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# THE PRESBYTERIAN

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## Notes of the Week.

THE attendance at the fourth of the series of Monday Popular Concerts in the Pavilion, Toronto, was remarkably good. In addition to the brilliant rendition by the quartette of selections from the works of Mendelssohn, Schumann and Beethoven, the chief attractions were the tasteful and masterly performances of Mr. Martin as a pianist and the charming singing of Madame Tanner.

It has been agreed to recommend that the Rev. Dr. Cunningham, Crief, be Moderator of the next General Assembly of the Church of Scotland. At a private meeting of the Free Church Commission recently held, the Rev. Dr. Alexander N. Somerville, Anderson Church, Glasgow, was, on the motion of Principal Rainy, seconded by Dr. Adam, unanimously nominated for the Moderator's chair in succession to Principal Brown, Aberdeen. Among the names submitted at a private meeting held prior to the Commission was that of Dr. Rainy, but he declined the honour.

IN response to a numerously signed requisition, Mr. W. H. Howland has entered the lists as a candidate for the Mayoralty of Toronto. Last week a large and enthusiastic meeting was held in Shaftesbury Hall, at which he made a frank, vigorous and telling speech. He disavowed political partisanship, while at the same time he stated that he was an upholder of Protection, which a great many people, not conspicuous for stupidity, believe to be a huge economic fallacy. He also explained that in Ontario politics he was one of Mr. Mowat's best friends. One thing can be depended on, Mr. Howland, if elected Mayor, will insist on the strict enforcement of the laws relating to the sale of liquor.

THE last little war in which Great Britain felt it her duty to engage has been short, sharp and decisive. The Burmese campaign has been an unchecked march to Mandalay and complete victory. Annexation of Upper Burmah will soon follow. It is open to doubt whether the war was absolutely necessary, but there is no denying that its results will be highly beneficial to the conquered province. If Thebaw and his chief men are half as black as they have been painted, their mischievous rule then has come to an end. The poor people they so cruelly misgoverned have obtained a great deliverance and their condition will be much improved. One purpose will, no doubt, be served by the war; a new impetus will be given to missionary effort among the Burmese.

IN an article on "Expense of Funerals" the *Globe* justly says. "Could something not be done effectually in the way of reform? It is a matter for continued and indignant talk. Mrs. Grundy is apparently too strong for any who would fain have it otherwise. The poor, apparently, dare not say, frankly, "We can't afford these expensive fooleries, and we won't have them." The wealthy and well-to-do, on the other hand, seem resolved to carry their love of foolish display and tawdry, vulgar extravagance even to the grave. Is there not as much common-sense among us, and moral manhood as well, as will altogether reform what in a great number of cases adds a new terror to death, and sensibly deepens the gloom which more or less always hangs over the grave?"

THE Society for the Propagation of the Gospel, representing the High Church element of the Church of England, received \$550,195 the past year, with which it maintained 544 ordained missionaries. Of these, 168 are labouring in Asia, 135 in Africa, seventeen in Australia and the Pacific, 107 in North America, twenty-six in the West Indies, and one in Europe. There are also in the various missions of the Society, about 1,000 catechists and lay teachers, mostly natives, and about 350 students in the Society's colleges. Three new sees were added to the number of bishoprics in foreign parts—one for Eastern Equatorial Africa, one for the southern portion of the diocese of Athabasca, and one for Qu'Appelle. The northern portion of Athabasca, extending into the Arctic Circle, remains under the charge of Bishop Bompas, who is to be known as Bishop of Mackenzie River.

It is an established fact that the use of the Tonic Sol-fa musical notation has greatly helped to promote vocal culture, to simplify the acquisition of musical knowledge, and to render singing at sight a comparatively easy accomplishment. Its adoption in choir and congregational practice has contributed to the marked improvement in the congregational service of praise, observable in several instances. The success of the method is, of course, dependent on the competency of the teacher. Classes are now being formed in connection with several of the Toronto congregations for instruction in the Tonic Sol-fa method. Mr. A. T. Cringan, a graduate and licentiate of the London Tonic Sol-fa College, who has taken the highest number of marks yet awarded at examinations in that institution, undertakes to conduct these classes. It is confidently expected that in his efforts he will be eminently successful.

SPEAKING of the Belfast Town Mission, an account of which the Rev. Dr. Hamilton gave in THE CANADA PRESBYTERIAN, the Belfast *Witness* says The Belfast Town Mission never had a more successful annual meeting than that just held. Attendance, speaking, report—all were good. There was an earnest, business-like tone, too, about the whole, which was most encouraging. It was pleasant to see Sir James F. Corry, in the thick of a contested election, such as he is engaged in, taking time to occupy the chair, and show his continued interest in the good work. We do not think that his prospects in East Belfast will suffer in consequence. Of course the speech of the meeting was Dr. Marshall Lang's, who certainly *more suo*, managed to cram a deal of hard, useful work into the few days of his stay in town. His address produced a deep impression, and we trust the entire meeting will materially help one of our very best local agencies for good.

THE following sensible address to the people of Clinton from the ministers of that town, says the *Huron Expositor*, should be imitated everywhere. The ministers of this town wish to lay before the Christian public their views on the growing practice of funerals on Sunday. They have no wish to curtail anyone's liberty how Sunday shall be observed within the limits allowed by Scripture, custom and laws of the land, yet they wish very distinctly to express their conviction that funerals should not be conducted on Sundays except for obvious causes. They have come to this conclusion for two reasons. (1) These funerals, with the necessary attendance and labour, are not in harmony with the sacredness of the Lord's Day. (2) In many instances they interfere with the performance of the duties of the clergyman's office. It is resolved, therefore, that every effort be made to prevent such funerals except when absolutely necessary, and that the Christian public be asked kindly to sustain them in these efforts.

An editor recently addressed to several clergymen a query as to the desirable length of sermons. The replies, which were duly published, cannot be said to settle this vexed question. The Episcopalian, who amongst others was asked. "Do you believe in long or short sermons?" replied. "Short sermons, by all

means. Less preaching, more praying, more worship. Mine house shall be called a house of prayer, never a house of preaching." The Presbyterian replied, "That the average sermon of the average minister had better be thirty minutes long than forty. Sermons should not be made to the yardstick, for all themes cannot be handled with the same brevity. The Methodist believed in both long and short sermons. The Baptist, in a lengthy reply, confessed that for years he had made this same subject a matter of special study and observation. He thus sums up the results of his experience: "As a rule, the less a man has to say, the longer he takes to do it. I am fully persuaded that, save in very exceptional instances, whatever else a sermon is about, it ought to be about half an hour. I know men otherwise gifted who are failures in the ministry, because they hit the nail on the head the first time and then keep hammering till they split the board." These replies, if they establish anything, show that sermons should be weighed rather than measured.

A PRACTICAL lecture on an important subject was delivered under the auspices of the Ottawa Y. M. C. A. last week, by Mr. George Hague, of Montreal. Mr. James Gibson occupied the chair. The subject on which Mr. Hague discoursed was "Economy in Personal Expenditure." The Ottawa *Free Press* gives the following summary: He did not think that there was a young man present who started poorer in life than he did. His father was a tradesman in the North of England, and he, being the eldest, his struggles for existence began early. Rigid economy had to be his guiding principle in order to help his family. He watched the career of a number of bank clerks who were with him at the beginning, but who had no need to economize apparently, and did not do so, and the result in several cases was disaster. There were four things the young man should look forward to: marriage, entrance upon business, sickness and old age. Between the ages of fifteen and twenty-five the young man needed the least means for expenses. There were three things for which means were required—food, lodging and dress, all else were luxuries and could be done without. Men who were thoughtful, prudent and attentive are at a premium by employers. That was a secret which the lecturer gave for nothing. Young men should keep an account of their expenditure. It is a good thing to call one-self to account. The lecture throughout was a thoughtful, practical, common-sense talk on the subject which should be more thought of by young men.

THE *Independent* says tersely and clearly: "Tyndall, the eminent scientist, we believe it is, who has said that, behind the facts and phenomena of Nature, there is, and must be, "an Eternal Energy." Why not say that there is, and must be, a personal God? Why not say that "every house is builded by some man," and that "he that built all things is God"? Why not say, with an apostle, that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead"? Why not say with Moses, in the Book of Genesis, that "in the beginning God created the heaven and the earth"? Why avoid the word "God," and substitute the phrase "Eternal Energy," in accounting for the facts and phenomena that salute our observation? Why this reluctance to have a personal God at the head of the universe, and as the source of all things? Why so much scientific talk about the so-called laws and forces of Nature, and so little talk about the God to whom the Bible traces all these laws and forces, alike in respect to their origin and continuance? The best account of things—the one most easily apprehended, most satisfactory to reason, and most useful to the heart and life—is that given in the Bible. It brings the soul at once in contact with the Great Spirit, whose existence, attributes and will abundantly explain all existence, and whose relations and moral character invite obedience and affection. We much prefer the God of the Bible to Tyndall's "Eternal Energy." The former is personal and the latter is not. The former is an object for worship and the latter is not. The gospel of "Eternal Energy" is a very poor gospel for either the head or heart of man.

## Our Contributors.

### A DISCUSSION THAT MIGHT TAKE PLACE

BY KNOXIAN.

Congregations are often blamed for not calling a pastor in less time than a year or two. It is very unfortunate that any congregation should have a lengthened vacancy. Long vacancies are the weak points in the Presbyterian system. Without a pastor the people scatter. They go everywhere and nowhere. Those who do not go are not very likely to grow in anything but their critical qualities, for it must, we fear, be admitted that hearing candidates is not a very spiritual kind of exercise. Then the steps taken to secure the services of a pastor are very likely to produce friction, sometimes chronic irritation and sometimes something worse. A congregation needs a great deal of grace and sanctified common-sense to go through a long vacancy without being injured numerically, financially and spiritually.

But the people are not always to blame. The difficulties are coherent in the system. A congregation composed exclusively of ministers would most likely have a perpetual vacancy. If they did call a man he would probably not come—and if he did come he would certainly not remain very long. One or two wise ministers may, and often do, give a pastor great help by their pathy, counsel and prayers, as well as by actual work in the congregation, but fancy a congregation composed entirely of young and middle-aged ministers! Nobody need be afraid of having a congregation of that kind. If such a congregation existed it never could agree or call—never. It would be vacant when the millennium came in. The Church is calling a professor to a vacant chair in Knox College just now, and there is quite as much diversity of opinion in regard to the kind of man that should be called as ever existed in any vacant congregation in regard to a pastor. Next June may find the fathers and brethren not ready to proceed. If they do proceed it is as certain as any future event can be that the call will not be unanimous. Perhaps the minority may not yield as gracefully as the minority in congregations generally yield. Some of them may even go so far as to say that they will withdraw their subscriptions. We hope none of these unpleasant things will take place, but a discussion of the question at present would run something like this:

Dr. Safeman said that, other things being nearly equal, he would favour a man of advanced years and large experience. Men of experience were preferred in law, in medicine, in politics, and, in fact, in every department of human activity. The ministry was the only vocation in life in which experience told against a man. He would not say, like the late Dr. Begg, that young men had been a failure in prominent positions ever since the days of Rehoboam, but he would say that none but a tried man should be entrusted with the training of our future ministers. The position was one of great, he might almost say overwhelming, responsibility. Whoever occupied that chair would give character to the preaching of the students for years to come. The man who preaches the Gospel does most responsible work, but the man who makes preachers occupies a much more responsible position. He hoped none but a man of mature years and large experience would be appointed. The Doctor, having made some further remarks, took his seat amidst applause.

The Rev. Mr. Young-Blood said he differed entirely from Dr. Safeman. What the Church needed and should have was a young man. He denied that young men had been a failure since the days of Rehoboam, even if Dr. Begg did say so. There was no special merit in being old. A man's birth was a matter over which he had no control. We shall all be old sometime if we live long enough. Some of the worst things in the world are old as well as some of the best. Principal MacVicar was a young man when he took charge of our college in Montreal, and he challenged the Presbyterianism of the world to show a better record than that of Montreal College (loud applause). Professor Campbell (cheers) was a young man when appointed—is still a young man—and if we had as efficient a man in the new chair as John Campbell we might be thankful. Professor Scrimger was also a young man. Other things being nearly equal he was strongly in favour of a young man.

The Rev. Mr. Sensible-to-the-Last said he was entirely opposed to this discussion about age. It was undignified, impertinent and altogether unworthy of the occasion. They didn't want a man because he was old or because he was young (applause). Their duty was to appoint the best available man and trust the Lord to give him health and strength to do his work (applause). It might be found that a man somewhat advanced in years could work longer and better than a young man who had not tried his strength at continuous hard work. He feared some people were trying to make capital out of this cry about young men. Some of those who were posing as young men were gray, and some were bald (loud laughter). Some of them were gray enough and some bald enough to be members of a Young Liberals' Convention (loud cheers from the Tories). Has it come to this, that when the Church wishes to appoint a man to some important work a committee must examine his teeth to see how old he is, as horse-dealers examine the teeth of a horse? He admitted that age was one consideration, but it was only one, and not by any means the most important one. Mr. Young-Blood had said that a man was not entitled to any credit because he was born a long time ago. No, nor was he entitled to any credit because he was born a short time ago. His position was that they should appoint the best available man and allow Providence to determine the length of his life. This presumptuous way of meddling with matters over which we had no control never ended in anything good. It was for the Almighty to determine the length of a man's working days. They blamed congregations and mission stations for objecting to the services of old men and they were doing the same thing themselves. He thought they might at least be consistent and show the people a good example. Let them appoint the best available man, and not determine everything by the mere element of age (applause). The discussion was continued at considerable length; but we are compelled to hold over the remainder of our report until next week.

### AMERICAN CONGRESS OF CHURCHES.—II.

#### DISCUSSION ON THE FUNCTION OF WORSHIP, CONDENSED FOR THE CANADA PRESBYTERIAN.

The discussion in the Congress in regard to the Function of Worship in promoting the life of the Christian Church seems to have been not its least interesting feature. The most important papers on this subject were those of the Rev. Dr. Barton and Professor Samuel Hopkins (Presbyterian), both of whom put in a strong plea for a form of worship at least partially liturgical. We quote first from that of Dr. Barton:

"While preaching is much admired by many, as nourishing the life of the Lord in His members, by the truth which it communicates to them, and it certainly is not to be disesteemed in that respect, it is probable that worship, rightly and diligently used, is still more efficient in that very respect. Let us consider that for a moment: Divine truth as nourishing that resurrection life in the bosom of the Church, which is her most central and essential feature, and worship as conveying and carrying home that truth in a manner truly pre-eminent—that is the thought.

"And here I am constrained to say and confess that worship cannot do its whole good work as the vehicle of truth to the mind, except as it is formulated and prescribed by general authority, and is not left to the genius and piety of the officiating minister, according as he may happen to have the use of his genius and his piety at the moment. As a minister in a non-liturgical communion, I can say this more easily in this presence, perhaps, than some other ministers, and I do say it. There are extemporizing ministers whose study of worship has been so complete, whose good sense is so good, and whose natural gifts are so great, that they accomplish a pretty complete liturgical sweep in their services, and where ministers do not accomplish much of a sweep as leaders of worship, but bear down habitually and only on a few facts and doctrines lying nearest the heart of Christianity, God forbid I should deny their access to God and their use as preachers of truth through the worship they conduct. But, taking all things into account, it seems to me clear that in the one respect of divine truth truly conveyed, conveyed in its entirety, and conveyed

proportionately, a worship prescribed, or substantially prescribed, is not only valuable but indispensable."

So much for general principles. Professor Hopkins, being a Presbyterian, comes down to particulars, in regard to the worship of his own Church, which, he says, needs exhortation on this subject more than any other:

"In the Presbyterian Church, the invocation at the beginning, the two hymns, the reading of a chapter of the Bible, the long prayer, and, last but not least, the notices, are merely the preface, the portico, the prelude, to the great act for which the people come together, namely, the sermon. These are things that have to be submitted to before the real substance of the service can be reached.

"According to this method, God is obviously made a mere convenience of as an introduction, or endured as a necessity. The worship is not for its own sake, but for the sake of the oration that is to follow.

"How wide a departure this exhibits from the ideas of the devout framers of the Westminster Directory for Worship is well known to every student of the history. They had discarded the imposed liturgy of the prelate Church of England; but in the 'Church of England' perpetuated under its new Presbyterian constitution, the grave, decorous, ornate spirit of liturgical worship was still to rule. The whole business of the assembled congregation is called 'divine service'—the service or worship of God. Separate chapters provide for the behaviour of the people during this divine service, for the reading and exposition of the Scriptures, for the singing of psalms. Still more carefully does the Directory provide for public prayer.

"In the chapter treating of this subject, a large outline is given of the full and comprehensive prayer that should precede the sermon. The substance of the thoughts to be expressed under each of these heads is so fully given as to suggest the idea, which the history of the Directory confirms, that the very language was designed to be used, with a little filling up, by such as should prefer to employ it as a form. Professor Briggs, the latest historian of the Westminster Assembly, says that the Directory was constructed with the definite understanding that it was not to be imposed in every particular; and that it did not determine between the use of free and written prayer. This matter was left to the several churches, as the sphere in which to exercise Christian liberty.

"Chapter iv., Of the Preaching of the Word, concludes thus: As one primary design of public ordinances is to pay social acts of homage to the Most High God, ministers ought to be careful not to make their sermons so long as to interfere with or exclude the more important duties of prayers and praise!

"I beg leave to repeat and emphasize this dictum because it requires an immense amount of iteration to bring the average Presbyterian mind to an appreciation of it. The Westminster Directory, I say, calls the worship of the sanctuary 'the more important part of the service,' and forbids making the sermon so long as to interfere with it. If I should translate this sentence, however, into the language of modern practice, it would read thus: Whereas the great design of public ordinances is to interest the people with a carefully-prepared and neatly-delivered homiletical oration, therefore ministers should see to it that the Scriptures, the hymns and the prayers are got through with in such moderate compass of time as not to detain the audience too long from the more important business of listening to the sermon! The Westminster divines were very far from intending to hand over public devotion to the impulses of contemporaneous invention, to the iterations of narrow habit, or to the varying moods of the officiating minister. Taking the history of the English Church during the previous half-century into consideration, it is surprising, not that the Westminster divines should have expressed themselves mildly in favour of free prayer, but that they should not have condemned, in unsparring terms, the use of any forms of prayer whatever. Under other circumstances, it is quite certain that these grave, scholarly and dignified men would have been as ready to recommend the use of the venerable and Scriptural forms to which they had all their lives been accustomed, as Luther, Calvin, Melancthon, Bucer, John Knox and the other great reformers were.

"Public prayer is common prayer, and ought to express in grave, dignified phrase, the common wants of an entire congregation. Trivial phrases and broken utterances are here out of place. The result is that

the people are left to be practised on by beginners, who halt and stammer in the alphabet of prayer, and only after some years' experience rise to anything like the ease and dignity proper to such a service.

"For this inconvenience, the use of judicious forms presents a remedy. The congregation ministered to by the poorest young deacon with a prayer-book in his hand fares as well as the flock gathered in any 'St. Thomas,' or in any 'Trinity.' He may be a very poor reader (and commonly is) but he cannot spoil his 'exhortation and general confession' drawn by John Calvin, he cannot ruin the Lord's Prayer, the Creed, the noble Collects, he cannot wholly mar the divine words of the Hebrew psalmist."

He then discusses the effect of the present system of entirely extemporaneous prayer, first on the minister and then on the people, on neither of whom he thinks it happy, and he finally asks: "Can we not have something better than this? Can we not have, consistently with every ecclesiastical principle of the Westminster standards, worship, not merely for the people, but by the people—worship that shall make the house of God attractive as a house of prayer—that shall draw men with habitual devotion to the sanctuary and keep them there, quite irrespective of the merits or demerits of the sermon."

He asks further that on this subject four things be considered: First, That it accords with the nature and propriety of things that the people should take some active part in the service. Secondly, The spirit of Protestantism requires that the people shall take part in the public worship of God and thus make it common prayer. The Romish Church during the Middle Ages resolved worship into a spectacle. Protestantism changed all that. It recognized the Christian people as something more than a body of dumb and passive laity. The great reformers, therefore, all of them, prepared or made use of liturgies for the use of the worshippers. There were the Lord's Prayer and the Creed always to be recited aloud by the people. There was the general confession, which every one joined in repeating, making it his own personal confession of sin. There was the reading of the Decalogue to which the people responded, 'Lord, have mercy upon us, and incline our hearts to keep this law.' There was the responsive reading of the Psalter, an exercise to which it might seem the most exaggerated Puritanism could make no objection. (And yet there are Presbyterians so prejudiced, from ignorance or thoughtlessness, as to think responses in any form un-Presbyterian and even un-Protestant!)

"It is not," he goes on to say, "the true spirit of Protestantism that imposes the narrow unwritten ritual of the Presbyterian Church. It is the promptings of an ultra-Puritanism, which finds its proper standard of worship in keeping as far away as possible from the spirit and forms of Christian antiquity, which confounds forms (that is, written forms) with formalism, and identifies spirituality of worship with extemporaneous effusions from the invention or memory of the preacher."

The third point urged is that it might be safely assumed that a mode of worship which has been employed by the Church under both the Old and New Testaments must have strong reasons to recommend it. The fourth is that in view of the mild and qualified terms in which objection is made by the Westminster divines to set forms of prayer, it is universally conceded that the question of the use of a liturgy in any Presbyterian Church is simply a matter of discretion.

"Now, to bring this discussion to a head, I observe that it will be the wisdom of the clergy of the Church of which I am a minister to accept such improvements in the conduct of public worship as will meet the changed conditions of our social life. The 'Puritanism' which thrives in the bare meeting-house and in the bare intellectual service it enshrined, had its use and has had its day. A warmer atmosphere, richer growths, more varied products, demand a different culture. A habit of public devotion must be cultivated which will bring people to the sanctuary, not to listen to homiletical oratory, but to worship God. The fluctuating interest in a preacher must be superseded by a fixed sense of obligation to honour and sustain public worship. There are ecclesiastical Bourbons, who never forget anything and never learn anything; but the ministers of a Church which boasts of its liberal-conservatism, its Pauline elasticity and power of adaptation to the varied and ever-changing conditions of society, should not be among them."

"Father Grafton," of Boston, at the beginning of his address, announces himself as "a miserable Episcopalian, High Church Ritualist and Puseyite," yet welcomes all his brethren "as members of one true body," and feels that he would be doing wrong to the Spirit of God and the spirit working within us, if he did not acknowledge as valid the ministry of every Baptist, Congregationalist, Methodist, etc., who ministers in the name of Christ. This is one of the most hopeful points of the Congress, for if the ministers of the Episcopal Church generally are to become as Catholic spirited, one great obstacle to the general unity of the Church of Christ would be removed. His exposition of the High Church idea of "sacrifice" is interesting to those who like to try to appreciate the point of view of those who differ from them on doctrinal points.

The paper of Dr. G. Dana Boardman is another beautiful exposition of the subject of "Worship." After showing that the essence of true worship must ever be spiritual, he goes on to say: "Are we then to dispense with all forms of worship?" To which he replies: "Certainly not. We need all these as helps and therefore must have them; for, at least while we are in this world, the body is the vehicle and the organ and the inlet and outlet of the spirit. Accordingly body and spirit act and re-act on each other."

"No matter what our theory of a Christian life demands that we should be, no matter how exalted our general Christian character actually is, this thing is quite certain: the possibility of a genuine spiritual worship at any given time does depend greatly on our circumstances; or, as the philosophers say, on our environment; for example, the condition of our bodily health, the comfortableness of the temperature, the thoroughness of the ventilation, the freedom from noise and distraction, the manner of the preacher, the religiousness of the music and like circumstances. Even the character of the architecture affects the faculty of spiritual worship, many persons being really aided in their devotions by

The high embowed roof  
With antick pillars massy proof,  
And storied windows richly dight,  
Casting a dim religious light.

"Every one knows that religious music—music that is religious—helps us to praise.

"Here, in fact, is one of the reasons of the incarnation of Deity. The visible Jesus helps us to see the invisible Father. Herein, also, lies the meaning of the ordinances of Baptism and Holy Communion. These are outward acts, palpable to the senses, and therefore have been appointed to help us, body-invested as we are, to grasp the spiritual truths which they visibly symbolize. The great thing, then, is to use forms intelligently, conceiving them as being only aids to worship, mere ladders by which the soul may climb to her eternal habitation. For God is spirit, and, therefore, even spiritual worship must take on some kind of form or liturgy. In fact it is almost impossible to over-estimate the value of worship in promoting the growth of the Church. Worship is more important than preaching, or polity, or even creeds; for these are moral failures, unless they issue in adoration. Worship is the thing for which man was made. God's way is still in the sanctuary."

Bishop Coxe, in opening his remarks, modestly presented himself as one of the people called Christians, and objects to the title, "Congress of Churches," as not accentuating sufficiently the unity of the Church, and proposes that it should rather be called a "Congress of Christians," resolving it into a body of Antiochian disciples. He puts in a word for the public repeating of the Creed: "I want to say that the confession of Jesus Christ by a congregation of Christian men in that form of sound words is the highest act of worship, except the Eucharist itself. The union of all in one confession, by one mouth, with one heart, is homage to God. I am convinced (by what I have heard) that this formula of faith is commonly accepted by this assembly and that unity can be developed only out of our common assent to these fundamental truths."

But the discussion would have been incomplete without the truly spiritual address of the Rev. Thomas K. Beecher on the inspiration of the Holy Spirit.

He says, among other true things: "The question we are discussing, brethren, will settle itself. I can lead you to a church where once the sermons were from two hours down to an hour in length, the hymns were few and the prayers were scant. But now

the sermons have shrunk to forty or even twenty minutes, prayers and songs and responsive readings do most graciously fill the hour more than full with divine communications. The Spirit has proved Himself triumphant in the great congregation, completing the work begun in the closet."

One extract more is made from the closing paper by Dr. Chase, to show the kind feeling toward Unitarians. "It is one thing to deny the divinity of Christ and another not to perceive it. I congratulate the Unitarian Christians upon the good work they have done in helping us to freedom of discussion. I congratulate them, moreover, for having given the final word in regard to the Fourth Gospel, for having established the fact of its authenticity. I believe they may be led to see the clear truth we see; I believe they may be able to believe all that Christ said of Himself; especially to admit that superhuman consciousness which penetrated to the very heart of the Father and enabled Him to say in those sublime words, 'Before Abraham was, I am.' We are all partakers of His life. In Him dwelleth the fulness of the Godhead bodily. I believe, therefore, it is possible for the Unitarians to stand on Trinitarian ground. I believe this is the only way to go forth as a conquering army. Look to the first Epistle of Paul to the Corinthians, in which he addresses all who call on the name of Jesus Christ our Lord. Is there not enough there for the Unitarian and the Ritualist? May our Heavenly Father, our gracious Redeemer, our Comforter and Guide, give us of that spirit which may contribute more and more to that unity of the Church, which shall banish all division and make us all soldiers in the army of God!"

FIDELIS.

#### EGYPT AND THE BIBLE.

SECOND LECTURE BY SIR WILLIAM DAWSON IN STANLEY STREET PRESBYTERIAN CHURCH, MONTREAL.

Sir William Dawson, Principal of McGill University, delivered the second of his lectures on "Egypt and the Bible," in Stanley Street Presbyterian Church recently. The Rev. Canon Norman occupied the chair, and among those present were Ven. Archdeacon Evans, Rev. Canon Mills, Rev. Mr. Hampson, Rev. J. Fleck, Rev. Dr. Cornish, Rev. J. McCaul and Rev. Mr. Frazer. This second lecture dealt more especially with questions relating to the exodus of the Israelites. The lecturer remarked that the charming story of Joseph, so rich in accurate pictures of ancient Egyptian life and manners, forms the appropriate introduction to this part of the relations of Egypt and Israel. Joseph seems to have attained to power in Egypt toward the close of the rule of the Hyksos or Shepherds, at a time when, while still favourable to Asiatic colonists, they had entirely adopted the Egyptian manners and religion. The land of Goshen, called Gesen by the Egyptians, is now known to have been one of the nomes or districts into which Lower Egypt was divided, and to have embraced the western part of the Wady Tumilat, a strip of fertile land extending from the Nile Delta toward the Isthmus of Suez, through which anciently a branch of the Nile and afterward a canal ran, conveying the fresh waters of the Nile to the Red Sea. In addition to this it included a part of the Delta between Wady Tumilat and Heliopolis. It was one of the finest districts of Egypt, rich in grain and pasturage, and celebrated for the fineness of its dates, and it lay in the best route for commerce, being the main artery of communication between Egypt and the countries to the eastward. It still retains this position, being traversed by the railway from Cairo and Alexandria to Suez, and by the Sweetwater Canal, and it was along this route that the campaign of General Wolseley against Arabi Pasha was conducted. If the time of the ascendancy of Joseph was toward the close of the domination of the Shepherds, then the new king, who knew not Joseph, must have been one of the princes of the succeeding native dynasty, the 18th of Manetho, the Egyptian historian. It seems, however, quite probable that the oppression of the Hebrews did not begin, or at least did not attain to its culmination till the reign of Rameses II., who was a great conqueror, an extravagant builder, and devoted to the interest of the priestly caste. In the works of this king certain subject peoples known to the Egyptians as Aperiou, were employed, and were not unlikely the Hebrews. The form of the bondage was one not yet extinct in Egypt, that of enforced labour in gangs on public works. Among other labours

of this kind, the construction of two "treasure cities," or fortified granaries and places of deposit for military supplies, is specially mentioned. Both of these cities, Pithom and Rameses, seem to have been in or near the land of Goshen, and one of them, Rameses, was the centre around which the Israelites collected before the exodus. Until lately the precise position of these cities was not known; but one of the most brilliant and fruitful discoveries of our time has been that of the site of Pithom by Mr. Naville, acting under the auspices of the Egypt Exploration Fund, which has been the means of doing much useful work in Egyptian antiquities. The place referred to is now known as Tel el Maskuta, a name derived from the facts that it is a mound similar to those which often occur on the ruins of old cities, and that a statue projecting from the mound had attracted the attention of the natives. Certain monuments found by the engineers of the Sweetwater Canal, which passes near, showed that the town represented by this mound had been founded by Rameses II. and hence it was hastily concluded that this was the site of Rameses, and it has been so marked on the maps. The judicious and careful excavations of Mr. Naville, however, brought other monuments and inscriptions to light, and proved the actual name of the city was Pithom, the place or habitation of the god Tum, one of the names under which the sun was worshipped. They further showed that it was the capital of the districts of Thuku or Succoth, that its later name in Greek times had been Heropolis, a translation of its Egyptian name into Greek, and that in ancient times the Red Sea was much nearer to it than at present. What may be called the citadel, or principal fortification, of this town consisted of a wall of sun-dried brick, eight yards thick and enclosing a square of 250 yards on each side, or an area of 55,000 square yards. In the corner of this area is a small but evidently highly ornamented temple, dedicated to the god Tum, and from which many interesting inscriptions and monuments have been obtained, extending from the time of Rameses II. to that of the Roman occupation of Egypt; but the most remarkable feature of the place was the existence of a number of large chambers with very thick walls of brick, and evidently intended for holding grain. These are believed to have occupied a large part of the enclosure, and show what was meant by its being called a treasure, or store city. It was evidently a place intended for storing supplies for the Egyptian armies on occasions of their campaigns in Asia. The discovery of Pithom is also of immense importance in settling the route of the exodus. The inscriptions found here prove that the Red Sea extended much farther to the north than at present, and in this they concur with the geological indications and with the Bible narrative. They fix also the route of the exodus as being through the Wady Tumilat, since the eastern part of that valley was the land of Succoth, in which they encamped after their first day's march. Further, this fixes their starting point as being at the western end of the Wady Tumilat, probably near the ancient site known as Tel Abu Suleiman, and which was formerly supposed to be Pithom, but now lays claim to be Rameses, which name seems also to have denoted the western end of Wady Tumilat. The position of these places and the remarkable agreement of the topography with the narrative in Exodus were then illustrated fully by a map and by the facts observed by the lecturer on the ground. The bearing of the exodus on Egyptian history was then noticed, and the subsequent appearances of the Egyptians in Asia under Shishak, Zerah the Ethiopian and Necho. In conclusion the lecturer stated that while there was much truth in the remark of a recent scientific visitor to the Nile, that the Bible was the best guide-book in Egypt, it is also true that Egyptian discoveries have thrown great light on the Bible, and especially have established for its narrative of the relations of Israel and the Egyptians and of the exodus the character of accurate and contemporary history.

#### PROHIBITION AND LIBERTY.

MR. EDITOR,—The writers of the Kyle Talmac school are usually very sensitive on the question of liberty. Nor, indeed, could they adopt a war-cry that would appeal with more power to humanity's heart. All men love liberty. To gain this glorious boon for themselves and for their children our fathers bled and died; and only the most craven-hearted of their de-

scendants would grudge to shed their blood in freedom's cause. But what false ideas many have of liberty! It has been the theme of every factious demagogue; the watchword of many a traitor. With them it means emancipation from every wholesome restraint, and the sweet and blessed word is profaned by those who desire only anarchy and confusion. "Oh, Liberty! what crimes have been perpetrated in thy name!" Now, we confess to a little impatience when we hear men invoking the Goddess of Liberty in the interests of a traffic that thrives only by the enslaving of men. Nevertheless, let us as calmly as possible consider their contentions. Let us distinguish between liberty and license. We all know that individual liberty is often incompatible with the good of the community. That which would be quite allowable for Alexander Selkirk to do on his lonely island might be utterly inconsistent with the interests of civilized society. In his solitude he might wander about in a state of nudity, wear women's apparel, rend the air with cursing, and "do just as he pleased"; but had he ventured to exhibit the same pranks in the streets of a civilized city he would soon have been safely lodged in a prison cell. Personal liberty allowed his action in the one case; civil liberty would have disallowed it in the other. Personal liberty must be curtailed as civil liberty is developed. The forfeiture of natural rights is the ladder by which men climb to the vastly higher plane of social freedom. The more degraded and debased the social condition, the wider is the range of personal liberty. An Indian marries a squaw; she becomes his property. His right to her is absolute. He may beat her or he may kill her, and there is no redress. This is the liberty of barbarism; but in civilized and Christian society the highest idea of liberty is freedom to do that which conduces most to the good of the community, and is most agreeable to the mind and will of God. The doctrine that "no man liveth to himself" is a basilar principle of the social compact. The good of society demands that the individual should renounce what is injurious to its welfare. To indulge in conduct which, though it yields some real or fancied benefit to the individual, will yet, with the certainty of doom, inflict tremendous evils on the community, is by common consent a social crime. It is branded as the foe of freedom. It is insanity as viewed by the political economist, and is repugnant to every wholesome and manly instinct of the Christian and the patriot. We legislate against indecent pictures and obscene literature; against lotteries, gambling and the social evil; against the butcher's tainted beef and the baker's adulterated bread. No one objects to such legislation. No one pleads that the house in a burning block should be spared when its timely demolition might save a city. And if the liquor traffic has proved itself the foe of society without a redeeming feature to excuse its continuance, then, to enact laws for its total suppression is in accord with un doubted precedent, the most profound sociology, and the truest liberty. And is this indictment against the traffic too severe? Can the charge be sustained? Surely no sane man can doubt that this traffic is crushing society with its intolerable burdens, that it is ruining the body, debasing the intellect and debauching the moral nature of myriads; that it withers all pure affections, intensifies every unholy impulse, nerves the assassin's hand, darkens the homes of men, and ploughs the earth with the long, deep, awful furrows of drunkard's graves. Does not the amount of strong drink consumed in a community measure with astonishing accuracy the degradation to which that community has sunk? Is it not true that destitution, misery and crime bear a direct ratio to the vigour and success with which the traffic is plied? Why, then, should it be spared? What good thing can we place to its credit? The foundation of liberty is intelligence and morality. How has the liquor traffic advanced these elements so prized and so precious? Man has a physical, an intellectual and a spiritual nature. True freedom in the State demands the harmonious development of these. How does the liquor traffic minister to that result? How many hospitals has it founded? How many schools and colleges has it built or endowed? How many churches has it helped in their work? Show us anything the liquor traffic has ever done to enhance the material, mental and moral wealth of the nation? And yet distillers, brewers and liquor-sellers, and those who champion their cause, shout for liberty! They demand in the name of liberty that the State shall

license that which will prove its own ruin; that it shall license a procuress to minister to a debasing appetite in thousands of its citizens, and to create and kindle this appetite in thousands more! At such a theory of civil liberty and governmental functions, despots might chuckle with delight and demons dance with glee!

Mr. Tassie charges the Assembly with intolerance, not only for its general attitude to this question, but for manifesting disapproval of the views enunciated by Drs. Grant and Laing, Mr. Macdonnell and others. These brethren know too well the character of the Assembly to imagine that they compromised themselves with their brethren by uttering boldly their honest sentiments. They are no less "brethren beloved" on that account. For men have a stronger hold on the affections of their brethren than Dr. Grant and Mr. Macdonnell; and as a mark of the confidence reposed in Dr. Laing he was, only a few weeks ago, invited to a lectureship in Knox College, the acceptance of which will give pleasure to the whole Church.

Do the men whom Mr. Tassie speaks for act thus toward those who differ from them? I trow not. They adopt the "coals of fire" method in a more literal fashion. Some of us for daring to bear our humble part in the cause of prohibition and temperance have been assailed with the most violent public abuse; while cowardly letters have been sent threatening to burn our dwellings about our ears. Of course, these tokens of imbecility can only provoke a smile. One's patience is apt to be more severely strained by the shallow sophistries which prate about "tyranny," "conscience," and "freedom," as though the liquor traffic were the palladium of the nation's liberty; by the blasphemy that would wring from the Book of God encouragement for a traffic so baneful and blasting; by the callous perversity that sneers at every earnest word or deed directed against society's deadly foe; and by the impiety that dares to quote in support of a palpable curse the words of the holy Prophets and the Omniscient Christ. But of this more anon.

P. WRIGHT.

Stratford, Nov. 25, 1885.

#### BRITISH COLUMBIA.

SERIOUS ILLNESS OF REV. J. S. MACKAY, M.A.

MR. EDITOR,—I have just received a letter from Rev. J. S. Mackay, of New Westminster, dated Victoria, November 19, from which I make the following extract:

"You will doubtless be surprised at the contents of this letter. I did not think that I should ever have to send you such news.

"I have received absolute orders from the physicians here, to give up work at once, with the hard alternative of ending my life, within a year, if I continue.

"For some weeks I have had a cold, and have not been feeling well, but have been doing my regular work and some extra. The consequence is that I am now very much reduced and am threatened with lung trouble. My physician tells me that if I go to California and rest for four months or more, I shall be all right again. He emphatically forbids me to go to Ontario before May.

"I feel the whole position very keenly. What course of action I shall pursue, I cannot say until I consult my congregation. One thing is certain, that I must preach no more for the present.

"I intend to send in my resignation to the congregation. Should they accept it, it will be their duty to find another man. Should they refuse, and give me six months' leave of absence, we must try to secure supply.

"Do you know of any minister who wants a field in British Columbia? He might take my place for a time and then take charge of one of the new fields."

Until I hear again from Mr. Mackay, the Committee can take no definite action regarding the supply of New Westminster; but, in the meantime, that some arrangement may be made to relieve Mr. Mackay for at least six months, I shall be glad to receive applications from brethren who are willing to supply New Westminster for a time, with a view to permanent settlement in some new field in that Province.

I am sure I need hardly ask the sympathy and prayers of the Church in Mr. Mackay's behalf.

Stratford, Dec. 1, 1885.

WM. COCHRANE.

NO man is more severely punished than he who is subject to the whip of his own remorse.

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

### CALVINISTIC COMFORT NEEDED ON THE DEATH-BED.

BY A PASTOR.

A young man, far gone in consumption, sent for me to visit him. I found him in great weakness and prostration. He professed to be a believer in Christ, and, at times, he said, his faith gave him great peace and comfort. He believed in the willingness and power of Christ to save him, and he said that if he did not go to heaven he knew it would be his own fault. His chief cause of alarm and distress was that at times he was so exhausted that he could not keep up an exercise of faith, and realize a conscious sense of comfort and security. When this conscious sense of faith and peace became suspended, he tried to rouse himself to an exercise of faith under the alarming apprehension that his relationship to the Saviour was lost, and that nothing of his religion remained. He had not been trained in the Presbyterian Church, and his views of the nature of the covenant and the security of Christ's people were very defective. I explained to him that the security of believers arose more from Christ's hold on them than from their hold on Christ, and I quoted Christ's words: "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand." Big tears filled his eyes and rolled down his wasted cheeks at these words, and with an expression of unutterable thankfulness and relief, he said: "You don't know how much good you have done me—that point was never explained to me before; I see it now, and I believe it firmly, that when I am so weak that I can't exercise faith as I would, Jesus keeps me." After reading the Scriptures and prayer, I came away impressed with a sense of the eagerness with which the comfort of Calvinism is grasped at by those who have been taught to regard the term itself with aversion. A testing time comes at last when the strong support found in the doctrines of grace becomes absolutely indispensable.

FOR THE CANADA PRESBYTERIAN.

### ASSURANCE.

BY A PRESBYTERIAN PASTOR.

It was a little company—the place, a minister's study; and we slid into a free and lively talk about assurance. We had just come in from a service in the church, preliminary to the Lord's Supper.

"The assurance that I wish to enjoy," said one, "is that of being saved at last when the crisis comes—the awful hour of dissolution. For I have it not, never had it; and I am in a great struggle."

"It is not in the Bible," replied another; "such an assurance is not in the Bible for you, nor for any believer. That you are now in a state of grace or reconciliation to God, sin all forgiven, may be matter of assurance, and so, of consolation, joy, peace; but that you shall eventually be saved, or enter at death into everlasting life, will depend on something else, on this—that you persevere in faith and holiness and fidelity to Christ through and through unto the end."

And to illustrate the point the last speaker further said. "The life of a believer is a 'race,' a 'fight.' He 'runs' to obtain a prize, he 'fights' to win a victory. The assurance of triumphant success comes, therefore, at the end. 'I have fought a good fight, I have finished my course . . . ; henceforth there is laid up for me.' It even seems as if a doubt of the final issue were a force that the believer needs at every step of his career to spur him on to constancy, to exertion. Such is the doctrine of the Bible. 'We are made partakers of Christ if we hold the beginning of the confidence steadfast unto the end.' 'To him that overcometh will I give.'"

What now struck us was the misapprehension of those who, in what they teach about faith and its assurance, leave this part of Christian experience out of view—a grave error. It leads to negligence, to false security, and even to an antinomian spirit, and it goes far to account for what so frequently occurs in periods of "revival," when the wave is subsiding—the fall of so many from the heights of a baseless, fictitious assurance into all their old habits of worldliness, levity and sin.

Doubting in a believer is not sin. It is not a sign of the want of faith, or a vacillating or weak faith; nor is it an obstacle to faith, nor a bar to consolation. It explains, it alone explains, the fact that a believer is persistently and with "fear and trembling working out his own salvation, pressing toward the mark."

"So fight I, lest that by any means, when I have preached to others, I myself should be a castaway." Solemn admonition!

SPURIOUS silver of speech is current, but base gold of silence is not unknown. A man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips—C. H. Spurgeon.

### PRESENT NEED.

For present help, dear Lord, I ask,  
For grace and strength to-day;  
Though yesterday rich blessings brought,  
To-day, they must again be sought;  
For present help I pray.

What'er the past has given me  
Of solace by the way,  
Of doubts dispelled, of heart renewed,  
Still I must plead for daily food  
To strengthen me to-day.

And should the future years be mine,  
'Twill then the present be;  
My greatest need, is grace to bear  
The portion of life's daily care  
Thou givest now to me.

So trusting in Thy promises,  
My soul finds present rest;  
"Lord, I believe," I cannot see  
My path through life, yet trusting Thee,  
I know Thy ways are best.

—Kate M. Frazer.

### WORRY.

"The greatest characteristic of modern life is worry." It is rather more than twenty-one years since I first read that sentence. I see again the two handsome volumes, fresh from the publisher, sent by the author. I see the thick, cream leaves as I cut them. I am aware of the pleasant fragrance of a new book, clear to some as the smell of hawthorn blossoms. I catch my first view of the large, clear print. And the short sentence, which (as befits its importance) was likewise an entire paragraph, looks me in the face as it did then.

"The great characteristic of modern life is worry." There is something in temperament; something in surroundings; and peaceful seasons come (God be thanked) in the life of most. But the statement is true to the experience of most. It was true to the experience of the man who made it. I think I may say it is true to yours. Just once, a few years ago, a worthy mortal, who is now far from worldly trouble, said to the writer that he "preached too much about worry." I looked into the worthy mortal's face. It was worn and lined with care, which spoiled his nerves and his temper, as well as lined his face; and a little before he had told me that certain vexations in his lot were breaking his heart. "Is there more worry in my preaching than in your lot?" was all my answer; and the good old man shook his white head and said no more. Not but what he retained his opinion. For there used to be folks who thought there was something wrong about sermons which treated of realities in their homes and hearts, and which (in fact) they could understand and feel to be true. And the right sermons were those which dealt with mysteries which neither preacher nor hearer could comprehend, and which had no bearing on actual life and well-doing.

In cheerful moods, when bodily and mental health is high, you smile at worry, and make little of it; you cannot imagine how you let it worry you so much. In desponding moods, when you have run down, when the constant work which keeps you on your feet has ceased for a too brief blink of rest, when you are weak in body and soul, you break down under worry; you burst out into the cry that you cannot stand this any longer. For perhaps as many poor human beings wish (like Elijah) that they were at rest, under multitudinous and ceaseless worry, as under single great overwhelming trials.

Now, worry is disagreeable. It is a thing you don't like. And, roughly speaking, everything you don't like is a temptation. I recall vividly, over many days, the true saying of a very little girl. "I'm always good when I am amused." The saying sets forth a large and serious truth. Now (1) anything you don't like tends to make you bad; and (2) whatever tends to make you bad is a temptation. Well, worry tends to make you snappish, discontented, irritable, hasty of speech to servants and to children, disagreeable to any poor visitor who comes with a long story of trouble, and looks for sympathy and help. Worry tends to make you chafe at the arrangements of the Disposing Hand above you; it is pushing in the direction of "curse God and die." You know it is. I therefore say that worry does not directly tend to make you good, but rather bad. If we are to do anything that is pointed at by the serious counsel. "Grow in grace," we must resist the primary tendencies of worry. We must counterwork them; evade them; somehow get the better of them. All this is one step in what I wish to say to you, unknown friend.

What I wish to say to you now is that we must take worry in hand with determination. And this is just what, in fact, we fail to do. There are many folks who will pray earnestly for God's grace and put their whole mortal nature upon the stretch, in the matter of what they think greater duties and greater temptations, who, as for worry and its tendencies and forming influence, let themselves slide; and this does them the greatest harm. It is the besetting sin that we are specially bound to resist. It is the atmosphere

we are breathing hour by hour that it most concerns us to see that it be healthful. And the moral atmosphere in which most professed Christians of middle age must needs live in this nineteenth century is the atmosphere of worry. The sins which do most easily beset professed Christians in these days are the sins to which worry is the great temptation.

You agree with me, I think, that if we are not spiritually to deteriorate, between each two years, probably each month, we must take worry quite resolutely in hand. And the question is, how? *Pulpit of To-Day.*

### PENALTIES OF FALSE WITNESS.

Possibly it occurred to us in early life that the Ninth Commandment is one-sided. It forbids us to bear false witness against our neighbour, but (as poor old David Deans suggested to his daughter Jennie) it makes no mention of false witness to a neighbour's advantage. Doubtless the reason of the omission is that very few are likely to tell falsehoods to the end of making a neighbour seem wiser and better than the fact. The little falsehoods of actual life are always ill-natured. The "lecin' body" is always spiteful, when treating of others; it is only when speaking of himself (which in some cases includes his brothers, cousins and aunts) that the falsehoods are kindly. It must be confessed that these last are very irritating to bear. To hear a good man continually puff himself and his belongings is nearly as provocative as to hear him continually running down everybody else. And it is quite certain that the disposition to tell falsehoods both to the end of damaging competitors and of exalting one-self, may abide in human beings who possess many good and great qualities. The inconsistency is strange and lamentable, but it is true. The most famous Lord Chancellors, the most persuasive preachers, great and good men, and women of very high and not consciously insincere Christian profession, have said and done dishonest things; notably have told notorious falsehoods with the purpose of injuring a competitor, or even one who was not a competitor, but was getting credit for some merit of service. There have been those who could not bear to hear good spoken of any mortal but themselves, or to hear of good done by any mortal but themselves. And, as a rule, the malicious falsehood was always ready, to the end of tripping such a one up. I speak what, unhappily, I have very strong reason to know. The grievous thing is, too, that you may never know how you were whispered down behind your back. Or you may learn it after years have passed; after this mischief is done; when circumstances have so changed that it would appear inhuman to avenge yourself. You can contradict the falsehood that is brought to your ears, but how about the falsehood which was told against you secretly, which did the harm it was meant to do, but never was heard save by the friend alienated, or the eminent person it prejudiced against you?—A. H. K. Boyd.

### "HOW TO GET THERE."

Two or three generations ago there were pious men in every Scotch village noted for their frequent use of Scripture language and metaphor. A tall man was spoken of as a "Saul among the people," and a disagreeable man as "a Mordecai at the gate"; a bad woman was a "Jezebel," and a miser, an "Achan"; a profane man was one who spoke "part in the speech of Ashdod, and part in the Jews' language." A keen politician, a pious church member, during the voting for a member of Parliament, anxious to know the state of the poll and the prospects of his candidate, asked, "Is the young man Absalom safe?" Many of those men of quaint phrases were farm-labourers or cobblers, who, though they had read few books, knew their Bibles, and the knowledge made them excellent judges of sermons.

The Rev. John Macnab preached at a communion-season on "Heaven." It was a long sermon, but the people thought it as beautiful as a series of dissolving views. It had, however, one defect—the length of the descriptive part left no time for the "application." Old George Brown met the preacher at a friend's house, and astonished him by the *resumé* he gave of the sermon.

"It was really a grand sermon as far as it went," he said, after he had finished his report. "I never enjoyed a description of heaven better. Ye told us a thing about heaven except hoo to get there; and Maister Macnab, you'll excuse me, my young friend, for sayin' that that shouldna hae been left out, for ye'll admit yersel' if that's awantin' a's awantin'. Ye'll mind the king's son's feast? The servants didna only tell that a thing was ready, but they compelled them to come in."

The young preacher was too intelligent not to see the aptness of the criticism, and when George had retired, he said to his friend:

"I have been criticised by learned Professors and Doctors of Divinity, by fellow-students and relatives; but that good old man has given me more insight into what preaching should be than all the others put together. I hope as long as I live I shall never again, when delivering God's message to my fellow-men, forget to tell them 'how to get there.'"



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MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, DECEMBER 9, 1885.

SUBSCRIBERS to THE CANADA PRESBYTERIAN would confer a favour by forwarding by postal card the names and addresses of friends not now receiving the paper to whom it will be sent free by mail till the close of 1885. This offer is made with the view of interesting members of the Presbyterian Church who are unacquainted with the character and objects of the paper and to induce them to become subscribers.

It is now easily seen that both parties made a serious blunder in pushing the question of Disestablishment to the front in the present political contest in England. Both parties seemed to think that the question was a good one for party purposes and both have burned their fingers by handling it. The Conservatives have no doubt gained a good many seats by the cry "The Church is in danger." For the time being, the cry has served them a good purpose; but by making Disestablishment a leading political issue at this election, they have made it a political issue for all time. The average life of a Government in England is only about four years. In less than five years a Radical wave may sweep over the Empire, and if Disestablishment is a political issue now, it must be one then. The result is easily seen. The party now defeated—if they are defeated—by the Church cry cannot, when flushed with victory, be expected to keep their hands off the Church. On the other hand, Mr. Chamberlain and his friends did not display much tactical wisdom in pushing the Church question to the front. Many Liberal Churchmen left the party and went temporarily over to the other side. There is nothing gained by rushing on a reform in advance of public conviction. It is not by any means clear that a majority of Englishmen wish the Church disestablished and disordered at the present time. The thing will be done, but it cannot, perhaps should not, be done hastily. There is one way, and only one way, by which the crisis may be put off for perhaps a hundred years. Let the Church display more zeal, more piety, more activity, at home and abroad than the Dissenters, and Disestablishment may not come for many a year. Piety can keep the Establishment in existence much longer than the politicians.

FOUR weeks hence the duty of electing their local rulers will devolve upon nearly all the men and a considerable number of the women of Ontario. We have no sympathy with the sickly kind of piety that keeps a man from the polls. Religion that will not stand the strain of making a cross upon a piece of pasteboard behind a screen is not worth much. That type of piety may do for a Plymouth Brother, but it is not manly enough for a solid Presbyterian. The charge that a Christian mingles with the world when he votes is cant, miserable, hypocritical cant. This world belongs to Christ, and who should have more to say about its government than Christ's people? We mingle with the world when we do business of any kind. Those men who cant about mingling with the world are just as ready to make money out of the world as any other class. As a rule, we believe every Christian man should vote. The franchise is a trust, and we are responsible for discharging the duties arising out of this trust as well as out of any other.

Is shirking the duties arising out of a trust evidence of superior piety? It was not so formerly in the Presbyterian Church. One cannot always find the best possible man to vote for; but if an elector cannot vote for the best he can usually help to kill the worst, and that is always something. In a town of five or six thousand people we find ten or a dozen churches pointing their spires toward heaven. Most of them are filled with Christian voters. In the council chamber of that town we find some good men but perhaps the majority of them are scallawags, ward politicians of the baser sort. Did the Christian people of that town do their duty on the first Monday of January? Not they. Are they doing their duty toward their own children when they allow such men to occupy high places in the community? Decidedly not. Our advice is vote for the best man without regard to nationality, politics, creed or any such considerations, and even if you cannot find a candidate quite to your choice, vote and help to kill a worse one.

A CORRESPONDENT, who calls himself "A. B.," writes to the *Globe*, saying that he feels the desire for strong drink overcoming him and asks what course he ought to pursue. Our contemporary gives some very sensible advice, and among other things tells "A. B." to become a total abstainer at once, to put himself under the guardianship and, if necessary, under the restraint of his friends, to keep away from places of temptation, and if he can afford the expenditure, to go to an inebriate asylum, if nothing else will do. Another correspondent suggests a more excellent way, and does so in language so appropriate and patriotic that we cannot refrain from quoting a part of his letter. His remedy is the only effective one:

I would just like to tell "A. B.," and others who may be in a similar position, that there is a remedy, a sure remedy, that I never knew to fail, and as one who has suffered to some extent from the same disease, and it has cured me. If necessary, I could produce many others who are ready to witness that they were saved from a drunkard's grave by the same power. This cure is to accept the Lord Jesus Christ as your Saviour, and if you will only let Him, He will deliver you, and make you a new creature, with new desires, new aims, and a hatred of those things which ruin men for time and for eternity. He has saved thousands of poor drunkards. Let no one despair, for He says still: "Him that cometh to Me I will in no wise cast out."

In these days when so much is said and written about other remedies, we have often felt that there is some danger of forgetting that the only all-sufficient remedy for drunkenness and every other sin is Christ. The best way to make a drunkard a sober man is to make him a new man. Good laws are good as far as they go, and shall always have our earnest support; but it is our duty all the same to constantly remind men that the only remedy that never fails is the Gospel of God's Son. Many a time have we thought during the past year or so that if all the men in Ontario who worked for the Scott Act were earnest in their efforts to apply the only efficient remedy for sin, Ontario would, perhaps, need no other. We must, however, deal with society as we find it. Good laws should be sustained and better ones agitated for, but let us never forget that the only remedy for fallen and weak human nature is Christ.

A GOOD deal of misapprehension exists in regard to the action of several clergymen of Toronto, who appeared in the County Court the other day in an appeal against a decision of the Court of Revision. The law exempts clergymen in charge of congregations from paying taxes on their incomes, as it exempts judges and civil servants. The gentlemen who appealed were, for the most part, professors and ministers, doing other kinds of Church work. The question at issue was whether a professor or minister doing any kind of work for his Church comes within the exemption law. The merits or demerits of exemptions had nothing whatever to do with the appeal. The question was the interpretation of the statute and that alone. If any exemptions are to be allowed it is very difficult to see why a pastor drawing \$4,000 should be exempt, and an agent of the Church or professor should be compelled to pay taxes on a salary of half that amount. Of course, the appeal could not be allowed to pass without the usual amount of abuse being dealt out to the appellants by that section of the local press that never feels so happy as when throwing dirt at the clergy. The appellants did not make the law nor did they ever ask that it be made. They do not resist its repeal, nor do they care a brass farthing if it should be repealed to-morrow. What they did, and all they did,

was to ask the County Judge to say whether they come within the provisions of the Act. Surely that was not a very serious offence. They do not resist the payment of their taxes; they merely ask his Honour Judge McDougall to say whether, as the law stands, they owe the city anything. If his Honour decides that their cases do not come within the exemption provisions the taxes and costs will be promptly paid. For more than a quarter of a century Toronto has been the most unsavoury kind of lie along its municipal path with the regularity of milestones. Toronto is the only municipality in the Dominion that has tried to get up an agitation in favour of taxing churches, and everything and everybody connected with them. It was quite in accordance with the fitness of things that the desire to tax everything ecclesiastical should spring from the same municipal source as the "Burned Contract," and a hundred other jobs. More than once have we said that in our opinion it would be better to abolish all exemptions. That, however, is an entirely different question from the one now before the County Court.

**AGED AND INFIRM MINISTERS' FUND.**

AT the last meeting of the Presbytery of Toronto, Mr. J. K. McDonald, one of the Conveners of the Aged and Infirm Ministers' Fund, appeared to plead on behalf of this important but much-neglected Church Scheme. It is one that does not apparently occupy a prominent place either in the affections or the business of the Church. Each Scheme has its relative importance, and it is not claimed for this particular one that it should have a place in the front rank, neither should it, like a poor relation, come in as if by sufferance at the end. In the last annual report submitted to the General Assembly by the Convener, Rev. James Middlemiss, it is almost plaintively said:

The Committee would, therefore, once more earnestly urge the Assembly henceforth to appoint that the congregational collection for the Fund be made on a day for which no other collection is appointed, and thus remove a prevailing impression that is prejudicial to the interests of the Fund. They would also most respectfully suggest that the Assembly, besides commending the Fund to the liberality of the Church, would please its own interest in the Fund beyond all question by setting apart a time for the thorough consideration of all matters connected with it. For they cannot but think that the hurried consideration of the Annual Report, after repeated postponements, which has been the usual treatment of it, is fitted to prejudice the Fund in the estimation of the Church.

It can with confidence be affirmed that the members of successive General Assemblies are not indifferent to the success of the Aged and Infirm Ministers' Fund. They wish it well, and they always say so; but in the press of imperative business something has got to be sacrificed, and this is usually one among the slaughtered innocents. Appearances certainly justify the inference expressed in the annual report.

Mr. McDonald's action in bringing the matter to the timely notice of the Toronto Presbytery merits commendation. His speech was Christian, sensible and practical. He said no more than the circumstances of the case fully warranted. Coming from a layman, his words in this connection have additional force. In this and similar matters laymen can do more effective work than ministers. However much the latter may rise superior to a not unbecoming sensitiveness in pleading for what relates to their own order, they cannot help being hampered by the feeling that some of those they are addressing are only saying: "Ah! I see, you are speaking for yourself." Now, a successful business man, who can speak to the people in a practical, business-like way, feels no such restraint, and his plea is, in most instances, judged on its merits. The Presbytery of Toronto took up the matter promptly, and appointed a committee to apportion to the respective congregations the amount expected from that Presbytery. The Scheme has also been ably advocated by Dr. McDonald, of Hamilton. If the various Presbyteries throughout the Church bestow a little care and take timely action, the respected Convener of the Aged and Infirm Ministers' Fund will be able to present a more hopeful and encouraging report than ever he has been able to do in the past.

It is not a great sum that is required to place this Scheme in a satisfactory condition. A little systematic effort is all that is required. When the case is fairly placed before the people, their sense of justice, not to speak of generosity, will at once assent to the reasonableness of the claim presented to them.

## THE BRITISH ELECTIONS.

How often has the staid, dignified, matter-of-fact propriety characteristic of English ways been held up both by way of rebuke and example to Canadians. Such a thing would not have been said or done in England is a form of covert reproach, frequently heard when something unusual occurs. Many people are shocked, or affect to be, with the energetic language in which politicians and political journals indulge, especially during the excitement usual at election seasons, and yet even in England the *Edin. Free Press* has not suspended publication. The keen contest over the elections in Great Britain has generated a tremendous volume of heated oratory; in several localities the air was sulphurous to an alarming extent. In Canada there has been considerable political screaming heard of late. Our French-Canadian fellow citizens have been gesticulating wildly and orating with more than their customary fluency over the North-West rebellion and the execution of its leader. Here, in Ontario, wild incendiary shrieks have pierced the air. All this however means little. The recent crisis may change the numerical strength of existing political parties; but like navigation will be resumed in the spring of next year, the St. Lawrence will keep on its course, to the Atlantic, and all good Canadians will continue to devote their energies to their ordinary business, secular and sacred.

Considerable as has been the late excitement, it cannot compare with what has characterized many political gatherings during the progress of the recent English elections. Strange to say, some of the fiercest speeches were uttered by clergymen. The lurid remarks of Archdeacon Denison have dragged him into fame, such as it is. As an illustration of the power of mind over matter it might have been expected that violence of oratory would lead to physical results. In many instances there were free fights waged with a fierceness, by which, had they occurred in Canada, she would have felt herself disgraced. Honourable and right honourable candidates were unceremoniously hustled about, and the sensitive feelings of lady canvassers were not always respected. It is an easy way out of the difficulty to lay the blame on the rowdy element. That class, no doubt, had its share in the numerous election riots in Great Britain and Ireland; but the whole responsibility for lawlessness does not rest on them. The politician who does not know how to exercise his gift of speech discreetly in times of unusual excitement must bear his portion of blame. Our kin beyond the sea will see much better conducted elections when they adopt our good Canadian practice of making them simultaneous.

The question of Church Disestablishment has been a potent factor in the British election campaign. It was brought to the front by Mr. Chamberlain in England, and Lord Salisbury at once perceived that to raise the Church in Danger cry was to secure for his party the support of a large majority of the clergy and adherents of the Church of England. Mr. Gladstone's assurances that it was a future, not a present, question failed to reassure them, and to this the increased strength of the Conservatives in borough constituencies is largely owing. The English people for and against a State Church are convinced that the settlement of the question is not far off. It is natural to suppose that many adherents of a State endowed and supported Church believe that it is necessary to the maintenance of religion. They are sincere in their belief that the Church is in danger. The same cry was raised when the Church in Ireland was disendowed but that Church has gained in many respects by the salutary emancipation.

In Scotland the question is still nearer solution. The success attending the disendowed Presbyterian Churches in that country has done much to prepare the public mind for the coming change. Ardently as the Scottish people admire Mr. Gladstone, and though the great majority of them are Liberal in politics, they did not take kindly to their great leader's advice to subordinate the Church question. In many of the constituencies, Disestablishment was a distinct issue, and Liberal leaders among the clergymen of the Established Church withdrew from their party on that issue. It is significant that the ringing speech of Principal Rainy at the Free Church Commission was cordially endorsed by a large majority of its members. The following is the motion proposed by him:

That the Commission, advertent to the circumstances under which the question of terminating the existing con-

nection of Church and State in Scotland is now placed, feel called upon emphatically to renew the testimony and claim of this Church on behalf of this great object, not only on the grounds of Justice and equity, not only on the grounds of the known principles of this Church, but also as a measure which deeply concerns the cause of Christ in Scotland, and the future welfare of the Churches; and, in existing circumstances, not doubting that the right of Scottish constituencies to make their voice heard on their own affairs, through their own members, will be steadfastly maintained, they exhort their people to clearness and firmness on the subject, and leave it, with all confidence, in their hands.

This motion was seconded in an able and luminous speech by Professor Lindsay. An amendment, proposed by Rev. Mr. Bannatyne and seconded by Major McLeod, reads thus:

That the Commission take no action upon the statement of the Convener of the Committee on Church and State, and adhere to the fundamental principles of this Church, as embodied in its well-known documents, and refuse to allow itself to be entangled with political partisanship.

After an able debate, characterized by great plainness of speech, the result of the vote was as follows: For the motion, seventy-two; for the amendment, eighteen.

Although in Ireland the Nationalists exercise a despotism well-nigh absolute, and although Mr. Parnell's advice to his followers in England and Scotland was generally followed somewhat to the injury of the Liberal Party, it is not now so apparent that he can hold the balance of power. There is a probability in Lord Rosebery's prognostication that the newly elected Parliament will find an early grave.

## Books and Magazines.

MESSRS. RAPHAEL TUCK & SONS, fine art publishers, New York, send specimens of their Christmas and New Year Cards. In style they are varied enough to suit any taste, and in design and execution they are artistically beautiful.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—With the December number the *Atlantic Monthly* completes its fifty-sixth volume. It is a specially attractive one. The subjects discussed are interesting to cultured and intelligent readers however their individual tastes may vary. Not a number of this high-class monthly is issued without contributions from the most famous American writers of the time.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The enterprising publishers of this excellent magazine have issued a superb Christmas number. It contains, in addition to the usual illustrations, twelve exquisite full-page engravings from pictures by such painters as Sir Noel Paton, Sir Frederick Leighton, G. F. Watts, R.A. and others scarcely less celebrated. Besides the usual variety of interesting articles, there is a number of attractive short stories by distinguished novelists.

FUTURE PUNISHMENT; OR, DOES DEATH END PROBATION? By the Rev. William Cochrane, D.D. (Brantford: Bradley, Garretson & Co.)—In his preface, Dr. Cochrane informs us that "this treatise has been written and compiled at the request of the publishers, to meet a felt want in many Christian homes. Volumes by specialists in science and theology abound; but these for the most part are beyond the capacity and comprehension of the ordinary reader, and only treat of some one phase of the question, with which the writer is specially concerned." The author has set himself the task, which he has admirably accomplished, of writing popularly, but not vaguely, on one of the most important themes now occupying general attention. In thoroughly discussing recent theories there is a fair, frank and honest statement of the views now current on the subject of future punishment. The spirit in which this is done is most praiseworthy. The subjects treated in the volume are Materialism, Evolution, The Immortality of the Soul, Conditional Immortality, or Annihilationism, Optimism—Canon Farrar's "Eternal Hope," Probationism, Purgatory, the Dantean Theory of Physical Suffering, Agnosticism, and Universalism, or Restorationism. In addition, copious notes, being chiefly extracts from the writings of the leading thinkers of the time, are appended to the respective sections. There are also special contributions to the volume by Professor McLaren, D.D., Dr. Carman, General Superintendent of the Methodist Church; Professor Shaw, LL.B., Professor Stewart, D.D., Rev. John Burton, B.D., and Archbishop Lynch. The volume has for frontispiece a life-like steel portrait of the author, and for illustrations there are a number of Gustave Doré's characteristic pictures.

## THE MISSIONARY WORLD.

(Continued.)

No grander, no more delightful, field of Christian work has ever been presented to earnest hearts than this, which calls for large and vigorous efforts from the ladies of all lands to-day. There is no department of mission work in India where the results have been richer, considering the amount of labour bestowed upon it, and none more worthy of continued and increased support.

Many of our readers have heard of Lord Radstock's recent visit to India. He has come back deeply impressed with the immense value and importance of "woman's work among women" there.

Lord Radstock says: "The separation between the natives of India and the English is very striking. Even the missionaries find it very difficult to break down the barrier which divides them from the people of the country. They are looked upon as belonging to the ruling race, and in many places regarded as Government officials. The zenana lady missionary alone is able to get into the inner life of the people. She visits in their houses; the women grow accustomed to her. They tell her their troubles. She sympathizes with them and the touch of sympathy opens their hearts. Moreover, the work is carried on quietly and unostentatiously; it stirs up no opposition. The women soon learn to look upon the lady missionaries as their friends."

The work carried on by lady medical missionaries in different parts of India greatly interested Lord Radstock, but, he says, "valuable as woman's work among women in India is, it is most inadequate to the size and population of the country. The mission stations are like bright spots here and there, which seem to make the surrounding darkness more visible. At the same time all the lady missionaries testified to the boundless opportunities for work and influence, if only the means and the workers were forthcoming. Women, especially of the higher classes, are unapproachable, except by women; ordinary missionary effort cannot reach them; while lady missionaries can reach both women and men. If 10,000 ladies could be sent to India, there would be abundant work for them all. If I had £100,000 to spare for mission work, I would rather employ it in sending out women than men."

## NEW MISSION STATIONS IN CENTRAL INDIA.

Subjoined is a recent letter, dated Neemuch, by Mrs. Wilson:

You may be interested in hearing a little about our new mission stations here in Central India, Neemuch and Mundesor. As you know, we stayed in Mhow for some months after our arrival in the country, and there Mr. Wilson's time was chiefly given to study of the language. Last June, however, he began work by means of native teachers, in Neemuch and Mundesor, visiting the field himself every two or three weeks. This, while the best that could be done under the circumstances, was not very satisfactory, so just as soon as there was a break (we thought it only a break, but really the rainy season seems to be over) in the rains, we moved to Neemuch, and here we are now, nicely settled in a comfortable bungalow in the camp.

Neemuch Camp is much smaller than Mhow, though one of the oldest in India. At present there are here a company of Royal Artillery, a battery of Lancashire Fusiliers, and the 23rd Queen's Own Light Cavalry, a native regiment. It was in Neemuch that the "mutiny" first broke out in Central India, and the old fort is still standing where the English who were in the camp found protection from the rebellious native soldiery. We hear that Government has been advised to break up the camp and remove the troops to other places. Nothing is, however, decided, and as the natives are anxious to have it retained, and have petitioned to that effect, it may not be thought wise to abandon the post. There are large numbers of Bheels (the aborigines of India), a wild, wholly uncivilized people, in this part of Scindia's territory, and the Hindus and Mahomedans fear for their own safety were the British troops withdrawn.

The situation of the camp is rather flat, but there are so many beautiful drives, each drive an avenue of fine old trees, that one does not feel the monotony of level country so much; and just now, after the rainy season, it looks its very best all vegetation is so fresh and green. The rains seem to have quite stopped, though it is rather early, and a very few days of Indian sun scorches the land brown again, and until next rainy season we shall see no more green fields. Neemuch has got rather a bad name on account of there having been several severe epidemics of cholera among the soldiers, which carried off large numbers. The new barracks, however, are very fine buildings, even, if possible, finer in appearance than the Mhow barracks, and since their erection there has been no serious illness among the men.

(To be continued.)

## Choice Literature.

## MISS GILBERT'S CAREER.

CHAPTER II.—MISS GILBERT VISITS THE SKY, AND LITTLE VENUS TAKES UP HER PERMANENT RESIDENCE THERE.

Where was Fanny Gilbert's mother during the exhibition? What could keep the mother of little Fred away? She was asleep—she was resting. She had been asleep for two years. She had rested quietly in the Crampton graveyard during all this time, "making up lost sleep." She had been hurried through life, and hurried out of life. She had bent every energy to realize to Dr. Gilbert his idea of a woman and a wife. She had ambitiously striven to match him in industry—to keep at his side in all the enterprises he undertook; but her stock of strength failed her in mid-passage, and she had fallen by the way. She had known no rest—no repose. There was not a room nor a piece of furniture in her house that did not give evidence of her tireless care. Her Sabbath was no day of rest to her. She taught, she visited the poor, she managed the village sewing-circle, she circulated subscription papers for charities, she attended all the religious meetings in sunshine and storm; and what with maternal associations, and watchings with the sick, and faithful care of her own family, she wore herself quite away, and faded out from Dr. Gilbert's home, and from the sight of her children.

Everybody mourned when good Mrs. Gilbert died, but everybody drew a long breath of satisfaction, as if it were pleasant, after all, to think that she was resting, and that nobody could wake her.

Her death shocked Dr. Gilbert, but it did not stop him. On the contrary, he seemed to plunge into the work of life with fresh energy. He could not pause for an instant now. New schemes for the employment of his time were devised. The temporary paralysis of grief terrified him. To stand still, to cherish and linger about a sorrow—this he could not bear. He must act—act all the time—or die. People who looked on said that Dr. Gilbert was trying to "work it off." He fancied that there was no way by which he could so appropriately show his grief for her as by following her example.

"Aunt Catharine," sister of the sleeping wife and mother, kept house for Dr. Gilbert, and did what she could for the children. This was very little, for the doctor had his own ideas about their training, which he allowed no one to interfere with.

It was supposed by the gossips of the village that Dr. Gilbert would ultimately marry Aunt Catharine; but it is doubtful whether he ever dreamed of such a thing. She was a woman who, if we may credit her own declaration, "never loved a man, and never feared one." It was pretty certain that she did not love the doctor, and quite as certain that she did not fear him. She held his restlessness in a kind of contemptuous horror, and felt herself irresistibly drawn into antagonism with him. She loved his children, and served them affectionately and devotedly for the mother's sake; but the doctor always aroused her to opposition. If he spoke, she contradicted him, or felt moved to do so. If he acted, she opposed him, or desired to oppose him. She was neither cross-grained nor malicious; but a will that acknowledged no ruler, and that did not recognize her existence any more than if she had been a house-fly, bred an element of perverseness in her character.

Of course, Aunt Catharine was not an admirer of infant schools. She had not attended the exhibition. Possibly she would have liked to see Fanny and Fred, but she would not humour Dr. Gilbert. Accordingly, when he and Fanny walked into the house, after bidding the people of the parsonage good-night, they by no means anticipated a cordial greeting.

Aunt Catharine had very black eyes, set in a sharp, honest, sensible face, and they looked very black that night. Now, there was an infallible index to the condition of Aunt Catharine's mind, which both father and daughter perfectly understood. When she was knitting very slowly, and rocking herself very fast, they knew that a storm was brewing in the domestic sky; when she was rocking very slowly, and knitting very fast, the elements were at peace.

When they entered the parlour, the rocking chair was in furious action, and the knitting-needles were making very indifferent progress.

"Well, I'm glad it's done, and over, and through with," exclaimed Aunt Catharine, decidedly.

"Done, and over, and through with, eh? And finished, and performed, and consummated, I suppose," responded the doctor with a pleasant sarcasm.

"Well, I'm glad it's done, then."

"Done?" said the doctor, with emphasis. "Done? It's only begun."

"You'll find it's only begun, I guess, before the week is out," replied the woman. "Do you suppose the little babies you've been tormenting in church all day will get through the week without being sick? There was poor little Fred, who was so tired that he could not go to sleep, and cried for an hour before he shut his eyes."

"A little natural, childish excitement," said the doctor, a shadow of apprehension coming over his face unbidden. "He will be rested and all right in the morning."

"Dr. Gilbert," said Aunt Catharine, laying aside her knitting, and raising her forefinger excitedly, "I have been longing to speak my mind for a month about this business, and now I am going to speak it, and I want Fanny to hear me."

"Well, be quick about it," said the doctor, impatiently, "for I have a good deal of writing to do to-night, and time is short. Besides, Fanny is tired, I imagine."

"Yes, you always have work to do, and time is always short, and Fanny is always tired. It was always so when your wife was living, and it is about her that I'm going to speak. You had as good a wife, Dr. Gilbert, as a man ever had, if she was my sister; and she might just as well be alive now, and sitting in this room, as to be lying in the graveyard yonder. I don't say you killed her, but I say the life

she led killed her, and the life she led was the life you marked out for her, and encouraged her to lead. Mind you, Dr. Gilbert, I don't say this to taunt you. What's done can't be helped. I can't bring her back, and if it were to recall her to her old restless life of work, work, work, I wouldn't bring her back if I could. She's better where she is. No, sir, I wouldn't lift my finger to call her from the grave, if that would do it. What I say, I say for her children. They are going on in the same way. Fanny is working herself to death. If she had not your constitution, she would be lying by the side of her mother now. Think of a girl of sixteen, with her education finished, and the work of her life begun! It's awful, it's shameful, it's outrageous. And there is your precious little boy, only five years old—his mother's boy. He's just as sure to die before his time as you keep on with him in the way you have begun—heating his brains with arithmetic and geography and history and comets and all sorts of stuff, that children have no more business with than they have with your medicine-case, and showing him up to a churchful of people, and getting him so excited that he can't sleep, and keeping him shut up in a school room all day, when he ought to be at home playing in the dirt."

Aunt Catharine said all this impetuously, with tears that came and went in her eyes without once dropping.

"Is that all?" inquired the doctor, coolly.

"It's God's truth, what there is of it, any way," replied the excited woman.

What he would have said if Fanny had not been present, he did not say; so, with forced calmness, he simply responded: "Well, well, Catharine, we'll not quarrel; but I think I understand these matters better than you, and I propose to manage my children, and conduct their education, as I think best."

Aunt Catharine had "spoken her mind," and, as usual on such occasions, was aware that she had made no impression—produced no effect. But she felt better. The fire was spent, and turning kindly to Fanny, she told her that she was looking very weary, and had better retire. Then, gathering up her knitting, she went upstairs to her own room.

Father and daughter sat a while in silence, the latter waiting for the former to speak; but he turned to his little desk, and was soon busy with his papers.

As Fanny rose and bade him "Good-night," he said, without lifting his head: "You had better look in and see how Fred is."

The fatigues of the day showed themselves plainly in the girl's heavy eyes, pale lips, and languid motions, as she left the room, lamp in hand, and climbed the stairway. The excitement that had held her up for weeks was gone, and the natural reaction, with the warning words her aunt had spoken, and the re-awakened memories of her dead mother, filled her with the most oppressive sadness. Vague dissatisfaction, undefinable unrest, took the place of ambitious aspiration and the delight of strong powers in full exercise.

In accordance with her habit, not less than in obedience to the suggestion of her father, she took her way to her room through the chamber of little Fred. He lay moaning and feverish upon his pillow, his fair cheeks flushed, and his hands tossing restlessly. She was too weary to sit by him, so she unconsciously repeated the words of her father: "A little natural, childish excitement. He will be rested and all right in the morning." Then she kissed the hot lips, and passed into her own chamber.

She was so weary that she could hardly wait to prepare for her bed; but when she lay down, sleep came quickly—a kind of half sleep, half swoon, that went almost as quickly as it came. After a time, which seemed very long, but which was, in fact, very short, she found herself almost instantaneously, painfully wide awake, as if sleep had snatched and strained her to its bosom, and then thrown her hopelessly off.

Then all the scenes and all the triumphs of the day thronged her mind. She was again in the church. Admiring eyes were upon her; she heard the applause again; and again the flush of gratified pride warmed her heart and her cheeks, as she recalled the words of praise that were spoken to her in the presence of her associates. Again the little children were revolving around the chalk planetarium, obedient to her will. Noiselessly, beautifully, they swam around in her waking dream, to the rhythm of ideal harmonies. The little comet went and came, and went and came again, and still her ears rang with the applause of the admiring assembly.

She lay thus, the events of the day re-enacting themselves to her brain, careless of sleep, but locked in a delicious and half-delirious repose. In retiring, she had neglected to extinguish her lamp, and was glad to have it burning. At not infrequent intervals she had heard her little brother moaning and muttering in his sleep. At last the clock struck twelve, and soon afterward she heard the sound of footsteps in the hall—a delicate, measured tread, light as the step of a fairy—jarring nothing, awaking no resonance, but constant—now approaching her door, then receding and fading away till its velvet fall almost escaped her strained and sharpened sense.

Her mother! What wonder that the words her aunt had spoken should call up the well-remembered form? What wonder that her quickened imagination at this midnight hour should conceive the presence of the loving spirit around the beds which her feet, while living, had visited so fondly and so frequently?

Fanny heard the little parlour clock faintly strike the half-hour before she thought of stirring. She was not superstitious. Her father's spirit was in her, and when it was roused, she was calm, self-poised and courageous. She rose from her bed, determined to learn the cause of the footsteps which she still heard. Taking the lamp in her hand, she opened the door into the hall, and holding the light above her head, peered into the passage. At its farther end she saw a small white object approaching her slowly, and knew at once that little Fred was walking in his sleep. She did not dare to speak to him, for he was so near the stairway. As he came nearer to her, she saw that his eyes were open, in an unwinking, somnambulant stare, and further, that he was still enacting the part of the comet in his dream. He came up, gradually increasing his speed, then suddenly he darted around her, and started on another circuit out

into the unknown spaces. Fanny followed him, took him by the hand, and quietly led him to his bed, and lay down by his side, afraid to leave him.

Now she did not dare to fall asleep. She could not risk her little brother again to the danger of walking off the stairs. Now she must think, to keep herself awake. The most exciting thoughts would be the most welcome.

Of all the words spoken to her, or spoken within her hearing, during the day, there was one which had left the deepest impression, and was charged with the most grateful suggestions. There were words of praise that had been appropriated for immediate consumption; this was kept sacredly for future use, as a precious morsel to be devoured in secret. There were words which had settled like a flock of singing birds among her fresh sensibilities; this had wheeled and hovered alone above her, waiting till the others had gone before it would come down and nestle at her heart.

A career! Dr. Bloomer had told her, with abundant emphasis, that she had a career before her. Rev. Jonas Slier had yoked her name with a woman famous in history, as one to whom a great career was possible—one, indeed, who had already commenced a career. Even Rev. J. Desilver Newman had been compelled, by his sense of justice, to accord to her the power of achieving a great career. She had caught the taste of public applause, and it was sweet—sweeter than anything she had ever known. Her inmost soul had been thrilled by its penetrating flavour, and she became conscious of a new hunger, a new thirst, a new longing. A new motive of life was born within her, and she must have a career that she might win more praise, and drink more deeply at the fountain which the day and its events had opened to her.

Her soul was on fire with a newly kindled ambition. Life grew golden and glorious to her. Projects of achievements rose like fairy palaces in her imagination, and ran out in glittering lines to its farthest verge. She would be an authoress. She would write books. She would reveal her life in poetry. The music of whose numbers should charm the world, and compel the world to give her homage. She would hold the mirror up to life in fiction, and win the plaudits of the nations, like women of whom she had heard. She would become a great painter. She would cross the seas, and gather from the masters their secrets, and then she would return and glorify her name and her nation by works of unequalled art. She would become a visitor of prisons, and a minister of mercy to the abodes of infamy and of misery, and win immortality for a life devoted to works of charity. She would be a missionary, and, on "India's burning sands," plant the standard of the Cross. She would stand before public assemblies, and there assert, not only her own womanhood, but the rights of her sex. She would have a career of some kind.

In one brief hour of dreaming, all the charm of domestic home-life had faded. The thought of marriage, its quiet duties, and its subordination of her life and will to the life and will of another, became repulsive to her. Even Crampton was become too small for her and the praise of the humble country pastors that had so elated her, grew insignificant, almost contemptible. One thing was certain—she could never keep an infant school again.

Gradually the period of wakefulness passed away. Little Fred became more cool and quiet, and slept sweetly. Already she had launched out into the sea of sleep on a vessel under full sail, and was waving her handkerchief to the crowd of friends on shore, whom she had left for an indefinite term of years, for a pilgrimage to the shrines of classic art, when the door-bell was rung violently, and she was startled into consciousness again. She heard her father's prompt step in the hall, and then she listened for the errand of the messenger. The voice was that of a boy, evidently very much out of breath with running.

"Please, Dr. Gilbert, come down to our house just as quick as you can," said the boy.

"Whose house is our house?" inquired the doctor, gruffly, unable to make out the boy in the darkness.

"Why, you've been there forty times. You know Mr. Pelton's, don't you?"

"Oh! yes; who is sick at Mr. Pelton's?"

"Not anybody as I know of," said the boy, taking a long breath. "It's the next house—Mr. Tinker's."

"Well, who is sick at Mr. Tinker's?" inquired the doctor, impatiently.

"You know Ducky, don't you?"

"Ducky who? Ducky what?"

"Why, don't you know little Ducky Tinker? You've seen her forty times," exclaimed the boy in a tone of indignant astonishment.

"Look here, boy," said Dr. Gilbert, "if you know who is sick, tell me."

"Well, you know little Venus, don't you?" exclaimed the boy, in a tone that said: "If you don't know her, it is beyond my power to go further."

"Little Venus?"

"Yes, little Venus. Of course you know her. You saw her in church forty times to-day."

"Oh! yes; I understand. I'll be down there directly," said the doctor, and slammed the door in the boy's face.

Fanny, amused at the lad's cool oddity, and pained to hear of the sickness of one of her little pets, rose and went to the window to make further inquiries. Putting out her head, she saw him sitting on the doorstep, and overheard him talking to himself.

"Spiteful old customer, any way. Wonder if he thinks I'm going home alone. No, sir—you don't catch me. I'll sit here and blow till he comes round with his old go-cart, and then I'll hang on to the tail of it, and try legs with that little Kanuck of his. Hullo! Who's there? Tell me before I count three, or I'll fire. *One—two—*"

These last words were addressed to a dark figure that appeared at the gate to interrupt the boy's soliloquy. "I want the doctor," said the figure, just in time to save himself from the boy's fatal "three."

"You can't have him," said the boy promptly.

"Can't have him! Who are you?"

"Don't you know me? You've seen me forty times. I know you like a book."

"Well, why can't I have the doctor? Isn't he at home?"  
 "Yes, he's at home, but he's spoke for."  
 "But I must have him," said the man, decidedly.  
 "Why, what's the row down to your house? Mars sick?"  
 "Mars sick! Who's Mars?"  
 "Why, don't you know Mars? Well, that is funny. Didn't go to the exhibition, did you?"  
 "Oh! yes. It is Mars. He is very bad, and the doctor must see him now. Where is the doctor?"  
 "Well, if you think Mars is very bad, I wonder what you would think of Venus," said the boy, intent on diverting the man's attention from the doctor. "Screaming all night, folks all up, poultries all over her, patergonic no use. Don't know a thing."

At this moment the doctor drove round, having harnessed his own horse, and was hailed by both messengers at the gate. The messenger of Mars made known his errand, and the doctor promised to visit that planet immediately after his return from Mr. Tinker's. In the meantime, the messenger of Venus had secured his hold of the tail of Dr. Gilbert's gig, and was soon on his way, half running, half riding, and trying his legs very successfully with the little black pony.

Fanny went back to her bed, fearful and distressed, wondering if all her little planets were going to fall. Evening little Fred once more, and finding him still composed, she surrendered herself to her pillow, and when she awoke again, it was not only daylight, but the sun was shining brightly in at her window.

She rose, and dressed little Fred and herself, and descended to the breakfast-room. The boy had little of the elasticity of his years, and she felt languid and miserable. Aunt Catharine received them with anxious eyes, and was evidently relieved to find them both able to be upon their feet.

"Where is father?"  
 "Out, looking after his men in the field as usual," replied Aunt Catharine. "I don't believe that man slept two hours last night, and he was up all the night before. I wonder he lives."

It was the breakfast hour, and promptly on the stroke of the clock he entered the room. He looked at little Fred anxiously, but he did not speak to him. There was a cloud upon his face which Fanny understood, but which Aunt Catharine could not interpret.

"Who called you up last night?" inquired Aunt Catharine.  
 "That's more than I know," replied the doctor, evasively, while an expression of hard pain passed over his face.

Fanny regarded him with marked apprehension, and on the impulse, inquired: "Are they very sick, father?"  
 Dr. Gilbert looked in her face, and saw that she knew what Aunt Catharine did not.

"Both have been very sick, but both are relieved. Your little Mars is much better. Your little Venus, Fanny—"

Dr. Gilbert paused. His daughter noticed his hesitation, turned pale, and dropped her knife and fork. He could not bear to speak the word in presence of little Fred.

"Little Venus—" suggested Fanny, repeating the commencement of his broken sentence.

"Little Venus," pursued the doctor, "has taken her place in the sky."

Little Fred looked up, with his eyes full of wonder, and said: "Has she really, and truly, papa?"

"Yes, really and truly, my boy."

"Well, I want to take my place in the sky, too. Can't I take my place in the sky with Venus? I won't run against her," said the boy, with eager enthusiasm.

"Little Venus is dead, my boy," said the doctor, his eyes filling with tears.

"Dead? dead?" inquired the little fellow, his eyes wide with solemn wonder. "Who killed her? What made her die? I don't believe it was right that little Venus should die! was it, papa?"

"Yes, it was right, my child, for God took her away."

Aunt Catharine moved uneasily in her chair. It was all she could do to maintain silence. It seemed to her straight forward, honest mind, almost blasphemy to attribute to God an event occasioned by the excitement and exposures to which the delicate childhood of little Venus had been subjected.

Fred's brain was sorely puzzled, and as his young reason found no way to grasp and adjust the event, he burst into an uncontrollable fit of weeping. The doctor could not withstand this, and starting as if he had been smitten in the face, he rose and left the room.

(To be continued.)

INFLUENCE OF HUSBAND AND WIFE.

For the sake of each other, husband and wife should try to acquire the inestimable art of making duty seem pleasant, and even disappointment not so blank and crushing. They should be to each other like a bracing, crisp, frosty atmosphere, without a suspicion of the element that chills and pinches.

In the correspondence of Edward Irving, who was almost the greatest genius of the Scottish Church, there is a touching and elevating letter to his wife, which young married people might read together with profit by the quiet fireside of their dear first home:

"O, Isabella, I have a strong persuasion of the power of a holy will and conversation, in which if we continue, we shall save not only our own souls, but the souls of them that hear us. My dearest, we must soon go to our rest, and our sweet infant also; and perhaps the Lord may not see us worthy to leave any seed on the earth. His will be done. Now rest in peace, my other part, and thou, sweet link of being betwixt us. Every twelfth day of the month, my loving and beloved wife, let it be your first thought and your last thought, that your babe is mortal, and that the father of your babe is mortal, and that you yourself are mortal. Do this that you may swallow up our mortality in the glorious faith of our immortality in the heavens."

If a generous-hearted husband has to speak to his wife about her faults, he does it tenderly, humbly, unwillingly, sadly, yet with sufficient plainness not to have to do it twice over. In pain he wounds his own flesh. The pain

is necessary, but the hand of love so inflicts it that it quickly heals.

And here we may drop the hint that a Christian husband or wife influences not so much by direct exhortation, as by consistent example. When Lord Peterborough had lodged for some time with Fenelon, referring to his example, he said at parting: "I shall become a Christian in spite of myself." In the same way, when one of a married pair is a sincere Christian, the other may not be able to escape becoming the same.—*Quiver.*

FOR THE CANADA PRESBYTERIAN.  
 BY THE SEA.

TO W. O. T.

There is one voyage all must take  
 O'er stormy seas by devious ways,  
 Then surely naught but love should break  
 On life's dim dawn, and peaceful make  
 The evening of our days.

The fair lights shining near and far,  
 Fade on the winward shore and lee;  
 Love is the one fair, guiding star  
 That wise men steer by when they are  
 Bound homeward o'er the sea.

Have maids not sung by laughing seas  
 Those songs of love so sweet and wise,  
 The while charmed warblers of the breeze  
 In blissful rapture sought the trees  
 To whisper their surprise?

There, men will laugh in strolling bands,  
 And maids be coy while strong men love,  
 And both look seaward, and link hands,  
 Pledge troth as shifting as the sands,  
 And as the winds above.

The sounding waves and tides have borne  
 The songster's song in gale or calm,  
 The prayers and anguish of forlorn,  
 The kiss as heart from heart was torn,  
 And the soft marriage psalm.

Still joyous, sauntering down the shore,  
 The dainty maid and amorous swain,  
 Sing to wild ocean's mighty roar  
 As depths with deeper depths outpour  
 The vast sea's grand refrain.

Here many a troubled dreamer sleeps,  
 In drifting paths where no feet tread,  
 Where no tear falls, and no heart beats,  
 For rest is not with him who weeps,  
 But may be with the dead.

Here hapless lovers, hand in hand,  
 Looked for glad days that ne'er should be,  
 And wistful eyes these waters scanned  
 For whitened sails, from some far land,  
 That they should never see.

Fast by these sands the children played  
 In babbling mood when tides were low:  
 No mother knows where they have strayed,  
 Though mothers wept and fathers prayed  
 For them long years ago.

If they have lost the world's grand prize,  
 Have they not missed the loathsome wit,  
 The petty homage, and fierce cries  
 Of greed and hate, and subtle lies  
 Of the smooth hypocrite?

Yes, strange desires, pride, shame and fears,  
 Stern toil, one hour of ease and song,  
 Vague visions lost in bitter tears,  
 And sensuous mists and storms of years  
 Of mingled right and wrong.

O, sunless depths! no voices tell  
 If love keep watch and ward for them,  
 Bat from thy stormy crucible  
 I hear a strain, that men love well,  
 Above their requiem.

And where the sunset glories fret  
 Sheer altar-cliffs, the strain is free;  
 Winds and weird wastes, where God hath set  
 His music, bear from Olivet  
 The psalm of liberty!

WILLIAM T. TASSIE.

EVERY day we may see some new thing in Christ; His love hath neither brim nor bottom. O, that I had help to praise Him.

HAPPINESS is not here: it cannot be found in the way of nature, sadly corrupt and disordered; and nature will have its share of the man in spite of all his efforts to dispossess it.

THE church has not cast at nor over an uncertain Bible or an uncertain creed. If it has, then it has no message to deliver and no authority to lift up its voice in the name of God and His Christ.—*Dr. H. Bonar.*

If we traverse the world it is possible to find cities without walls, without letters, without kings, without wealth, without coin, without schools, without theatres; but a city without a temple, or that practiseth not religion is nowhere to be found.—*Pittara.*

British and Foreign.

THE British and Foreign Bible Society is about to issue a Welsh penny New Testament.

IN Switzerland the use of alcoholic drinks is largest in those cantons where wages are lowest.

DUNDEE Free Presbytery, by the casting vote of the Moderator, has decided to continue the observance of fast-days.

THE churchyard of St. Philip's, Birmingham, has been enriched by a huge obelisk erected in memory of Colonel Burnaby.

MR. BRYCE, M.P., is engaged on a Life of Justinian, and purposes giving a fuller account of Belisarius than any that has yet appeared.

NO fewer than 571 of the British Parliamentary candidates expressed themselves in favour of giving the Franchise to women householders.

THE Archbishop of Canterbury's new book, just published, is entitled, "The Seven Gifts," and consists of charges to Canterbury Diocese.

THE Baltimore and Ohio Railroad station in Philadelphia is to be after the plan of that at Charing Cross, London, with a fine hotel at one end.

THE name of Dr. Westcott is mentioned in connection with the vacant Bishopric of Ely. He will be a gain and ornament to the Episcopal bench.

IN the classical department of the largest schools in Copenhagen it is found that forty-five per cent. of the scholars in the upper classes are short-sighted.

PROFESSOR DRUMMOND preached the other Sabbath evening in the hall of Christ Church, Oxford, before a crowded audience of dons and undergraduates.

A SOMERVILLE, Mass., teacher punished a little boy by making him hold red pepper in his mouth. Burns were caused which resulted in illness and death.

THE Church of Scotland has lost one of her most scholarly ministers by the death of Dr. Henry Wallis Smith, minister of Kirknewton. He was in his fifty-sixth year.

THE new English Church at Leipzig has been consecrated under the name of All Saints. Clergymen of nearly all the denominations attended the consecration service.

THE names of Professors Charteris, of Edinburgh, and Geddes, of Aberdeen, have been mentioned in connection with the principalship vacant by Dr. Pirie's death.

DR. W. B. CARPENTER, so long Registrar of the University of London, has died from the effects of an accident, in his seventy-third year. He was a brother of Mary Carpenter.

THE Rev. Henry W. Holland, the eminent Wesleyan minister in Liverpool, who rescued many criminals from lives of sin and took an active interest in educational movements, is dead.

THE vacant Bishopric of Japan has been accepted by Rev. Edward Bickersteth, eldest son of the Bishop of Exeter. He is a fellow of Pembroke, and took his B.A. degree in 1873.

PAPER is now used as material for picture frames. The pulp, mixed with glue, oil and whiting, is run into moulds and hardened, after which it may be gilded or bronzed in the usual way.

CANON WILBERFORCE has been ordered by his doctors to give up all parochial work for six months, that his system may be braced to undergo another operation. He offers to resign his charge.

A STATUE recently discovered in the bed of the Tiber proves to be a Bacchus. He stands six feet high, is cast in bronze, with ivory eyes, is exquisitely modelled, and in excellent preservation.

LADY LAURA RIDDING, wife of the Bishop of Southwell, is instituting at Nottingham a number of "evening homes" for girls engaged all day at the factories. A leading feature will be cheerful society.

AT a recent gathering of medical men in Philadelphia, Dr. W. S. Janney, late coroner of that city, made the startling statement that "no healthy man or woman ever dies in this climate from cholera morbus."

THE plaster group at the top of the Arc de Triomphe in Paris is about to be taken down. It was only put up to enable the public to judge of the effect that a permanent structure of the same description would produce.

THE trees on Boston Common are again labelled with their names, common and systematic, as was the case many years ago when Gould, the naturalist, was alive. The Common thus becomes an object lesson in botany.

PROFESSOR DRUMMOND gave a powerful address from the words, "Wherewithal shall a young man cleanse his way?" to a crowded meeting of students in Edinburgh on a recent Sabbath evening. The Earl of Aberdeen presided.

A DONKEY, which there seems every reason to believe was more than a hundred years old, died lately at Cromarty, Scotland. Since 1779 it had been in the family of a Mr. Ross, and how old it was when it came to that family is not known.

PROFESSOR FLINT, lecturing on Democracy, to Watt Institution Literary Association, Edinburgh, maintained that democracy at its best would be the best of all governments, and that the problem of democracy depended on the educating of the people.

THE leading Danish Socialist paper sells 22,000 copies a day, and it is remarkable that socialism is found equally among the rural and urban populations. The former assisted the latter by giving a home gratis to their children during a recent great strike.

MUSURUS PASHA, who has been the Turkish Minister or Ambassador at the Court of St. James's since 1857, is about to retire, owing to his great age, as he is now seventy-eight. He is a native of Crete, belonging to an old family in that island, by race a Greek, and a member of the Greek Church.

## Ministers and Churches.

THE Rev. Andrew T. Love, Quebec, preached an able sermon to Scotchmen, on St. Andrew's Day.

Mrs. NICHOLLS, of Peterboro', has sent to Rev. D. J. Macdonnell \$1,000, as a contribution to the Endowment Fund of Queen's University.

THE Presbytery of Brockville has nominated the Rev. Dr. Proudfoot for the new chair of Church History, Homiletics and Pastoral Theology in Knox College.

At the close of a meeting of Presbytery a short time ago, one who had been an onlooker remarked: "I do not see that they need a moderator, an accelerator would be better."

We have received from The Rev. James W. Mitchell, M.A., pastor of First Presbyterian Church, Port Hope, a neatly painted card, containing a programme of topics for the weekly prayer meeting. It covers a period of seven months. The topics are varied, important and practical.

The funeral sermon on the occasion of the death of the Rev. Robert Scrimgeour, Forest, was preached at Forest on the 22nd November, by the Rev. John Anderson, of St. Andrew's Church, East Williams. There was a large congregation present, who listened to the preacher's appropriate discourse with marked attention.

On the evening of Tuesday, Nov. 18, several ladies and gentlemen, representing the Presbyterian Church, Mattawa, took possession of the manse. An address was read by Miss Rankin to Mrs. McKechnie, who was taken completely by surprise. In the address, the services of Mrs. McKechnie in the Sabbath school and as occasional organist of the church were referred to. Mrs. C. Lamarche, in the name of the congregation, then presented her with a handsome Astrachan coat. Rev. D. L. McKechnie made a suitable reply, thanking the donors.

Knox Church, Cornwall, has had an agreeable surprise lately. On the first day of this month there was a handsome new bell placed in the tower. It is a present from one of the elders, and bears the inscription: Presented to Knox Church, Cornwall Ont., by Rev. James Hestix, pastor, by Robert Craig Esq. J.P., A.D. 1885. It was manufactured to order by the well-known firm of Henry McShanes & Co., Baltimore, U. S. In tone it is rich and melodious. This may be said to now complete the equipment of this handsome church. Since its opening last June, the congregation has made most gratifying progress.

THE Woman's Missionary Society organized some weeks ago in connection with Oakville Presbyterian Church by Mrs. Harvie, of Toronto, held its first meeting in the manse, on Monday evening, 30th November. There was a good attendance of old and young; all evidently deeply interested in the success of the society and the promotion of missionary work. In addition to this meeting, once a month, the ladies of the congregation hold a female prayer meeting every Monday evening, and the young ladies hold a meeting for prayer and Bible study every Friday evening. Each of these meetings, as well as the congregational prayer meeting on Wednesday evening, is well attended and greatly enjoyed.

AT McLaren's Mills, on the Kingston and Pembroke Railroad, on Thursday, Nov. 19, a new Presbyterian church was dedicated to the service of God. Divine service was conducted by the Rev. F. McCuaig, Chalmers Church, Kingston, assisted by Rev. Messrs. Houston, Kingston, and Chambers, Wolfe Island. Very earnest and instructive addresses were delivered by these gentlemen, who expressed themselves as highly gratified with the good work that was going on. Miss Jessie Chambers, one of Kingston's best musicians, presided at the organ. The church is indeed a handsome one, costing about \$2,500, and reflects great credit not only on the people, but also on the student, Mr. R. Whitman, of Queen's, who laboured there during the past summer. When we remember the rough nature of this portion of country and the many difficulties which must be contended with, we cannot help praising God for the noble work that is being done among these kind and open-hearted people along the Kingston and Pembroke line. It might be said that Mr. Whitman has laboured with great acceptance for the past three summers in this desolate region of country and during that time has succeeded in erecting two beautiful churches, the only Presbyterian churches in the back-country extending from Sharbot Lake to Matawatchesan, a distance of sixty miles. Quite a number of Presbyterian families are scattered abroad in this district, some of whom never hear the sound of the Gospel. It is now proposed to settle an ordained missionary at McLaren's Mills to supervise this large and very interesting field of labour for the Master.

DURING the fall of 1884, John Paxton, an elder of Chalmers Church, Toronto, began a series of cottage prayer meetings in the village of Carlton. The attendance at the first meeting was only four. Mr. Scroggie and Mr. Tennant, brother elders, were afterwards invited to come out and take part. After some time Rev. John Mutch, pastor of Chalmers Church, came and conducted the meetings alternately at the Junction and at Carlton. The people attended in such numbers as to warrant him in bringing the matter before the Presbytery with a view to establish a permanent mission at the Junction. The C. P. R. officials and employees began to locate themselves there at this time in large numbers—many of them Presbyterians—and seeing they were without a place to worship in, the Presbytery at once formed a committee consisting of Rev. A. John Mutch, A. Gilray and R. P. McKay; Messrs. Pantton, Tennant, B. L. Blaikie and Harvey, elders to find a suitable site for a church. The committee were led to believe that they could purchase a building already about half finished, but were disappointed, as the Methodists put in a prior claim. Wm. Whyte, general superintendent of the C. P. R., however, most kindly placed the waiting room of the station at their disposal until such time as a church could be built. Accordingly Rev. John Mutch proceeded to conduct the first Sabbath service in the waiting room at three p.m., on the 25th of January, 1885. Attendance, fifty. After service Mr.

Mutch announced that the Presbyterian ministers of Toronto would, in their turn, conduct the services each Sabbath afternoon, until the closing of Knox College in April, when a student would be appointed to take charge of the field during the summer months. The following ministers, as their names occur, conducted the services:—viz., Rev. Messrs. Gilray, Wallace, Macdonnell, Milligan, Wilson and Niel. On the 28th of April, the Rev. John Mutch and Messrs. Tennant and Paxton, elders (Mr. Wantless being absent), the duly appointed interim session, met with the people, and according to instructions from the Presbytery proceeded to form the Presbyterians residing in the vicinity into a congregation, after which a board of managers was duly elected. James A. Grant, a student from Queen's College, Kingston, commenced work on the first Sabbath of May, and has displayed such zeal, energy and perseverance, that he has been largely instrumental in building up the congregation to its present prosperous condition. He also supplied the Dixie field in connection with the Junction. On the 11th of May a building committee was formed to devise ways and means and proceed to build a church immediately. The people subscribed most liberally, and with the aid of some kind friends in Toronto, soon realized about \$1,100. A site was procured on favourable terms, and the contract let to build a neat, substantial church to seat 200, at a cost of \$1,600. The church was finished on the 8th of October, 1885. The whole cost was about \$2,500, including building, lot and furniture. The church was opened on the following Sabbath, October 11, Rev. Mr. McLaren, of Brampton, preaching in the morning, Rev. H. U. Parsons in the afternoon, and Rev. John Mutch in the evening. The collection on that day was \$103. On October 25, the first communion was observed. Fourteen were received by profession of faith and forty-three by certificate, in all fifty-seven.

PRESBYTERY OF LINDSAY.—The Presbytery of Lindsay met in St. Andrew's Church, Lindsay, on Tuesday 24th, November.—Rev. H. Sinclair, Moderator.—eleven ministers and five elders present. The constitution of St. Andrew's Church, as amended, was read and sanctioned. After a lengthened conversation on the Augmentation of Stipends, the following deputations were appointed to visit the supplemented congregations, and report next meeting of Presbytery. Rev. D. McDonald and Mr. A. Spence, Fenelon Falls congregation; Rev. G. C. Patterson M.A., and Mr. D. Cameron, Upergrove; Rev. T. T. Johnston, and Mr. Alex. Leask, Leaskdale and Zephyr. The union of Mount Albert with Scott and Uxbridge was dissolved according to action already taken, and the charge of Mount Albert was declared vacant. Mr. Cockburn was appointed to attend to this matter and represent this Presbytery before the Toronto Presbytery, in connection with the changes. The Moderators of Sessions were requested to arrange for missionary meetings in their respective congregations, and report at next meeting. Supply of the mission field was considered, and other routine business. The next meeting of Presbytery was appointed to be held at Beaverton, on the last Tuesday of February, at eleven a.m. Session Records to be forwarded then for examination.—JAMES R. SCOTT, Press Clerk.

PRESBYTERY OF LANARK AND RENFREW.—The last regular meeting of the court was held in Zion Church, Carleton Place, on Tuesday, the 24th ult., the Rev. H. Taylor, Pakenham, Moderator. There was a fair attendance. The business was most routine at this meeting, and of only local interest. A report was given in absent the organization of Olivers Ferry and Port Elmsley into a congregation, and arrangements made for supply during the winter. The Convener of the Home Mission Committee, Dr. Campbell, reported that students' fields had all met their financial engagements. The Rev. D. L. McKechnie was reappointed ordained missionary at Mattawa, for three years. Full and careful arrangements were made for the supply of all vacancies during the winter by members of Presbytery. Action on certain arrangements proposed to be entered into with the Kingston Presbytery was delayed for the present. Reports were given in of missionary meetings which had been held by the conveners of the several deputations appointed to address the meetings. Mr. Robert Bell, of Carleton Place, presented the report of the Presbytery Committee on Statistics and Finance, and discussion was deferred until a subsequent meeting. A committee was appointed to consider the matter of nominating a new professor for Knox College, and to report next meeting. The Rev. J. Samier was put in charge of the subject of Protestant education in Quebec Province, in place of the Rev. M. H. Scott, removed to the Presbytery of Ottawa. The Rev. D. L. McKechnie, of Mattawa, being present at the meeting, gave an interesting account of his wide field, his labours and travels in it, which was attentively listened to by the whole Presbytery. Arrangements and appointments were made for the holding at next meeting, of the annual meeting of the Woman's Foreign Missionary Society and for conferences upon the State of Religion, Sabbath Schools, etc. A verbal report, comprising a plan for the visitation, or bringing before every congregation in the most effective way of the subject of Augmentation of Stipends, was given in by Rev. W. D. Ballantyne, Convener of the Committee, and the whole subject was earnestly taken up and gone into by the Presbytery, which then adjourned to meet again in the same place, on Monday February 22d, at seven p.m.

PRESBYTERY OF TORONTO.—The monthly meeting of this Presbytery was held on the 1st inst.—Rev. H. M. Parsons, Moderator. In consequence of the pastorate of Rev. R. Gray having now ceased, Rev. G. E. Freeman was appointed to declare the charge vacant, and to act as interim Moderator of the Session. A letter was read from Rev. J. S. Mackay, of New Westminster, stating that he was commanded by physicians to desist from preaching for some time, and go to California in quest of health. A telegram was also read from him, asking for a vacation of six months. The Presbytery at once granted his application, and instructed the Clerk to write to him, assuring him of their deep sympathy with him, as also of their prayers, and hope that in

the providence of God he may recover health and be spared for further work in the office of the ministry. On behalf of a committee previously appointed to visit and confer with certain congregations as to the practicability of a proposed re-arrangement, Rev. D. J. Macdonnell submitted and read a full report, setting forth the particulars of the visits, and giving it as the opinion of such committee that it is not expedient at present to press further the proposed re-arrangement. With thanks to the committee, the report was received and adopted. The Presbytery took up the report submitted at the previous meeting on the supply of vacant congregations within the bounds. On motion made by Rev. Dr. Reid, the various recommendations of the committee were considered *seriatim*, and after being so considered they were unanimously adopted. On request of Rev. G. M. Milligan, Convener of the Synod's Committee, Rev. J. Neil was appointed the Presbytery's Convener of Committee on Sabbath Schools. On request also of Rev. J. Alexander, Mr. J. K. McDonald was co-joined with him in the oversight of the Aged and Infirm Ministers' Fund. At a later stage, Mr. McDonald, as Joint Convener of the Assembly's Committee, addressed the Presbytery on said Fund, and a committee was appointed, consisting of Messrs. J. K. McDonald, W. M. Clark, A. McMurchy, John Kay, Robert Kilgour, Rev. Messrs. J. Alexander, P. McF. Macleod, G. M. Milligan and J. M. Cameron, to devise and report means for increasing the capital of said Fund. An extract minute of the Presbytery of Lindsay was read, setting forth in substance that in consequence of repeated illness of Rev. D. B. McDonald, said Presbytery had resolved to loose him from the charge of Mount Albert, and continue him minister of St. Andrew's Church, Scott and Uxbridge. Rev. E. Cockburn appeared and was heard on behalf of said Presbytery on the foregoing. Relative minutes were also read, and, on motion made by Rev. A. Gilray, seconded by Rev. W. Meikle, it was agreed in substance that, according to the terms of union between the two congregations, the congregation of Mount Albert (now severed from that of St. Andrew's, and reverting to the oversight of this Presbytery) shall in future be supplied in connection with Ballantrae, and the action thus taken be reported to the Synod. Apportionments of the sums of money required from the Presbytery for the Schemes of the Church were read by the brethren who have charge of said Schemes, and said apportionments being also approved of, they were ordered to be printed and transmitted by the Clerk to the several sessions throughout the bounds. The next meeting of Presbytery was appointed to be held on the 12th day of January, 1886, at ten o'clock a.m.—R. MONTEATH, Pres. Clerk.

PRESBYTERY OF WINNIPEG.—This Presbytery met in Knox Church on Tuesday evening, November 24. The clerk read a telegram from Rev. M. McKenzie, intimating his inability to attend this meeting owing to the death of one of his elders. Rev. D. M. Gordon reported on his visit to Port Arthur. The report, on motion of Mr. Pringle, seconded by Rev. Mr. Bryden, was received and adopted, and Mr. Gordon thanked for his diligence. Rev. Mr. Pitblado reported having held missionary meetings at Emerson, Dominion City and Green Ridge. His report was received and he was thanked for his diligence. There was presented a report from the Presbytery's Home Mission Committee which was received, and its recommendations considered *seriatim*. The Presbytery adopted the first recommendation, viz.: "That Mr. Fred. W. Nash be appointed to supply Fort Frances as a catechist until the end of March next, with a grant not to exceed \$125; that this action be reported to the Assembly's Home Mission Committee, and that Dr. Bryce be instructed to continue his correspondence with this field and urge upon the people there the necessity of their giving as liberally as possible for this purpose, owing to the want of funds at the disposal of this Presbytery." A circular from the Assembly's Committee on Augmentation was received. It was agreed to adopt the second recommendation of the Presbytery's Home Mission Committee thereon, which is as follows: That this Presbytery, in the matter of contributions to the Augmentation Fund, make allocation of the same amounts to congregations within its bounds, as last year; but in view of the crucial state of the Fund, and the request for increased contributions, recommend congregations to make an earnest effort to add to the amounts contributed for this purpose, and that deputations be appointed to visit each augmented congregation with a view to reduce the amount of aid asked and to urge increased liberality toward this Scheme. The Presbytery instructed the Clerk to reply to the Secretary of the Augmentation Committee, and intimate to him that this Presbytery has considered the circular aforesaid, and has resolved to use its best endeavours to get congregations to reduce the amounts asked for Augmentation, and to increase their contributions to that Scheme. It was moreover agreed to ask Emerson to raise \$20, Dominion City and Green Ridge, \$10, and Fort William \$10, for the Augmentation Fund, and to instruct the Clerk to write congregations which have overlooked the necessity and importance of this Fund to do better in the future. The deputations appointed to hold missionary meetings were, on motion of Prof. Bryce, seconded by Mr. Pringle, instructed to bring the Augmentation Scheme before the people, and also to meet and confer with the managers of each congregation in regard to its duty thereto. On motion of Professor Bryce, seconded by Rev. Mr. Pringle, Rev. John Hogg was appointed missionary in charge of Port Arthur until the second Sabbath in May next, and that on presentation of his Presbyterial papers, the Clerk be authorized to add his name to the roll of the Presbytery. Principal King then introduced the following students attending Manitoba College, as desirous of being recommended by Presbytery to the senate of the college as theological students. Messrs. M. R. Gordon, Angus McLeod, William S. Moore, John McMillan and Donald Munro. Messrs. A. McLaren (Convener), James Douglass, C. W. Bryden and Hon. Justice Taylor were appointed a committee to confer with them and report at a later stage. This committee was granted leave to retire for this purpose. Rev. Mr. Pitblado reported that he had moderated in a call to a minister at Emerson, that the call had come out unanimously in favour of Rev. J. C. Quinn, M.A., one of our missionaries, and is

signed by thirty-two members and thirty-six adherents. He also reported that the congregation had guaranteed a stipend of \$650. He certified that Dr. Sanderson and Mr. J. C. Hoffman had been appointed by the congregation to represent its interests in this matter. These commissioners compared and were heard in support of the call. Thereupon Dr. Bryce moved that Mr. Pithlado's conduct herein be sustained, that he be thanked for his diligence, and that the call be sustained as a regular Gospel call and be now placed in the hands of Mr. Quinn for his consideration. This was duly seconded and adopted, and the call accordingly placed in his hands. Mr. Quinn thereupon accepted the same, and the Presbytery appointed that his induction take place in the City of Emerson on Tuesday, December 15, at half-past two o'clock p.m., and that Rev. A. McLaren preach on that occasion. Rev. Mr. Pithlado preside and address the minister-elect and Rev. D. B. Whimster address the people. The Clerk read an abstract of the statement of the Secretary of the Synod's Home Mission Committee, and along with it submitted a statement of the disbursements for this Presbytery up to date. On motion of Professor Bryce, duly seconded by Mr. Copeland, the Presbytery agreed to lay these documents on the table, and the Presbytery ordered that their consideration be taken up at the next regular meeting of Presbytery, which was then appointed to be held in Knox Church, Winnipeg, on the first Tuesday in March next, at half-past seven o'clock p.m. The clerk read a letter from the Board and Senate of Knox College anent the appointment of a fourth professor in said college, whose subjects shall be Church History, Homiletics and Pastoral Theology. Mr. McLaren then reported for the committee on the examination of students as follows. Your committee has conferred with Messrs. M. R. Gordon, Angus McLeod, William S. Moore, John McMillan and Donald Munro. That your committee has examined them as to their religious experience and their motives for entering the ministry. Your committee further examined them as to their educational attainments, and found that herein there is a considerable diversity. Yet the committee had agreed cordially to recommend the Senate to give these gentlemen the status as theological students, which their attainments and the circumstances of each case warrant. The report, on motion made and seconded, was received and adopted. The Presbytery then adjourned, to meet in the church at Emerson, on Tuesday, 15th December next, at half-past two o'clock p.m. D. B. WHIMSTER, Pres. Clerk.

MONTREAL NOTES.

ON Monday last, Mr. J. Burt Sutherland delivered a lecture in Chalmers Church lecture room, under the auspices of the Young People's Association. The Rev. G. C. Heine occupied the chair, and there was a large attendance. Mr. Sutherland's subject was "Notes of a Trip to Europe in 1895." He succeeded in securing and retaining the rapt attention of his audience, as he graphically delineated the places visited and sights witnessed by him in England, France and Switzerland; and at the close was accorded a hearty vote of thanks.

THE date of the reception given to the Presbyterian College students by the Young People's Association of Erskine Church has been changed from the 14th, to Friday, the 11th inst. The invitations are already out, and a pleasant social evening is confidently looked for.

THE Rev. Alexander McGillivray, of St. Andrew's Church, Williamston, who has acted as agent in Britain for the past year of the Board of French Evangelization, is now on his way home, and expects to reach New York in a few days, by the Anchor Line. Mr. McGillivray's health is considerably improved. He resumes work in his own congregation this month, and will be very cordially welcomed by his people.

ON Tuesday last, the 1st inst., the Rev. Thos. Bennett, formerly of Carp and Kimburn—was inducted into the pastorate of Taylor Church, Montreal. There was a large attendance of the congregation. The Rev. J. Fleck presided, and offered the induction prayer, the Rev. Dr. Smyth preached, the Rev. J. Nichols addressed the minister, and the Rev. R. H. Warden the people. In addition to the ministers named, there were present the Revs. A. B. Mackay, Jas. Patterson, A. B. Cruchet and G. C. Heine. Mr. Bennett's call was most unanimous. He received a cordial welcome from the congregation, and enters upon his labours with encouraging prospects of success. On Thursday evening, a welcome festival was held in the church, when addresses were delivered by Rev. Messrs. Fleck, King, Rogers and Bennett. The choir sung several appropriate pieces, and tea was served during the evening, by the ladies of the congregation.

MR. HUGH McLENNAN lectured on Thursday evening, on "Canadian Commerce," before the Young Men's Society of St. Paul's Church. The lecture, which was replete with interest, was a sketch of the changes in the business of the country during the time Mr. McLennan has resided in Montreal, a period of upwards of forty years.

AT the meeting of the Celtic Society in the Presbyterian College, on Thursday last, a paper of more than ordinary interest was read, from the pen of Mr. John McLennan, ex-M.P. for Glengarry, on the early settlement of the country. It is a valuable contribution to the history of that staunch highland county, one of the earliest settled in Ontario. There was also read at the meeting, a paper by the Rev. D. B. Blair, the well-known Gaelic scholar of Barney's River, Pictou County, Nova Scotia.

MR. C. BLACKETT ROBINSON, of THE CANADA PRESBYTERIAN, was in the city this week on business connected with the "Presbyterian Hymnal," the contract for the printing and publishing of which he has secured for the next seven years.

FOR the last few years it has been customary to have a gathering of the teachers and children of all the Presbyterian Sabbath Schools in Erskine Church on New Year's morning. There was some doubt as to the holding of the meeting this

winter. However, at a meeting of the executive of the Sabbath School Association, on Friday evening, it was agreed to hold the gathering as usual on New Year's morning, and Messrs. Croil, D. T. Fraser, W. Paul Hutchison and Rev. W. R. Cruikshank were appointed a committee to arrange for the meeting.

THE Rev. J. Annand and Mrs. Annand were on Sabbath in Ottawa, in the interests of their mission in the New Hebrides. It is hoped that they may be able to visit Montreal and address some of the congregations here before their return to their distant field of labour. A recent letter from the Rev. J. A. Robertson, of Eromanga, to the Rev. R. H. Warden, gives a most encouraging account of the progress of the work on that blood-stained island. At the first Communion after Mr. Robertson's return from his visit to Canada, he baptized and received into fellowship with the Church no fewer than thirty seven natives and altogether the Communion services were attended by upwards of 600 of the inhabitants of Eromanga.

THE next monthly meeting of the Presbyterian Sabbath School Association of the city is to be held in Knox Church, on Tuesday, 15th inst., when Rev. Principal MacVicar, D.D., is to conduct a model teachers' meeting for the study of the Sabbath School Lesson.

OBITUARY.

The Rev. Robert Scrimgeour, pastor of the Presbyterian Church, Forest, Ont., passed to his rest and reward on the evening of Monday, the 10th November, 1885. Mr. Scrimgeour was born in Forfarshire, Scotland, in 1821, and was consequently in his sixty-fourth year. After the usual parish school education he attended the grammar school at Dundee, then conducted by Dr. Low, a teacher of distinguished abilities. He further prosecuted his literary and classical studies at the College of St. Andrew's and Marischal College, Aberdeen. He was a distinguished student in nearly all the classes through which he passed, and gained by competition the first prize in civil history under the late Dr. Ferrie. He studied theology at the Free Church College, Aberdeen, and the New College, Edinburgh.

In 1852 Mr. Scrimgeour was licensed to preach the Gospel, and the following year was ordained pastor of the Free Church congregation at Stonevick Kirk, in the Presbytery of Strathraer. In 1861 he was translated to Free St. John's Church, Leith, to be colleague and successor to the Rev. James Lewis. Here he remained till 1866, when he left Scotland for New Zealand to take the pastoral charge of an important congregation in the city of Dunedin. In 1869 he removed from New Zealand to San Francisco, where he discharged the duties of the pastorate till 1878, when, owing to the ill health of some of his family, he came to Canada. Soon after his arrival in Ontario he was inducted into the pastorate of Glenmorris congregation in the Presbytery of Paris. This he afterward resigned and became minister of the congregation at Forest on the 15th day of July, 1884. Mr. Scrimgeour was a man of warm, kindly feelings and sensitive nature. He was a good scholar and sound theologian and a vigorous and impressive preacher. He was also marked by strong Christian sympathies and a ripened spiritual experience which fitted him to be a faithful, efficient pastor. Even at the beginning of his labours in Forest signs of failing health appeared, but he laboured on with much acceptance and success while his strength permitted. The congregation had increased considerably under his ministry, and he had secured the respect and esteem of the whole community. But the disease from which he suffered—abdominal cancer—a disease of a very painful and irritating nature—had been making slow and stealthy progress and at last gained the ascendancy. After a lengthened illness, accompanied with intense suffering, he died in triumphant peace at the manse, Forest, on the date above-mentioned.

Mr. Scrimgeour leaves a widow, two sons and a daughter to mourn their loss, but they are at present far apart. The sons are, one in Honolulu, the other in one of the Hawaiian Islands in the South Pacific. His widow and daughter reside in Forest and have the kind sympathy of the people there.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

THE GRACIOUS INVITATION.

GOLDEN TEXT.—"Ho, every one that thirsteth, come ye to the waters."—Isa. lv. 1.

INTRODUCTION.

This is a glorious chapter. It is a suitable close for a series of lessons and, in connection with the two preceding lessons, is a complete statement of the plan of salvation. In Isa. i., we had a view of man's lost condition, in Isa. lxx., a discovery of the way of salvation, and now a gracious invitation to all to come and drink freely from the fountain that is opened for sin and uncleanness. It seems as if the prophet had been boring for water and, having struck upon a flowing stream, with joy publishes it and invites all to come and satisfy their thirst.

Nowhere in the Bible is there a more beautiful and precious chapter. It is hoped that many of the children and young people will learn by heart this chapter, and that it will be within them a well of water springing up into everlasting life.

EXPLANATORY.

Every verse is a theme upon which the whole time at our disposal might be spent. It conveniently falls into two leading divisions.

I. The Gracious and Universal Invitation.

(1) *To all. Ho, every one, etc.*—The attention of all thirsting ones is invited to the great revelation of an abundant supply.

(2) *No limitation. No money.*—It is not to be purchased. It is free grace. "Nothing in my hand I bring—simply to

thy cross I cling." The word *buy* is to be taken in the sense of *receive*. The poorest welcome.

(3) *Sufficient. Wine and milk.*—It is not only a salvation that quenches the fires of divine justice, but nourishes and builds up our nature. *Wine and milk* in Eastern countries are regarded as the most nourishing kinds of food. Everywhere milk is regarded as possessed of all the elements necessary to develop the whole system. It is held by some that the pure juice of the grape, before fermentation, contains a larger percentage of these ingredients than milk does.

They illustrate beautifully the important fact that the Gospel is intended to meet all our wants and restore us again to that state of holiness and likeness to God from which we fell. "We shall be like Him, for we shall see Him as He is."

II. Encouragements.—There are several important considerations advanced why *all* should *at once* accept the invitation so cordially given.

(1) *All else unsatisfying, ver. 2.*—It is folly to spend money and labour for those things that will only disappoint even if we should obtain. That is true of all worldly objects of ambition. If we think they will bring happiness with them, we are mistaken. They are *not bread*. No comfort in trial and death comes from wealth or power. Only the comfort of being in the invisible arms will satisfy them. It is God and the soul finds it to be *fatness*, unspeakable joy, to have Him near in time of trouble.

(2) *A covenant engagement assured, ver. 3.*—There is nothing more required than that we listen to the invitation *attentively and come*, and He will engage to be our God, our Helper, our Shepherd, our King. We engage to be His obedient children. These are the *mercies* so surely promised to David—the salvation provided by and in Christ.

This covenant is *everlasting*. No possibility of ruin to them that are His. "No man shall pluck them out of My Father's hand."

(3) *The character of Christ, ver. 4.*—Let us think of who Christ is and then of the relation in which He is to stand to us—a Leader and Commander, a Guide and King, that will *always* lead and protect until we enter upon our eternal rest. That is the greatest blessing we can have. Who can resist such an argument?

(4) *What Christ is going to do, ver. 5.*—God the Father here addresses the Messiah. He says, "Thou shalt call a nation in that Thou knowest not." That is by some regarded as the *Church*, the new spiritual kingdom He would establish, *yet unknown*. Others think that this and the following clause refer to the Gentiles. They knew not God and God did not know them, in the sense in which He is said to know His people.

But the day is coming, the Father says, when the Messiah shall be so exalted and glorified that the Gentile nations shall run unto Him, pressing into the Kingdom. That has in a measure been fulfilled, but the better days are coming. Such a Leader is worth following—for victory and glory are sure.

(5) *The certainty of acceptance now, ver. 6, 7.*—Let all sinners forsake their sinful ways and thoughts and return unto the Lord, and He will have mercy upon them, forgive them, abundantly pardon—if they come in time. That is a qualification that should be carefully noted. There are tides in life, unknown epochs which are fixed by divine decree, and if they are passed our opportunities are gone. *Now* is the accepted time—who can tell about to-morrow?

(6) *Mercy reacheth unto the heavens, ver. 8, 9.*—These two verses are exceedingly important in the relation in which they stand to the preceding verse. The wicked often feel that their sins are too great to be forgiven—they have gone beyond the depth of mercy; and, if they had to do with man, that is true; but they have to do with God, whose ways and thoughts are as much higher than man's as the heavens are higher than the earth. In all His attributes He is divine. His justice, power, wisdom, truth, all are the attributes of a God. In these people do not doubt Him, but they limit His mercy and think they have gone beyond the power of grace to forgive. Here we are taught that it is the *mercy of a God* we have to deal with, and that though our sins be as scarlet, or red like crimson, they shall be white as wool or snow.

In all other respects God is infinitely above man; but it is important that we should here confine the thought to *mercy* and emphasize it for the strengthening of the doubting.

(7) *God is co-operating with our efforts, ver. 10, 11.*—There is no failure in the material world. All these things that occur, that may seem purposeless, as the falling of a shower of snow, are designed, and will accomplish without fail that for which they are sent.

It is so with the Word of God, with the gracious invitation of this chapter, as well as all the other words inspired by Him. God has a plan—a structure in view that He has by an eternal decree determined to build, and he has sent forth His messages and messengers to build that spiritual temple and they shall not fail. What an encouraging verse for every worker in the Lord's vineyard!

There is some time between springtime and harvest, but the harvest always comes. So, "we have need of patience after we have done the will of God that we may receive the reward."

The lesson closes here, but the remaining verses are beautiful. They also may be classified as encouragements. They tell of the universal sympathy with God's work. All nature rejoices over the transformation that will take place when the troublesome and offensive will be supplanted by the beautiful and useful.

May the teaching of this last lesson of the term touch many hearts, and draw them to Christ.

PRACTICAL SUGGESTIONS.

1. Let none find any plea that shuts himself out from the universality of "every one."
2. We cannot purchase salvation. It is free grace.
3. He who stands at the door knocking may turn away if too long refused.
4. The infinitude of God's mercy.
5. God's decree irresistible.

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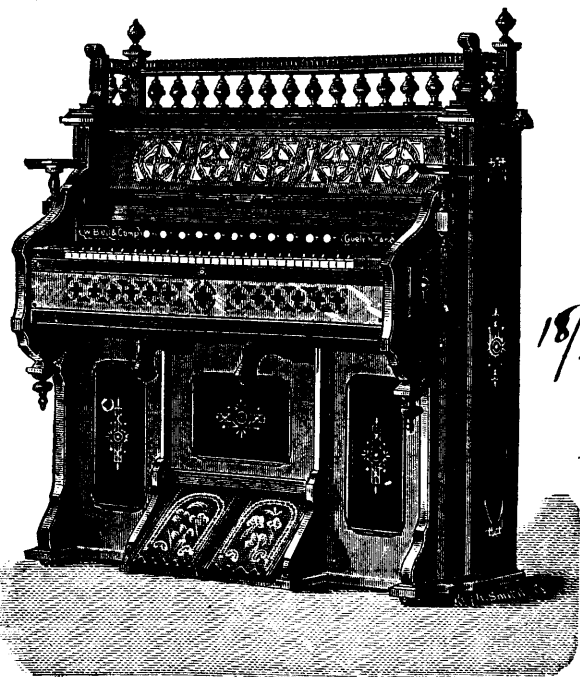
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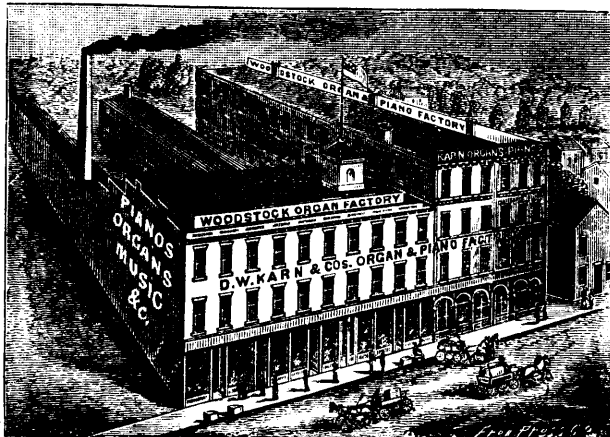
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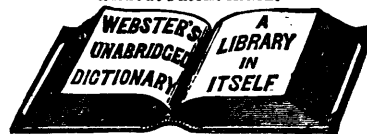
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MEETINGS OF PRESBYTERY.

MAITLAND.—In Wingham, on December 15th, at half-past one p.m.
PARIS.—In Zion Church, Bradford, on December 15th, at eleven a.m.
SAUGREY.—In the Presbyterian Church, Mount Forest, on Dec. 15, at eleven a.m.
CLONMANN.—At Lancaster, on December 15th, at eleven a.m.
STRATFORD.—In Knox Church, Stratford, on the second Tuesday in January, 1886.
WHITBY.—In Bowmanville, on the third Tuesday in January.
OWEN SOUND.—In Division Street Church, Owen Sound, on December 15, at half-past one p.m.
MIRAMICHI.—At Newcastle, on Tuesday, January 19, 1885, at eleven a.m.
HURON.—At Clinton, on the third Tuesday of January, at half-past ten a.m.
GUELPH.—Harris Chu. ch, Erin, on the third Tuesday of January, 1886, at ten a.m. Conference on State of Religion, Temperance, and Sabbath Schools in the afternoon and evening, and on the forenoon of Wednesday.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 22nd, at half-past seven p.m.
PETERSBURG.—In St. Andrew's Church, Peterboro', on Tuesday, January 12th, at half-past ten a.m.
PICQUOT.—In the hall of St. James Church New Glasgow, on the second Tuesday of January, 1886, at half-past nine a.m.
BARRIE.—On the last Monday of January, 1886, at eleven a.m.
MONTREAL.—In the David Morrice Hall, on the second Tuesday in January, 1886, at ten a.m.
TORONTO.—In the usual place, on the 12th January, 1886, at ten a.m.
WINNIPEG.—In the church at Emerson, on Tuesday, 15th December, at half-past two p.m. Next regular meeting in Knox Church, Winnipeg, on the first Tuesday in March next, at half-past seven p.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, February 23, at seven p.m.
LINDSAY.—At Beaverton, on the last Tuesday of February, at eleven a.m.

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