Church.

THE *Barrie Examiner* says: The Young People's Association connected with the Presbyterian Church, Barrie, gave their usual fortnightly entertainment last week, which was quite largely attended and proved very pleasing. The pastor, Rev. D. D. McLeod, performed the duties of chairman and introduced the Society's President, Mr. A. Hay. The features of the programme were: Opening hymn by the choir, chaplain's exercises, secretary's report, an interesting sketch of the African Explorer, Dr. Livingstone, read by Mr. McIntosh; criticism of the paper by several members, anthem by the choir, a vote of thanks to the contributors to the programme, and closing exercises.

AN entertainment was given last week under the auspices of the literary association of Chalmers Church, Guelph. The severity of the weather prevented a large number from being present, but those who attended were well pleased with the programme. Mr. W. H. Wardrope occupied the chair, and introduced the following ladies and gentlemen, who favoured the audience with very fine numbers: Miss Mary Grant, instrumental solo; Miss J. Brown, song, en-

titled, "Golden Days"; Mr. O. Deltz, selection on the accordion; Mr. Hunt, reading, "Denominational Railways"; Miss Grant, instrumental solo; Mr. R. L. Torrance, essay: "Straits of Northumberland"; Miss Wardrope, song; the Misses Brown, instrumental duet, "Il Trovatore"; Mr. Deltz, instrumental solo. All those who took part were well received. Mr. Torrance's essay deserves special mention.

THE Young People's Association of St. Andrew's Church, Guelph, held their regular meeting last week. In the absence of the president, the Rev. Mr. Smith occupied the chair. The programme was commenced with a song by Miss Lottie Parker, which was enthusiastically received. Miss Agnes Stewart then gave a reading, which was exceedingly well given. Then followed the debate on the following subject: "Resolved that novel reading is beneficial." Mr. George Griffin and Mr. Harry Higinbotham, with excellent arguments, took the affirmative side of the subject. The negative side was upheld by short and very convincing arguments by Mr. Wm. Brasbie and Mr. Thomas McCrae. The chairman left the decision to the audience, who gave it almost unanimously for the negative. Mr. Jas. Anderson then gave a song, which was well rendered and very enthusiastically received. The meeting then adjourned.

PRESBYTERY OF CHATHAM.—This Presbytery met on 8th inst. With a view to re-arranging the fields, a deputation was appointed to visit Bothwell and Sutherland Corners and Dawn Centre, South Dawn and Florence. Mr. Gray gave notice that at next regular meeting he would move that the Presbytery nominate Rev. Dr. Proudfoot for the chair of the proposed additional professor in Knox College. In regard to the Scheme for Augmenting Stipends, the Presbytery resolved to do its utmost to raise the sum allotted to it, and, if possible, more, and further, by means of an exchange of pulpits, to bring this matter before every settled congregation within its bounds. Deputations were appointed to visit those congregations whose ministers' stipends are augmented and those mission stations which are supplemented. The Presbytery expressed its concurrence with the overture of the Presbytery of Hamilton in regard to printing. A committee was appointed to consider the remit on supply of vacant pulpits.—W. WALKER, *Pres. Clerk*.

PRESBYTERY OF MIKAMICHI.—This Presbytery met by adjournment, at Newcastle, on Tuesday, the 1st day of December. Mr. Aiken reported that he had on 24th November moderated in a call at Bathurst, which came out unanimously in favour of the Rev. A. Ogilvie Brown. It was signed by eighty-three members and 107 adherents. The stipend promised was \$750 per annum and a manse. The action of the Moderator was approved, and the call sustained as a regular Gospel call; but further action thereon was deferred until Mr. Brown's credentials arrived. Rev. Wm. Hamilton reported by letter that he moderated in a call at Bass River on the 24th day of November. Mr. Hamilton's conduct in not attesting the call was unanimously sustained, and the call was set aside, on the ground of certain irregularities. Mr. Oehler was appointed to Tabusintac, etc., for the four Sabbaths during his Christmas vacation. A circular on Sabbath school work, from the Assembly's committee, was read. The scheme therein presented was earnestly commended to the favourable consideration of all the Sabbath schools within the bounds. The Rev. T. F. Fotheringham, M.A., of St. John, was nominated for the new professor's chair of Church History, Homiletics and Pastoral Theology in Knox College, Toronto.—E. WALLACE WAITS, *Pres. Clerk*.

PRESBYTERY OF PARIS.—The regular meeting of this Presbytery was held in Zion Church, Brantford, December 15. A moderation in a call was granted to Mount Pleasant and Burford, to be held on 29th instant. Dr. Cochrane, as Moderator of Onondaga, was empowered to confer with said congregation, and First Church, Brantford, anent the proposed union of the former with the latter, and, if the way be clear, union to take effect on and after first Sabbath of February. Mr. Little was heard anent circular from Committee of Aged and Infirm Ministers' Fund, and the Presbytery recommended the claims of said Fund to congregations, and appointed a committee to consider and report to next meeting, viz: Dr. Beattie, Mr. Little, Mr. McMullen, and Messrs. Wood and Thompson, elders. The circular asking Presbyteries to make nominations for an additional professor for Knox College being read, it was unanimously agreed as follows: The Presbytery—in view of the fact that the last General Assembly appointed a special Committee on Consolidation of Colleges which has not yet reported, and still further considering that the common fund for the support of our theological colleges does not warrant the appointment of an additional professor to Knox College—recommended that no appointment be made by next General Assembly, and that the department of Homiletics and Pastoral Theology be filled by a lecturer, or lecturers, appointed by the General Assembly, and that if necessary, other lecturships be established. Dr. Cochrane was heard on behalf of Augmentation Fund, and the same was recommended to the liberality of congregations. The Presbytery adjourned to meet in *hunc effectum* in First Church, Brantford, on Tuesday, January 5, at eleven a.m., and for ordinary business in Chalmers Church, Woodstock, on the first Tuesday of March, at twelve o'clock noon.—W. T. MCMULLEN, *Pres. Clerk*.

PRESBYTERY OF BRUCE.—This Presbytery met within St. Paul's Church, Walkerton, on December 8. A call—accompanied with a promise of a stipend of \$900 and manse—from the congregation of Underwood and Centre Bruce to the Rev. James Malcolm was sustained and accepted, and arrangements were made for Mr. Malcolm's ordination and induction at Underwood on December 29. In answer to a petition, the action of the Moderator of the Session of Tara, in calling a meeting of the congregation for the purpose of moderating in a call, was sustained, and a special meeting of the Presbytery was appointed to be held at Tara, on December 15, to consider the call and take

action there, anent. There was produced and read a call signed by 105 members and 50 adherents from the congregation of North Bruce and St. Andrew's, Sauguen, to the Rev. D. B. McKae, of Cranbrook. There was also read a communication from Mr. McKae intimating his intention to decline the call, and asking the Presbytery to proceed no further in the matter. Whereupon, with the acquiescence of the representative elder from North Bruce, the call was set aside. The Presbytery granted, with approval, the petition from the above congregations for amalgamation, so as to have one set of managers and one general fund. Mr. Currie's resignation of the charge of Zion Church, Teeswater, which was tendered at a former meeting, was, after due consideration, accepted, and Mr. Mordy was appointed to preach and declare the charge vacant on the 27th instant, and to act as Moderator of Session during the vacancy. The Presbytery disapproved of the proposed unification of Foreign Mission work, and appointed a committee to consider the other remits of Assembly and report at next meeting. Ministers were instructed to read to their congregations the circular issued by the committee on the Aged and Infirm Ministers' Fund, and to urge them to increased liberality. The consideration of the circular from the Board and Senate of Knox College was postponed till next meeting of Presbytery. The Home Mission Committee was instructed to apportion the sum of \$550, assigned to this Presbytery by the Committee on the Augmentation of Stipends among the congregations within the bounds. Committees were appointed to visit the aid-receiving congregations in terms of the requirements of the Assembly's Committee on Augmentation, and to report at the next regular meeting. Ministers were instructed to hold missionary meetings during the present winter and report. On motion of Mr. Mordy the Presbytery agreed to join the Bruce Temperance Alliance in requesting the county council to petition the Local Government to appoint a police magistrate for the enforcement of the Scott Act, and Mr. Ferguson was appointed to represent the Presbytery before the county council. Mr. Beamer was appointed Moderator of the Session of Kinloss, Riversdale and Enniskillen, in room of Mr. Currie. Leave was granted to the congregation of St. John's, Walkerton, to moderate in a call. A circular was read from the Assembly's Committee on Sabbath Schools, recommending a system of quarterly reports to the Presbytery from the schools within the bounds, and it was agreed to adopt the system as far as practicable. Next meeting of Presbytery was appointed to be held in Knox Church, Paisley, on the second Tuesday in March at half-past one p.m.—JAMES GOURLAY, *Pres. Clerk*.

PRESBYTERY OF SARNIA.—This Presbytery held its regular quarterly meeting here on the 8th inst., Rev. Mr. Anderson, Moderator, in the chair. The first sederunt was occupied with the consideration of aggrieved parties in the township of Brooke. The documents were submitted and delegates heard. After consideration it was agreed: That having read the papers and heard Mr. Lindsay in the matter, the Presbytery (1) express sympathy with the Gaelic-speaking people of Brooke in the circumstances in which they are placed; (2) to meet the wants of the entire population the Presbytery recommended that the Gaelic speaking people worshipping in the Log Church, Brooke, connect themselves and their families with Alvinston Congregation, and assure them that continuous Gaelic services will be provided for them during the summer months; and (3) that the Gaelic services at present conducted by themselves in the Log Church, Brooke, be conducted in the Alvinston Church at the close of the English services there. Leave was granted to the congregations of Petrolia and Forest to have calls moderated in there, if necessary, before the next ordinary meeting. A document from the elders composing the Session of Petrolia was laid on the table, intimating their resignation and asking immediate action thereon. It was agreed to receive the resignation of these elders and Rev. Mr. McDonald and his elders were appointed interim Session of Petrolia, with directions to take steps to have elders elected and ordained there at as early a date as possible. A scheme for visiting each congregation and station in the interest of the Schemes of the Church was submitted and adopted, and the Clerk was ordered to have the same printed for the use of members. Rev. Mr. McLintock brought before the Court the condition of matters at Manthaville, intimating that he had been requested to give fortnightly supply there. It was agreed to cite Petrolia congregation to appear for their interests in the matter, and in the meantime Mr. McLintock was instructed to give supply till next meeting. Messrs. Currie, Loughhead and Anderson, ministers, with their elders, were appointed to consider remits and bring in a draft minute to be submitted to the Presbytery at its next meeting. The following minutes were read, and ordered to be entered: Rev. Mr. Scrimgeour having been obliged to resign his charge on account of severe illness which rendered him further unable to discharge his pastoral duties, the Presbytery accepted with regret his resignation and appointed a committee to draw up a resolution expressive of their sympathy with him and his family in their severe affliction. But since it has pleased the Lord in the meantime, and before the committee could report, to remove Mr. Scrimgeour by death, the committee desire to embrace this also in their resolution, and beg to submit the following minute for the adoption of the Presbytery: The Presbytery desire to express their sorrow on account of the removal by death of their late fellow-worker and co-Presbyter, the Rev. R. Scrimgeour, of Forest, and their high appreciation of his ability and faithfulness as a minister of the Gospel during the short period he was permitted to labour among them. They desire also to express their kindest sympathy with Mrs. Scrimgeour and the family in their sore bereavement, commend them to the loving care and protection of their heavenly Father, who, though He has smitten, can also heal; though He has bruised, can also bind up. That the Clerk forward a copy of this minute to Mrs. Scrimgeour. The Presbytery adjourned to meet in Forest, within the Presbyterian Church there on the second Tuesday in March, at two p.m., and was closed with the benediction.—GEO. COTHBERTSON, *Pres. Clerk*.

MONTREAL NOTES.

THE congregation of Chalmers Church recently elected a number of new elders. Three of those elected agreed to accept, and were on Sabbath last ordained to the office of elder. Their names are Messrs. John H. Scott, Robert Miller and Jas. Stuart. This congregation is making steady progress under the Rev. G. C. Heine, its pastor. It is now nearly twenty-five years since the Sabbath school was organized, and it is proposed duly to celebrate the occasion. It is hoped that the small debt on the ground on which the church stands will be wiped out during the year 1886, so that the church property may be entirely free from encumbrance.

At the meeting of the Quebec Presbytery in November, the Rev. Jos. Allard tendered his resignation of the pastorate of the French Church in Quebec City, with a view to accepting an appointment as missionary of the French-Canadian congregation in Fall River, Massachusetts. Rev. R. H. Warden met with the congregation in Quebec last week, when they unanimously resolved to petition the Presbytery against Mr. Allard's removal; and in token of their attachment to him and their earnest desire to retain his services they largely increased their subscriptions. Mr. Allard has yielded to the desire of his people and resolved to withdraw his resignation.

ON Tuesday last, the regular monthly meeting of the Presbyterian Sabbath School Association of this city was held in Knox Church—Mr. James Croil in the chair. There was a large attendance of ministers, Sabbath school teachers and others. Principal MacVicar took up the Sabbath School lesson—Isaiah lv., first to eleventh verses—and illustrated the manner in which it should be taught. The meeting was one of great interest. At the next monthly meeting, on the 19th of January, the Rev. Prof. Scrimger lectures on the Book of Daniel.

AN organ recital and service of song was held in Erskine Church on Tuesday evening, conducted by the choir of the congregation, under Mr. R. J. Weir, organist, assisted by Mr. E. A. Hilton. The service was highly appreciated and enjoyed by the large number present.

AT a meeting of the Celtic Society, held on Thursday evening in the Presbyterian College, two instructive papers were read: one on "Manx Literature," by Mr. A. W. Moore, M.A., Isle of Man, and the other, by Mr. McLean, Tarbert, Argyleshire, on the "Origin and Language of the Scottish Highlanders." The paper of last month on "The Early Settlement of Glengarry," by Mr. John McLennan, ex-M.P., is being printed by the *Alexandria Review*. A committee was appointed to arrange for a social gathering under the auspices of the society.

NUMEROUS meetings have this week been held by the city churches. At St. Mark's and St. Joseph Street, sales of useful and fancy articles have taken place; a successful concert was given in Chalmers Church and a lecture delivered in St. Matthew's Church, by Mr. A. F. Drummond, on "Canada During and After the Glacial Times."

THE Rev. J. McCaul, B.A., of Stanley Street Church, has gone West to spend the Christmas vacation.

FOR a considerable time past efforts have periodically been made in Montreal to secure the establishment of a Protestant insane asylum for the Province of Quebec. Thus far these have not resulted in accomplishing much. Another effort is at present being made which, however, does not seem likely to succeed. A list of the governors or directors appeared in our city papers this week and while the names of ministers of other churches, notably the Episcopal, appear on the list there is not a single minister of the Presbyterian Church in Canada, although there are twenty of our ministers residing in Montreal—a much larger number than of any other denomination. There is a feeling on the part of many here that the Episcopalians are desirous of largely controlling some of the city charitable and benevolent institutions, though Presbyterians are among the largest contributors to these. It is greatly to be desired that in connection with the proposed Protestant insane asylum, there should be no ground for any such feeling. The composition of the board of directors or governors is unfavourably commented on in this respect, as is also the fact that the meeting held this week was in the Bishops' house, and was attended almost entirely by Episcopalians. At this meeting, a committee of three was appointed to canvass the city for subscriptions. It is fair to say that none of these were Episcopalians; this honour being conferred by the meeting on those of other churches. The Presbyterians are likely to contribute more largely toward such an object if they are represented by some of their ministers on the board of directors, whether that board be provisional or permanent.

THE Rev. J. C. Cattanach M.A., of Sherbrooke, has decided to accept the call to Andrew's Church, Halifax, and intends leaving his present charge early in January.

A MUSICAL and literary Christmas entertainment is to be given in the lecture room of Knox Church, on the evening of Monday next, the 28th inst. An attractive programme has been prepared. The proceeds of the entertainment are to aid in meeting the expense of certain improvements recently made in the Sabbath school rooms.

HOME MISSION COMMITTEE.

ANNUAL CIRCULAR, 1885-86.

As the time is at hand when congregations and mission stations make their appropriations to the different Schemes, permit me to remind you of the continuous and increasing demands upon the Home Mission Committee, and to express the hope that the contributions for the present year will in no case fall short of the past. The deep interest that continues to be manifested by the Church in this scheme, and the generous response that has been made for many years, gives the assurance that as the work expands the funds will be cheerfully provided. To Home Missions we

are indebted for the marked increase of settled congregations which has characterized the last few years, while at the same time, by thus multiplying the sources of liberality, all the other benevolent Schemes of the Church are assisted. The maintenance and extension of Home Mission work thus helps all the other Schemes of the Church.

EXTENT OF THE WORK.

The Home Mission Report of last Assembly contains the names of 208 Mission Fields, or 614 preaching stations under the care of the Committee. Of this number 277 are in Manitoba and the North-West, and seventy-eight in Muskoka. The still more rapid extension of the work, not only in these more distant fields, but in the Manitoulin Islands, and in the lumbering districts of the Ottawa, simply depends upon the ability of the Committee to undertake new obligations.

BRITISH COLUMBIA.

A new and important field, and one that must for some time be expensive to work, has now been opened up in British Columbia. The brethren already there, Messrs. Mackay, Fraser, Thomson and Chisholm, while doing excellent work and meeting with great success, are quite unable to meet the necessities of a somewhat scattered population, and are earnestly pleading for additional missionaries. An influx of population, more or less, will follow the completion of the Canadian Pacific Railway, for which our Church must be prepared.

EXPENDITURE.

The expenditure of the Committee for the present year for purely mission work will not be less than \$31,000. Of this amount the Committee have promised \$21,000 to Manitoba and the North-West, in addition to Augmentation grants. With this amount (\$31,000) and the balance on hand at the beginning of the year, the Committee will be enabled with some degree of confidence to make new appointments and additional grants to Manitoba and the North-West, to British Columbia, and similar important fields. Without making any apportionment of the amount to Presbyteries or congregations, the matter is left to the conscientious judgment of all concerned. "Freely ye have received—freely give."

AUGMENTATION.

The Sub-committee on Augmentation having already issued a circular setting forth its claims, nothing further need be said on its behalf. Over 180 congregations are aided by the Augmentation Fund, involving an expenditure for the present year of \$32,000, or, adding the deficit of last year, \$4,000, a total sum of \$36,000.

THE FIFTEENTH DAY OF MARCH.

Contributions to the Home Mission and Augmentation Funds should be sent to Rev. Dr. Reid not later than the 15th day of March. The Home Mission Committee meets the following week, when all claims for the present half-year are passed. As the grants made to augmented congregations are conditioned upon the state of the Fund, it is absolutely necessary that all moneys should be in hand or reported not later than the above date. If this is not attended to, ministers who receive assistance from the Fund may be put to considerable inconvenience by payments being delayed.

The Committee earnestly hope that every minister will see to it that his congregation does its part in raising the sums named for Home Missions and Augmentation. In order that mission stations receive the grants promised, they are enjoined to take up a collection in aid of the Fund. Presbyteries are requested to see that this is done before their claims are sent in to the Committee. WILLIAM COCHRANE, Convener, Home Mission Committee.

Brantford, Dec. 15, 1885.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 1, 1886. } JOSIAH AND THE BOOK OF THE LAW. 1:2 Kings 22:1-13

INTRODUCTION.

The history of the Kingdom of Judah is a history of religious revival. We have studied two of these under Joash and Hezekiah, and we now come to a third and the greatest of all. Hezekiah was succeeded by his son Manasseh, who, as far as he was able, destroyed all the good work of his father—something too often seen in life. He even did more evil than the original inhabitants of the land whom the Lord destroyed. He restored the altars for Baal and the Asherah as did Ahab, King of Israel. He introduced—so far as is known—a new idolatry: the worship of the sun, moon and stars, and provided sacred horses and chariots for that purpose (xxiii. 11). He encouraged and practised necromancy and enchantments and such abominations, by the law condemned, and which were in the best periods in the history of the nation destroyed. In addition to all that, he committed the horrible sin of sacrificing his son to Moloch, and slaying many of the true worshippers of God, so that, it is said, the streets of Jerusalem flowed with blood. It is by him that tradition says Isaiah was slain—by being sawn asunder—and is referred to in Heb. xi. 37. Manasseh was taken away to Babylon a prisoner, led like a beast by a hook in his lip—and, until the severity of his treatment repented. He cried to the Lord for mercy, and was heard and restored to Jerusalem, where he endeavoured during the remainder of his life to undo the mischief he had done. But, like many others who try to reclaim a wasted life, he found it hard work. He was succeeded by his son Amon, who followed the bad example of his early life, instead of the good example of his latter days—another of the griefs that parents have to endure, even when they are truly penitent for past neglects. Amon was assassinated by his servants, and the assassins in turn were slain by the people of the land, and his son Josiah made king in his stead.

EXPLANATORY.

I. Josiah. — We have first a general statement of his character given:

(1) Age. — He was only eight years old when crowned king. This may have been an advantage. Had he grown up to manhood under the influence of his father, he might have been ruined. But after his father's death he fell into the hands and under the influence of better men, and became eminently useful. In chap. xi. 3 we saw that Jehoash was only seven years old when he was made king; and was good so long as the High Priest lived. Both became energetic men in the service of Jehovah at an early age—Josiah at sixteen was converted, and Jehoash at twenty-three took active measures. They began earlier to exercise an influence for good. We should redeem the time, and become useful as soon as we can. Time is short.

(2) Birth. — His mother was a native of Borsath, in the plains of Judah, of whom nothing is known.

His mother's name was Jedidah, which means "the beloved of the Lord." Names are not a guide to character, nor is it always right to judge the parents by the children. Yet the rule is—although there are exceptions—that when parents do their duty, that the children will be dutiful. Some contend that to that rule there is no exception. If so, what a sad commentary on parental faithfulness is the present state of society! We know, however, that sovereign grace often does overrule parental neglect, and that out of families badly regulated, noble sons and daughters come.

(3) Character. — "He did what was right in the sight of the Lord." The standard by which a life was judged was its likeness to the life of David, and, notwithstanding his defects, he was a model king. Jesus is our model, and as kings and priests to God, we should seek to be like Him. "Turned not aside to the right hand nor to the left." Many temptations of all kinds, and from all sides, come; but we should not regard them, but keep a straight course looking unto Him.

II. The Great Discovery. — This is the central thought in this lesson.

(1) The Occasion. — What we find in ver. 3-7 is related in order to show how the discovery was made. We are informed at more length, and with more regard to chronological order, in Chron. xxxiv. how events transpired. He first began his work by a partial destruction of altars, idols and other idolatrous instruments. He then addressed himself to the restoration of the true temple worship, and much money was collected for repairs in the house of the Lord. That money was put into the hands of honourable overseers, who had the work properly done. It is whilst the High Priest was dealing with this money, in some way not stated, that the Book was discovered. It was an accident so far as men were concerned; but who can look at the results that flowed from it and call it an accident? It was a part, and a very important part, of the divine plan. So are all these things we call chances.

(2) The Book. — It was the Book of the Law, and in Chron. xxxiv. 14 it is said, by the hand of Moses. Some have supposed that it was an original copy written by Moses himself; but, if it were, that would have no special value, although very interesting. It is the Book itself that is of value.

In Deut. xxxi. 26 the command is given that a copy should be deposited by the side of the ark. This may have been thrown aside by Manasseh; or, as the Rabbins say, buried by Ahaz under a heap of stones. It was the Pentateuch, or the five books of Moses.

(3) The impression. — It is not to be supposed that this was the only copy in existence. The prophets were familiar with the law, and Jeremiah and other prophets were then living. But the king, for some cause, was ignorant of it, or of the part that was then read to him, and probably the part read was Deut. xxviii., with its blessings and curses; or, if he had read them before, his eyes were not opened to see them as he now did. How often it occurs that passages read a hundred times before open up to the mind, and make an appropriate impression!

The whole of this book should be as real as this was to him, for it is the voice of God speaking everlasting truth.

The impression upon Josiah was so deep when he heard the threatenings of God's law against the sins of the people that he rent his clothes. That is the spirit in which the Ninevites acted after hearing Jonah's message. So the publican praying in the temple, and so every one who is convicted of sin, and sees the curse to which he is exposed. If the Spirit would descend with power the whole unconverted world would cry out as the three thousand did when Peter preached on the Day of Pentecost.

(4) The effect. — (a) The king at once appointed a commission to wait on the Prophetess Huldah, who dwelt in the second part, that is on Mount Akra, called the second city. She told him that the nation was doomed. It was too late to save it now, but that the king himself would die before the calamity would come because of his humility and penitence and obedience.

(b) He next called an assembly of the chief men of the nation and read the law to them, and entered into a covenant with them to serve the Lord and destroy idolatry. If he had succeeded in inducing true penitence in the people, then they might appeal to the divine mercy; but the national heart was too corrupt, and the calamity came.

(c) He then entered on a crusade against idolatry, and most faithfully and thoroughly did he do the work of destruction and desecration. That is what we need to try to do. If we are honest we shall not harbour any sin in our hearts.

(d) He solemnized the Passover Feast, which lasted for eight days. They had a great religious awakening which was not deep and sincere, or it would have been more lasting. Josiah was slain in battle. He went against the King of Egypt, unnecessarily, when on the way to fight the Assyrians, and fell at Megiddo. He was the best of the kings since David's time, and was the last good king of Judah.

1886. MAYORALTY. 1886.

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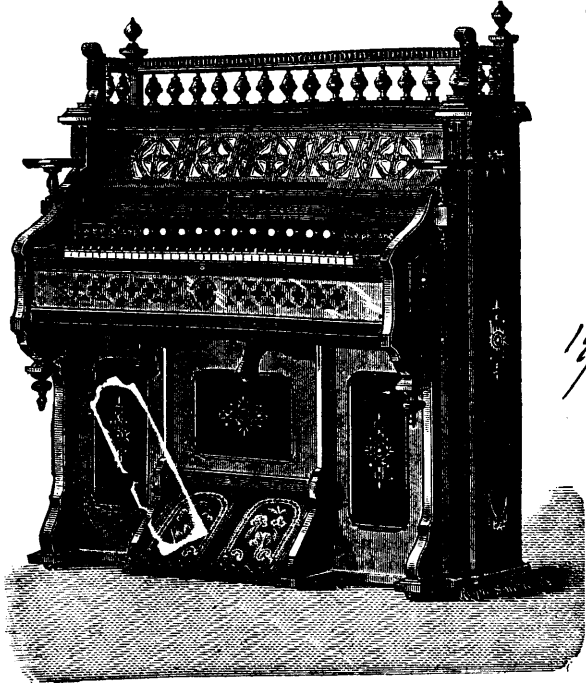
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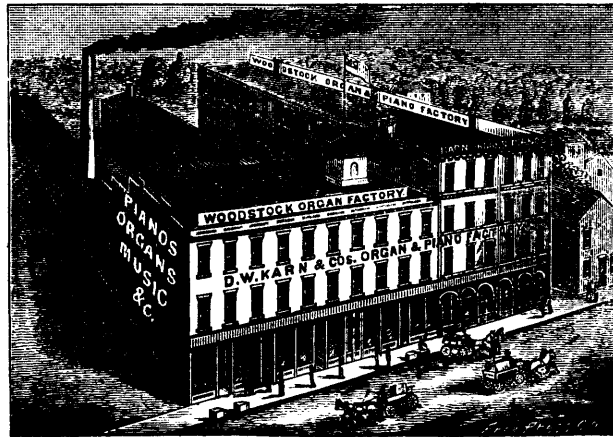
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Welland Canal Enlargement. NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on MONDAY, the 25th day of JANUARY, next (1886), for raising the walls of the locks, weirs, etc., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold, and for deepening the Summit Level between Thorold and Ramey's Bend, near Humberston.

The works, throughout, will be let in Sections.

Plans of the several localities, together with plans and descriptive specifications, can be seen at this office, and after MONDAY, the 11th day of JANUARY next (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, etc., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more—according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the work, at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of tender.

The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order,

A. P. BRADLEY, Secretary

Department of Railways and Canals, Ottawa, 9th December, 1885.

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GENTLEMEN,—Your Truss has succeeded where all others failed, and mine was a bad case. I am a farmer, my work is hard—logging, stumping, pitching, digging ditches, and lifting stone. I never had to quit work, yet your Truss cured me in three months, and I am now as sound as I ever was. Yours truly, GEORGE GILSON.

This Truss never tips or moves from position, even the sixteenth of an inch. Cures every child, and eight out of every ten of adults. Guaranteed to hold the worst form of hernia during the hardest work or severest strain. Don't waste money on useless appliances; but send for illustrated circular, contains price list, your neighbour's testimony, and questions to be answered. Call or address The Egan Imperial Truss Co., Office, 23 Adelaide Street East, Toronto. Mention THE CANADA PRESBYTERIAN.

WORMS often destroy children, but Freeman's Worm Powders destroy the Worms, and expel them from the system.

Sparkles.

A minister, having some of his old sermons was asked what he had in his package. "Dried tongue," was the reply.

How do you know that Caesar had an Irish sweetheart? He went to the Rhine, and proposed to Bridget (bridge it).

THE CANKER WORM OF THE BLOOD is Scrofula, that gnaws upon the joints and consumes the body. Consumption is but Lung Scrofula. Burdock Blood Bitters is one of the best known combinations to cure Scrofula.

ELIZA MATILEA: "Have you ever read any of Holmes's Works?" Charles Augustus: "Oh! yes; I have read Holmes's Sweet Home."

"MAMMA," said Johnnie, who had just been reading the war news, "I am afraid we are short of sauce for supper. Hadn't you better call out the preserves?"

CAUTION.—Any liniment or other medicine that cannot be taken internally is unsafe for ordinary use. Haggard's Yellow Oil, the prompt pain reliever, is safe and reliable for all aches and pains, and can be swallowed as well as applied.

In England, the Bishop of Chester, examining a school, asked one boy, "who is your greatest spiritual enemy?" the boy looked up and said, simply and gravely, "The bushup."

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

Horsford's Acid Phosphate. Tonic for Overworked Men.

Dr. J. C. WILSON, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."

THEY say a civil service candidate was rejected the other day in Washington. To the question, "Can you tell me of what race Napo'leon came?" he replied: "Why, of Corsican." He was thought to be too brilliant for a \$1,200 clerkship.

FIRST GENT (clt): "Ye met'm at me brother's, the mumber, I think?" Second GENT (Saxon): "Yes, but I haven't any favourable impression of him—'n fact—um—he struck me as a liar." First GENT: "Did he, then? I hope ye hit'm back, surr!"

BOYS AND GIRLS who are growing rapidly, should (to ensure strong and healthy constitutions) be given regularly ROBINSON'S PHOSPHORIZED EMULSION, to keep up the waste that is continually going on in the system during the growing period.

BROWN to Smith, who has been an invalid for many years: "Hulloa, Smith! How are you nowadays? Has Dr. Dubbledose helped you any?" Smith: "A little, perhaps, but not nearly so much as I have helped him. You should see the new house he has just built! Nothing like it in town—elegant, perfectly elegant!"

PORTLAND, Ont., Feb. 26, 1880. S. S. SCOVIL writes:—I have sold the Perry Davis' Pain Killer for over thirty years and the same has always given my customers entire satisfaction, and I have much pleasure in recommending it as a good and reliable family medicine.

LONGFELLOW and Fields were making a short pedestrian tour some years ago, when, to their surprise, an angry bull stood in their pathway, evidently determined to demolish both poet and publisher. "I think," said Fields, "that it will be prudent to give this reviewer a wide margin." "Yes," replied the poet, "it appears to be a disputed passage."

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

FOREMAN—"We printed this cut yesterday as that of a murderer, and to-day it is a wife-beater." Editor—"Both had men; let it go in." "But it is a portrait of Chris. Maguire, the well known politician." "Oh, the public don't know the difference." "But Chris. will." "Well if he kicks, run the cut in next week for 'An Eminent Divine.'"

THE time may come when politics will mean everything that is noble and good; when a small boy will break an apple in two and give his little sister the biggest half; when a tramp will work, and a stray dog won't bite, but the day will never dawn when a fly can tickle a drowsy man's nose without getting itself disliked.

Nervous Debilitated Men You are allowed a free trial of thirty days of the use of Dr. Dye's Celebrated Voltaic Belt with Electric Suspensory Appliances, for the speedy relief and permanent cure of Nervous Debility, Loss of Vitality and Manhood, and all kindred ailments, for many other diseases. Complete relief is guaranteed. No risk is incurred. Illustrated pamphlet, with full information, terms, etc., mailed free by addressing Voltaic Belt Co., Marshall, Mich.

SOME FRANK CONFESSIONS.

"Our remedies are unreliable."—Dr. Valentine Mott.

"We have multiplied diseases."—Dr. Rush, Philadelphia.

"Thousands are annually slaughtered in the sick room."—Dr. Frank.

"The science of medicine is founded on conjecture, improved by murder."—Sir Astley Cooper, M.D.

"The medical practice of the present day is neither philosophical nor common sense."—Dr. Evans, Edinburgh, Scotland.

Dr. Dio Lewis, who abhors drugs as a rule and practises hygiene, is frank enough, however, to say over his signature, "if I found myself the victim of a serious kidney trouble, I should use Warner's safe cure because I am satisfied it is not injurious. The medical profession stands high helpless in the presence of more than one such malady."

An old proverb says: If a person dies without the services of a doctor, then a coroner must be called in and a jury empanelled to enquire and determine upon the cause of death, but if a doctor attended the case, then no coroner and jury are needed, as everybody knows why the person died.—Medical Herald.

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Hair Renewer.

Seldom does a popular remedy win such a strong hold upon the public confidence as has HALL'S HAIR RENEWER. The cases in which it has accomplished a complete restoration of color to tau hair, and vigorous health to the scalp, are innumerable.

Old people like it for its wonderful power to restore to their whitening locks their original color and beauty. Middle-aged people like it because it prevents them from getting bald, keeps dandruff away, and makes the hair grow thick and strong. Young ladies like it as a dressing because it gives the hair a beautiful glossy lustre, and enables them to dress it in whatever form they wish. Thus it is the favorite of all, and it has become so simply because it disappoints no one.

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WHAT IS CATARRH?

Catarrh is a mucopurulent discharge caused by the presence and development of the vegetable parasite ameba in the internal lining membrane of the nose. This parasite is only developed under favourable circumstances, and these are:—Morbid state of the blood, as the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxomoea, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and other poisons that are germinated in the blood. These poisons keep the internal lining membrane of the nose in a constant state of irritation, ever ready for the deposit of the seeds of these germs, which spread up the nostrils and down the fauces, or back of the throat causing ulceration of the throat; up the eustachian tubes, causing deafness, purring in the vocal cords, causing hoarseness; up the proper structure of the bronchial tubes, ending in pulmonary consumption and death. Many attempts have been made to discover a cure for this distressing disease by the use of inhalants and other ingenious devices, but none of these treatments can do a particle of good until the parasites are either destroyed or removed from the mucous tissue. Some time since a well-known physician of forty years' standing, after much experimenting, succeeded in discovering the necessary combination of ingredients which never fail in absolutely and permanently eradicating this horrible disease, whether standing for one year or forty years. Those who may be suffering from the above disease, should, without delay, communicate with the business managers—Toronto Mail, Messrs. A. H. DIXON & SON, 305 King St. West, Toronto, Canada. Inclose stamp for their treatise on Catarrh.

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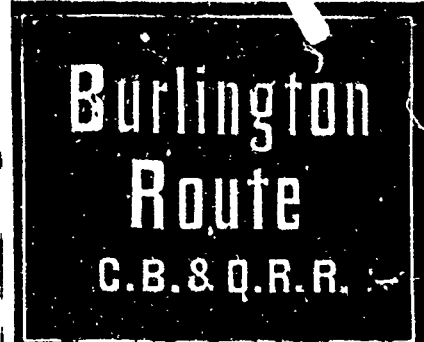
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MEETINGS OF PRESBYTERY.

STRATFORD.—In Knox Church, Stratford, on the second Tuesday in January, 1885.
WILFRAY.—In Bowmanville, on the third Tuesday in January.
STIRAMICHL.—At Newcastle, on Tuesday, January 19, 1885, at eleven a.m.
HUKON.—At Clinton, on the third Tuesday of January, at half-past ten a.m.
GURPIN.—Burns Church, Erin, on the third Tuesday of January, 1885, at ten a.m. Conferences on State of Religion, Temperance, and Sabbath Schools in the afternoon and evening, and on the forenoon of Wednesday.
PETERSBORO.—In St. Andrew's Church, Peterboro', on Tuesday, January 20th, at half-past ten a.m.
PICTOU.—In the hall of St. James Church, New Glasgow, on the second Tuesday of January, 1885, at half-past nine a.m.
DANZIE.—On the last Tuesday of January, 1885, at eleven a.m.
MONTRÉAL.—In the David Morrice Hall, on the second Tuesday in January, 1885, at ten a.m.
TORONTO.—In the usual place, on the 13th January, 1885, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on the first Tuesday in March next, at half-past seven p.m.
LAMARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, February 22, at seven p.m.
LINDSAY.—At Beaverton, on the last Tuesday of February, at eleven a.m.
BRACKVILLE.—In St. John's Church, Brackville, on the first Tuesday of March, at two p.m.
PARIS.—In First Church, Brantford, on Tuesday, January 5, at eleven a.m. In Chalmers Church, Woodstock, on the first Tuesday in March, at twelve o'clock noon.
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.—Adjourned meeting at Wardville, on the 5th January, at eleven a.m., for the induction of Rev. J. B. Hamilton. Next regular meeting in First Presbyterian Church, London, on the second Tuesday in March, at half-past two p.m.

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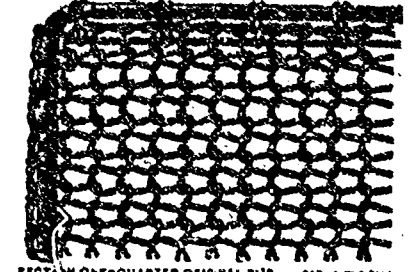
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