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No 57.

## The Presbyterian Neview, TORONIO:

ONE DOLLAR PER ANNUM.

For the Prospyrous in Keyibw

TRUST.

I THINK that Trust will sometime had A resting place on which to stay its broked tendrils that now hind And clasp the sir in piteous way.

Else why in works so filly framed,
Where all that live confind their needs,
Has Man's poor musting nature seemed
Like broken vine among the reeds?

His trust is great, it cannot die, On moken faith and ill it feeds, What wondrous friend above the sky Wart to fulfil its mighty needs?

"Sr. Etato,"

CHURCH MANNERS - 1 If your pew be rented and some stranger be in it, never show him out, nor allow your countenance to exhibit the least regret at his being in your seat. In your heart thank God that he is there; and no matter if he comes in rags, keep him there, and let no member of your family take his place. Find a seat among those who know you. Those who are near you and discover your condition will make room for you rapidly.

2. If it is a free church, put yourself in the hands of an usher, and say not one word. Sit down where he seats you. He has studied the church and knows best. If you insist upon scating yourself, you may enter a pew in which you will leave only one vacancy; then if a man and his wife come and wish to sit together, you separate them. If there be anything special in your case, as hardness of hearing, or a weak limb, then you should inform the usher and let him select your seat.

3 In dressing for church, prepare yourself to throw off your wrappings when you enter the pew. If you have on clothing protect you against the cold, and enter a church warmed with stove or register, you will soon become uncomfortable or restless. Study how you are to be as comfortable in the church as in your own house, and do not let any false modesty prevent you from rishing to pull off-your overcost, or sacque, or shawl.

4. Take care how you use fans. Nine-tenths of fanning is unnecessary. You would be more comfortable if you would sit still and be quiet. The most of fanhing is an expression of general fussiness of temper. Moreover, it may annoy your neighbour. We heard a physician say, that he thought that a large amount of the prevalent neuralgia was due to the use of fans in church, and fell, not on those who fanned, but upon some of their neighboura." We have often heard the remark, "I got little good of the samon yesterday, because of the lady next to me, who fanned me till I was almost in a shiver."

What would you think of your minister if he

should fan himself while preaching?

If you are a stranger, do not make haste to poor widow who cast in her two mites, which change your position. Do not rise, nor sit, nor was all her living. "We have often wondered ent. You may be accustomed to kneel just after having the she would have gone to the verge of repeated the creed. It would be awkward for you to sit down or kneel, and be compelled to rise and repeat the creed, or keep in a posture that would make you conspicuous,

6. Be attentive to strangers. If you are settled in a church, keep a supply of hymn-books the town was occasionally visited by missionaries and Bibles, and hand them to those who are of the Church of England. Last summer the strangers. Extend your hand to the stranger at people became so angry with all foreigners on the close of the service. Invite him to come again and occupy your pew. Offer to make him acquainted with your pastor. It is no excuse for you to say "that you do not know him." That is the very reason for speaking to him in

your outer garments until the entire service has and joined with him in asking God to stay the been concluded. A short time since, we were plague; and the plague was stayed that day in one of the best known churches in America, The people then held a conference, and as a whose popular pastor closed the service by say-town they resolved to adopt the new religion, ing: "Now, let us close by singing the long- and worship the God who helped them, and measure doxology, pronounce the benediction, have contributed more than a hundred dollars and resume our overcoats." The programme to build a chapel." This is the latest news from struck us as correct, and its intimation as practi- that part of the field in which our own Church cal, but we greatly regret the state of church has been so signally blessed. "The God that manners which made the pastor think such a answereth. let Him be God." The time thing appropriate.—Rev. Dr. C. F. Deems, in is coming when "a nation shall be born in a Puloit Treasury.

PRAYER, however urgent, and persistent and long continued, where our co-operation is needed and is not given, will be of no avail. Countless prayers, continued for years, are worse than thrown away because we are not willing to give up the besetting hindrance, or bear the selfdenial, or take hold of the work which alone can bring about the desired result. This is equally true in regard to states, communities, churches, families, and individuals - Selected.

## Mission Work.

"LOVE TOKENS" -The editor of the Musionically edited missionary periodical in the world, facetiously, but quite literally, calls his correccorrection in our own case.

"A native high-caste Brahman was ordained to the Ministry in Princeton, N. Y., April 22nd. He is to go to India as a missionary."—Presbylerian Review, Toronto,

"Not in New York, brother, but in Princeton, N. J., where he has prosected his theological audies; and he is of a higher caste than you mention, ranking as a Christian, and a Christian ininister, the same rank his father has held some thirty or forth weers." some thirty or forty years."

Holding the scripture "Owe no man anything but to love one another," we hasten to reciprocate brother Wilder's "token." In the Alissionary Review is a letter of which it is said, page 25 .-

"This letter from Mr. Jamieson to the Prebylerian Record, of Canada, is dated at the capital of Formers, Tamsul, July 13th, 1885."

Not the arpital of Formosa, brother, but a small town in the North of the island, famous chiefly as the headquarters of the Canadian Presbyterian Mission, and the location of the Mackay Mission Hospital, and Oxford College, the gift of the Presbyterians of the native county of our pioneer missionary in Formosa.

Again, page 50 -"Rev. P. G. McGregor, Secretary, Hopewell, N. S. Rev. Thomas Wardrope, Secretary, Toronto, Ont." For Hopewell read Helifax, and for Toronto, Guelph.

With kindest regards, ED. PRESBYTERIAN REVIEW.

CENTRAL AFRICA.—A missionary of the A B. C. F.M., writing last September, idustrates by many instances the mechanical skill and real Industrial ability of the natives of Central Africa. He concludes with an instance that seems almost incredible, but which is related as simple isensible paragraphs from a letter of Miss Porter's almost incredible, but which is related as simple; a missionary in Pang Chuang, North China, are matter of fact without any comment:—"But a missionary in Pang Chuang, North China, are what is most worthy of remark is the success of big strong contrast with the silly sentimentalism our compositor.—We have a young man with Big Church as a class of know ten letters aix weeks ago, but now he customs among the heathen. There is a class not know ten letters aix weeks ago, but now he of Christians who think Christianity should all reads my writing and sets up type at the rate of about a page a day. Of course I have to do a good deal of overseeing and correcting, but he improves every day. He does all of the distributing and presswork without any supervision." The gospel well introduced among such people will work its own way, and they in turn will give it to others.

"My Mirg."-How often we hear from women who have well-to-do husbands, and even from the husbands themselves, "I like to give my mite"! The only admirable thing about the expression is its honesty, it is verily a mite—a literal mite compared with the mass of their in-5. Conform to the usages of the congregation; come that such widows like to give. We stand when they stand; kneel when they kneel commend to them Pentecost's comment on the kneel, until you discover what is done in the whether it was not because there were 1000 that congregation. In your church it may be differ- the Lord took such special notice. Surely the singing of a hymn. But some Sunday may consecration if she had divided her living, giving find you in a church where the congregation one-half to the Lord. It would have been so might, after the singing of the hymn and before easy to have divided her gift, seeing she had two. the prayer, continue standing until they had But no; so great was her consecration that she put them both in."

CHINA .- " A whole town of five hundred inhabitants, near Foochow, has adopted Christianmy. In the suburbs was a mission-chapel, and account of the trouble with France, that the missionaries were obliged to discontinue their visits. In midsummer cholera came, and deaths followed in quick succession. The terror-stricken people fled to their gods; but one Christian besought them to come to the true 7. Lastly. Do not commence to gather up | God, who could hear and save. They listened day."

> HEATHEN WOMEN .- Mrs. Talmage, of Amoy China, whose husband is a worthy brother of the distinguished Talmage, of Brooklyn, and one of the oldest Presbyterian missionaries in China, in a pressing appeal for more work for Chinese women, relates the following incident: "One of

micrely allowed to live. The mother, in explanation, said that when the child was born she meant to destroy her, but an older sister said, 'Let her live; I will wash her and care for her. So "LOVE TOKENS"—The editor of the Mission the poor little thing was not killed. The mother ary Review perhaps the most ably and energet felt no shame in admitting her intention to kill the child, because in China it is not considered a sin to do so." The Chinese believe that their tions and criticisms of editorial lapsus "Love future happiness depends on the observance of Tolens." We feel highly gratified by having ancestral worship by surviving male children, escaped so long, and at last so easily, and give Hence the contempt of girl babies, and the great our readers the benefit of his kindly and witty rejoleings over the birth of a boy. How corruptions are the contempt of girl babies, and the great our readers the benefit of his kindly and witty rejoleings over the birth of a boy. ng the creed that pervetts even the maternal instinct, setting a mother sometimes to sacrifice her own child, that a boy may the sooner be

> GIVING AND PRAYING -We are not able to follow our gifts to the foreign field and there see what they accomplish for Christ, but there is an eye which never loses sight of any contribution, and if, like Cornelius, we give in faith and pray, one day we shall know the results. The following incident well illustrates the importance of prayer as well as giving: "A native girl was educated and afterwards supported in work, by funds from some unknown giver in America. She was such a marvel of success in all her studies and subsequent labours, that the reason of it was often questioned. A member of the mission visiting this country resolved, if possible, to find out the patron who had given a name and supplied funds to this girl. With no clue but her name, he told the story at public meetings, and at length found a lady whose name she bore. But this woman, if a Christian, had no knowledge of missions—could only remember that she once had a servant interested in "such things." The missionary persevered in relating the incident, till on one occasion he saw a lowly woman in the rear of the church sobbing over the recital. She had been the unknown patron of the girl. Poor and unlettered, she had put her all—alms and prayers—into this young life.

CHINLSE DOMESTIC LIFE.—The following at once make the Chinese like western Christians. Such superficialism will scarcely appreciate Miss Porter's sensible stand :- "The main features of Chinese domestic and social life are quite the best for them in their present condition. Not only not opposed to the gospel, their theories and standards are such as, if tempered by its spirit of love, would be truly admirable. The Shantung women are self reliant, self-helpful faithful wives and affectionate mothers. The young women are, as a rule, modest, and, accepting the position of subordination to mother-inlaw and husband cheerfully, they rise out of it as the years go on, to a place in the family counsels. One would hardly desire for them a larger freedom until a gradual change has would one desire to see that change other than gradual. These things are all secondary. Personal love to Christ will work the same changes in these women that it has wrought the world over. When that fills their hearts the homes must grow pure and bright. These burdened, weary, laden ones will find 'rest,' and that rust will work outward, finding expression in gentle words and acts first; later, in making the external things of the home attractive."

Signs of the Times in India.—The Rev. T. . Scott, a missionary in India, writes most hopefully of the progress of mission work and the state of public opinion there. He refers to the greater readiness of the people to believe. Recently a missionary of a large mission in North India was preaching at a religious fair attended by 20,000 Hindus. He writes that ab one time the people were so moved that they shouted as one man with all the enthusiasm of devotees—'Isa panth ki jai'—'Victory to the religion of Jesus.'" Missionary education is more highly prized, and there are at present about 250,000 of the youth of India in the mission schools. The native churches are becoming self-sustaining, the contributions of native Christians being higher in proportion to their earnings than in Europe or America. Christian literature is more widely read. "At the recent annual meeting of the Calcutta Tract and Book Society Rev. Dr. Phillips said that, 'whereas years ago the name of Jesus was regarded with aversion, it is now the best passport to have that name on the title-page." This agrees with the policy of our missionaries in India, who, from the beginning, have made large use of the press and found it a valuable ally. "Reforms are demanded in Pagan abuses even by the non-Christian natives, under the humanizing influence of the gospel. Child marriage is opposed by native lecturers and co operative organizations. Widow the women, while waiting for medicine in the re-marriage is advocated." Mr Scott concludes toospital, had a little girl beside her about ten that "the great deep of the vast Pagan world is liospital, had a little girl beside her about ten that "the great deep of the vast Pagan world is years of age. I asked the child's name. The name signified that the child was just tolerated moment for the Christian Church."

Coast Coolie Mission. It is worth noting that the proceeds, after paying all expenses, amounted to upwerds of \$300.

## Woman's . Work

FOR the PRESENTABLAN REVIEW

"GRANNY."

Avoter ten years ago two young S.S. teachers in one of our large cities wanted to use the hour following that which they spent in the Sunday School in some other portion of the Master's vineyard. After praying about it, they consulted older friends and resolved to devote that Icisure hour to work in the county jail. The female prisoners received them gladly, willing for any break in the monotony of their prison life, and week after week for several years this work was carried on. The contrast between the little children in the S. S. so near the Kingdom of Heaver, and these sin hardened, bloated faces, was something terrible. Yet Iesus was preached faithfully to each class, and He who is the children's Saviour rescued many a returning prodigal. Owing to there being no poorhouse in the city, homeless vagrants were often sent to this jail in the winter, although they had committed no crime. It is of one of these I wish to write. "Granny" was a poor, white-haired vagrant, bent nearly double, so old that even she herself had forgotten the number of her years. Children and grandchildren had passed before her to the other world. Her very rame was un-known or unused, for everybody spoke of her as "Granny," Though poor and homeless, she was rich in faith, and waiting for her promised inheritance in the "home not made with hands." Many a time her face beamed with delight as the old, old story was told in simple words of the Saviour she loved, and its joy helped the young messengers to deliver their message more earnestly. One day she taught them a lesson that yet echoes in their ears, though she has long ago entered the better home. The subject of the day had been "The friend that sticketh closer than a brother." After dwelling on earth's friendships, sweet though they are, and contrast-ing the best of them with that of our Lord who calls us His friends, the speaker passed around among the women, shaking hands with and saying a few words personally to Granay's face proclaimed her a member one lamily in Heaven and on earth,

it was her turn, the young girl passed before her chair saying tenderly, "Jesus is our best Friend, Granny." The Inswer came so quickly, "Ah, miss, there's none but Him!"

In these days of hurry and worry, of being careful and troubled about many things, well would it be for us if we could learn the same lesson of the Friend above all others, and when hinging to satisfy the yearnings of our hearts, say with Granny, "There's none but Him !"

Ottawa, Jan. 18th, 1886.

LADIES' AUXILIARY, Y. M. C. ASSOCIA-TION, UNIVERSITY COLLEGE.

Some weeks ago the Christian women of several of the churches in Toronto united in forming a society, the object being to assist the Y.M.C.A. of the University in furnishing their new building. Mr. Gordon, the architect (Messra Helliwell and Gordon), presented a list of articles of furniture needed for the various rooms, at an estimated cost of about \$1,000. More than \$600 is in hand, and there are still a few churches to hear from, but the probability is that the amount will fall a little short of the requirements. It has been suggested that friends outside Toronto, parents or brothers and sisters, having sons or brothers now at the University, might deem the opportunity of contributing to this good object not only a pleasure, but a privilege. If there are any such among the readers of "Woman's Work," we beg to assure them that these contributions will be thankfully received and acknowledged, if addressed to Mrs. John Harvie, 89 College Street, or Miss Evans, Treasurer Ladies' Aux., Y.M.C.A. Association, University College, 14 North Street. The young men desire to open the rooms about the end of February, and there is therefore no time for delay. The building itself is almost, if not entirely free from debt, the young men themselves having been indefatigable in their efforts to collect the necessary amount from Christian friends interested. This is most encouraging and satisfactory, and the consideration that these rooms will for the future be a centre of religious culture and privileges for the students of the various departments of learning in Toronto, ought to influence every Christian parent who has a son at this educational centre and exposed to the temptations of city life, to contribute of his or her means to make the rooms comfortable and home-like.

WE notice, from recent Demerara papers that Rey John Gibson, our missionary, delivered an address at an entertainment in aid of the West

## The Pamily.

#### SMALL BEGINNINGS.

A TRAVELLER through a dusty road streved acoms on the lea,
And one took root and sprouted up, and grow into a tree
Love sought its shade, at evening time, to breathe its early

And age was plexied, in heats of noon, to bask beneath And age was piezzed, in nears or noon, to base occupants its boughs.

The dermodic loved its cangling twigs, the birds sweet marie bore;

It stood a glory in its place, a Llessing evermore.

A little apring had lost its way amid the grass and fern.
A passing stranger accopied a well, where weary men
might turn;
He walked it in, and hung with care a fadle at the brink:
He thought not of the deed be did, but judged than toil mighi drink

He passed again, and to t the well, by summers never

dried, ilad cooled ten thousand parching tongues and saved a life beside.

A dreamer dropped a random thought, 'twas old and yet 'twas new;

A simple fancy or the brain but strong in being true
It shone upon a genial mind, and lo, its light became
A lamp of life, a beacon ray, a monitory flame,
The thought was small, its issues great—a watch fire on a
hill;

It sheds its radiance far adown, and cheers the valley still!

A nameless man, amid a crowd that thronged the daily matt,

Let fall a word of hope and love unstudied from the heart; A whisper on the tumult thrown—transitory breath— It taked a brother from the dust; it saved a soul from

death. O germ! O fount! O word of love! O thought at tandom east!
We were but little at the first, but mighty at the last,

-Charles Mackay.

#### MY BOY AND HIS SISTER.

"I WISH my husband would not make so decided a difference in his treatment of Robert and Bessie, said an anxious little woman the other day, gazing wistfully at the door which had closed upon father and son. The former had gone to the office, the latter to his room, neither in a happy frame of mind, because they had behaved with mutual unkindness. I suppose if Mr. H. is proud of any one in this world, it is of Robert, his tall, manly son; yet there is no one to whom he is habitually so stern, brusque, and reserved. His manner to the lad not only does not invite confidence, it absolutely repels it. And the boy, cher-ishing deep down in his heart, a sincere admiration for the father whose name is a synonym in the community for business honor, is still always on the defensive when in his father's company. His whole air is that of a person who, so far as he eares, reachts a despotism which he is powerless evade.

"If Mr. H.," the mother went on to say, "would

buid be much happler, and it would be far better for Rob. I try to make up for papa's sternness by extra kindness and indulgence on my own part; but, after all, that is not the way it ought to be." I could not help endorsing this view, when, a

few days later, I saw Bessic dance up to meet her father, fasten a rose in his button-hole and tip-toe along by his side, while he patted the dimpled cheek, and rumpled the golden hair, and showed fatherly fondness in every look and tone. They entered the library together, and, as it happenci, Robert, who had been fastening pictures and cuttings in his mother's scrap-book, had been called away for a moment, leaving the table in some confusion. Returning, he was arrested on the threshold by his father's annoyed expostulation, "How often, young man, have I told you never to leave your things around this room? Clear away this litter immediately." Mrs. H. ventured a timid explanation; but it was not received with favour, and though she did what she could to restore

cheerfulness there was a cloud over the evening.
It was hardly surprising that Robert, watching his opportunity, stole away from the group at the fireside, and while Bessie nestled on a hassock at iter papa's feet her brother might have been found in the village store listening to the honeyed accents of the village orator and absorbing sentiments much opposed to those which obtained credence in

his home. It is not from lack of affection that this father, with many another, behaves roughly to his boy, repressing all demonstrations of love, except on rare occasions. Rather, the course was adopted. or half unconsciously begun, when the little lad, emerging from the halycon period of kilts and curls, first developed the natural self-assertiveness of the growing boy. "It won't do to molly-coddle him; he must not be babied," said the parent then, recalling with softened memory that in his own childhood he was not exempt from hard words and occasional blows. Porgetting the bitterness of spirit these aroused in those bygone days, he administers a similar discipline to his own boy, fancying that thus he is preparing him to face the cold blast of an adverse world.

Yet all the while, if he would but open his Bible, he would be confronted with the Pauline injunction, " l'athers, provoke not your children to wrath," a word in season of equal force and as binding in its obligation as "Children, obey your

parents in the Lord.

Nothing can possibly be more harmful in its effect on a boy's development than a conflict, or antagonism, or even the suspicion of such a thing, in the two who share the home government. Parents ought to harmonize so perfectly that to no child in the household should the possibility of a difference between them occur. It is very bad for Robert, oppressed by his father, to take refuge in his mother's indulgence, which may weaken where it should strengthen. Never should the boy find in her a partisan, rather than a guide and friend

It is not alone in the matter of gent'e speech and expressed regard that Robert fares less comfortably than his sister; and here, perhaps, his mother is not altogether blameless. Bessie's room is as dainty and pretty as a little white-draped nest. Soft curtains at the windows, looped away with shining ribbons, bright pictures on the walls, books on the shelf, a gay rug before her bureau, her room is a retreat to which she is charmed to invite her young retreat to which she is charmed to invite her young friends. The two or three girl intimates who have the entiree of the house always fly straight to Miss says: "My sheep know My voice?" I hope you cases of crime in the army of India which he had know the voice of that blessed Shepherd, Donald; caused to be investigated not one had been comthere, as the snatches of merry talk and silvery I kepe you are not a wandering sheep who does in itted by a total abstainer.

But Robert's room is the antipudes of Bessle's. studying the Latin grammar?

It is a refuge for the dingless furniture in the house, the most worn and threadbare of carpets covers told the good old man of his p its floor, and it has not an element of comfort nor a trace of beauty. Too warm in summer and too cold in winter for daylight occupation, it is hardly more to Robert than a den or a lair, to which he withdraws to elecp at night.

"Take the boys to my room!" he exclaims, when a certain benevotent auntie makes the suggestion. "No, ma'am. My room is not a place to sit in. Pact is, there isn't any place in our house

or a fellow, and he has to go to the street."

"This is so mounfully true, that commen is unnecessary. For Robert and for hosts of boys, your David or Johnny, perhaps, gentle reader, among the number, the first step toward making the sentle chivalence well-mannered should him the gentle, chivalrous, well-mannered, sweet-natured youth you long to see your boy, would be isken, when you should give him a foom of his very own, as dainty and comfortable as his sister's. Do not dream that it would be unappreciated, or that he would not take care of its little adornments. Try him. The experiment is worth making.

We are always touched when we observe the evidences of a boy's love for his mother, and she is to be congratulated who keeps her young son at her side, her knight and champion. As fair a sight, pleasing to God and man, is the walk and conversation, to use a Scripture phrase, of a boy with his father, when the two are friends, associates and dally companions. Happy the boy who gets his first idea of the Fatherhood in Heaven from the tenderness of a father on earth.-Mrs. M. E. Sangster in the Interior

#### DONALD'S LUCK.

THE heather was purpling the brace in the sunshine, and blue forget-me-nots were in bloom in spots glistening with the wash of the swift little stream below. Above was a clear blue summer sky with little floats of white clouds, "like ships," Donald said. But Jessie thought they were more like soft white cushions, and she longed to lie on

one and be floated far over the clear blue sea.

For these children, who lived in the humblest sort of a cot, had fancies of their own which they had learned from sky and heather and mountain

nan tearned from say and heather and mountain loch. Donald especially had his own dreams.

"One of these days I shall be a dominie," he said. "I like to tell people their duty. But I shalt not pound the pulpit cushions as hard as Dominie Graham, and I will never, never have more than 'sixthly in my sermons."

"But mother can never gie ye an education," cried Jessie. "An education is a grand thing, and takes muckle siller."

takes muckle siller."

"Yes, I know," answered Donald, looking far up into the tender blue of the sky; "but my luck's coming. Didn't old Gibbie Sanders tell my fortune? And she said I'd have to preach in my na-

"Oh, well, Gibbie has been feasting on mother's hot scones, and wanted to please her," said shrewd little Jessie. "Besides, it's nae luck at a', but just Providence, settles things for us.

At this moment there came a faint sound to their ears—a sound that no. Highland child can mistake—the low, plaintive bleat of a young lamburonass nurries in the streetless of the sound, and saw a puny little creature huddled up under a thorn-bush, shivering, although the spring air was warm and balmy.

"My luck!" cried Donald; "what did I say? I never found anything in my life before," and he

raised the little thing in his arms tenderly. "But it belongs to some one," and blue-eyed Jessie, wistfully eyeing the little thing which ahe would have been glad to have for a pet.

"It must have belonged to the great herds which were driven through yesterday," cried Donald. They'll never come back for a sickly thing like this. It's mine, and I'll call It 'My Luck'"

So the lamb was carried home and tended care-So the lamb was carried nome and tended fully. It proved to have come of a fine breed; for its wool was white and wavy and shiring as silk. When shearing time came the children scarcely liked to have its beautiful coat taken off; but then the money bought Donald a coat for himself, and that was something.

on. Donald kept his dreams, and bought an old Latin grammar with some of the "Luck" money, as he called it, and studied at odd moments. But one afternoon Luck was missing, and the boy grew very anxious.

"Perhaps he has gone to that flock in Birken-head Brae," said Jessie. "Poor Luck, he must have been very lonesome, without even one lamb to play with. You know we are not just the same, because he cannot say a word to us that we'd understand."

Donald hurried out to look for his lamb, fearful of the worst. No, it had not been seen at Birken-head Brae. Then he took a narrow path along the steep, rocky sides of a precipice. Only to look down made him giddy; yet he knew that sheep can often climb where human feet dare not follow. And, indeed, as he peered down he thought he discerned a white spot among the dark rocks. A sick feeling came over him as he looked Could it be that his Luck was gone? If so, he must try to save it. But how

He dared not take a step down the slippery way. He looked about in despair. In another mo-ment his Luck might be dashed to its death on the rocks. Just then a friendly shepherd came by with a coil of rope in his hand. Dorald cried out to him for help.

The man looked down somewhat stolidly.

"Such a bother about one lamb!" he said
"But lis all—it's my Luck!" cried Donald, frantically; and at last the man was wrought upon by the boy's earnestness. The rope was placed in Donald's hand, and by its help he climbed carefully down. His brain recled as he hung over the abyss. For a moment it seemed as if he must drop into it. The next, a faint bleat came to him Surely that was Luck's voice, for Donald imagined that his lamb had a poculiar bleat Yes, it was indeed Luck; and the boy seized him with delight, and with some difficulty threw him over his shoulder Then he began to climb rather painfully up

again, but his heart beat with triumph Surely he ought to bring be luck, my boy said the shepherd, as Donald gained the top, his face flushed and every yein standing out with the great strain.

There was some one else coming near as the boy gained the height, and he saw in a moment that it was no other than Dominie Graham.

notes of laughter floating down the stair leatify. I not love the fold. What's this I hear of your

So Donald, in the excitement of the moment, told the good old man of his plans and hopes, and the dominic took a fancy to him on the spot, and from that moment helped him on with his educa-

So Donald persisted in saying that the lamb was well named "Luck," but in his own heart he thanked God for His goodness. And the day came when he stood up in the pulpit in his native town and preached to other wandering sheep. - Ex.

### A THOUGHT POR MOTHERS.

TALKING the other day with one of the most censible women I know, one whose large family is so well ordered that there never seems to be a particle of friction in its management, I was pleased with something she said about children, and I determined to repeat it to a wider audience than the one my friend had at the moment.

"I never fret about little faults of manner, nor even about transient irritability, in my children, said the lady. "Children, as they are growing up, go through many temporary conditions, which, if apparently unnoticed, pass away. In fact, there are little moral disturbances to be expected, like whooping-cough and measles in the physical life, and if the general home atmosphere be wholesome and the trend right, I do not think it worth while to be too much distressed over occasional naughti-

Is there not comfort here for you, dear friend, who cannot understand why John, carefully trainput cap on nail, and books on shelf, as an orderly boy ought? And if Sarah is not so patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay with no cause that you can see, summon your own gentle self-possession to the front; remember that the period between childhood and youth, like all transition periods, is very trying, and while you pray a great deal for your darling, do not worry about her or talk to her too much. Above all, do not suffer yourself to be censuring a sensitive boy or girl, to whom judicious praise now and then will

Line upon line, precept upon precept, we must have at home. But we must also have serenty, peace, and the absence of petty fault-finding, if home is to be a nursey fit for heaven growing plants.—Illustrated Christian Weekly.

#### MR. MOODY ON PUBLIC SPEAKING.

MR. D. L. MOODY is very fond of talking to the boys of the schools near his home, sometimes on Bible subjects and sometimes on other topics. Addressing a class once on public speaking he made the following points:
1. Don't talk too much.

2. Don't talk unless you are posted [prepared].

3. Give the best you have.
4. Don't talk when people are saleep, some one man and you will hold the rest.

Don't try to show off your learning. Get hold of the most stupid man and you'll and the rest

laugh. Milk that slops one way will the other. 8. Be natural; don't try to be some one else.

o Avoid cant and pulpit tones.

10. Don't talk too long. A man in London, who preached until the people all left, said he thought it was a pity to stop when there was anybody to hear.

11. Don't hesitate to repeat what God uses.
12. Don't keep on talking just because you are holding the audience. Send them away hungry.
13. While people are gathering use the time with

song. 14. Shoot where people stand. As the old Quaker said to the burglar: "Friend, I am going to shoot where thee stands. Thee had better get out of the

15. Don't gesture and move about too much, and don't talk with your hands in your pockets.

### NEWSPAPER LYING.

way.

THE New York Evening Post has the following confessions to make on behalf of the daily press; There is in the worst newspaper lying—that is, lying about the private lives and character of individuals—so much money that it is almost asking too much of newspaper proprietors to ask them to refuse to indulge in it. One of the most melancholy social phenomena of the day is the appetite of a large portion of the community for odds and ends of gossip, no matter how dirty or how ghastly. The vendors of it find that it does not, as far as the returns are concerned, make the slightest difference whether it is true or false. In fact, they find that corrections or contradictions of amusing or thrilling stories only bore their readers, and therefore they do not make them. The more of such suff a journal publishes the "newsier" it is considered. This is, in fact, so much the case that considered. This is, in fact, so much the case that the word "news" has ceased in the journalistic vocabulary to connote truthfulness. It means something which, no matter how big a lie it may be, the reader has not seen before, and which is likely to entertain him for two or three minutes. The condition of mental vacuity and vapidity, not to say imbecility, to which a very large portion of the youth of the great cities is being reduced by dawdling over this stuff every day, as their only intellectual food, is something which moralists may well contemplate with concern, for the appetite is stimulated by the food. The more of it a man swallows the more he wants and the less interested be becomes in the serious things of life, in the real affairs of the nation, in the great events of the day, in the doings and sayings of leading men, and the progress of great inovements, and the ups and downs of his own race. A person who spends twenty minutes of his morning reading a minute account of the suicide of a drunken washerwoman, without caring in the least whether it ever occurred, and greatly enjoys it, is in no mood, even if he had any time left, for the discussion of any topic, no matter how grave, which does not touch his bank account

THE Japanese ray "A man takes a drink, then the drink takes a drink and then the drink takes the man.

ALCOHOL is the most dangerous luxury on the ich man's table and the most important factor in

cases of crime in the army of India which he had soul in the downward way, is its turning beaven-caused to be investigated not one had been com-ward and beginning to climb upward to where it mitted by a total abstainer.

## NOTES BY "PHILO,"

### A WRONG PRINCIPLE.

ANYONE who has had any experience of Church affairs, must often have been witness to the application in these affairs of a principle nowhere else acted on, namely, the providing of a place for a man at the expense of the interests of the Church, instead of endeavouring to secure a man suited for the place. For example a clerk for a presbytery is wanted, and some brother is put into the office because he needs the small remuneration attached to the office, and not because he is at all competent to discharge the duties of it. This is simply by way of illustration. No such case is at present known to us, or here referred to.

But in connection with this new professorship in Knox College, it is quite evident from the tone of some correspondence industriously circulated through the Church, that certain parties have determined to place Dr. Proudfoot in that chair, no matter what other name might be brought before the Church. Anyone who opposes Dr. P. is stig matized in that correspondence in very severe terms. His claims are set forth as beyond anything that could be said on behalf of any other. And it is very plainly stated that those who oppose him are actuated by sinister motives. Of course if the Church chooses to take the view of its duty, that Dr. P. must be provided with a professorship no matter what benefits might arise from the appointment of a new man, then this is the chair he should

But it is rather a farce to pretend to give presby-teries liberty to nominate, while at the same time ed as he is, sometimes, in the eager heat of play, a few doctors of divinity and others have before-bursts into the room like a tornado, or forgets to put cap on nail, and books on shelf, as an orderly and no other; and while these said friends of Dr. I' know very well that what they have determined on, they can get the Assembly to carry out. For, as has been before stated in these " Notes," it is quite an easy thing for those who are permanent mem-bers of the Assembly to get the business of it so under their control, that they can carry anything they please. The knowledge of this predetermination to provide a place for Dr. Proudfoot will no doubt lead not a few to take very little interest in the work of nomination. Whatever be the issue, the discussion that has arisen is calculated to deep on the interest felt in college matters. And it has also a tendency to raise the question in the minds of the pastorate whether the Church exists for the colleges, or the colleges for the Church? And also the question whether it is not time that the pastorate should be allowed a larger place in directing the affairs of the Church than they have been permitted to occupy for some years back. We don't need a new professor in the General Assembly.

Of course it would be wrong to hint that the need of a new professor in Knox College and the need of securing a comfortable situation for Dr P. appear in a suspicious simultaneousness before the college authorities, and before the Church. But there are minds in the church which will see something like policy in this interesting conjuncture. Leclesiastics are not, in the judgment of intelligent observers, wholly above suspicion in this respect. observers, wholly above suspicion in this respect. There does, unhappily, sometimes appear in eccle-sisatical proceedings, very manifest indications of pelicy as the guiding motive of action, rather than principle. In fact many honest men abstain from attending church courts for this very reason, and

many find attending them a very painful and un-profitable duty on this account.

The ecclesiastical politician is not generally a character that gives a high tone to proceedings.

And many have felt that the prominence of church politics in our courts has had a very unhappy influence on their deliberations and findings. It will be a happy day for the Church when the "welfare of Zion" will be put first in the consideration of every question and every appointment to office.

### PRESBYTERIANISM ELASTIC.

Presbyterians boast a good deal of their system of Church government, and perhaps justly. But many fail to recognize that its main excellence as a system is in its adaptability to the circumstances of the Church of Christ, whatever these may be. Even learned doctors lose sight of this, and act as if Presbyterianism meant "the way in which we ch should act." That really is the definition of it in many minds. Hence it appears often narrowand slow and obstructive in its methods. It has fallen into the hands of those who don't know how to use it—the fact being that Presbyterianism is the carrying forward of the work of God, under the guidance of certain general principles. Many appear to think it is fully unfolded and all its possibilities are measured and defined in our little Book of Forms. As a consequence we often see it acted before the people in the observing of certain forms—the form seeming to be regarded as the controlling principle rather than the Living Spirit. The great question being, "Are we right according to the Book of Forms?" and if so then never mind the consequences. Howoften is the spirit and life neglected in the eager pursuit of some antiquated form, as if it were the sacred essence of our work! And how many services are spoiled because ministers think that "as it has been in the beginning," and is now, so must it be for ever and at all times! Hence dead and cold monotony of proceedings, when a little novelty, quite allowable, would throw some freshness into the proceedings. It would be well if ministers would give scope a little more to their common sense. Then the great aim of all proceedings being kept in view, and the Book of Forms placed under the Bible, Presbyterianism would not appear so often as it does, a system out of keeping with the times, a system whose forms tend rather to hinder life than promote it, to weary rather than to edify.

To KFFF WARM - An old-fashioned evangelist used to say to his converts, "Now we have dragged you into the life-boat, take an oar each of you, and pull and help us to save others. That is the best way for you who were drowning just now and are yet wet and cold to get warm and dry."

WHY r-But why does Heaven rejoice especially over the penitent sinner? Why not rather over the Christian's growth in grace, over the gathering of a great congregation to hear the Word, over the eloquent sermon of some earnest preacher, over the organization of some benevolent society, over liberal donations to the cause of Christ? because God and the angels see as we cannot, that repentance is the turning point of character and destiny. Repentance is the stopping of an immortal

## Our Story.

BARBARA STREET.

A FAMILY STORY OF TO-DAY. BY THE AUTHOR OF "GUR NELL" "A JAILOK'S DAUGHTER," E.C.

> CHAPTER III .- (Continued). NO. 47 DARBARA STREET.

"You are late, dearest," she said, in the tones whose winning power Hester had found irresistible from the first ilme she had heard them.

"Yes, Georgie," Hester answered, kneeling beside the couch, and receiving a kiss on each cheek; "but Grace came in late from town, and I could

not get away sooner."
"Ah! the little sister queening it, as usual. I can imagine the scene."

"But can you imagine the little sister's generosity, Georgie? She has bought me a dress like her own, out of the savings of her own pin-money." "That is very good of her; I suppose her allowance is the same as yours?

No. it is rather larger. Miss Denston was silent, but smiled. The smile was apparently significant, as Hester replied to it. "But she really spends less than I do on her-

"It is so pleasant to have a surplus one can be generous with," said Miss Denston, with a slight sigh; "but while you have been so pleasantly engaged, dearest, I have been in some pain and in

much loneliness without my Hester."

"Have you? I am sorry," said Hester, gazing at her friend with a devotion which for the moment made her face beautiful. "What can I do

now I am here?"

Nill you stand behind the sofa and stroke my head for a while?"

Hesler obeyed with alacrity. She stood in silence, passing her fingers backwards and for-wards over Miss Dension's worn forehead and thick black hair, in which a streak of grey was mingled here and there. Miss Denston grew very etill under the soothing touch, and at last fell The ticking of the timepiece and the occasional sound of falling cinders grew startlingly distinct as minute after minute passed, till nearly half an hour had gone by—half an hour which seemed but as five minutes to Heater, spent in such honourable

service. At last Miss Denston awoke.
"Thank you, thank you," she said; "your cool
firm touch has drawn all the fire out of my brain. have been working more than: Lought to-day. My thoughts flowed with such extraordinary rapidity, that I was tempted to write on and on.

"You have been to sleep," said Hester, "the latter part of the time."

"Then, the activity of my brain is all the more remarkable," replied Miss Denston, with a touch of sharpness in her voice. "I suppose you know that the brain does not sleep? But, if you will kindly sit down to my writing table, and take paper and pen, I will dictate to you, and you shall judge for yourself whether that is the case."

Hester sat down, as directed, feeling rather miserable—an effect Miss Denston had it in her power at any moment to produce by a slight change of manner. But, as she was preparing the writing materials, Miss Denston spoke again in her former tone; and liester was comforted.

want to talk of myself to-night. Shall I not write what you wished?"

If you please; for the little matter I have on hand has to be with the publishers on I'riday. It is a subject on which you and I have had many happy

Miss Denston was silent for a few minutes, duting which Hester observed upon the desk a manuacript written out in Miss Denston's own hand, and tied at the corner with ribbon, and docksted. Her eye also fell on a slip of paper containing the words, "Memo.—Three-quarters of an hour for Rev. T. W., Willerton, on Arian Errors." As to what this could mean Hester wondered, but could arrive at no conclusion, save that the matter must belong to the literary arcana from which her inex perience shut her out. She did not seek any explanation from Miss Denston, for that lady was never disposed to by communicative on the subject of her literary labours, and now also she began to dictate very fluently, and Hester proceeded to write, with feelings of high veneration for her friend, and keen satisfaction that she chose thus to use her as an instrument in her work.

use her as an instrument in ner work.

"The human mind," began Miss Denston, in clear tones, "in essentially lonely. In its passage from the cradle to the grave it is ever alone, and this eternal fact has been recognized by all true seers and poets since the world began. thousand years ago the secret of human nature was thus expressed by the inspired writer, 'The heart knoweth its own bitterness, and a stranger intermeddleth not with its joy,' and in other words the poet of to-day sings the same song-

" Not e'en the dearest heart, and next our own, Knows half the reason why we smile or sigh,

"What is it, again; but this truth which finds expression in that exquisite lyric entitled 'The Buried Life' But if such words are true of every human soul which has been ushered into this world of pain, they are true in a special sense of the few-These are the souls born into unfit earthly conditions. I do not cinclude in this fated class the morbid self-inflated souls who, like some stagnating pond, would breathe forth a miasma of misery sister's mind, around them into whatever lot they might be cast,

but those who, nobler or greater, or more sensitive than their fellows, are cast as it were into a pit with the common herd. Unhappy indeed is his lot who has wings to soar, and would do so, o'en to the empyrean, had he the blue ether of sympathetic appreciation as a medium, in place of the clogging, heavy atmosphere of commonplace incredulity. There is many a Hamlet unknown and unsung, many a soul cabined, cribbed, confined, who has fainted and failed in its lowly place for want of that rapport with its surroundings which is

essential to freedom and joy."
Much more followed which Hester tirelessly transcribed. The thoughts appeared to her profound, and couched in beautiful language. Perhaps had she read the composition as a paragraph in the publication for which it was destined, Hester's judgment would have inclined her to ask the meaning and value of all these high-sounding phrases; but this girl could no more criticise her friend than could a young priestess of Diana her virgin goddess. And perhaps had you or I heard these phrases delivered unhesitatingly in Misa Denston's impressive tones, some illusion might have been cast over them for us as well as for poor liester, who was only eighteen, and very much in love with this, as it seemed to her, talented and noble friend. But she was an intelligent girl, and had not her young bero-worship blinded her, she would have been inclined to suspect the grand sound of these phrases, and see that it dressed up very poor kind of sense and commonplace thought to look like something clever.

Had Miss Denston's writing been docked of its fine words and phrases, and put into plain com-mon sense English, it would have had no distinction whatever; it was, in fact, sound without sense. The only real thoughts in it were, that we are always to some extent alone, even when with friends or in a crowd, which is a truism as old as the bills; and that some people are more lonely than others because placed in unsuitable surroundings, which is also a very patent fact, though not one which it is advisable to dwell upon, for too many of us are already inclined to fancy ourselves superior to our destiny.

By and by, as the timepiece was on the strike of ten, the street door was heard to open and shut,

and steps ascended the stairs.
"Here is Philip," said Miss Denston, "and my brain is almost dazed with this improvisation." Hester rose, and reached her hat and shaw, from the chair on which she had laid them. While she was putting them on, the door opened, and Philip Denston entered. He was younger than his sister. Her pecuniar blue eyes and thick black hair were repeated in him, so also was a certain expression of obstinacy about the mouth and chin, but the fascination of her smile and glance was wanting. He gave his sister a silent nod, and to Hester an rapidity, that I was tempted to write on and on. Even now I feel myself compelled to set downlest it'should escape me—the train of thought which has passed through my mind while we were friends. Mr. Denston, after opening the door for.

Hester, followed her; and as he passed, took his hat down from the peg where it hung.

"Pray, do not trouble," said Hester, coldly.

"Excuse me, I cannot let 'you' cross 'the street alone."

Now this caremony had been good through several times before, and t Hester greatly; objected, for it. . She wished to receive no courted from man, who could behave to such a sister as this man did. But as there was no escape, Hester contented herself with adopting as frigid a demeanour as it was possible to assume. In silence they crossed the road, in allence wated for the door to open, then, raiding his has, Mr. Dension departed with a "Thank you." 'a "Thank you" on Hester's part, and ray Good.
night" on his. Hester's behaviour was apparently.
of no moment to him; and if he made any, raffection concerning it, it was probably that the girl appeared to have no manners.

over there ?" I have been writing at Miss Denston's dicta-

tion "Oh, do you like that? Do you still like her as

much as you did?"
"Certainly." Heater looked pale, and cold; and unresponsive.

She was quite aware that Grace was regarding her keenly, and in consequence drew, the folds of reserve more close.

It is very odd, isn't it," said Grace, "that I' hould not know a person with whom you are so "Why is it odd?" asked Hester; with Increased coldness of tone. "Do you think that a younger

uister has no right to make friends for herself?" Grace gave a quick look at her sister. "There should be no question of rights between us, Heater," she said, and then the girls looked away from each other. If Grace was hurt by Hester's speech; she did not show it, unless by silence. Hester perhaps repented her bitterness of tone, for after a few moments she said, with a

great effort to call up feelings of gratification: "Have you added to: my obligations to you, Grace, by devising some way of making up your lovely present? I shall be so afraid of not doing the best with it that I know I shall not dare to put

the scissors in." Grace recognized the spirit of atonement in which Hester had spoken, and responded cordially, and they were soon deep in a dress-making discussion. But when they kissed each other, be-fore separating for the night, there was some con-straint on either side; each went to bed with A feeling of discomfort and self-reproach. Grace's feeling was due to her failure in winning her sister's confidence. It was impossible that, with her alertness of mind, she should have missed seeing the signs of bitterness which Hester's looks and tones had of late occasionally betrayed, in spite of her most determined efforts at self-repression, though, indeed, Grace had not the least idea of the extent to which that bitterness had eaten into her.

(To be continued.)

## Sabbath School Work.

LESSON HELPS.

DANIEL IN BABYLON. LESSON V., Jan. 31st, Daniel i, 8-21; memorize

verses 20, 21, GOLDEN TEXT .-- Wherewithal shall a young man cleanse his way? by taking heed there-to according to Thy word."-Ps. cix., 9.

Time.—B.C. 605-3. Eighteen years before the last lesson. The beginning of the 70 years' cap-

PLACE.-Babylon, on the Euphrates, 500 miles

east of Jerusalem. RULERS .- Jeholakim, King of Judali ; Nebuchadnezzar, of Babylon.

DANIEL.-At this time fourteen years old, born at Jerusalem, of noble parentage, carried captive his wisdom by revealing and interpreting a dream to Babylon, where he lived all the 70 years' cap for the king. Then Daniel was made chief ruler, tivity. A great statesman, a learned scientific and his three friends were exalted to high cifice at his request.

It is at the prophet of the noblest character, lived at least till B.C. 534, 85 years old.

Heattrooper Hard Places,—1. The golden image.

way. In the history, to the beginning of the 70 years' captivity, and take up the study of Daniel, who here finds his place in the history.

HELPS OVER HARD PLACES.—The Four Captives. About the time of Lesson 2, a number of captives were carried from Jerusalem to Babylon. Among them were four boys who became noted in Among them were four boys who became noted in bistory—Daniel and the three who were cast into the fiery furnace. These four were selected to be trained for the official service of King Nebuchadnessar. They were taught in the Chaldean learning, and fed with the luxuries provided by the king. 8. Purposed not to defile himself with the king's nieat: i.e., food. Some of the flesh was that forbidden to Jews. See Lev., chap. xi.; Deut. xii, 23:25. Often it was consecrated to idols. It was too luxurious for their best health. 9. Godbrught Daniel into Commercial with difference, and by Daniel into favour: by direct influence, and by giving Daniel a lovable, noble character. to En-danger my head: lest his head be cut off for disobedience. 11. Melsur: the melzar, or steward; not a proper name. He had charge of their food. This plan was doubtless by permission of the prince of the eunuchs. Hananiah, etc.; see their other names in v. 5. 12. Pulse: vegetable food, grains. Pulse originally meant leguminous seeds, as beans, peas. 18. End of the days: of the three years' training (v. 5). 10. Stood before the king; as his officers and advisers. Servants always stood when in the presence of the monarch. 20. Better than all the magicians: the priestly, learned class. Astrologers: wise men, magi, scientific men. All used and believed in magic and astrology. The Chaldeans were at this time the most learned people in the world. 21. First year of Cyrus: B.C. 534, the end of the 70 years captivity. Cycus conquered Babylon.

SUBJECTS FOR SPECIAL REPORTS -The book of Danial. - The life of Danial. - The character of Daniel. - How he was tempted. - How he over came. The way be reached success .- Principles of temperance:

LRARN BY HEART Heb. iv., 15, 16; James i. 5; Prov. ili., 13:17. QUESTIONS.

thronucrovy. What book of the Bible do we now study? Why do two change to this? Give the date and place of this lesson? The eyents of what other lesson occurred about the same time? What, great captivity began at this time?

the wine? What temptations would he have to eat as the other boys did? What temptation from his youth? His love of pleasure? His desire of success? The customs around him? His absence from home restrainte?

III. THEIR VICTORY OVER TEMPTATION (VS. 8-14).—What was the first thing Daniel did to overcome the temptation? (v. 8 f.c.) What did he do next? (v. 8 l.c.) How did God help him? (v. o) How would Daniel's previous character help him? How his early training? What did he ask of the prince over him? What objection was grade? What test did Daniel propose? What help have we in overcoming temptation? (James i., 1-3; Heb. iv., 15; Matt. vl., 13; xxvi. 1,Cor. x. 13.)

IV. THE FRUITS OF VICTORY (VS. 15-21). IV. THE FRUITS OF VICTORY (VS. 15-21).—
What was the effect of Daniel's course on his health? (v. 15) Was this natural, or a miracle from God? What would be the effect on his character? What did God give him? (v. 17.) Does this imply that he was diligent and falthful in study? How long did the training continue? (vs. 15, 5.) What position was given these four men? (v. 10.) What is said of their wisdom and learning? What were the elements of Daniel's success? What traits worthy of imitation do you find in his character? find in his character?

LESSONS FROM THE BOYHOOD OF DANIEL

1. VICTORY OVER TEMPTATION.—(1) He had the same temptations as we; (2) he overcame, therefore we can; (3) God opens the way of escape; (4) religious principle, trust in God, courtesy, firmness, looking to Jesus, prayer, watching,

will help us to escape.

11. TEMPERANCE.—(1) Temperance is total abstinence from all that defiles, and right use of all appetites and desires; (2) strong drink, tobacco, etc., defiles our bodies, which are the temples of golden images of wealth, sucess, pleasure, lax God; (3) we should care for our health; (4) the religion, and easy morals.

effect of temperance has been tested; (5) religion

V. Its fiery furnace is persecution, unpopularity, is the basis of temperance.

111. Success in Life.—(t) By God's favour;
(2) by temperance; (3) by care for health; (4) by overcoming temptations; (5) by religious principle; (6) by faithful study; (7) by faithfulness to pie; (0) by faithful study; (7) by faithfulness to or in trouble. He delivers them out of it, or makes those over us; (8) by true and noble character; it minister to their good and the good of their (9) by amiability and courtesy.

THE FIERY FURNACE.

LESSON VI., Fey. 7th, Dan. Ill., 16:23; memorice verses 16.28.

GOLDEN TEXT .- "Our God whom we serve is able to deliver us from the burning fiery furnace." -Dan. III., 17.

Time—Bighteenth year of Nebuchadnerrar, B.C. 587. About 16 years after the last lesson; and near the time of the fall of Jerusalem (Les. 4).

Place—The plain of Dura, about five miles southeast of Babylon.

RULERS.—Nebuchadnersar, King of Babylon (605-561). Zedeklah, the last King of Judah. Pharaoh Hophra, King of Egypt. The "seven wise men" in Greece.

Profitters—Jeremiah, at Jerusalem. Brekiel.

PROPHETS.—Jeremiah, at Jerusalem. Brekiel, by the river Chebar in Babylonia. Daniel, at

Babylon. INTERVENING HISTORY. - Soon after Daniel and his friends had become officers in Nebuchadnesrar's kingdom, Daniel had an opportunity to show

BOOK OF DANILL—Author, Daniel. Divided into two parts, chaps. 1.6 being historical; chaps. 7-12, prophetic. It is written in two languages, Itebrew (chaps. i.; li.; iv.; viii.-xii), and Chaldee (chaps. iii, iv.; chap. vii).

CIRCUMSTANCES.—We now turn back a little way in the history, to the beginning of the 70 years' captivity, and take up the study of Daniel, who here finds his place in the history.

HELTSOVER HARD PLACES.—1. The golden image was erected on the plain of Dura, five miles from Babylon. It was sixty cubits (coffeet) high, and six cubits (on. It was sixty cubits (coffeet) high, and six cubits (on ine feet) broad. This includes the pedestal. It was probably of wood or clay, and covered with plates of gold. Diodorus tells us of three golden images in the temple of Bel at Babylon, worth, with their altars of gold, \$66,000,000. 2. The inequality of the empire were summoned to Babylon, and compelled to bow down and worship before and compelled to bow down and worship before the golden image, on pain of being cast into the fiery furnace. When the music sounded, all bowed before the image except the three men who were with Daniel in our last lesson. 16. Shadrath, etc.: see last lesson. Said to the king: when they were summoned to him for not worshipping the image. 17. If it be so: if God sees this to be best. 19. Full of fury: (1) Because their conduct was in direct disobedience to his command. (2) It interfered with his plans of unifying the empire.

(3) It was against his religion. (4) It seemed a had example to his subjects. bad example to his subjects. 20. Fiery furnace: such as was used for smelting metals; a hole in the top into which the men were cast, and an opening in the side, through which they were seen, and came forth. 21. Bound: with iron chains (Jer. xi., 4). Coast: a long robe. Hosen: inner tunic. Hatt: rather cloaks. These are mentioned because they were combustible, and yet were not burned. 24. Astonied: astonished. 25. The Son of God: a son of God, a divine being, an angel (v. 28).

SUBJECTS FOR SPECIAL REPORTS .- The Intervening history.—The three men.—The golden image.
—The inauguration assembly.—The object of Nebuchadnezzar.—The fiery furnace.—Religious principle.—The modern golden image and fiery furnace. How God still delivers His people.—The effect on ourselves and others of standing by our

LEARN BY HEART VS. 17, 18 ; 1 Pet. 1., 7; Rev. II., 7.

QUESTIONS.

INTRODUCTORY.—What opening toward useful-ness and renows came to Daniel soon after dis-tant lesses? What offices did be and his shall friends hold after that? How many years between those events and the lesson for to-day? What prophets lived, at that time? Who was King of Judah? What great event took place there, not for from this time? far from this time?

SUBJECT; SERVING GOD AT ANY COST.

tone; and Hester was and Hester was an analysis on the state of the st

plying? What is meant by "a religion of principle"? The difference between steadfastness to principle, and obstinacy? Is there any other true principle, and obstituty? Is there any other true religion than a religion of principle? Before what golden idols does the world now command the Christian to bow down? Under what penalty?

III. WHAT MEN DID TO THEM (vs. 19-23).—How did the king feel about their refusal? Why? What did he do to the men? What kind of a furnace was this? Why was it heated so hot? What about the greatness of the heat? Why

What showed the greatness of the heat? Why are their garments mentioned?

IV. WHAT GOD DID FOR THEM (VS 24-28)-What three wonders did the king see while looking at the flery furnace? What was the fourth person like? Who was it? Why made thus visible? What did the king then do? What shows how unharmed they were? What was the effect of all this on the king? Did these three men know that God would release them? Would or should this have made any difference as to their conduct?

Into what fiery furnaces are we sometimer cast? Does God always deliver us from them? In what other way does he sometimes save us? (Rom. viii., 28; 2 Cor. xii., 7-10.) What is the effect of firm endurance of trials upon ourselves? upon others?

LESSONS FROM THE MEN IN THE FIRE. I. By faithfulness in early life these men were

prepared for greater trials and greater victories.

11. The trial of our faith strengthens our char-

III. The trial of our faith manifests God's

power and love to others. 1V. The world expects us to bow before the golden images of wealth, sucess, pleasure, lax

ridicule, social ostracism

VI. True religious principle will do right regardless of consequences.

VII. God saves His children either from trouble

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### THURSDAY, JANUARY 28th, 1886.

### PUBLIC NOTICE.

Public Notice is hereby given that a general meeting of the stockholders of the PRESBYTERIAN NEWS Co., Toronto, will be held in the Offices of the Company, 31 York Chambers, 9 Toronto Street, Toronto, on the 11th February, 1886, at 10 a.m., for the election of Directors and the transaction of general business.

By order.

Geo. H. Robinson.

Torosto, Jan. 21st 1886.

THE SABBATH SCHOOL REGISTERS AND RE-

cords.—The following commendatory notice of the new Presbyterian Sabbath School Registers and Records is from the Halifax Witness of the 144 The Presbyterian News Co., Toronto, has issued very

complete forms for recording and collecting the statistics of our Sabbath Schools. These have been prepared by Rev. Dr. Jardine, Convener of the Assembly's S. S. Committee. There was room for these publications and they fill very satisfactorily the vacant place. This system of reporting is wonderfully complete, and at the same time simple and easily understood. We hope

meeting of the Council with prayer. This is a augurated there by Messrs. Moody and Sankey, good beginning, and we hope his worship will that much good was undoubtedly done by the make this method customary. Some people talk visit, and that multitudes of those interested in about this action of the Mayor as if they thought the special services were not only apparently but any acknowledgment of God in our legislative really sincere in striving to promote the salva bothers was entirely out of place. For ourselves, tion of men and the glory of God. The scatures we do not see why, if prayers are by universal of Messis, Moody and Sankey's recivices to consent thought desirable in our Legislative which the Guardian objects are The system Halls they are not necessary in Council Chains of admission by ticket which prevents, it says, bers. Our Councillors, as much as any other the attendance of the increangelized classes, the class of men, need divino guidance in their implication that the stated Christian bodies are deliberations. If they think they can do without madequate to the work of building up their own this, so much the worse for themselves and the 'people in the faith as they have received it; and city. We think it would tend much to the the elimination of the sacraments from their adoption of wise measures if the custom of in-scheme of salvation. To us these abjections voking the divine guidance were adopted by seem tomewhat captions. Messis Meody and every city, town and township council, and every Sankey have proposed to do a certain kind of school board in the land.

Wycliffe College, Toronto. Last Thursday even- not to establish a new Chutch with or without ing a handsome new wing, which will afford sacraments. Their work, as far as we undermany comforts and conveniences for the grow-stand it, is in the direct interest of all the ing wants of the college, was formally opened in Protestant evangelical churches, leaving them the presence of a large and representative assem- to attend to the sacraments and other details, not to sink under his infirmities, he must look blage from all the Protestant churches of the It is a matter of regret that our Episcopal round, must make search, as it were, for causes the gift of a few liberal and enlightened laymen | sympathy with other Protestant bodies by taking | mercies will lift the cloud from the morose and of the Episcopal Church in Toronto, prominent advantage of the presence of Messrs. Moody among whom are members of the Blake family and Sankey to co operate with other churches and Colonel Gzowski. It is a pleasing sign of in this purely evangelical work. But we are the times to find men of wealth and position in glad to learn from the Guardian that though it Toronto using their means for the promotion of does not like the word "evangelist," it is presound evangelical teaching. We sincerely hope pared to welcome evangelists under the name of the good example of these public-spirited citizens "missioners," and that the success of the Adthe good example of these public-spirited citizens "missioners," and that the success of the Admay stimulate increased liberality to our own vent Mission of New York is regarded as a colleges.

THE following extract from a letter received this week from a well-known minister in the the work of saving souls. But as every Church North-West is so encouraging and discriminating has its own lines of work and succeeds best by when we are, say, fourteen years old, we shall of course be able to resist the temptation to publish more than even now :-

"The REVIEW, like wine, is getting better as it gets older. I do not hesitate to say that it is the most helpful paper which has ever come to our home. It is what some sapers are not: fair to ministers and people. The pickle barrel' element is noticeably absent from both its elections and its editorials."

We sincerely trust that these kind words are true. At any rate they do indicate the line along which we wish to proceed. Our aim is to be helpful to the families of our Church, and to be scrupulously fair to both ministers and people. We have no "rods in pickle" for anybody. We would think it ill became any newspaper proples to give up weekly a portion of its space to holding up churches and members to satire and We would like to make our message a gospel of love.

THE Rev. Jas. F. Rusling in the N. Y. Christian Advocate discusses the question: How best to organize a Sunday School into a missionary society. He thinks that the missionary work in the Sabbath School is, as a sule, too vague and general and does not get a positive grip—an intelligent hold—on the minds and consciences of officers, teachers and children. To remedy this defect he proposes the following plan:-

THE ECLECTIC MAGAZIME (\$5.00) and the REVIEW (\$1.00) both for \$5.00.

ST. NICHOLAE MAGAZIME (\$2.00) and the REVIEW (\$1.00) both for \$9.50.

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SUNDAY MAGAZIME (\$1.75) and the REVIEW(\$1.00) both for \$0.50.

Under Woodn (\$1.75) and the REVIEW (\$1.00) both for \$0.50. sections, corresponding with sald meeting.

"3. Assign to each section a special mission field, that it is to study and work up thoroughly in all its details, so as to be able to talk and write intelligently about it.

"4. To this end, at the beginning of the missionary year print and place in the hands of every member of the Sunday School a missionary circular, substantially as

"GO YE FORTH, AND TRACH ALL NATIONS."

"To secure increased interest in the cause of missions, the Sunday School will be subdivided into ten sections, to each of which is assigned a special mission field. Each section will devote itself specially to its own 'Field'—collecting all information possible as to that—and be ready to report according to the following assignment:

By way of sample we give the first section. "Union Class, Standard Bearers, Little Missionary Workers. Mission Field, South America, including Brasil, Buenos Ayres, Chili, Peru, etc. Sept. 27, 1885.

E. S. E. In charge. After suggestions how to gather and use information, he adds:

"5. At the beginning of the missionary year fix the sum you latend to raise that year, and be sure to sim kap, always advancing your standard, if only a little. Let your last Sunday be your anniversary, and prepare especiwisely to bring it up then and to go ahead, if possible ! In most cases this can be done by a little forethought and management, and surely the cause is worth the effort." ally for this. If your 'collection' has fallen behind,

This seems to us a very good plan and worthy of a patient trial along our own lines.

THE Church Guardian (Episcopal), of Montreal, in speaking of the recent visit of Messrs. Moody and Sankey to that city, while evidently dupleased with the term "evangelists," testifies that "for four days crowds of people rushed to the meetings and hung on their lips." With a touch of true prelatic hanteur, the Guardian "trusts" that "some good" was accomplished by the visit, " for, however much we may deprecate some of their methods and lament the absence of much that we deem important in their teaching, we cannot but feel the warmest sympathy with them and .ll others who are in

MR Howe and, the new Major of Toronto, Protestant churches, as is evidenced by their signalized his entry upon office by opening the taking up heartily and continuing the work inwork, not out of hostility to or by way of supersed We have very much pleasure in noticing the and it may be, of showing the right way to direct substantial progress of the Church of England their efforts to reach the masses. Their aim is city. The new wing, we understand, is largely triends in Montreal could not manifest their for gratuide. The simple counting up of his loud call to be up and doing, during Lent, at least, though we do not see any special appropriateness in times and seasons for carrying on that we cannot forbear giving it. By and by I the use of its own methods, we heartily wish the proposal to establish "a mission" in Montreal may be catried into effect. By-and-by our compliments of our own work, though we hope Episcopal friends will rise to the height of being to receive and deserve them all the same, much able to work heartily with all true followers of the same Lord and Master.

#### "A MERRY HEART."

YUGHT not mirth to be reckoned as essential to the complete Christian? It is certainly a stupid, as well as most mischievous, mistake, to proclaim a divorce between mirthfulness and piety." "We do not please God more," says Dale, of Birmingham, "by eating bitter aloes than by eating honey. A cloudy, foggy, rainy day, is not more heavenly than a day of sunahine. A funeral march is not so much like the music fessing to be an exponent of Christian princi- of angels; as the songs of the birds on a May morning. There is no more religion in the gaunt, naked forests in winter, than in the laughing blossoms of spring, and the rich, ripe fruits of autumn. It was not the pleasant things of the world which came from the Devil, and the dreary things from God; it was sin brought death into the world; and as sin vanishes so will joy increase." The emphasizing of joy, gladness, mirth, is necessary to a full presentation of gospel truth.

Of course there must be a proper understanding of terms. Mirthfulness is not the exhibitstion which strings from excitement or excess. Such outbursts as these cause are like the lurid flashes on the face of the dark thunder-cloud. Nor yet is it the frivolity of the thoughtless, the crackling-of-thorns laughter of fools. True is the honey-bee spirit, which extracts the sweet, while it leaves untouched the bitter and the poisonous; it is the capacity to receive and give forth sunshine; the child-nature, with its relish for enjoyment and its unstinting outpouring of gladness.

Solomon ranks the "merry heart" as amongst the things to be sought after, by good men. It brings to its possessor a "continual feast," and by giving him a "cheerful countenance," makes his piety attractive to others. It is "a good medicine." This latter characterization of the "merry heart" indicates pretty clearly its true office. It is not a substitute for the higher graces and virtues, such as faith, hope and love, just as medicine cannot take the place of a sound constitution or of wholesome food. The office of medicine is to correct the ailments to which flesh is heir, and so bring men to their best for enjoyment and labor.

Mirthfulness, as a medicine, needs no "puffing." Its known virtues are sufficient testimony to its value. It is self recommending. "Give us," says Carlyle, himself grim enough in all conscience, "oh, give us the man who sings at his work." Addison could remember scarcely any old man or any man who was wearing well, who was, not of a cheerful or at least a contented disposition. Heaviness of spirit is a ball-and-chainlike encumbrance. It affects the human frame as protracted cold does machinery. With more driving force, there is a smaller output, and greater wear and tear into the bargain. A light heart in a sea of difficulties is like a life-buoy. It may not bring one to shore, but it at least keeps one's head above water, and so gives him a chance to swim shoreward.

The merry-hearted are also veritable dispensers of medicine-medicine, too, that reaches complaints that defy the skill of the Faculty. Follow the merry-hearted Christian, as he moves among his fellow-creatures. Cloud and gloom fly before him, as before the rising sun. The children hail him as one of themselves; the the same time simple and easily understood. We hope our churches and schools will take it into their most favourable consideration. It would systematize our S. S. the lost, and the glory of God." The Guardian, were to the weak and the lost, and the glory of God." The Guardian, toiler lighter, and brings cheer to the weak and we think, might, without hesitation, have acted and light and their enterprise in publishing these forms."

Sympathy with their and all work in a point with the distinctively Calvination. It would systematize our S. S. the lost, and the glory of God." The Guardian, toiler lighter, and brings cheer to the weak and we think, might, without hesitation, have acted the unanimous opinion of the other hope to the despondent. He is a very magician to those views that are distinctively Calvination. As a matter of fact, we regard the Diviae procedure from this presence makes the burden of the weary to the weak and a point which, while our view from it is very limited, has their enterprise in publishing these forms."

in the sick chamber. And then, to his family, what a transdiction! Mirth in the home is like lights, and flowers, and fountains and song.

It is not given equally to all to be merry heatted. Some are born so, and when these are renewed by the Spirit of the Lord, then mitth fulness is as a lamp fresh-trimmed, but in no case is this most desirable quality unattainable. It is true enough that the ancient, thick-walled, narrow-windowed castle of the Middle Ages can never be made as lightsome as the sunny houses of to day, but by clearing away the accumulated rubhish, and by the liberal use of paint, and hangings and mirrors, the little light that does find its way in may be marvellously multiplied. It is worth every Christian's while to study the conditions which promote mirthful-ness. In the forefront of these stands good lealth. Bad humor and bad digestion are twin brothers, and verily a most undesirable pair: To attain and to retain good health is distinctly enjoined in Scripture as part of one's duty as a child of God. The cultivation of habitual thankfulness leads also to sustained cheerfulness. Cases are not rare in which it is the invalid member of the household who is the most happy. The cause is not far to seek. If the invalid is silence the complaining. Unselfish effort, too, on behalt of those in need of sympathy and help, brings its own quota of sunshine. Stagnant water, as a matter of course, sours and fouls. The blood of the sluggish runs cold. But the deepest secret of the "merry heart" must be sought still higher up. Permanent mirthfulness arises like the unfailing brook, from deep-seated, heaven-fed springs. With the "peace of God which passeth all understanding" in the heart, there may be perennial cheerfulness, even with the hardest lot in life, just as the glacier stream is fringed with green grass and fragrant flowers, although it flows from the bosom of the mountain of ice. There are awful solemnities in life and after life. These are to be calmly contemplated and gravely met. But they were never meant to crush even the feeblest saints of God. The "merry heart" will help to carry its possessor triumphantly through them. The "merry heart" is the brave little floweret which drinks in the rain drops amidst the roar of the crashing tempest, and exhales its sweet odours in the darkest night.

REV. K. F. JUNOR-OUR LATE MISSIONARY TO FORMOSA.

In the on-rush of events our Church is in danger ometimes of forgetting those who have served her faithfully. Our devoted missionary, Rev. K. F. Junor, is in danger of suffering in this way. The writer, during a recent visit to New York, came across Mr. Junor, whom he found hard at work studying medicine in order to prepare himself more thoroughly for the service of the Master in the missionary field. What surprised him most was Mr. Junor's apparent complete restoration to health. It will be remembered that when Mr. Junde returned from Formosa, his health was so shattered that both the Church and his friends thought the days of his usefulness were ended. He will probably finish his studies in the spring. With restored health, his medical degree, consecrated spirit, and knowledge of the Chinese language, he is well equipped for the work, and our Church should not lose his services. One name alone, it seems, must be associated with the glory and success of the mission in Formosa; but Mr. Junor's service there was of the most valuable nature, and should be kept in remembrance. Not only did he and his noble wife do much to forward the whole barden of the work, and during these years many beather left their heatherism and attached themselves to our missions and the cause of Christ. Neither should the Church forget that it was largely under Mr. Junor's superintendence that the college in Formosa was built, and that only prostrated health prevented him from seeing its completion.

Our Church will assuredly lose its opportunity if Mr. Junor, with his ability, qualifications and zeal, is allowed to pass into the service of another mission board. While we wish America, and all other mission societies, all success in their work, and will not grudge them faithful and devoted missionaries, our Church is surely entitled to the first claim upon the services of her own sons.

PHILADELPHOS.

#### MISCONCEPTIONS OF CALVINISM. BY THE REV. JAMES MIDDLEMISS, ELORA. RELECTION AND PRETERITION-DIFFICULTIES.

WE have now to deal with the charge brought against the Westminster symbols, that they (virtually, of course, or, as the Guardian puts it, by " inevitable logical consequence ") " represent God as consigning to perdition for not believing in Christ those whom He had by His own decree ordained to unbelief." Here, again, we would say that if there is inconsistency anywhere, it is not between our teaching and that of our Standards; but between one portion of the teaching of the standards and another. Of course we do not admit that our standards are open to any such charge of inconsistency with themselves, any more than we can admit that our actual teaching is inconsistent with that of our standards. And we might content ourselves with asking the Guardian to prove his charge from the language of the standards. But considering the object we have in view in these papers, we are willing to be at pains to indicate how it is, as we think, that such distorted views are so often given of the teaching of our standards.

It must be borne in mind that it is especially by reflection upon our own Christian experience, in the light of Scripture, that we have a settled and firm conviction in THE RESIDENCE OF THE PARTY OF T

We feel we are on safe ground when we have our own religious experience, the actual facts of God's dealings with our own souls-to guile us in our thoughts about His procedure in the actust salvation of statut men. Many, however, it seems to us, speak as if we were look ing at things from time's own point of view, which we feel ourselves utterly incapable of doing, and as if they themselves could take in the whole range of Ilis vision, being fully persuaded that He cannot see what they cannot, in relation to difficulties involved in the views which His dealings with curselves compet our acceptance of, The meaning of this will, we trust, be evident enough to those who pay a due regard to what follows.

The brethren who differ from us cannot hold more firmly than we do, and that in full and strict accordance with our standards, that a man's Alvation depends on the determination of his own will as a rational creature endowed with moral freedom. So far as our actual teaching is concerned, the Guardian will not dispute this, But any one who looks into the standards must see that they also, as much as use, are in full accord with Scripture, in its calls to "repentance towards God and faith towards our Lord Jesus Christ," There is, however,

#### ANOPHER ASPECT

of truth in relation to our salvation that fones itself upon our attention and compels our controltion, especially in connection with our own personal religious experience. We cannot but see that our being in a state of salvation, by our personal compliance with the invitations of the gospel, must be ascribed to Gol's having put forth in our souls a power that is exclusively Ills ownpower that He has not put forth in the case of those who are not in a state of salvation, and that, we are persuaded, He might have not put forth in our experience. And so far are we from thinking that we could have charged injustice on God, if fle had not made us the subjects of the operation of this power, that, on the contrary, we can never cease to wonder that He did not leave us to perish in our sin and unbelief. That He did not, is to us an unfathemable mystery. Does not the writer in the Guardian, feel, as a Christian, just as we do? Is he not, as we are, at a complete nonflus in reference to questions connected with his own salvation? Further, we cannot but believe that God, in putting forth, for no restriction is us that we can see, the power that determined He might have not put forth in our experience. And so reason in us that we can see, the power that determined us to embrace Christ, did what He previously purposed to do, or acted in accordance with a purpose, as He did when He converted Saul of Tarsus, and (can we avoid saying?) as He does when He converts others. We are, as we have said, fully aware of the difficulty involved in the views to which we are thus shut up. But we cannot reject on that account, truths which we can see to be of no little importance in consection with our cherishing feelings which we regard as characteristic of genuine

" by inevitable logical consequence," that God entering men to unbellef and then consigns them to perdition for not believing? Even in relation to the awful subject of preterition, no one is warranted to say either of our teaching or that of our standards, that it goes farther than the recognition of the simple fact that God permits, or does not interfere to prevent, men's continuing in a state of unbelief, just as He permits, or does not interfere to prevent, their commission of sin, and the assertion that the permission, in the one case as in the other, is in accordance with a purpose to permit and overrule for good. That God has not permitted Aim to continue in a state of unbelief, while it is to a Christian a matter of wondering gratitude, cannot but compel him, one would think, to accept the views which some insist in placing in opposition to certain other truths relating to man's place and agency in the matter of his personal salvation, but which the Calvinist, let it be noted, bolds not in opposition but simply in addition to them. Those views, indeed, he freely admits, do seem to involve consequences from which he feels he must shrink, and thus land him in difficulties which, he confesses, he cannot solve. But, on the other hand, his conviction of the truth, in Add aspects of it, is so strong and, he believes, so well-grounded, that he cannot but think that those are mistaken who are so confident in their charge of inconsistency. Considering that we cannot go far in our reasonings about the Being who is the sum of all perfection, without being confronted with difficulties in relation to the harmonious operation of the infinites, it is surely wise not to be too confident in the assumption that it is impossible for God to determine, or certainly know, future events that depend upon the free agency of men. It is charged by the Guardian that "the greatest Intellects of the Calvinistic school have utterly failed to reconcile the necessitarianism of Calvinistic decrees with human freedom and responsibility." In our judgment, a great intellect will neither make the attempt nor demand it, but will see most clearly that such a reconciliation between the two aspects of truth as is been challenged, is beyond the present capacity of man; Probably Edwards will be allowed the first place among the great intellects of the Calvinistic school. The terms in which he closes a discussion on the Divine decrees may remind the Guardian, that he is mistaken in supposing that the polest defenders of Calvinism are not aware of the point at which the greatest of intellects must acknowledge their weakness. "I wish," says Edwards, "the reader to consider the unreasonableness of rejecting plain revelations, because they are puzzling to our reason. There is no greater difficulty attending this doctrine than the contrary, nor so great. So that though the doctrine of the decrees be mysterious, and attended with difficulties, yet the opposite doctrine is in itself more mysterious, and attended with greater difficulties, and with contradictions to reason more evident, to one who thoroughly considers these things."

We trust the day is not far distant when holding, as we do, with our brethren in relation to man's place and agency, as an intelligent and accountable creature, in the matter of his personal salvation, the views to which we feel ourselves shut up respecting another and higher agency will be no longer misunderstond, and when, though there are conclusions that may be legitimately drawn from these views, we shall no longer be held responsible for consequences which, though "logically inevitable," in the jodgment of some, are so, we believe, only because our vision is human and not divine.

## Literary Motices.

REV. ANDERW MURRAY, the author of "Abide in Chird, has given the Church another of his valuable devotional books. It is entitled "With Christ in the School of Proyers or Thoughts on our Training for the Ministry of Intercession," and is arranged in readiogs for each day of a month, each reading being followed by a brief, fervent prayer. An extended note on "George Muller, and the Secret of his Power in Prayer," completes the volume.

The Willard Teact Society, Totonto; S. R. Briggs, manager. Pp. 268; trice ooc. manager. Pp. 268 i price 90c.

Tite Homilete Magasine of London, commencing Volume XIV, with Jav., 1886, announces that an American Edition issued simultaneously with the London Edition, will be published from the office of the Pulpit Treasury, 771 Isrondway, New York. E. B. Treat, publisher. This arrangement places two first-class evangelical pagazines.—The Homiletic Magazines of London and the Pulpit Treasury of New York, within easy seach of clergymen and others, as the American publisher offers to send both magazines to one address for \$1, postage pre-paid. The annual subscription to the Homiletic Magasine slope is \$3, and to the Prilpit Treasury, \$2.50.

Letters by the Late Frances Ridley Havergal, edited by her sister, M. V. G. H. The Willard Tract Society, Toronto,

To those who have read the memorials of F.R.II. and they are thousands, these letters will be most welcome. They reveal marvellous depths of earnestness
and Christian sweetness of character. Writing chiefly to
near and dear friends of whose sympathy in her work for
the Master she was sure, she throws her whole soul without reserve open in these pages. A truly beautiful soul was hers, and not only beautiful, but strong, full of energy and increasing industry and self-sacrifice.

Tilk venerable and kindly face of the author, which forms the frontispiece of "Leaves from the Tree of Life," prepares the reader of Dr. Richard Newton's book of

manager. Pp. 160; price 50c.

Within the great Hengel was dying, a student of the institution over which he presided called to enquire for him. Hengel requested from him a word of comfort before he left. The young student, abashed and confused, said that he did not know how to speak to one ac learned but at last contrived to utter the text, 'The blood of Jesus Christ, His Son, cleanseth us from all sin.' 'That is the very word I want," said Bengel, "It is enough." Rev. Andrew A. Bonar's well-known "Visitor's Book of Texts" is designed to provide suitable passages of scripture for use with the sick and sorrowful. These are arranged in Christianity. Apart from details, what we have now stated constitutes the essence and totality of our Cal. If. The Word brought nigh to several classes who may be found in the sick chamber. III. The Word brought nigh to several classes who may be found in the sick chamber. III. The Word brought nigh to the sorrowful. A very full collection of texts, with frequent accompanying brief expositions, is given, with frequent accompanying brief expositions in the sick and sorrowful. In the sick and sorrowful. The Word brought nigh to the sorrowful. A very full collection of texts, with frequent accompanying brief expositions in the sick and sorrowful. In the sick and sorrowful. In the sick and sorrowful. The word brought night to the sick.

II. The Word brought night to the sick that the sick and sorrowful. In the sick and sorrowful. In the word brought night to the sick that the sick and sorrowful. In the word brought night to the sick that the sick and sorrowful. In the word brought night to the sick that the word brought night to the sick and sorrowful. In the word brought night to the sick and sorrowful. In the word brought night to the sorrowful. A very full collection of texts, with five department of the word brought night to the sick and sorrowful. In the word brought night to the sick and sorrowful. In the word brought night to the sick and sorrowful. In the word brought night to the sick and sorrowful. In the word brought night to the sick and sorrowful. In the word brought night to the sick and sorrowful. In the word brought night to the sick and sorrowful. In the word brought night to the sick and sorrowful. In the word brought night to the sick and sorrowful. In the word brought night to the sick and sorrowful. In the word brought night to the sick and sorrowful. In the word brought night to the sick and sorrowful. It is the word brought night to the sick and sorrowful. It is the word brought night to the sick and sorrowful. It is the word brought night to the sick and sorrowful. It is the word brought nig the various chapters are of great value, especially to younger Christian workers, in giving directions as to how to deal with the different classes of the afflicted. The whole forms a handy pocket volume of AII pages. Price \$1. The Willard Tract Society, Toronto; S. R. Briggs,

The Law of the Ten Words, by Dr. Oswald Dykes, and The Parables of our Lord, first series, by Dr. Mareus Dods, are two volumes of the Household Library of Exposition. (\$1.25 per vol.)

Exposition. (\$1.25 per vol.)

We have only to add to our late notice of the second series of the "Parables," that this volume, which expounds the parables recorded by Matthew, is marked by the same characteristics as its companion on the parables recorded by Luke. The study has been thorough; and the results are given in strong idiomatic English, and with a vigorous practical application throughout. The expositions afford a good model for the pulpit, and will be eminently useful for private reading in the family.

Dr. Dykes' "Law of the Ten Words" treats the Ten Commandments in order, with a prefatory chapter on the

Commandments in order, with a prefatory chapter on the "Characteristics of the Decalogue," and closing chapters on "The Second Great Commandment," and "Uses and Defects of the Law." The purpose and method of the author are thus set forth: "Starting from the adaptation and utility of the law to the Hebrews, in the first instance, I wish to enquire what religious and moral principles underlie its clauses, to discover what light has been shed on these from later, especially from New Testament, revelation, and under that light to make some application of the anci-ent law to our modern tife." The book is scholarly and thoughtful, and sufficiently searching as well in its practical applications of truth to our own times. Of this last, let the following, from the exposition of the Eighth Com-mandment, stand for an example: "With regard to all such abuses of trade—the false announcements, the mis named goods, the short measure, the adulterated quality, the artificial concert to trade only in the trader's interest, and the monopoly to sustain prices, as well as the comercial let loose to facilitate operations in the money market with regard, I say, to all such descriptions of commercial fraud, however condoned by usage, it is high time that honest men spoke their mind and called them by their plain English names. . . Call them swindles, frauds, lies, or cheats, and men will be afraid of them. Call them 'trade practices,' 'the way of business,' or the 'custom of the house,' and men adopt them with an easy conscience. It needs to be said, and repeated in very load tones by all honest people, that everything which takes a penny out of A's pocket under a false or mistaken impression, created by B on purpose to get the penny into his own, is a fraud and a theft in morals, whatever it may be

The Willard Tract Society, Toronto; S. R. Briggs, managet.

## Communications.

THE CAUSE AT PENETANGUISHENE AND WYEBRIDGE -AN APPEAL

[To the Editor of the Parsayterian Review.] Sin,—Allow me through the columns of your excellent paper to appeal to the Christian friends and able congre-gations of the Church on behalf of this newly-settled charge. Rev. Dr. Gray, of Orillia, in your issue of the cast last, gave an interesting account of the origin and early struggles of Presbyterianism in this "historic place," down to the time of any induction last month, as the "first l'resbyterian minister" of Penetanguishene and Wyebridge. But I do not think that even Dr. Gray is fully aware of the straitened circumstances of these two congregations. Financially and numerically they are very weak, the membership of each being about thirty, and the number of families able or willing to support ordinances being, in the case of Penetangsushene, only fifteen. (The numbers in the statistics of last year are not

l'enetanguishene congregation some time ago pur-chaseil the old Protestant schoolhouse and fitted it out for

a church. Upon this there is at present a debt of about \$600, which the congregation, with the additional burden recently assumed on becoming part of a settled charge, recently assumed on becoming part of a settled charge, find themselves mustle to meet. At Wyelridge the congregation workly in an old log church which cannot be occupied much longer, and a new church is required at once if possible. Towards this a beautiful site has recently been placed at the illiposal of the congregation by a liberal supporter, and the sum of \$170 has been subscribed. In addition to the delt already referred to, the ictibed. In addition to the delt already referred to, the friends at Penetanguishene have, with rare liberality in proportion to their numbers and means, undertaken to contribute \$700 per annun towards the support of ordinances, and Wychridge contributes \$200. A manse and horse-theds are very much needed at Penetanguishene, but these cannot be undertaken till the already over-burdened congregation is relieved of the above debt. Any belon towards while of this labor of whilling a new help towards wiping off this debt, or building a new church at Wyebridge, will be thankfully received, and, with your permission, sir, acknowledged in these columns, and we can assure Christian filends that their money can-not be given to a more deserving cause. Yours, etc., flugit Currie, Pastor.

Penetangulshene, 25th Jan., 1886.

#### MISSION LIFE IN THE NORTH-WEST. [To the Editor of the Parabyskalan Raview,]

Six,—Doubtless many of your readers are greatly interested in the work of our Church in Manitoba and the North-West, owing to the fact that many of their friends are here. If you will kindly allow me space I will give you a few facts concerning the field in which I laboured during the summer months.

This field is known to our II. M. C. as Shell River.

It iles about 300 miles northwest of Winniper and 75 miles from Mossomin, on the C. P. R. It is on both sides of the western boundary of Manitoha, on both sides of the Assimboine, and on both sides of the Shell River. The field is new and, including several new stations opened during the summer, about seventy-five miles in length. The settlements, and also the people in them, are far apart. This district has quite a charming appearance. The idea of rolling prairie, beautiful fakes, bluffs of small timber, excellent soil, hay and water, with beautiful winding tivers flowing through valleys varying from half a mile to two miles in width, which can be easily seen from the high banks—all combined will help the imagina-tion to view the scene.

tion to view the scene.

The names of the preaching stations are as follows:—
Shellmouth, Dugan's, Smith's, Asissippi, Kelso, Bongy'
Creek and Campsech The first five were supplied with
Sabhath-day service every fortnight, the others as often
as possible through the week. The inhabitants are represintatives of different countries, but chiefly of Ontario,
and are very intelligent and appreciative. Most of them are religiously inclined, but, I am sorry to say, many appear to have drifted off with waves of formality and

worldliness.

The rebellion did not affect our work much, only that The rebellion did not affect our work much, only that many of our young men were out to the front a good part of the summer. The regular services, and also the prayer-meetings, were very well attended. The sacrament of the Lord's Supper was administered in four of the places by Rev. John Hogg, formerly of Toronto, and thirty-five names were added to our roll of church membership on confession of faith. This would probably equal the number of old members who would be likely to become necession settlers. pennament settlers.

As is the case in most new countries, the Sabbath day is not respected ; and there are other prevalent evils. I am under the conviction that if many of our good brethren in Outarlo knew the danger to which young people, coming from Christian homes and influences, are exposed, they from Christian homes and infuences, are exposed, they would be far more liberal in their contributions for the Home Mission schemes of our Church. Our own Church is certainly doing a great amount of work, but just, as certainly leaving a great deal undone become of a scarcity of men and means. New fields are continually being opened up where people are entirely without the preaching of the gospel, and most of the old fields are far too large. Our missionaries are already overworked? What shall we do? Fold our hands and close our pockets and allow the people to perial for want of spiritual. What shall we do? Fold our hands and close our pockets and allow the people to perish for want of spiritual food? God forbid! The settlers are mostly poor, and struggling to make homes for the selves. Many are newly settled and the early frost has done serious injury to their crops this season. It is a very hard year on the finances of our Church. Some may think that the bretheren here are too dependent upon those in the older provinces, but I think I am periodly aske in asying that if the Church throughout would contribute as freely (accordingly) as the people of Shell River have done, this necessary cry for help would be completely silenced.

Oh that more of our heathers, who are full of leve for Christ-and a burning desire to save souls would devote themselves to this great work, and that our brethren,

themselves to this great work, and that our brethren, whom God has blessed with means, would give more freely for this noble enterprise! Then would our Church make great progress in this thirting young country of will be stimulated and aided vourselves. laying a foundation for future building, and the future prosperity of our Church depends much on our present efforts. Let us, as a Church, be wide-awake to our own interests now, and we will have bright and prosperou days. Heed the earnest call, which is continually saying se over into Manisoba and the North-West and help

Yourt, etc., JAMES A. DODDS. Olive, Man., Doc. 31st, 1885.

NOTES FROM NEW BRUNSWICK.

(From our own Corr THE great event of the week in Presbyterian circles was the opening of the new St. Paul's church, Frederic-Farewell services were held in the old church on the Sabbath previous. The Rev. Mr. Mowat gave a resume of the history of the congregation, and as he rerived many hallowed memories, not a few were melted into tears. On the 10th January the new church was dedicated, Rev. Dr. Macrae offered the dedicatory prayer, and Dr. Burns preached. A S. School service was held and 17. Sums presents. A.S. School service was mental in the afternoon, and Dr. Macros preached in the evening. On Monday evening Dr. Burns lectured to a large and deeply interested audience on "The Revocation of the Educt of Nantea." Solemnity and dignity characterised all the services, and impressed many with new ideas regarding deceasy and order without ritual. The members of St. Andrew's Society attended, wearing their bedges. Prof. Max Sterne presided at the organ. There were about twelve hundred present at the morning service, and a hundred or more additional in the evening. About six or seven hundred attended the S. School services in the afternoon, at which prizes for regular attendance, etc., were distributed, and addresses by various S. S. workers were delivered. The three collections on Sabbath netted \$1,020.06, and probably \$200 more resulted from Dr. Hurns' lecture. One cheque for a large amount was found on the plate, drawn on the Bank of B. N. A., and read "Please ray John Knox or bearer." St. Paul's is one of the most beautiful and commodious charches in the Maritime Provinces, an ornament to the capital of New Brunswick, and a credit to Presbyterianism.

Total cost \$30,000; debt remaining \$8,800.

The S. School of St. Paul's is under the superintendency of Mr. L. W. Johnston, who is well known as a S. S. worker, and is chairman of the Executive Committee of the Provincial Association. There are on the roll 24 officers and teachers and 190 scholars, thirteen of whom became communicants during the year. The school boasts of a "Birthday Box," an institution worthy of adoption in every school, but so far as the writer known, found only in two others, Norwood, Ont., and St. John,

St. John.
The V. P. A. of the church is flourishing. Its debates prove very interesting. "Prohibition v. High License" with a mai was lately discussed, and the decision given to the former. Our little brother of Kingston boasts of his size, and of labour.

says that he covers an area of 100 square rolles. Pshaw that's puthlog. The Presbytery of St. John covers an area, that is, roughly, a right angled triangle, whose base measures 150 miles from east to west, and whose per pendicular reaches from the southern tip of Grand Manan, 230 miles north polewards, only 21,850 square miles. But we at a the use of bragging till we hear from the North-

The Presbyterians of English and Scotch settlements and parts adjacent, which have until recently been in charge of Rev. Lewis Jack, have been during the past summer under the care of Mr. J. A. Cahill, who has preached in the different localities with much acceptance. Mr. Cahill is pursuing his theological studies in Italiax this winter. While at home, during vacation, a number of his friends met at his residence, English settlement, on the evening of the 29th December, and presented him with a purse of 548.50 as a slight acknowledgment of their appreciation of his services. Rev. Mr. Johnson, of Salmon River, who was present, acted as chairman, and A. F. Armstrong as secretary. The former, in most felicitous terms, made as secretary. The former, in most felicitous terms, made the presentation on behalf of the people. Mr. Cahill very feelingly replied, expressing his pleasure at seeing so many of his friends at his home and his surveise and gratitude in receiving from their hands so tanguide a token of their good will. The ladies of the congregation prepared a tea, which reflected much credit upon their taste and skill, and to which, it is needless to say, ample justice was done. Mr. Cahill's many friends units in hoping that, on the completion of his studies he will be accompleted on the studies he will be a completed on the studies he will be a completed on the studies he will be a surveyed. on the completion of his studies, he will be permanently kettled in his old home.

Entertainments are still the order of the day, and the

Entertainments are still the order of the day, and the holiday season pleasantly lingers. St. Stephen's church S. S. held a very enjoyable festival on the evening of January 7th, at which two large Christmas trees were the centre of attraction to the young folks.

On the following evening the Y. M. A. entertained their friends with a musical and literary programme, which was well rendered and loudly applauded.

Mr. Edward Manniag, M. A. Lettured for the Y. M. A.

Mr. Edward Manning, M.A., lectured for the Y. M. A. of St. John's church last Tuesday evening, subject "Orid." He gave a very interesting account of myths and my-

The Rev. Mr. Barelay, of St. Paul's church, Montreal, lectured in St. John on Monday evening. He preached in St. John's church in the morning, and St. Andrew's in

In St. John schulch in the intring, and St. Nadew's in the crening of the 17th inst.

Dr. Berns lectured in St. Stephen's, N.B., on Tueslay, and in St. David's church, St. John, on Wednesday, the 22th and 13th inst.

We are glad to learn that the eminent Scotch elocution-We are glad to learn that the eminent Scotch elocutionist, Professor W. S. Vallance, of Glascow University, will shortly give, in Shaftesbury Hall, Toronto, an "Evening with Popular Authors," such as Aytoun, Rev. Dr. Macrae, Dr. Norman McLeod, Scott and Burns. This will be a rare opportunity to hear such fine selections as "The Death of Montrose," from Lays of the Scottish Cavaliers, "Jock Ha," from Dr. McLeod's "Starling." Prof. Vallance appears under the patronage of His Hon., Lieutenant-Governor Robinson, Hon., Attorney-General Lieutenant-Governor Robinson, Hon, Attorbey-General Mowat, Alex. J. Cattanach, Esq., president St. Andrew's Society, and Alex. Ross, Esq., president Caledonian Society. It is pleasing to learn that the young people will have an opportunity of hearing Prof. Vallance on February 10th, at 4,30 p.m., in Shaftesbury Hall. The Hon. G. W. Ross, Minister of Education, will take the chair. The children attending our schools should be allowed an opportunity of hearing the Professor of Elocution of Glasgow University.

Explain the credit of our Preshoterian church, and still

tion of Giasgow University.

It is to the credit of our Presbyterian church, and still more to his personal credit, that Rev. Angus Robertson undertook arduous mission work in the Rockies and Selkirka, along the line of the C. P. R., during last summer and fall. Mr. Robertson has been labouring in the bounds of the Fresbytery of Brandon for a few weeks, but hese been saided by the H. Mr. Board to commence work at Lethbridge. This is a new and interesting field for the Church to occupy.—Mr. Jamen Hamilton, B. A., who was the Rev. Mr. Baird's assistant during the summer, is now pursuing his studies in Edinburgh, Sostland.—The congregations at Cloon Bar and Fort Saskatchewan have resolved on building churches for themselves. The material will be prepared and drawn to the sites during the winter, and the buildings will be put up sarry in the spring. The services at Cloon Bar have been held in the office of the Edmonton and Saskatchewan Land Co., and since that was closed, in the house of Mr. J. T. Turner. The services at Fort Saskatchewan are held in the Mounted Police barracks.—The Indian mission school among the Cross at the Stoney Plais was opened last week. With the exception of a Government grant, to buy shingies, hardware, etc., the Indians built the schoolhouse themselves. Most of the lumber was sawn by hand. The Ladies' Missionary Association of the Edmonton church, busides feasing them on the cakes that remained after their recent entertainment; have gathered a large case of clobing for them.—Aleax Church Messenger, Calpury.

The Women's Foreign Mission Society of the Presbyters of Peterborough held its fourth annual massion. IT is to the credit of our Presbyterian church, and still

THE Women's Foreign Mission Society of the Presby-tery of Peterborough held its fourth answel meeting, Tues-day, 12th inst., in St. Paul's church school-room. A bestness meeting of the managers took place in the fore-noon at which the following officers were elected for the ensuing year:—President, Mrs. McEwen, Lakefield; Vice-Presidents, Mrs. Fairbairs, Peterborough; Mrs. Henderson, Lakefield; Mrs.Galbraith, Port Hope; Mrs. McCrae, Cobourg: Secretary, Mrs. Craick, Port Hope; Treasurer, Mrs. Henderson, Cobourg: The Secretary reported 253 members on the roll, including 72 members of the general society, and three life members. Amount of contributions for the year, \$683.46. The afternoon meeting was presided over by Mrs. Ewart, of Toronto, in the absence of the Presbyterial President, and was well attended by a large representation of the ladies of St. Paul's Auxiliary, and a number of delegates from other parts of the presbytery. After the reading of the various reports, interesting and instructive papers on mission work and its aspect in relation to women at home and in India, were read by Mrs. F. W. Haultain and Mrs. McEwen, of Lakefield. The ladies then adjourned to the parlour where ten was served by the young ladies of the band. In the evening a public meeting was held, the moderator of the presbytery presiding, at which able ad-dresses were given by the Rev. Mr. Hay, of Campbell-ford, and Rev. Mr. McEwen, of Lakefield.

On Toesday, January 12th, Rev. Robert McNair, of the graduating class of Knox College for 1263, was ordained and inducted into the charge of the congregation of Dutham, Saugeen Presbytery. The service was held at 2 p.m., when a good congregation was present. Rev. Wm. Park, for twenty-five years minister in Durham, presided. Rev. D. Bickell, Mount Forest, preached an appropriate sermon from the words "What shall I do?" Rev. A. Wilson, Markdale, addressed the minister, and Rev. P. Straith, Holstein, the people. In the evening there was a social gathering, Rev. Mr. Straith occupied the chair, and introduced the new pastor. Rev. Messes. Dunlop (Baptist), Lake (Methodist), and Farthing (Church of England) were present and addressed the people and welcomed Mr. McNair to Durham. Rev. Mr. Wilson also addressed the meeting, and in the name of the manat 2 p.m., when a good congregation was present. Rev. also addressed the meeting, and in the name of the managers and congregation, presented Rev. P. Straith with the sum of \$50, in acknowledgment of his services as moderator for the session during the vacancy. The choir furnished excellent music. The congregation consists of two which were united about a year ago, Rev. Mr. Park retiring from the charge of the First Presbyterian church, his congregation expressing their exteem for him by presenting him with the sum of \$1,000; and it was an impressive sight to see the old minister of Darham in the ordination service set apart the young minister to be his successor in office. Key. Wm. Forest for about three years ministered to the other (Knox church) congregation, and laboured with great acceptance to the people. The united congregation occupy the new church built by the Knox church congregation. It is about free of debt. is hoped the congregation will soon provide themselves with a manae. The congregation is in a flourishing conwith a manae. The congregation is in a flourishing con-dition, and Mr. McNair enters upon a very hopeful field

## Church News.

EVANORUSTIC services are in progress in the First Presbyterian Church, Port Hope.

REV. D. D. McLEOD, Barrle, will conduct the anniversary services in connection with the Cookstown Pres by terian church.

Tite anniversary services of the Presbyterian Church, Ridgetown, were held on Sabbath, 24th Dec., when the Rev. J. A. Murray, M.A., of London, preached

REV. Telestes Me Kee, P. S. I. for South Simcoe, was lately presented with a gold watch and chafa by the teachers of his inspectorate.

THE working band in connection with the Presbyterian church, bunderlant, held their regular meeting on Wed nesday, 13th last, when several new members Joined the

REV JAN. ROBERTSON, Superintendent of Missiens in the North-West, was announced to address a union meet-ing in St. Andrews church, Guelph, last Wednesday

THE site selected for the new Presbyterian church at Upper Musquodoboit, is on the manse ground. Vigorous preparations are now being made for its erection next

THE sofree at Jarratt's Corners on New Year's night was very successful. Capt. II. Clarke occupied the chair, and Rev. J. Jones, Price's Corners, and Rev. K. Fairbairo delivered excellent speeches. Titz new Presbyterian church at Cote St. Antolne is now

nearly completed, and it is expected will be opened in the beginning of next month. The ladies of the congregation have taken upon themselves to provide the furnishings of the chutch.

THE first entertainment given under the auspices of the Lindsay St. Andrew's Church Social Circle was held on the 12th inst., D. J. McIntyre, Esq., M.P.P., in the chair. "No higher class of entertainment," says the Post, ' was ever given in Lindsay."

Titz beautiful new Presbyterian church, l'embroke, Rev. W. D. Ballantyne, B.A., pastos, it is expected will be opened for divine service on the first Sabbath of February. Revs. Dr. Cochrane, Brantford, and D. J. Macdonnell, Toronto, will both preach; and take an important part in the opening services.

SABBATII, January 3rd, was communion Sabbath in St. John's church, Windsor, when 14 were added to the congregation—13 by profession of faith, and nearly all young people. These, with the four received at former communion, make 18 in all since Mr. Nelson's induction in July last.

Tilk annual meeting of the congregation. Descronto, was held last week, and the report was very encouraging. The ladies who only a few years ago undertook the erection of a manse, reported that building now practically free of debt, only \$100 remaining unpaid. The past year was very prosperous for the church:

THE Knox Church Messenger, edited by Rev. J. C. Herdman, B. D., as a weekly missive to the members and adherents of Knox church, Calgary, and a record of congregational life, issued every Saturday from the Tribune office, has reached us. Its principal aim is to help on congregational interests by giving information about various departments of church life and work.

On New Year's Even number of the teachers and scholars of the Beeton Sabbath School presented Mri. J. C. Scott, the superintendent of the school; with a beautiful chair and an address; expressive of their appreciation of his untiring seal is behalf, not only of the Sabbath School; but all the work of the church; Mrs. Scott also received a pleasant reminder of the esteem in which she is held by the Sabbath School.

Tits Church, Illil. congregation, Rev. W. A. Duncan pastor, at their annual meeting on the 12th last, secured a most desirable site for a new \$6,000 church. A subscription list was opened for the immediate construction of sheds for the farmers, horses, to be followed in due time by the erection of the church itself. The treasurer's report showed a balance on hand, after paying all expenses, of some \$500. Their prospects are very encouraging.

At the annual congregational meeting of St. Paul's church, Amhers Island, R. Filon, Esd., reeve, and Mr. S. Fleming, both members of the board of managers, on behalf of the congregation presented Miss Wright with a gold watch and chain, accompanied by an address. In recognition of her 'services 'as 'organist. 'Miss' Wright thanked them in appropriate words I she considered she had only done her duty in giving her best services to the

Tijk Presbylerlan Church, Eldon, has lust completed Tith Presbylerian Church, Ekdon, has just completed building a handsome manse at a cost of \$3,000 from plans furnished by Mr. W. Duffus, of Indiasy. The manse is a credit to the liberality of the congregation and to the skill of the architect. At the "house warming," which came off last week, over sixty bags of oats and several more of grain were emptted into the granary of the fine stable belonging to the manse, and a purse of \$52 was handed to the minister.

Titz communion services of the congregation of Shel-burne and Primrose, Rev. S. J. McLellass, pastor, were held at Primrose on Sabbath, 10th inst. There was a graufying increase in the membership. The congregations are in a healthy, state, financially and spiritually. The week of prayer was well observed by union meetings of the Presbyterian and Methodist congregations. Arrangements have been made to continue these meetings on the first Thursday of each smooth.

THE Presbyterian Bible Class, Orillia, invited the respected Paster Emeritus of the congregation, the Rev. Dr. Gray, to preside at their choral service and presenta-Dr. Gray, to preside at their choral service and presenta-tion of the origin to the church, but, much to the regret of all, the reverend doctor's health would not permit of his going out after nightfall. Dr. Gray was one of the most successful Bible class teachers Orillia ever possessed, and he continues to take a deep interest in the class under the instruction of the Rev. R. N. Grant.—Packet.

Tita annual business meeting of the congregation of St. Paul's Presbyterian church, Ottawa, took place, on Tuesday evening, 22th inst. Rev. W. D. Armstrong, MrA., occupied the chair, and there was a good attendance of the congregation. The annual reports were presented, and rostice business was transacted. Dr. Thorburn and Meisrs. Alex. Anterson and James Anderson were re-appointed trustees. The new organ, which arrived some time ago, will be really for use in a short

At the recent meeting of Presbytery, Montreal, Rev-Mr. Campbell, of St. Gabriel's church, reminded the pres-bytery that this is the centenary of Presbyterianism in Montreal, and a committee, consisting of the moderator of presbytery, the ministers and representative elders of St. Gabriel; Knox and St. Paul, Montreal, with Rev. Mr. Jordan and Mr. Warden King was appointed to consider this matter, and to make the necessary arrange-ments if a celebration be decided on, Mr. Campbell to be

Ov Tuesday, Dec. 29th, Mrs. Harvie organized a new branch of the Women's Furcign Missionary Society new branch of the Women's Foreign Missionary Society in Knox church, Shelburne. The new society has every prospect of success. The field is large, and good results are expected. Elighteen members were enrolled at this meeting, and a number more are pledged. The following ladies were studied to office: President, Mrs. T. J. McClelland; 1st. Vice-President, Mrs. A. McLachlan; 2nd Vice President, Miss Johnson; Secretary, Mrs. Jas. Whitten; Treaturer, Miss Oliver.

meeting on Wednesday evening, 13th, when Rev. Prof. Greeg presided. There was a large attendance. The treasurer's report showed a balance in hand of \$129. The following trustees were elected for the entuing year:

Messes, P. G. Glose, W. J. Hughes, James Alison, T. A.
Lytic, Wm. C. Riddle, A. G. Booth, S. Wallace, Robert
Wilson, and N. M. Connell. The trustees were rejuest
ed to consider the question of erecting a new church.

ed to consider the question of erecting a new church.

THE Presbytesian congregation of Waldemar have decided to make an effort to build a new church next summer, and with that object in view, held a soirce on the evening of New Year's Day, which was both successful and enjoyable. About \$70 were laken at the door. A letter was received from Mr. W. H. Hunter, Reere of East Garafrax, excusing his absence, but containing a gift of \$20 towards the building fund. Interesting and instructive addresses were given by Rev. Mr. Armstrong, of Hillsburg, and Rev. Mr. Gilchrist, of Cheltenham.

In concluding his sermon Salbath evening. Rev. A

In concluding his sermon Sabbath evening, Rev. A... A. Scott, Carleton Place, protested against the dangerous liberty allowed boys in being permitted to loiter late about the streets. With earnest emphasis he denounced the indifference many parents show in neglecting to teach their ebildren the principles of true morality and in delegating the important duty to others. He exhotted above all that consistency should characterize the life of parents while they endeawour to instill into the lives and habits of their offspring the principles of a noble life.

A transfer managers, were many to existence and Long, the retiring managers, were many to existence and Long, the retiring managers, were many to existence and Long, the retiring managers, were many to existence and Long, the retiring managers, were many to existence and Long, the retiring managers, were many to existence and Long, the retiring managers, were many to existence and Long, the retiring managers, were many to existence and Long, the retiring managers, were many to existence and Long, the retiring managers, were many to existence and Long, the retiring managers, were many to existence and first the customary votes of thanks the meeting adjourned.

On Thursday, the I reth customary votes of thanks the meeting adjourned.

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On Thursday, the I reth inst., the Presbytery of Ottawa meet in the Presbyterian church of Fitzroy Harbour to ordain and Induct Mr. W. K. Sheater, B. A, as pastor of the united congregations of Fitzroy Harbour and Torbolton.

In Moore, of Ottawa, presided and preached the united congregations of Fitzroy Harbour and Torbolton.

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A VERY successful social under the auspices of Knox church, Shelburne, was held in the Town Hall on New Year's evening. After refreshments, the pastor in the chair, a long and vailed programme, consisting of speeches, music and singing was rendered. Colonel Tyr whitt, M.P., also recounted some of his experiences in the North-West. A pleasing feature of the evening was the presentation, by the chairman, on behalf of her friends, of a beautiful gold watch, stem-winding, to Miss Kate Stewart, who for three years has presided so efficiently as organist. Net proceeds over \$113.

Titz congregation of the Cheltenham church held their solree on Christmas evening. There was a very large attendance. Excellent addresses were given by Rev. Messia. Hicks (Methodist), Brampton; Fowlle, Erin, Reid, Weston, and Gilray, Toronto. The choir of Brampton Presbytesian church lent most effective service. On the evening of Monday following a very large audience gathered to see the Christmas tree and hear the young folk regite and sing, under the leadership of Mr. A. B. Henderson. The proceeds, which we understand are to be applied in making improvements on the church building, amounted to \$120.

On Thursday, January 7th, Mr. R. Stewart, B.A., graduate of the Presbyterian College, Montreal, was urdained and inducted into the pastoral charge of the congregations of North Gower and Wellington. The new church at N. Gower not being completed the ordination took place at Wellington. Notwithstanding the severity of the weather, the church was completely filled. Rev. Mr. Scott preached; Mr. Whillans addressed the congregation, and Mr. Glassford addressed the newly-inducted pastor. In the evening a large congregation assembled in the church to welcome the new minister. Addresses were delivered by Rev. Messrs. Scott; McArthur, Hicks, Shearer and Stewart.

were delivered by Rev. Mewrs. Scott; McArthur, Hicks, Shearer and Stewart.

The Medicine Hat Timer, in a recent issue, gives an interesting account of the Sabbath School work in the Presbyterian church. The competition for the prises was very keen, and the interest taken by the whole school was remarkable. Rev. Mr. Herald, assisted by Mr. Drinnan, examined the more advanced classes, at dille superinterident; Mr. George McCulaig, the younger publis. The subjects for examination were the itrat thirty eight questions in the Shorter Catechism and a peneral knowledge of the last parter's leisond. It is the intention of the superintendent to conduct written examinations in the senior classes, at the end of each quester; and distribute prizes again to the whole school at the end of 1886.

Wr. have received from Rev. L., It., Jordan, D.D., pastor of Erskine church. Montrest, a number of exceedingly, near and interesting programme-cards relating to practical work in his church; such as prayer-meeting topics with the pleasing, words. Strangers and Friends may always be sure of a Cordial Yelcome. In a conspicuous place. Young People's Association, from which we learn that ladies take part in the discussions on questions affecting the interests of the sex. "Should ladies be admitted to the learned professions?" The very handsome, Ney Year's card bears a very cordial greeting to every member, and adherent of Erskine church. Such missives should tend to make church life pleasant.

every member and adherent of Erskine church. Such missives should tend to make church life pleasant.

THE annual meeting of Knox church, Palmerston, on the 13th inst., was well attended, and the reports read indicated a year of material and spiritual progress. The indicated a year-of material and apiritual progress. The amount raised for all purposes was about eighteen hundred dollars. Twenty-lix new members were added to the roll; 28 children and 1 adult were baptized; 231 pastoral visits were made. The average attendance at the Sabbath School was 140. Energetic and zealous Ladies' Aid and Ladies' Mission Associations did excellent service turing the year. Commodious and service able sheds have, been erected for the benefit of those bringing teams. Rev. Mr. Aull is an indefatigable worker, has excellent executive abilities, and the congregation never had so harmonious or prosperous a year as the past

REV. FATHER CHINIQUY has issued another letter to the religious press of Canada, giving 'details of the burning by inoendiaries of his second edition of "Fifty Years of Romanism." He ends with the statement: "The prospect before me is very dark indeed. With my 77 years of age, after my last 23 years of hand to hand fighting with Rome under your eyes, I have not only expended my last cent for the gospel cause, but a 'debt of more than \$5,000 like a rocky mountain is on my shoulders crashing me to the dust. It has pleased my God to but a bitter cup of humiliation and misery to my lips. When I look to it my soul is filled with anguish, my heart is fainting. With the dear Saviour, I say as much with my tears as with my voice, "O my Father, if it be possible let this cup pass from me. Nevertheless, not as I will," but as Thou wilt." REV. FATHER CHINIQUY has issued another letter to

as Thou wilt." THE secretary of the Hamilton Auxiliary of the Women's Foreign Missionary Society (Presbyterian) in her ninth annual report says that there has been little progress during the past year. The membership is 52, two sess than last year, and the yearly contributions amount to \$206.47. Meelings were held every month, excepting in July and August. The society joined with the other auxiliaries in sending clothing to the Indians in the North-West, also to the families of missionaries in that region. Mrs. Annand, one of the society's missionaries in the North-West, also to the families of missionaries in the North-West, also to the families of missionaries in the North-West, also to the society's missionaries in the society is missionaries. New Helvides, was present in September; and gave an ac-count of the work being done in that field. The secretary closes her report with an earnest appeal to the ladies of the Presbyterian churches to attend the monthly meetings of the society, and do all in their power to further the

At the annual meeting of Erskine church, Hamilton, Rev. T. Scouler, pastor, the session reported an increase of 72 members during the year, and two deaths. The Sunday School was reported to have an average attendance of 215 schoolars, and a teaching and official staff of 28. There has been collected for missions and other general objects of the Presbyterian Church, \$360. The man-

Exous the report submitted at the annual meeting of lagers showed that the financial condition of the church Frost the report submitted at the annual meeting of Melville church, Brussels, we glean the following facts:

Number of families, 100; new members received, 35; members dismissed, 11. The membership has thus then the congregation, including interest, have been met, leaving a biance in the hands of the treasures of upwards of \$60, with \$145 to be collected for pew rents. The treasures of the congregation, was \$16. The revenue for ordinary purposes was \$1,693.05, and the contribution to the schemes of the Church was \$401, making the whole amount raised during the year \$2,554.05.

The congregation of Cooke's church held their annual meeting on Wednesday evening, 13th, when Rev. Prof. The present year. year.

year.

The annual business meeting of St. James' Square church, Toronto, held on Monday evening, 18th inst., was preceded by a very successful social. Mr. Burgess was reade chairman of the meeting. The managers' report was read and adopted. The receipts during the year were \$5,559.13, and the expenditure \$3,469.76, leaving a balance of \$59.37. In 1884 the receipts were \$6,452.40, the ordinary expenditure \$4,452.40, and \$2,000 paid on account of building fund, leaving no balance in hand. In 1883 the receipts amounted to \$9,894.52 and the expenditure to \$9,776 62, leaving a balance of \$27.90. There was read a letter from Dr. Kellogg, the pastorelect, dated from Florida, who stated that his health There was read a letter from Dr. Kellogg, the pastor-elect, dated from Florida, who stated that his health was very much improved, that he expected to take a run to the Bermudas in a short time, and to come to Toronto in April, the time already fixed for the induction. Messrs. Nalin, Melintosh, Carrie, Christie, Woodbridge, and Long, the retiring managers, were duly re-elected. After the customary votes of thanks the meeting ad-

The call to Mr. Shearer was a very unanimous one, and it is hoped a season of great spiritual prosperity and use fulness is in store for both pastor and people. In the evening there was a social gathering of the congregation to welcome their pastor. The church was tastefully decorated. After an excellent tea provided by the ladies of the congregation, a suitable programme, consisting of music by members of the congregation and friends from a distance, a reading and recitation, and speeches by the chairman, the Rev. Mr. White, and the Rev. Messrs. Jamieson, of Aylmer, and Stewart, of North Gower, was readered. Over \$25 which is to be devoted to repairing the church was realized.

On the evening of the 18th inst., Mr. Shaw, editor of the Canadian Live Stock Journal, was waited upon at his residence. "Riverside," Binbrook, by a number of the teachers and members of the Bible-class of the Presbyterian Sabluth School at Blackheath, who presented him with a complete edition of Matthew Henry's Commentary, beautifully bound, and comprising nine volumes.
The presentation was accompanied with an uldress which dwelt upon the estimation in which Mr. Shaw was held by this school, which he organized, and the Bible class of which he has taught during recent years. Mr. Shaw replied that although the care of this and the other Sabbabi School which he has in charge, necessitate a drive of bath school which he has in charge necessiate a utive of twenty, three imiles every Sabbath in the aumer season, that it was a happy, work, and one that, like every other work done for the Master, abundantly repaid the works man in the doing of it. He thought it a pity, that so few comparatively had learned that great secret, and most cordially thanked the deputation that had come nine miles to pay him so high a tribute, of which he regretted he was not more deserving.

he was not more deserving.

The annual congregational meeting, Weston, was held 'on' Tuesday, January '3th; the' pastor, Rev. W. Reid, in the chair. The treasurer's report was read by Mr. James 'A. Young, which 'showed; the funds to he in a fidditishing condition.' After paying attpend, sexton's salary, etc., there is a balance on hand of \$129; and \$00 not yet paid on the year a subscription! which will be paid shortly. This result is due in a great measure to the unitiring efforts of the pastor in earablishing and autaining an evening service that has proved to be a great success. The spastor has preached during, the year two series of serunons, first, on "The Prodigal Son," and, next, on "The Life of Joseph," that awakened a wide, and sleep interest among all classes, especially the young, for whom they were specially intended. A large number of young resolle have been gathered to the congregation. The Sabbath School, under the management, of Mr. John Naismith, reported progress in numbers, interest and finances. The Building Committee was abolished, and the work was given over to the Board of Management. The outlook for Presbyterlanism, in Weston is cheering. This church has a faithful, energetic and useful pastor, and the least of a good board of management, and well-This church has a faithful, energetic and useful pastor, a united session, a good board of management, and well-officered Sabbath School, and with these it must advance.

The annual congregational meeting, Weston, was followed by the annual soirce, on Tuesday evening, 12th. The evening was fine though cold, but the condition of the roads militated against the financial success of the the roads millithed against the dinabelal success of the meeting. The gross result was about \$60. The large and beautiful chunch edition, however, was well-filled by an intelligent and highly appreciative audience. The social part of the meeting was a grand success, and is considered to be the best of the kind ever given there. The pastor, Rev. W. Reid; occupied the chair, and opened the meeting with a short address, in which he referred to the progress that had been/made by the congregation during the year, and the prosperous condition of the funds.
Addresses were delivered by Rev. P. Nichol on "Fences,"
Rev. P. McF. McLeodon" Elements of Church Prosperity." Rev. P. Campbell (Methodist) and R. E. Greene (Episcopalian) delighted the congregation with their kind and fraternal words. The musical part of the programme was suntained by the choir of the Central Presbyterian church, Toronto. The selections were most appropriate, and the manner in which they were rendered elicited rounds of applause.

Tith annual meeting of St. Andrew's church, Toronto, was held on Wednesday evening, 20th inst, the pastor, Rev. D. J. Macdonnell, B.D., in the chair. From the managers' report, submitted by Mr. W. Mitchell, we learn that the sums received from the two chief sources of that the sums received from the two chief sources of revenue are respectively, Sunday collections, \$5,192.11; pew rents, \$4,812.88, making altogether \$10,004.94. The Sunday collections averaged \$99.45 for each Sunday in the year, being less by \$8.78 per Sunday, than the average for the year previous, while the revenue from the pew reuts shows a small increase. The managers are of opinion that the time has arrived when an account reached scalenging of the debt should be resumed. gers are of opinion that the time has arrived when an annual gradual, reduction of the debt should be resumed. There are three, Sabbath Schools in connection with the church, St. Andrew's, St. Mark's and Dorset, all in a very flourishing condition. Mesus, Inglis, Cosby and R. W. Sutherland were eletted managers. A hearty vote of thanks was passed to Mr. Isaac C. Gilmour, one of the retiring managers. Reports were read of mission work in St. Mark's, Dorset Sunday School and Night School, Dorset Sewing Class, the Women's Association, Men's Association, Penny Savings Bank, Willing Helpers, all of a most gratifying character. The chairman referred to the recommendation of the managers as to the reduction of the church debt, and urged the congregation to make a strong effort in this direction. He stated that the following amounts had been received up to the preand time for the objects named:—Missions, \$2,513; augmentation, \$1,434; Sunday Schools, \$190; and on three communion seasons, \$190. He then expressed his thankfulness at the large amount of work accomplished by the various church associations.

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## CHURCH NEWS.

GENERAL.

Bousaana Presbyterlan church has, according to a telegram from Algiera, been destroyed by a shock of earthquake.

THE Free Church Sustentation Fund shows an increase of £1,000 over the corresponding period of seven months last year.

THE Pree Church of Scotland numbers 1.035 separate congregations, with a membership of 324,000, and 2221,501 teachers and scholars in Sabbath Schools.

THE United Presbyterian Church of

In Ireland, Presbyterlanism embraces nearly one-lialf of the Protestant population. The orthodox Presbyterian Church has \$53 congregations and 101,-452 communicants.

Tite remarkable and gratifying statement is made that the converts this year in Japan will more than equal the total number made during the first twenty years of missionary work in that empire.

NUMBERS of Jews in London, though unhaptired, are believers in Christ.
Though afraid openly to confess Him, it is not from fear of being put out of the synagogue, or called apostates, but mostly from fear of losing employment.

THE sale of Bibles, religious books and magazines through the colporteurs of Mr. Spurgeon's church amounted during the past year to nearly \$45,000. Seventy-eight men were employed in the work, and 1,500 towns and villages were visited.

THE sixty-two Sunday Schools connected with the New York Presbytery, increased their membership by 5,049 during the last year, the aggregate number being now 21,050. The largest school is that of Notth Church, which a minera about 800 n imbers about 800.

THERE are now seven Protestant churches in Rome and it is reported that the Pope is both anxious and indignant at the fact. But that is very foolish in the holy father, for those seven churches are there to stay, and, in addition, there are many more to follow.

THE American churches which call themselves evangelical claim 11,318,287 communicants. In a year they have contributed \$3,830,931 for foreign missions. The number of missionaries in the field is 2.393; and these are assisted by over 10,000 native workers, representing nearly 370,000 converts.

THE Crar has recently issued a ukase abolishing the right of the Orthodox and the Roman Catholic clergy in nine western provinces of Russia to collect a the Roman Catholic clergy in nine whom all had come to honour. He western provinces of Russia to collect a titha of grain, which has been levied there from time immemorial. In some places in those provinces the tithe was great force of mind and will, and would read not in grain but in a money activity. paid not in grain, but in a money equi-

GROWING out of the Woodrow controversy is a minor controversy, between the editor of the Christian Observer, and three pastors in Memphis, Tenn. The Presbytery of Isoulsville is called upon to investigate charges, chiefly of untruthfulness, made by Dr. Boggs and others against Rev. F. B. and T. E.

WHY is not the argument from proin the Old Testament more than 600 prophecies; that 250 of them refer to Christ, and all met in Him and Him alone, that not one of all the 600 has ever been contradicted by subsequent events, and some are even now in process of fulfilment before our eyes, as in the history of the Jews?

IT is said that wherever you go you find a Scotchman there before you. The same will soon be true of the Chinaman. Recent mission news from the Sandwich Islands gives 20,000 as the estimate of their numbers there. Organised Chris-tian work was begun among them only four years ago. Between four and five hundred have professed Christianity. A movement is on foot to educate a native ministry. The Chinese Y. M. C. A. in Honolulu renders efficient help to the Church. Recently a member of one of the most influential and wealthy Chinese firms in the city was baptized, and his two children. On the whole the Chinese Christians compare favourably with the Christians of other nationalities residing on the Islands.

At the end of 1885 the Salvation Army sent out a statement of the year's progress, showing that the army had increased during 1885 from 910 corps with 2,164 officers to 1,322 corps with 3,076 officers, showing an increase of 412 corps and 912 officers. The increase of officers is really larger, since this year the employees at the different business centres have been excluded from the list. The Army now claims to preach the gospel in thirteen different and humane policy in Angola, he will languages or groups of languages. The be hailed as a great benefactor in a plans of work for the present year include the extension of the work in every sphere, especially in that of the Salvation Navy, which is to be organized the direct route from Loango, on the into naval brigades as the army is coast, toward the centre of the continorganized into corps.

course of speciators, laid the memorial proneer band early next year. — Christian stone of a handsome new hall, which is at Weigh.

being built to accommedate the Sabbath School and other work connected with the parish and congregation of North Leith. The hall will accommodate 920 addits, or upwards of 80 classes of 8 children each, and there will be besides a large infant class-room with gallery, three class-rooms, which upon occasion can be thrown into one room, and will accommodate 200 adults. The whole work will cost \$\( \int\_3,300\), and the hall will be called the Smith Memorial Hall, in remembrance of the late Dr. William Smith, Convener of the Endowment Scheme and minister of North Leith.

Ir is cabled that the Spanish bishops Scotland has 557 congregations, a membership of 179,891, and 103,578 "what in Spain is a novel doctrine, teachers and scholars in Sabbath Henceforth politics and religion must not be confounded in Spain. The pith after a long and secret consultation, have issued a letter, which proclaims of the document will be in clauses which state that, 'provided that the faith and Catholic principles be respected, all forms of government are admissible, and that, 'no newspaper or publication in Spain shall in any way be considered an organ of the Vatican as to any form of government that may be adopted. The bishops denounce all who may oppose this doctrine as bad Catholics, and plumply informed the ultramontane journalists that their ravings have just as much authority as their arguments, but no more." Is there progress here?

> TitE young man who succeeds Miesa as King of Uganda, has slied the blood of three young converts of the Church Missionary Society. Like his prede-cessor, he is easily swayed. The captain of the royal bodyguard, Mugasi, was the ringleader in the persecution which, fortunately, did not last long. It was he who directed the execution of the three Christian lads. Their arms were first cut off; then they were bound to a scaffolding, under which a fire was made, and they were slowly burned to death. "Mugasi and his men mocked them, and bade them pray now if Isa Masiya (Jesus Christ) would rescue them from his hands. The dear ladsclung to their faith and in the fire they sang "Dally, Dally Sing His Praises." At last accounts the mission was in favour with the King .- The Independent.

> A LARGE number of the members of the Evangelical Alliance of the United States, and of prominent clergymen, were present recently at the meeting in Association Hall, in New York, in memory of the late Dr. S. Irenæus Prime. Mr. William E. Dodge presided, and the Rev. Dr. A. C. Wedekind ied in the one of the president the opening prayer. The hymn written by the late Dr. Prime, and entitled, "The City of the Lord I See," was sung, and Dr. Shaff followed with a memorial paper on the minister's life and works. The Rev. Richard S. Storrs spoke at length upon the character of the man have been eminently successful had he confined himself to pastoral labours." The Rev. Drs. Bright and Buckley also addressed the assemblage:

"THE Present Temper and Spirit of the Churches in Regard to Foreign Missionary Work," was the subject of a paper read by the Rev. H. Arnold Thomas, M.A., of Bristol, at the last meeting of the Congregational Union, and since published. In reply to the plea that the money spent on missions phecy used more in these days of scep-ticism? How many weak disciples, who are tossed too and fro on every wind of doctrine by the sleight and cunning craftiness of men, know that there are in the Old Testament more than for the army of laymen; that is tantamount to saying that about as much is being done for Bristol as for the whole of China, with its population of 300,000,000 at least." Again, it has been stated that £200,000 is raised annually by one ringle religious body for the instruction of the people in the county of Suffolk, which contains about 330,000 inhabit-ants, but "this is just twice as much as the London Missionary Society spends on the 800,000,000 of the heathen." And yet there are people who are ready to speak of missions as " a failure."

BISHOP WILLIAM TAYLOR, who recently led a party of nearly fifty Americans into Africa as missionaries, has returned to Europe, and at last accounts he was in Lisbon, and had an audience with the King of Portugal with reference to the slave-trade in Angola and the Portuguese treatment of the natives. It is the testimony of the explorer Cameron that the Portuguese in Angola are accomplices of slave traders and kidnap-pers who sell natives of the coast regions into Central African bondage. Mr. Monteiro said also, a few years ago that the wretched pay of the Portuguese officers in Angola compelled them to prey upon the defenceless natives, and that they were depopulating the country and stifling any attempt at industrial development on the part of the blacks. Cameron adds, that if Angola were well governed it might rival the most prosperous of the British colonies. If Hishop Taylor is able to incite the Portuguese to a more vigorous, wise large and interesting district of Africa. The Bishop's missionaries now occupy, systations, stretching for 304 miles along coast, toward the centre of the contin-ent I resh reinforcements to extend the work still further inland, will before On 14th December Lord Balfour of long be sent from this country, and Burleigh, in presence of a large conMedicines.



FREEMAN'S WORM POWDERS.



### WHAT IS CATARRH?

From the Mall (Can.), Dec. 15.

From the Mall (Cam.), Dec. 15.

Catarh is a reuco-purulent duchange caused by the presence and development of a vegetable paralle in the internal lining sembrane of the nose. This paralle is the internal lining sembrane of the nose. This paralle is to only developed under favourable circumstances, and these are:—Morbid state of the blood, as the blighted corposed of unbertle the germ policon of spablis, mercury, toxonors, from the retection of the effets matter of the thin, suppressed perspiration, badly ventilated slenging apartments, and other policons that are germinated in the blood. These policons keep the internationing membrane of its none is a constant state of irritation ever ready for the deposit of the seeds of these germs, which spread up the noutries and down the fagues, or back of the throat, causing pleeration of the throat; ty the eutachian tubes, causing deafness; burrowing in the wocal cords, causing horseness ; sumplies the proper structure of the broachial tabes, ending in pulmonary communition and death.

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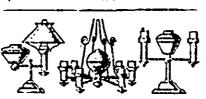




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McCvast. At 46 th/ard Street, Toronto, Jan. 18,
1836, the wife of the Rev. Dr. J. P. McCurdy, of a
son. Luke i. 63,

Marriage.

Sumi-Haurick-On the foth first, at the rest dence of the brides (ather, St. John, N.B., by the first Jun. Steaart, her T. G. Smith, P.D., to Zil-lah, daughter of T. J. Hankton

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Wissirm.-Winnipeg, Knox Church, March 204,

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H. M. Parsona, Pastor, 201 Jarvia St.
LESLIEVILLE.—Cor. Queen St. E. and
Carlow Ave. Sabbath School, 0.45 a.m. and
3 pam. Rev. W. Frizzell, Ph.B., Pastor,
Broadview Ave.
OLD ST. ANDREWS.—Jarvia St., cor.
Carlton. Rov. G. M. Millioan, B.A., Pastor,
34 Sherbourg St. Special Service—Sunday
Morning Prayer Meeting at 10.30.
PARKDALE CHURCH.—Denn Ave.
Prayer Meeting, Sonday, 10 a.m. Rev. R.
P. Mackay, M.A., Pastor, 116 Dunn Avenue.
ST. ANDREWS.—King St. West, cor
Singue. Rev. D. J. Machonnell, B.D.,
Pastor, 76 Simeos Street.
WEST CHURCH.—Denison Ave., qs.
Wolseley St. Rev. Rost. Wallace, Pastor,
23 Spailina Avenue.
ST. JAMES SQUARE.—Gerrard St.
East, near Yonge. Pastor-cleet, Rev. S. H.
Kellogg, D.D.

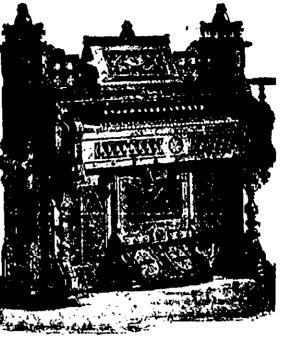
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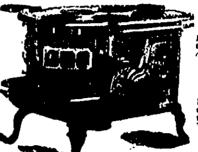


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