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THE CANADIAN PRESBYTERIAN

TORONTO PUBLISHING CO.

Vol. 16.—No. 50.
Whole No. 826.

Toronto, Wednesday, December 7th, 1887.

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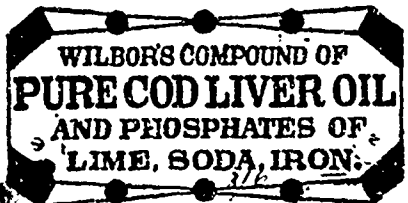


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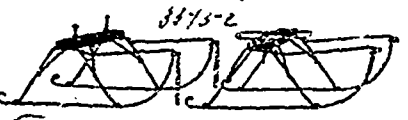
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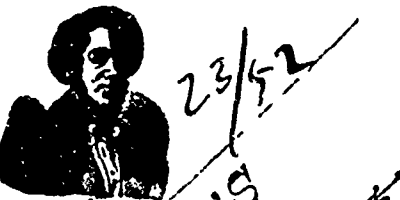


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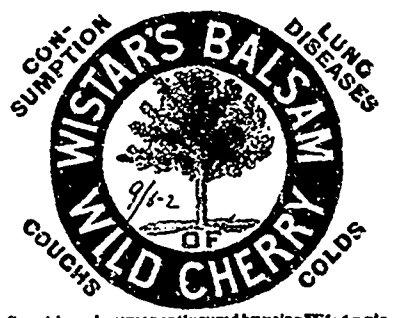


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and beautifying the skin, and in curing torturing,
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the skin, scalp and blood, with loss of hair.

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it, externally, and CUTICURA REMEDIES, the new
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Send for "How to Cure Skin Diseases."

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Scientific and Useful.

CUSTARD.—Three eggs well beaten, one
pint of sweet milk, salt and sugar to taste,
and a little grated nutmeg.

DIGESTING EGGS.—For hard-boiled eggs,
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tubbling. The yolk of an egg cooked ten
minutes in rapidly boiling water is tough and
indigestible; cooked twenty minutes it is
dry, mealy and easily digested.

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removes it at once.

A CURE FOR DRUNKENNESS.—Opium,
morphine, chloral, tobacco and *kinet* hab-
its. The medicine may be given in tea or
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taking it, if so desired. Send 6 cents in
stamps for book and testimonials from those
who have been cured. Address M. V.
Lubon, 47 Wellington Street East, Toronto,
Ont.

LEMON CHEESE.—Take half a pound of
lump sugar, two ounces of butter, two eggs,
one lemon grated, and the juice. Melt the
butter in a clean pan; mix the sugar and
lemon juice and rind together, adding the
eggs and butter last. Stand it over the fire
until the thickness of honey.

A TRUSTY FRIEND.—Perry Davis' Pain-
Killer. Safe to keep and to use in every
household.

GOOD PIE-CRUST.—Allow one quarter of
a cup of lard to each cup of flour, rubbing it
well into the flour; a little salt should of
course be added. Mix all well together with
very cold water to the proper consistency,
being careful not to get it too wet. This
makes a crust plenty rich enough for either
lemon or custard pie.

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Exist in thousands of forms, but are surpassed
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how either sex, of all ages, can earn from \$5
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single day at this work. All succeed.

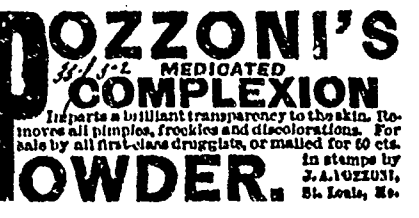
CHOCOLATE CARAMELS.—Boil together
for twenty minutes, one cup of molasses, one
cup of sugar, one of chocolate, and half a cup of
milk. When nearly done, add a piece of
butter about as large of an egg, and flavou-
r it with vanilla. Drop a little in water to ascer-
tain if it is done. Stir a few minutes, and
then pour upon buttered dishes. When not
quite cold, mark the candy in little squares
with the back of a knife.

"I believe, wife, my sight is getting
bad! Oh have you got a poor light to-night?"
"The light is the same as usual. Your
sight must be failing. You had better go
as I did, to Barker & Co.'s in the Y.M.C.A.
building, and get a pair of the world-re-
nowned Lazarus & Morris' Perfected Specta-
cles which strengthen the eyesight, and they
never tire my eyes as all I had before used
to do."

SWEDISH ROLLS.—One pint of hot
milk, one-half cup of butter, and one-quar-
ter cup of sugar creamed together. Add the
whites of two eggs beaten stiff, and one-half
cup of compressed yeast dissolved in a little
warm water. Stir in flour enough to make
it stiff enough to knead until smooth; set it
to rise. When well risen roll out one-half
inch thick, spread with sugar, spice, a little
grated lemon, or a few currants. Roll up
like jelly roll, cut in slices an inch wide, let
them rise, and bake in a quick oven.

TO PURIFY A ROOM.—To purify a room,
set a pitcher of water in it, and in a few
hours it will have absorbed all the respired
gases in the room, the air of which will be-
come purer, but the water utterly filthy. The
colder the water is, the greater the capacity
to contain these gases. At the ordinary
temperature a pail of water will absorb a
pint of carbonic acid gas and several pints of
ammonia. The capacity is nearly doubled
by reducing the water to the temperature of
ice. Hence, water kept in a room for a
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Starving to Death
On account of his inability to digest food, will
find a palatable and easily digested
Emulsion of Very palatable and easily digested
Dr. S. N. COHEN, of Waco, Texas, says: "I
have used your Emulsion in Infantile wasting. It
not only restores wasted tissues, but gives strength,
and increases the appetite."



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has afforded a vast experience in wisely adapt-
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Dr. Pierce's Favorite Prescription
is the outgrowth, or result, of this great and
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vated and obstinate cases which had baffled
their skill, prove it to be the most wonderful
remedy ever devised for the relief and cure of
suffering women. It is not recommended as a
"cure-all," but as a most perfect Specific for
woman's peculiar ailments.

As a powerful, invigorating tonic,
it imparts strength to the whole system,
and to the womb and its appendages in
particular. For overworked, "worn-out,"
"run-down," debilitated teachers, milliners,
dressmakers, seamstresses, "shop-girls," house-
keepers, nursing mothers, and feeble women
generally, Dr. Pierce's Favorite Prescription
is the greatest earthly boon, being unequalled
as an appetizing cordial and restorative tonic.
As a soothing and strengthening
nervine, "Favorite Prescription" is un-
equalled and is invaluable in allaying and sub-
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other distressing, nervous symptoms com-
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lesions of the womb. It induces refreshing
sleep and relieves mental anxiety and de-
spendency.

Dr. Pierce's Favorite Prescription
is a legitimate medicine, carefully
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physician, and adapted to woman's delicate
organization. It is purely vegetable in its
composition and perfectly harmless in its
effects in any condition of the system. For
morning sickness, or nausea, from whatever
cause arising, weak stomach, indigestion, dys-
pepsia and kindred symptoms, its use, in small
doses, will prove very beneficial.

**"Favorite Prescription" is a posi-
tive cure for the most complicated and ob-
stinate cases of leucorrhoea, excessive flowing,
painful menstruation, unnatural suppression,
prolapsus, or falling of the womb, weak back,
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accompanied with "internal heat."**

**As a regulator and promoter of func-
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from girlhood to womanhood, "Favorite Pre-
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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, DECEMBER 7th, 1887.

No. 50.

Notes of the Week.

EVANGELICAL ministers and laymen in St. John, N. B., held a meeting lately and formed an association for promoting the better observance of the Sabbath. The running of street cars on that day has given rise to this movement, though its efforts are not to be confined to combating one, but all forms of Sabbath desecration.

TOWARDS the erection of a memorial church in honour of the late Rev Henry Cooke, D.D. LL.D., a bequest of \$10,000 has been made by the late Mr Alex. Megain, of Nelson Street, Belfast. The centenary of Dr. Cooke's birth will be on May 11, 1888, and it has been suggested that a memorial should be erected worthy of one who rendered so noble service in the cause of evangelical truth, and to Presbyterianism in the famous Arian controversy.

THE Jesuits, the power behind the Papal throne, are not yet convinced that they cannot secure the restoration of the temporal power which Pío Nono had to relinquish. In Italy, they continue the agitation, though the Italian statesmen and people remain unmoved. The approaching Papal jubilee is to be used as an occasion for creating sympathy with the movement for making his Holiness once more one of the kings of the earth. It has been suggested that the subject be made one of special prayer during the jubilee week.

A GENTLEMAN, Robert Treat Paine, of Waltham, Mass., has established at Harvard a fellowship in social science, which bears his name and becomes available for the first time this year. The fellowship, whose income is \$500 a year, may be used either for home or foreign study, and may be awarded to a graduate of any department of the university who wishes to investigate "the ethical problems of society, and the efforts of legislation, government administration and private philanthropy to ameliorate the condition of mankind.

WITH commendable enterprise the friends of temperance in the county of Renfrew established the *County Temperance Advocate*. Strictly speaking, it is a campaign sheet. As such it will be very valuable in aiding the effort for the retention of the Scott Act in that county. Besides, its wide circulation will be of permanent benefit in the diffusion of sound opinions on the Temperance question. In the number before us Rev. T. G. Williams, of Pembroke, gives some plain facts and figures showing the great benefit derived from the operation of the Scott Act in the county of Renfrew.

THE popular theory that the sons of ministers usually turn out ill is far from being borne out by facts. Chief Justice Taylor, recently appointed in Manitoba, is the son of the Rev. Dr. Taylor, first pastor of Gould Street, now St. James Square Church, Toronto. The gentleman appointed to succeed him on the bench, Justice Bain, is also a son of the manse. He was born in Perth, Ont., where his father, the Rev. Dr. Bain, now retired and living in Kingston, was minister. If the general estimation in which they are held be any criterion, it may be assumed that they will adorn the high offices to which they are called.

THE New York *Independent* says: One of the points the Catholic press has made with reference to the prevalence of bull fights in Mexico is that they occur in spite of the adverse influence of the Church. We have before us a letter from the Rev. William Green, a Methodist missionary in Pachuca, Mexico, in which he says that on Sunday, June 26, a bull fight was had in Pachuca in honour of the "Lord Bishop of Tulancingo, who is now on an official visit to this city. His reverence was present in his official robes, and applauded the Pachuca bull-fighter, and said he was as skillful as any he had ever seen."

REPLYING to Bishop Wordsworth on Church Union, Principal Cunningham says: If the Episcopal clergy cannot be brought to see what most other people can now see, further talk about union may be given up as unprofitable. Presbytery can stand by itself if stand by itself it must. It can boast of great churches not only in Scotland, but in Holland, Switzerland, France, Ireland, Australia and America. Even without reckoning the Lutheran Church (which is really Presbyterian,) it can count 25,000 congregations, with as many millions of people, and so outnumbers the English Church and all its branches. There are as many Presbyterians in America as there are Episcopalians in England. Such a Church has no need to court union by means of its own extinction—and it will not. It knows, moreover, that it must increase, while more oligarchical churches decrease; for beyond all doubt the tide is flowing strongly toward democratic institutions both in Church and State.

THE fiftieth annual report of the Toronto House of Industry has just been issued. It must be apparent to all that, with the great extension of the city, this excellent institution is, under its present conditions, inadequate for the service it is designed to render. A committee appointed by the board to consider a communication from the Mayor, respecting the establishment of an infirmary in connection with the House, report: 1. That having given the subject its careful consideration, it has arrived at the conclusion that the establishment of an infirmary for the poor of the city is a pressing necessity. 2. That its establishment in connection with the House of Industry would be at once more economical and efficient than its establishment as a separate institution. 3. That the establishment of a free dispensary in connection with the infirmary would be most desirable. 4. That the board would undertake the establishment and management of both the infirmary and dispensary, provided the corporation would give such financial assistance as would enable it to accomplish such desirable objects without trenching upon its present resources. Such an extension of the capabilities of the House of Industry is certainly very desirable.

A CONTEMPORARY has the following: Robert Bruce, market gardener, a hard-working, industrious old Scotchman, who carried on his garden operations on the St. Foy road at Quebec, died a few weeks since at the age of ninety, leaving a fortune of \$120,000. His three daughters, all above middle age, have no children, only one of them, indeed, is married. To them he leaves the interest of his money during their lives; but on their death, without issue, the fund is to be vested in a trust consisting of the principals or presidents, *ex-officio* of Morrin College, Quebec, Dalhousie College, Halifax; Bishop's College, Lennoxville; McGill University, Montreal; Queen's University, Kingston; Toronto University and Manitoba College, Winnipeg, to establish bursaries and scholarships, of the annual value respectively of \$25 and \$100 each, to be called The Robert Bruce Bursaries and Scholarships. The holders must be matriculated students of one or other of the universities named, actually pursuing a regular course of study in arts or science. The scholarships are to be divided into two classes, one for candidates at matriculation, and the other for third year men. Some discretion is left to the trustees as to the arrangement of the details.

DR. JOSEPH PARKER has not been entirely successful in placing himself *en rapport* with American audiences. This is how the *Interior* notices his visit to Chicago. Rev. Dr. Joseph Parker, of the City Temple, London, was present at their meeting on Monday, 13th ult., and addressed the Congregational ministers. He professed a warm affection for Henry Ward Beecher and great admiration for his genius. In his address he made a strong plea for plain, evangelical preaching as opposed to the learned essays and cold platitudes of Unitarianism. On the

evening of the same day, he gave a popular lecture at Plymouth Church, on "Clocks and Watches." This title gives the reader no idea of the subject-matter of the address. Like the contents of an old-fashioned country store, he offered his hearers a general assortment of ideas, many things hinted at, but no one strong, grand truth presented in an exhaustive, logical manner. His rhetoric and elocution are his own, and bear no comparison to our best American orators. He appears to be a man of great vigour of body and mind, and, on the whole, impresses one as being a typical son of John Bull, having in his make-up equal parts, well mixed, of pluck, learning and self-conceit. Our western ranchmen would describe him as a first-rate rustler.

THE *Christian Leader* states that the Rev. Archibald R. S. Kennedy, B.D., has been appointed by the Crown to the chair of Oriental Languages at Aberdeen. Few have attained to professorial rank so young, Mr. Kennedy being still under thirty. He took his arts course at Aberdeen, graduating in 1879, and studied theology at Glasgow, where his record was an exceedingly brilliant one. At the close of his theological course he went to Germany, where he studied for two and a half years at Gottingen and Berlin under Dillman, Sachu and Strack. On returning home he gained the Black theological fellowship, and taught in 1880 a senior Hebrew class. He has undertaken to deliver during the present session a course of lectures on the results of Cuneiform research in their bearing on Old Testament religion and history. While in Germany Professor Strack entrusted Mr. Kennedy with the translation into English of his Hebrew Grammar. Professor Robertson, of Glasgow, says that he has had no student who has achieved such proficiency and given such clear promise of becoming a distinguished Orientalist; while Professor Strack has been so much satisfied with the manner in which Mr. Kennedy translated his Hebrew Grammar that he intends asking him to translate the coming parts of *Porta Linguarum Orientalium*, begun by Petermann and now for some years continued by Strack. For five years Mr. Kennedy has been a prominent member of the Oriental Society connected with Glasgow University.

ON the 4th of April, 1887, the Ministerial Association of St. Thomas, Ontario, passed a resolution deploring the prevalence of railway traffic on the Lord's Day, and desiring such legislation as will put a stop to this great evil, and urging that all the Churches present petitions in this behalf to the Dominion Parliament. In the month of May 8,000 petitions and 4,000 circulars were addressed to the entire Catholic and Protestant clergy of the Dominion. Articles on the subject have been published in both the religious and secular papers. The communications that have been received and other indications warrant the belief that the subject has awakened general and deep interest, and the movement requires only vigorous and persistent effort to win success. As it is expected that the Dominion Parliament will meet in 1888 a month earlier than usual, and as it is desirable that our own action should be, as far as possible, simultaneous, it has been decided to offer the following recommendations to those to whom copies of the petition have been sent. 1. That the signatures to the petition be obtained by personal solicitation. 2. That one petition to each branch of the Dominion Legislature be signed by voters only, and the other by adults. 3. That all the signatures to the petitions be obtained in the month of December. 4. That in each case when the signatures have been secured the petitions be placed in the hands of the representative of the constituency, irrespective of party distinctions, and be presented by him as soon as possible after the opening of Parliament. Persons desiring additional copies of the petitions can have them on application to the Rev. J. Philip, secretary of the St. Thomas Ministerial Association. And it is earnestly hoped that all persons receiving them will do their utmost to obtain the largest possible number of signatures.

Our Contributors.

POLONIUS LET IOSEF AGAIN

HE GIVES THE YOUNG MAN SOME ADVICE ABOUT WRITING FOR THE NEWSPAPERS.

BY KNOXIAN

I am glad to know, my son, that you have become a contributor to the press of our country. It is a noble ambition. There are some certain and some rather uncertain things about writing for the press in this country. One of the certain things is increase of work; one of the uncertain is increase of shekels. Increase in the number of friends is uncertain, but increase in the number of enemies is an absolute certainty. You may make friends, you must make foes. You may make admirers, but you are absolutely certain to make envious, snailing critics. Nevertheless, my son, it is a good thing for a young man like you to take to writing—as long as you stick to plain prose, and do not try to write *too fine*. The discipline of the pen is the very best kind of mental discipline. I hope to see you excel as a writer. I hope to see the day when the leading men of this country will recognize your pen, and acknowledge that your contributions give them profit and pleasure. In order to help you let me lay down a few general rules for your guidance in writing.

And first as to *words*. Never use a short word if you can get a long one, or a common word if you can get an uncommon one. Long words are the kind that tell—yes, they do—that the young man who uses them has—well, we almost said, has long ears. Avoid short words as you would avoid small-pox or measles. Let me illustrate. Supposing your managing editor should ask you to write an article on the human face, how should you go about it? Let me tell you. Never write mouth. Always write *dental orifice*. Never write nose. Always write *nasal protuberance*. Never write ears. Always write *auricular appendages*. On no account mention that the man had teeth. Say he had a *dental formation*. If duty calls upon you to say anything about his feet, never think of writing feet. Write *pedal extremities*. These examples will illustrate the rule—never use a short word if you can get a long one or a grand combination of uncommon words.

To make the rule clear beyond all doubt let me give you a few more examples. Do you expect that you can ever rise as a literary man if you use such a mean word as milk? Impossible. Say *lacteal fluid*, and give yourself a chance. Are you foolish enough to imagine that there is any hope for you if you use such a plain word as blood? Indulge in no such dreams. Say *purple fluid*, and you are on the way to fame. Your father once heard a preacher use the expression *purple fluid* nearly a dozen times in one sermon. That preacher may be on the way to fame, but he has not arrived yet. When he arrives you will no doubt hear of it.

Supposing your managing editor were to ask you to write a brief report of a dinner given by the Lieutenant-Governor, how would you do it? Would you call the place Government House or his Honour's residence, or some plain name of that kind? There is no future for a young man who would be so foolish. Say *gubernatorial mansion* and your future is assured. Call the dinner a *gubernatorial repast*, and your promotion is certain. Would you say that the band played some lively airs? That would never do. Say that *the services of the band were called into requisition*. By judiciously using these fine combinations, and carefully avoiding the use of all short, common words, you may soon make a mark in your profession.

There is one word in particular that I most earnestly advise you never to forget—that is the word inaugurate. Never say that anything began. Always say that it was *inaugurated*. Inaugurate is becoming one of our most useful words; that is to say it is used almost universally by all lovers of big words. Don't forget it, my son. You have as good a right to use it as anybody else. Whatever else you forget never forget to say that everything is inaugurated.

If you wish to go straight to the heart of religious society always stick in that well-worn barbarism—in *our midst*. Never write anything religious or even ecclesiastical without putting that in. If anybody questions your taste you may quote as authority a

circular issued in Toronto the other day, signed by an eminent Q. C., in the first line of which it is announced that — *is in our midst*.

Should any illiterate person hint to you at any time that such words and combinations as have been recommended are not found in standard writers, you just tell him that the standard writers are behind the times. John Bunyan and other writers whose works are still read by a number of people, may have had a decided preference for short, plain words, but they did not live in these enlightened days. Bunyan never got a Ph.D. by a "severe examination," or any other way. You just go on, my son, using the kind of words recommended, and your success as a literary man is assured. In speaking as well as in writing avoid as much as possible the use of plain language. Use long, swelling, sonorous words. You have no idea how such words captivate certain kinds of people. They go away saying, "Wonderful man that," "What marvellous language," "Great scholar that," "What a learned man he is—he ought to be a college professor." Yes! They go away saying these complimentary things. It may be true that most of the people who pay you these compliments are invincibly ignorant, but never mind. Ignorance counts in this country. Pile on the big words, and you are sure to please every ignorant man who is trying to pose as exceedingly clever. Whenever you meet a human compound of egotism, ignorance and conceit always pile on the long words.

In another paper I may tell you something about sentences. Meantime, my son, give attention to these remarks about words.

EXPERIENCE OF A PROBATIONER.

MR. EDITOR,—After wandering to and fro among the vacancies of our Church for three months, will you allow me to relate my experience to your readers? Articles have appeared in your columns from time to time telling of the disastrous effects of long vacancies upon our congregations, and of the demoralizing influence of candidating upon our ministers; but little effort has been made by our Assembly to ascertain the extent of the grievance, and less made to remedy it. There are two reasons for this inactivity. 1. It is always taken for granted that the party making these complaints is a disappointed candidate, who feels soured at his talents not being recognized in some vacant field, and who chooses this method of venting his wrath upon the whole Church, for the sin of non-appreciation in an individual congregation. 2. The second reason is very apparent. Legislation in our General Assembly is carried on almost entirely by ministers and elders, who know little of the condition or wants of our Churches in the villages and country districts. We speak with all respect of our college professors, city ministers and elders. They are superior men, and are not only filling their own places well, but are desirous of advancing the interests of the whole Church. Unfortunately, however, their knowledge of the part of the Church, which is suffering most from our present system of supply, is very limited. Seeing is believing, and in the present instance nothing but seeing would make us believe the true state of matters. Will you accompany me then in my ramble, and learn how ministers are chosen? and at the end of three months you will be ready to exclaim, "Of all possible systems ours is the worst."

The Committee on the Distribution of Probationers made appointments for me in four congregations, and I set out to fill them. In the first of them I received and accepted a call, so that I was perfectly free in the others to enquire into their history, and quite unprejudiced in forming my conclusions. The second Church I visited was in a small town, possessing considerable culture and refinement. Our congregation here has been vacant for two years. During that time they have heard thirty-four candidates—one D.D., one L.L.B., ten probationers, ten retired probationers, eight pastors of congregations, two graduates of April, 1887, and two students of 1888. Nearly all gave entire satisfaction to the people, but none received a call. They wanted a man who would draw. Only a young man, unmarried, would do this. The first thirty were rejected on account of their age and experience. The two graduates of 1887 were called to another field of labour before they came, and the feeling of the congregation was strongly in favour

of waiting for one of the graduates of April, 1888. Gentlemen, here is an opening awaiting you. If you are quite young, unmarried and without any experience, the congregations will at once recognize some of the qualifications required, and you may count upon a call immediately. Old age is very honourable, but it is also very unfortunate. Our ministers know this, and are holding on to their congregations even at the risk of extermination. Scores of congregations are slowly but surely becoming extinct to-day under men whose usefulness is gone in their present fields of labour, but who might do excellent work elsewhere. Who can blame them for remaining with *nothing but uncertainty before them* or shall I say, *certainty of wandering for years with no permanent place of abode*?

My third appointment was to a supplemented congregation. The people promised to pay \$450 a year, which they have never been known to perform, while the Augmentation Committee offer a grant of \$300 on condition of settlement. This is not a very attractive field, so that the numbers applying for a hearing have not been large, and the preaching matches between the candidates have scarcely been so interesting as usual. Three years and seven months have passed away since the last minister left this Church, and still there is no prospect of securing a successor. No minister will be required here soon. In the village all but a few of the staunch Presbyterian families have gone over to the Methodists, while in the country station attached the Baptists are kept busy dipping our young people. The elder with whom I lodged told me they once had large and flourishing congregations; but after their former minister left, they had made in succession three calls, which were all unsuccessful. The people became discouraged, and lost all interest in church work. Those who remain are willing to take any one as a minister, but are in a position to call no one. Supply is obtained sometimes from the colleges, sometimes from Dr. Torrance, but generally from men who were once probationers, but have been compelled to retire from that profession.

To describe to a Presbyterian reader the work done on any field by these men who have been given up by the genial and sympathetic Doctor would be useless. Some sacrifices, graduate of our colleges will consent, at the earnest entreaty of the Presbytery, to spend a few years as a missionary there. The appointment will meet with universal approval. Appointments always have been satisfactory in our Church. The 200 students who have just returned from the mission stations have nearly all been successful this summer. They were appointed. The Presbytery intend making an appointment of an ordained missionary for the congregation next spring, but we cannot help but ask, Why was it not made three years earlier?

The fourth and last congregation visited was in a place having more than one Presbyterian Church at a convenient distance. Upon becoming vacant a year ago it was decided to hear eleven candidates before meeting to make a choice of a pastor. Members of the Church were invited to hand in to the Session the name of any minister whom they wished to hear. Twenty-seven names were given in for consideration. Sixteen had to be rejected, and the friends of these decided at once to take no further part in Church work while the vacancy lasted. They are living at present here as retired Christians, but the relaxation will be an excellent preparation for future work. In due time the eleven were heard. Everybody was satisfied that any one of them would have made a suitable minister for the Church, but two were favourites. Canvassing was done freely for both candidates with good results. Interest in church matters had never been so great. The night for moderation came, and found both parties well organized and ready for the contest. An interesting as well as an edifying discussion took place upon the style, culture, intellect and spirituality of the candidates, after which a vote was taken. The count of the moderator showed a narrow majority in favour of one of the parties, which was received with great applause. A call was made out, but the minority would not sign, and the favourite candidate refused to accept. A few of the more pious among the majority, failing to secure the man of their choice, expressed their willingness to co-operate with the minority, and at a second meeting it was decided to call the defeated can-

didate. All would have been satisfied with him, but the humiliation of signing a call to one who had been the favourite of the opposing party was too great. A large number refused, and again the call was declined. Weeks were now spent in a genuine church quarrel, trying to decide which party was to blame for their double disappointment. In the meantime candidates preached, but no person dared speak of choosing one as a pastor. To be the choice of one faction was sufficient reason why the others should oppose. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Weary of strife, they at length decided to call. Desperation drove them to do something. A candidate came, an entire stranger with a record unknown. In a half-hearted manner it was decided to give him a call. Three-fourths of the congregation signed it, through indifference. The others refused, and when the induction took place they quietly scattered to other Churches. Such are the advantages of our liberty of choice. The picture is a dark one, but is not overdrawn. On the contrary, it fails to reveal fully the deplorable condition of almost any one of our vacant congregations. That Methodists outnumber Presbyterians in the United States by four to one, and that they are leaving us far behind in the race, in Canada, is no wonder. The only wonder is that we increase at all. Why are they growing twofold faster than Presbyterians. Are their ministers more talented or zealous? We think not. Do they gain more by immigration? Statistics show they gain less. We can imagine nothing but the demoralization caused by our long vacancies, and by our ministers being compelled to remain in congregations where their work is done, knowing well the hard fate which lies before them should they resign. What is the remedy? We know of nothing but a conditional itinerancy such as was proposed some time ago, we believe by Dr. Wardrope. With your permission we will show the practicability and advantages of such a system another time. KADICAL.

THE POWER OF CHRISTIANITY.

Christianity is that light which lighteneth every man that cometh into the world. This power it has and is because it is the true nature for which all wisdom searches, in which all beauty is formed, which is the harmony—the right order and reason—of the intellectual and spiritual world. Hence the language of personal experience in communion of soul with God. The entrance of Thy words giveth light; it giveth understanding unto the simple. Christianity is thus a power, which radically changes the subject of it in the condition of his mind, in his relations to God and man and in his views of things. Let us, in the sequel, draw attention to what is here laid down with perfect assurance of truth concerning Christianity under the following aspects.

1. The unifying power of Christianity. Christ is Christianity and as He is, so it is clear that unity must constitute a distinctive feature as special aim and a practical result of Christianity. Unity is a grand end of Christianity as embodied in the words of Christ, when He prayed, That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us. Unity is the native outcome as well as the grand end of Christianity as expressed in the exclamation, Behold how they love one another! Unity is the lovely phase, as well as the grand end and native outcome of Christianity as observed in the walks of life. Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment, as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore. Christian unity is, indeed, a comprehensive term, embracing unity of cosmic and mental and moral order, unity of humanity, unity of truth, justice and love, all concentrating and culminating in the supreme and transcendent unity of God.

So viewed, our theme is one pregnant with significance, and worthy of being thought out with thoroughness; but, without attempting anything like an exhaustive treatment of it let us note a few salient points in it in order to indicate the unifying power of Christianity in man and among men in thought, word and

deed. 1. The unity of man with himself. Man is the subject of moral evil, of wickedness, it has taken possession of his spirit, of his very will. As the outcome of sin, which reigns in the heart with absolute sway, the mind of man is the seat of endless discord, and the understanding is often under the sway of blinding, blinding and misleading influence. There prevail therein base passions, vile affections, groveling desires, evil imaginations, impious thoughts, perverse volitions, and all of them are, in their operations, contrary the one to the other. If then this disunity has so penetrated into the spirit as to set it at variance with itself, what has man greater in himself by which he may surmount this eternal self-disjunction, or what can restore unity, order and peace to the mind disharmonized, distracted and disquieted by sin? It is the acceptance of Christ crucified, who is the power of God and the wisdom of God unto salvation. If any man be in Christ he is a new creature, old things are passed away, behold, all things are become new. Being in Christ Jesus, who is the way, the truth and the life, we are subjects of the new life produced in us by His mediatorial work and participators in the unspeakable riches of His grace. He died that we might live and had given us this blessed pledge, As I live, ye shall live also, but especially because by His spirit, as His representative, He enters into the heart and gives it life, fans and fosters it by his continuous abode, gratifies all its instincts, and evokes all its susceptibilities by His word and presence. There is no lack in the supply of needed grace to one who is in Christ Jesus, for there is an infinite storage of force in the Son of God, which needs but the connecting touch of faith to pour into the believer, to whatever degree his circumstances may lead him to require it.

Along this line of thought runs the injunction, Be renewed in the spirit of your mind. The significance of this injunction is in substance the same as that of being in Christ Jesus, or the one is presupposed in the other and enjoined as necessary in order to put off the old man with his deeds, and to put on the new man, which, after God, is created in righteousness and true holiness; but there is in it a special significance which is pointed out by Eadie as follows. The renewal takes place not simply in the mind, but in the spirit of it. It is the special seat of renewal. The mind remains as before, both in its intellectual and emotional structure, in its memory and judgment, imagination and perception. These powers do not in themselves need renewal, and regeneration brings neither new faculties nor susceptibilities. The organism of the mind survives as it was, but the spirit which inhabits and governs it is entirely changed. The ruling and motive power is renovated. The memory, for example, still exercises its former functions but on a very different class of subjects; the judgment, still discharging its old office, is occupied among a new set of themes and ideas, and love, retaining all its ardour, attaches itself to objects quite in contrast with those of its earlier preference and pursuit. The change is not in mind psychologically, either in its essence or in its operation, neither is it in mind as if it were a superficial change of opinion, either on points of doctrine or of practice, but it is in the spirit of the mind, in that which gives mind both its bent and its materials of thought. It is not simply in the spirit, as if it lay there in dim and mystic quietude; but it is in the spirit of the mind, in the power which, when changed itself, radically alters the entire sphere and business of the inner mechanism. What, then, is the practical issue of being so renewed in the spirit of our mind? Raised by Christ into newness of life, we drink in and breathe the spirit of Christianity in the balmy sweetness of a godly life. We feed on the doctrines of Christianity, and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. We gradually come to think, feel and act like God and to ripen for glory, honour and immortality, in heaven our eternal home. E. C.

A HARD PROBLEM.

Our system finds no place for the man who has served his Master in the Church for say twenty-five or thirty years, and, What is the Church to do with him? is the problem before us.

Suppose him a man of sixty years, and that he at that period finds himself uncomfortable. He was once the leading spirit, now the spirit is pretty well gone. His stipend, that was always small, is now paid irregularly, if it is paid at all. A new church has been built, but not much of an effort has been made to pay for it. Far-seeing men have thought that a big debt might help them in some way in the near future.

The near future comes, and comes with all the accumulated force of a pent-up stream. The old story is heard of a large debt, the falling-off of attendance and of the weekly offerings. Shy looks are cast at the aged father by the younger members of the court, and a commission with Presbyterian powers is appointed to visit the congregation and report. The members of the commission drop in at the manse before they meet with the Session and Managing Committee. An effort is made to be cheerful by all concerned, but the effort fails, as such efforts generally do.

The commission find themselves before eleven or more fine looking business men in the vestry of the church. After prayer, the commission state the object of their mission. A profound silence follows, and each brother can hear his neighbour breathe.

We are met for deeds and not for tears. The silence is broken by a well dressed business man stating in calm and clear voice the financial position. They have all agreed to speak the very highest of their minister and of his labours; but they are pained with the financial position.

Their pastor is vigorous in his person, sound in his doctrine and exemplary in his life, but they cannot account for the lack of interest in the Church, the small attendance on the Sabbath, and the falling off of the weekly offering. To this they all agree.

The inexperienced members of the commission are puzzled, the experienced not so much.

Another business man arises and suggests to the commission the giving of a lump sum to their pastor, and that he should resign and leave the manse by the following June.

The sum is placed at \$1,000 or perhaps a little more. This proposition seems to take. It comes in the Board. The congregation vote on it unanimously or almost so in the evening. The pastor in the manse hard by is consulted in every stage. He has always acquiesced in the will of the Master, and he does so now. The partner of his labours and family are pained, but are too cultured and sensitive to make it known.

The report of the commission is adopted by the Presbytery in solemn silence. On the Sabbath appointed in June the pastor preaches his farewell sermon. He and his family leave the manse during the following week. In addition to the lump sum, he has a recommendation from Presbytery in his pocket. Some ten years ago, a call was being made out for him, which he had quietly set aside; but he receives no call now. He feels that his day is past for calls, and so do his family. The Aged and Infirm Ministers' Fund is not all sufficient to meet such a case as this, even were it so designed. In our rich and large Church there is neither a place nor provision for such a man.

Neither the minister nor the congregation nor the Church is in fault; but the system that produces it. DIDO.

A WORD FOR YOUNG CONVERTS.

MR. EDITOR,—It was "with great surprise, not unmixed with indignation," that I read "An Old-fashioned Presbyterian's" letter in your issue of the 23rd ult. There are scores of congregations scattered all over our Dominion that would not be in existence to-day were it not for the earnest labours of pioneer missionaries under twenty-five years of age. It is to the zeal and energy of young converts that many of our churches are indebted for their present prosperity. If they are too much to the front it is not their fault, but the fault of older converts. Young Canadians have too much respect for old age and long experience to push themselves to the front when that element is available. It is only when that element is wanting, or when it is too indifferent to do its duty, that young heads and small experience come in to the rescue.

Moreover, is it not a fact that that reserve which causes Presbyterians to "dread speaking or writing more than their experience warrants" has led them to the opposite and just as sinful extreme as rashness? I fail to see why a young convert should not have the same liberty to tell out what the Lord has done for his soul as an old convert. And is it not another fact, that many young converts enjoy an experience that is too often forgotten when they grow older; and consequently, if they do not give expression to it then, it will be lost to the world altogether?

Morewood, Ont.

WILLIAM SHEARER.

Pastor and People.

FROM THE DEPTHS

And He arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.—Mark iv. 39.

Sore tossed upon a stormy sea,
Oh Christ, our souls cry out to Thee,
As on the Galilean lake
The cry of need Thy sleep did break.
As winds were stilled before thy look,
And waters fell at Thy rebuke:
So now, oh Lord! speak words of peace,
And bid these raging tempests cease.

Although the roaring of the deep
Had only lulled Thee in thy sleep,
The first faint note of human woe
Aroused Thee from Thy rest below.
As then Thy love was quick to hear
Thy weak disciples' anxious fear,
So now, oh Lord! upon the sea,
Adrift like them, we call to thee.

The waves run high, ah me! how frail
Our tiny bark before the gale—
Through blinding spray, all reck'ning lost,
By waves and billows wildly tossed,
From depths of danger and despair
We, fainting, send to Thee our prayer:
Save now, oh Lord! while tempest driven,
Our cry goes up from earth to heaven.

—Myra, in *Christian Leader*

COMMENDED TO GOD'S GRACE.

The following is an extract from Rev. D. M. Gordon's farewell discourse in Knox Church, Winnipeg.

Nothing but the fact that I am for the present unable to continue in full measure the part which I have taken could induce me to withdraw from it, and I grieve more than I can express that I have done so little in a sphere that was so rich with opportunities. And now, in withdrawing from my work among you, I desire to share, though it be but feebly, the feelings of the apostle as he withdrew from his work at Ephesus and to echo his words, "I commend you to God and to the word of His grace." The minister of Christ, in withdrawing from a sphere, commits his labours not merely to those that have been associated with him, nor the man that may succeed him, but to Him who was before us in the field and who shall remain when we are all gone. We change and pass away like leaves tossed upon the waves, but God abides the same and His Church remains. It was the utterance of a Christian statesman when Garfield, on the death of Lincoln, said to a vast concourse of his fellow countrymen, "The Lord God Omnipotent reigneth, and the Government at Washington is safe." So the Christian labourer in any sphere, when called from the scene of his labour, recognizes that God and His Church remain, and he commends to God both the work which he tried to do and those for whose welfare he has wrought. The minister is an ambassador for Christ. The ambassador pleads with those to whom he comes that they should accept the proposals that his king commissioned him to offer, and on leaving he commends both them and his mission to the favour of him in whose name he has spoken. The ministry of the Gospel, whether it be by the public services of the Church or by private interview and personal dealing, is to be regarded as one of the ways in which God makes His Word effectual for winning souls to Christ, one of the instruments of that grace "which is able to build us up and to give us an inheritance among them that are sanctified." And when the minister withdraws from his work he commits it to God, while to that same care He commends all those to whom His message has been addressed.

"His grace is able to build you up." The apostle looked upon his hearers as already resting on the one sure foundation, Jesus Christ, and thought of them as rising upon this foundation like temple walls, for he knew that on no other foundation could we grow into that holy character that shall fit us for the inheritance of the sanctified. And, brethren, the keenest regret, the very crown of sorrows, to the minister of Christ when he leaves a field where he has for years been labouring is the conviction that some, it may be a large number, of those to whom he has preached the offers of the Gospel have not yet accepted Christ, and are not yet resting in faith and hope upon the Rock of Ages. He may have tried with what fervour he could to set forth the claims of Christ, to show the all sufficient sacrifice of Him who loved us and gave Himself for us, to point men to the risen Jesus as

their Prince and Saviour, to present the offers of God's Spirit with all the precious promises, and to plead with men that they should trust Christ and live no longer to themselves, but unto Him who died for them and rose again. Special seasons may have come during his ministry, such as occasions of trial and bereavement in their homes, or as the time of revival so richly blessed of God among us last spring, when they seemed very near the entrance upon a life with Christ, but they have held back, halting and undecided, and are still outside the kingdom. It is on their account that their minister, as he leaves them, feels the most anxiety and regret; and if there be such, as indeed I know there are such, within the sound of my voice to-night, let me entreat them in this my last appeal to them to be reconciled to Christ, to rest on His firm foundation that outlasts all the changes of time and that abides eternally the same.

Resting on this foundation, "The grace of God is able to build you up." Brethren, it is character that Christ wants to see formed in us, character that shall fit us for the inheritance of His redeemed. His Gospel is no mere message of pardon that would open the prison door, and yet leave the criminal still unchanged. He redeemed us not merely that He should cancel the record that was against us, but that He may purify us unto Himself, a people peculiarly His own. And He comes to us with all the richness of God's grace, with all the constraining influence of God's love, with all the help of God's spirit, that He may cleanse our character, that He may inspire us with new affections and guide our desires along the new lines of the Father's will, that He may direct our hopes and efforts toward holiness and heaven, and renew the lost image of God within the soul. Sometimes, when reading or hearing the Gospel you may have thought of what Christ wishes us to be, for He has shown it in the life He lived on earth. As you have traced His footsteps from His lowly home through His conflict with evil and along His triumphal march of mercy, as you have thought of Him among the glad guests at Cana, or with the heart-broken sisters at Bethany or on the lonely hillside in prayer, as you have marked His love to the little children, and to the mourning outcasts, and His fearless reproof of all meanness and hypocrisy, as you have followed Him through His work and through His agony, you may have felt the fascination of His life, and may have longed to share, however dimly, the splendour of His purity, the beauty of His righteousness, the grandeur of His self-sacrifice and love. Now Christ's desire for you is that this should be no mere momentary vision, but an abiding inspiration, and that you should be transformed into that likeness. But you cannot so transform yourself. As well might you expect the clay by some inherent power to shape itself into the goblet that shall grace the table of the king, as well expect the unquarried rock to fit itself as polished stone within the temple wall, as think that by your own power you can attain the character that shall fit you for an inheritance among them that are sanctified. From first to last your salvation is of God. Nothing but His grace can renew His likeness within us, and Christ comes to you with all the fulness of that grace, with all its wealth to enrich you, with all its power to sustain you, with all its beauty to adorn you, able to build you up, able to keep you from falling, able to do exceeding abundantly above all that we ask or think, able to present you at last faultless before the Father's glory with exceeding joy. And this grace that is thus revealed and brought nigh in Christ, this grace that employs the ministry of the Word as one of its instruments, is able not only to build you up in Christ-like character, but able to give you an inheritance among them that are sanctified. The character is required for the inheritance, and the brow must be prepared for the crown that shall adorn it; but when God by His grace prepares the character, He will also provide the inheritance, and whosoever is worthy shall not fail to wear the crown. When He gives us the spirit of sonship, He will give entrance to the eternal home. When He makes us fit for His kingdom, we shall find the open portal and the palace of the King

If any one will have a good conscience he must study the Word of God, not depending upon the uncertain light of a human code, and what is more to the point, he must do what the Word requires of him.

THE LESSON OF DOING WITHOUT.

The crying sin of the day is dishonesty. One hears so much of it in public life, but as we have said, there is too much of it altogether in private life. And its cause is to be found in the want of self-control in the indulgence of tastes and appetites. Reckless, extravagant living is at the bottom of it all. If this living had any true foundation in any hearty desire for any desirable things, there would be more hope of amendment. But when one comes to see what things ill-gotten gains are spent upon, the outlook is a sad one. Dress, display, amusement, costly things bought just because they are costly; wealth won evilly, merely that it may be wasted foolishly; these are the signs of a time which is not a pleasant time to contemplate. If a man loves any one thing, say rare books, or pictures, or objects of art of any kind, or music or science so well, that for the sake of the one thing in which he would be rich, he is willing to be poor in every thing else, no matter though his choice be an unwise one according to the best standards of choice, he will yet have a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time, because like pampered children must needs cry for whatsoever they see just out of their reach, for them is needed the wholesome self-discipline which shall teach them to let alone whatever is not theirs.

And the beginning of self-discipline is in the home. Parents must teach their boys and girls the great lesson of *doing without* whatever cannot be fitly theirs. There need be no niggardly restraint, but in some way the first lesson for childhood should be that of earning its pleasure. To get whatever it craves as soon as it asks for it, is the worst training a child can have. *Churchman*

PRESS ON.

This is a speech, brief, but full of inspiration, and opening the way to all victory. It solves the problem of all heroes; it is the rule by which to weigh rightly all wonderful successes and triumphal marches to fortune and genius. It should be the motto of all, old and young, high and low, fortunate and unfortunate, so called. "Press on!" Never despair, never be discouraged, however stormy the heavens, however dark the way; however great the difficulties and repeated the failures—"Press on!" If fortune has played false with thee to-day, do thou play true for thyself to-morrow. If an unfortunate bargain has deranged thy business, do not fold thy arms and give up all as lost, but stir thyself, and work the more vigorously. Let the foolishness of yesterday make thee wise to-day. If another has been false to thee, do not thou increase the evil by being false to thyself. Do not say the world has lost all its poetry and beauty, 'tis not so, and even if it be so, make thy own poetry and beauty by living a true and, above all, a religious life.

BEAR THE CROSS CHEERFULLY.

Christ never commanded us to take up our cross and lug it mournfully along on Sundays, bend painfully beneath it in prayer meeting, struggle around with it occasionally when we are asked to pay our just share of the church expenses, and then lay it carefully away while we attend to our every-day duties. If Christianity has not made a man kinder to his wife, more patient with his children, more honest with his neighbour, more cheerful in his work, more liberal with his money, purer, better, more Christlike any day and every day, that man had better begin again, accept Christ as a little child, and enter into the glad enjoyment of every-day religion—*Central Christian*.

CONVERSATION.

Very few persons recognize the large possibilities of good with which conversation is freighted. It can diffuse intelligence, spread knowledge, inspire new ideas, animate the drooping spirit, move the feelings, kindle the affections, stimulate the activities. These possibilities may be gradually made realities by every one who will constantly and patiently put in practice the two essential parts of good conversation—to seek for the best that is in one's self. No large fund of information, no years of culture, no powers of eloquence are necessary in order to do this.

SOME STRANGE CONFESSIONS.

SEVERAL GOOD STORIES WHICH CONVEY VERY NEEDFUL MORALS.

The Rochester (N. Y.) Union reports having this dialogue with an eminent physician: "Can you cure a cold for me?" "I dare say; where is it?" "Do you treat yourself for colds?" "That depends on how bad they are. I had one last week and fixed myself up a dose, but I didn't dare take it. I kept it over night and gave it to a 'deadhead' patient the next day?" "Then you don't dare to take your own medicine?"

"No! I don't dare, and I have no family physician."

A gentleman, a short time ago, consulted his physician about a severe rheumatic attack. As he was leaving, the doctor said: "Should my prescription afford any relief, let me know it, as I am suffering from an affection similar to yours, and for the last twenty years have tried in vain to cure it!"

The best of physicians now have the frankness to admit that the schools have not yet mastered all there is to know about the causes of disease, and the best methods of cure. There has been a great advance, no doubt, in medical science, in the last fifty years. Doctors themselves do not take their own physic, even though they may saturate the systems of their patients with poisonous drugs, nor do they bleed, blister and torture, as formerly.

Byron died, it is claimed, because of over-bleeding by his physicians. Washington met the same fate!

Scientific investigation shows that most ailments proceed from derangement of primary organs, of which the kidneys are the most important. Every drop of blood coursing through the system passes through these organs, and if they are deranged, the blood speedily becomes impure, and carries the seeds of disease to every part of the body. If we keep these organs regulated by the use of a simple vegetable compound like Warner's safe cure, which Prof. Lattimore, New York State board of health analyst, of the Rochester University, says: "I find entirely free from mercury and all poisonous and deleterious substances"—there is little danger of bright's disease, apoplexy, rheumatism, or any of the common ailments, nearly all of which originate in or are made fatal by diseased (though unsuspected) kidneys. This great remedy has the reputation, which seems well founded, of curing more diseases than any one other remedy ever known. It restored the son of the Danish vice-Consul Schmidt of 69 Wall street, New York, from Bright's disease, and General Christiansen, of Drexel, Morgan & Co., Bankers of New York, who knew of the case, pronounced it a wonderful remedy.

As appropriate to the doctors who give to their patients what they will not take themselves, we quote this story:

"Oh, Mr. Smith, help me out," exclaimed a young lady at a church fair. "I've sold a toy for \$15 that only cost 15c. What percentage is the profit?"

"Percentage, madam?" exclaimed the lawyer with merriment. "That transaction is beyond percentage—it is simple larceny!" The professional man who takes one's money when he can do one no equivalent service will understand the moral.

"O MOTHER, what do you think?" remarked the high school girl. "Our minister has an amanuensis." "You don't say!" replied the old lady, with much concern. "Is he docterin' for it?"

"HAVE ye got any raw oysters?" asked a newly-wedded countryman of the waiter. "Yes, sir, how many will you have?" "How many had I better git, Miranda?" he said, turning to the bride. "Well, I dunno, John," she replied, blushing becomingly, "but I feel 's though I could eat a hull can."

MRS BROUGH (very English): Bridget, see if the higham (broom) is at the door. Bridget: An' what would ye be wantin' wid the broom, mum? Mrs. Bigh: I am going out to ride. Biiiget (sotto voce): Och, murder, it's a witch she is, to be ridin' out on a broom! I'll be after lavin' at once for service wid a decent family.

"DID you go to the Tibbins' party the other night, Mrs. Rinkly?" inquired one woman of another in the jam at the millinery store. "Yes, indeed," she replied, with eyes fairly sparkling with delight. "Have a good time!" "Yes, I had a splendid time. The Twomley girls were there, you know, and they didn't have on a thing fit to be seen, while everybody said my new dress was just too lovely for anything. Isn't this delicious weather?"

Words of the Wise.

THE 'superfluous blossoms on a fruit tree symbolize the large way in which God loves to do pleasant things.—Becher.

ISAAC'S closet was a field; David's was his bed chamber; our Lord's was a mountain; Peter's was a house top.—Chrysostom.

GOD will mark not only how many times you speak to His people in public, but also how frequently you speak to Himself in secret.

THE law is given that we might be driven to the Gospel; the Gospel is given that we may be enabled to obey the law.—Thomas Adams.

THERE ARE MANY Cough Mixtures, but only one Allen's Lung Balsam; try it.

WHAT you want to do that is good and approved of by your conscience, without the opportunity to do so, are germs of immortality.

HE who seldom thinks of heaven is no likely to get there; as the way to hit a mark is to keep the eye fixed upon it.—Bishop Horne.

THOUGHTLESSNESS is never an excuse for wrong doing. Our hasty actions disclose, as nothing else does, our habitual feelings.—J. T. Fields.

THE seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of new sacrifice.—Rev. Josiah Strong.

WATSON'S COUGH DROPS will give instant relief to those suffering from colds hoarseness, sore throat, etc., and are invaluable to orators and vocalists. The letters R. & T. W. are stamped on each drop.

EXTRAORDINARY afflictions are not always the punishment of extraordinary sins, but sometimes trial of extraordinary graces.—Matthew Henry.

MEDITATION is needful for the nourishment of a true devotion. The conscience, fellowship and communion with God alone can save us from dead works.

PEOPLE are born, in a sense, what they become; fate is folded up in us; but nobody can skip over the history into the pose and role it puts them in.—Mrs. Whitney.

GRACE not improved will be impaired. Hast thou faith, love, zeal, humility, but no stronger than many years ago? Thou hast been idle, and better be sick than idle.

THE PERFUME we consider to be at once the most delicate and most enduring—"Lotus of the Nile."

MY principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts.—Newton.

THE thorough interweaving of the roots of Christianity with the history of the world on which it has sprung, is at once a source of its power and an assurance of its divineness.—James Martineau.

WE may lose heaven by neutrality as well as by hostility; by wanting oil as well as by drinking poison. An unprofitable servant shall as much be punished as a prodigal son. Undone duty will undo our soul.—Rev. A. L. Guss.

A CLAIM VERIFIED.—B. B. B. claims to cure all curable diseases of the stomach, bowels, liver, kidneys and blood. That it actually performs all it claims, is proven by testimonials from parties which none can dispute. Send for testimonials of remarkable cures.

CHRISTIAN faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendours.—Hawthorne.

MANY people spend their time in trying to find the hole where sin got into the world. If two men break through the ice into the millpond, they had better hunt for some hole to get out, rather than get into a long argument about the hole they came to fall in.

CHURCH BELLS.

We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church Bells and Fire Alarm Bells, and over 1,800 testimonials from purchasers in the United States and Canada. The Testimonials are from every State and Territory, and a large proportion of them from Ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within the reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the Catalogue, which is offered free to all who may apply.

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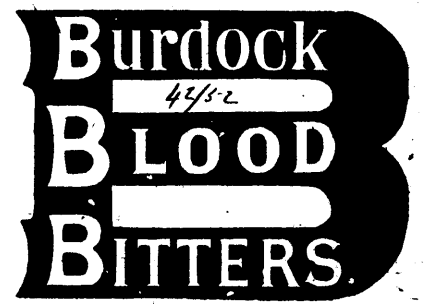
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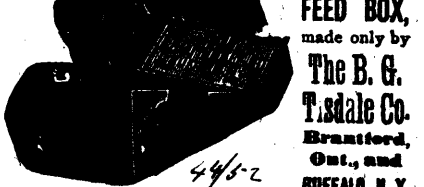
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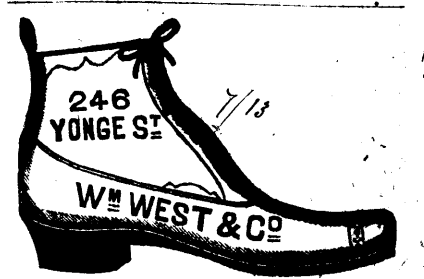
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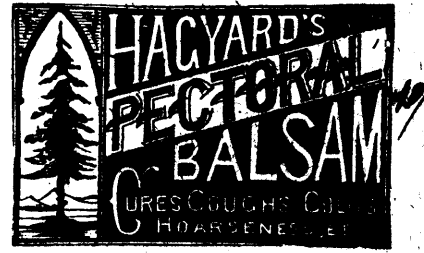


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MR. WALLER has for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power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



TORONTO, WEDNESDAY, DECEMBER 7, 1887

THE third Sabbath of December is appointed as the day when a collection should be taken up for Manitoba College, unless an appropriation is made otherwise for this college. A circular is being issued, but in case it should not reach every minister, notice of the object is thus given, and it is hoped that there will be a response from every congregation.

THE *Christian at Work* would like to know if Dr. Parker accepted the \$300 which some publisher offered him for a letter, and imagines that he did. Quite likely. There are not many men in this world who would not find time to write a press letter at that figure. Few publishers want a letter more than a column in length. A good writer, in fairly good working trim, could strike off a column, on an easy subject, in three hours, \$100 an hour is a rather nice thing for a literary man. The *Christian at Work* rather cruelly observes that Dr. Parker has furnished it with letters "at considerably less than one twentieth of \$300." One-twentieth of \$300 is \$15. Considerably less than \$15 would probably be \$10. Was that the amount? We "guess" it was. The *Globe* or *Mail* would probably pay that amount any day, for a good letter on a live topic. How big some distant things look, but they often shrivel up when punctured a little.

LET those who contend that differences of opinion among Biblical critics throw doubt upon the inspiration of the Scriptures ponder over the following facts; The Supreme Court of New Brunswick, composed we believe of six judges, have decided that an election petition must be tried within six months. One of the Quebec judges took the same view of the law, and dismissed a petition the other day. It is said to be highly probable that most of the Quebec judges will pursue the same course. This view of the law is, we understand, scouted at Osgoode Hall. At least one judge has spoken of it as absurd, and the others will probably follow suit. Because these learned gentlemen cannot agree on the meaning of a few lines in an Act of Parliament about ten years old, nobody contends that there is no such thing as jurisprudence. And yet people contend that there is no such thing as revealed religion, because thousands of men cannot agree on everything contained in sixty-six books, written by many different men, on an endless variety of topics many centuries ago. How sweetly reasonable some people are when they deal with the Bible.

No doubt a goodly number of writers and speakers will feel themselves called upon to "reply" to a couple of sermons recently preached by the Rev. D. J. Macdonnell, of this city. It should be distinctly understood that only one kind of reply is possible. Mr. Macdonnell's sermons are in the main an exegesis of about half a dozen passages of Scripture. Any "reply" that is a "reply" must go along the same line. Mr. Macdonnell tells the world what he believes certain passages of God's word teach, either directly or by necessary implication. There is just one question, Do these passages teach what Mr. Macdonnell says they teach? That is the point. If they do, then the quarrel is with the passages—not

with Mr. Macdonnell. If they do not, then show where Mr. Macdonnell's exegesis is wrong. That is the proper thing to do. Mere general writing on the Temperance question in a matter of this kind is worse than silence. The people, or at least the thinking portions of them, are getting tired of declamation. If Mr. Macdonnell's positions are right let the fact be honestly admitted. God's word should never be distorted or twisted to bolster up any theory. If his positions are wrong, let some competent man overthrow them. But supposing every point made by Mr. Macdonnell be admitted, the question still comes up. Is not the general tendency of the liquor traffic toward evil, and if so should it not be abolished?

No man in Canada more freely or more fully concedes to others the right to think and speak as they please than does the Rev. Mr. Macdonnell. Indeed, if the genial pastor of St. Andrew's West errs at all, he is perhaps a trifle too generous in such matters. Always conspicuously fair in dealing with the rights of other men, every fair man will concede to Mr. Macdonnell the right to discuss Temperance or any topic in any way he thinks proper. But whilst cheerfully doing this, one cannot help asking what good purpose is served by showing from the pulpit that men have a right to drink whiskey. Do men who drink need to have their rights in this regard pointed out to them? Are they not quite ready enough to drink without any encouragement from the pulpit? Mr. Macdonnell, of course, does not preach to encourage men in drinking habits, but they take the encouragement all the same. Quite likely Mr. Macdonnell would say that some of the passages of Scripture he expounded have been grossly perverted, and he used his pulpit to show what these passages really teach. There is force in this argument. But is there no way of exposing such perversions without seeming to put the influence of one of the most popular pulpits in Canada on the side of the liquor traffic? We say *seemingly*, because we believe that Mr. Macdonnell has more real interest in the welfare of his fellow-men than a large proportion of the men who earn money by denouncing the traffic. A man of far less ingenuity than Mr. Macdonnell could, we think, find some way of defending what he believes to be the truth without giving aid and comfort to a business the general tendency of which is bad.

WE have nothing to say on the merits or demerits of the case disposed of by the Presbytery of Hamilton last week. Mr. Lyle needs no defender, and there is absolutely nothing to defend him against. The Presbytery of Hamilton knows its own business, and is perfectly capable of attending to it. The case, however, has its lessons for all ministers. The person who created this trouble went to Mr. Lyle, and asked him for a favour—the use of the Central Church, a very considerable favour by the way. He went, as we understand it, to Mr. Lyle's own house. That visit—made to ask a favour from Mr. Lyle—culminated in the visitor's making charges against Mr. Lyle in the Presbytery. Had Mr. Lyle been as 'cute as some business men are he would have saved himself and others considerable trouble by making the interview very short, or by refusing to have any communications with his visitor. Mr. Lyle is a good natured gentleman, and a friendly talk ensued. There is a short and easy way of avoiding all such difficulties in future. If a minister cannot speak a few minutes to a man asking a favour from him without incurring the risk of ecclesiastical proceedings, the safe way is to refuse to have any interviews with visitors, especially so-called evangelists from the United States or any other place. At this season of the year the country is overrun with "tramps" of one kind and another, most of whom are trying to turn an honest penny in the alleged moral reform, or some other line. Part of the programme is to call on the local ministers, and ask them to give out notices and otherwise interest themselves in the "cause." Some of these gentlemen are excessively impertinent. Of course they all assume that a minister has nothing to do but attend their meetings. If he does not agree with them when they honour him with a call in his own house, he need not be astonished to hear his words distorted on the platform or in the local press. There is just one sure way of dealing with such characters, and that is not to have any dealings with them at all. Ministers who take sides with the itinerants against their neighbours would do well to remember that their own turn may come next.

THE SALVATION ARMY IN QUEBEC.

How should mob-rule be considered? Would a Christian man of average intelligence and ordinary fairness be correct in concluding that when the mob, by methods peculiarly its own, suppresses the exponents of opinions with which he has no sympathy, it does a praiseworthy thing? When on the other hand the mob undertakes "to regulate" those with whom the aforesaid Christian man agrees, is he convinced that the action is only the outcome of the purest patriotism? This time it is the city of Quebec that has disgraced itself. The Salvation Army, with the courage that characterizes their movement everywhere, resolved to carry on its work in the ancient capital. They counted the cost. They expected opposition and were not disappointed. Almost from the first they were molested. Hatred to their work deepened. When they paraded, dastardly attacks were made upon them. Defenceless women were struck with hurtful missiles. Occasionally an offender was caught red-handed, and in due course properly punished. The fairly firm attitude of the municipal authorities and the police was, however, insufficient to repress the lawless tendencies of the mob. Those countenancing and composing it were impervious to reason and ordinarily humane feeling. They fanned the fiery spirit of an insane fanaticism, and threw all restraints at defiance. At length they have made the city of Quebec a spectacle to the world. They took possession of its streets, and were bent on deeds of violence. Fanatical zealots harangued the crowds. With the excitable French-Canadians these incendiary speeches had their effect. The incensed rabble were ready for the perpetration of crime. Life and property were threatened, and last week the greatest apprehension and dread prevailed.

And yet this is a free country. The right of free speech is claimed for all irrespective of creed or race. Freedom of assembly and the right to parade have never been seriously called in question. Why then is such barbarism possible? Because one party who claims and enjoys these privileges is numerically stronger than another are they hereby privileged to forcibly repress their liberties? The Quebec contingent of the Salvation Army possessed sufficient courage to claim their rights and were prepared at all hazards to vindicate them by parading in face of the most formidable dangers. That they did not last week take the risk was due to the urgent, almost passionate representation of their friends that it would be in the interests of peace and public order temporarily to forego their right to parade in the streets. Thus what otherwise would have been an indelible stain on the fair fame of Quebec, and a public calamity, was happily averted.

To the honour of the municipal authorities and several public men who spoke out courageously and sensibly in defence of the defenceless, there is still a spirit of fairness that sustains the hope that the historic city is not yet prepared to recede to a condition of mediæval barbarism. There were others, however, from whom better things might have been expected, who either maintained a cowardly silence, or gave expression to the persecuting spirit that for the present predominates. Cardinal Taschereau, so ready ordinarily to give his opinions on questions of public interest, though appealed to by many of his co-religionists and others, declined to utter a word of caution to his clergy and people on behalf of law and order, and contented himself with the plea that it was the business of the municipal authorities to maintain order. Several of the French-Canadian newspapers were very bitter in their attacks on the Salvation Army, and did their best to give succour and encouragement to the mob.

It is not a question of approbation or disapproval of the Salvation Army and their methods. It narrows itself down to a question of civil right. Are freedom of speech and parade to be at any time liable to suppression by a turbulent mob? There are many who have but little sympathy with Salvation Army methods, who strenuously oppose putting them down by force, because such action would be a palpable infringement of the liberty of the subject. Many have their own opinions about public parades in general who would not be grievously disappointed were all indiscriminately forbidden. They look on them when they come in their way with good natured amusement; but when one party claim the right of procession for themselves, yet are prepared to prevent by

force another from the exercise of the same right, it is just a little too much. The Salvation Army have the same right to their opinions in the Province of Quebec that they have throughout the British Empire. The law of equality guarantees them their rights to which they are entitled. On their behalf, it is to be remembered that they do not attack the Church of Rome. If their methods are expressed in belligerent forms, they are not controversial. They simply proclaim the Gospel as they understand it. They are peaceable and well behaved. The Roman Catholics have had their street parades in Quebec from the first, and none seeks to interfere with them. That, however, does not give them any claim to monopoly of the right of procession. If these manifestations continue, either all well-conducted processions must be tolerated, or all must with equal impartiality be suppressed.

Books and Magazines.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—In its own special field this delightful monthly stands without a rival.

ST. NICHOLAS. (New York: The Century Co.)—Always good and attractive, the issue for December, a holiday number, cannot be surpassed. Story and illustrations are of the best.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This welcome weekly supplies its many juvenile patrons with entertaining, instructive and handsomely-illustrated reading material.

PROFESSOR TYNDALL, who is scarcely less famous as a mountaineer than as a scientist, spent last summer in the Alps of Switzerland, and his adventures and observations will form the subject of two articles which he has written expressly for the *Youth's Companion*.

THE STORY OF A CUCKOO CLOCK. By Robina F. Hardy (Edinburgh: Oliphant, Anderson & Ferrier.)—This little story of some sixty pages tells how young Joe Ryland disregarded the warnings of the Cuckoo Clock, and was five minutes late in posting an important business letter for his good Aunt Sue. The consequence of Joe's negligence is the total loss of the aunt's little fortune. The rest of the story goes wrong somehow. Joe does not get drowned, or even catch the measles; but he gets a situation, and prospers as if he had never disobeyed or deceived his aunt. Perhaps Joe was not a very bad boy after all.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The Review section in the December number of this most valuable monthly is very attractive. Dr. Philip Schaff discusses "The Connecting Links between Church and State," the eminent Homiletic Professor takes Charles Haddon Spurgeon for his subject, and Miss Frances E. Willard answers affirmatively the question "Shall Women be Licensed to Preach?" Drs. Behrens, Ormiston and Pierson contribute also to this department. The sermonic and other sections are specially rich this month. The next issue will begin the fifteenth volume.

THE AMERICAN MAGAZINE. (New York: The American Magazine Co.) The *American Magazine* in point of excellence is making rapid strides toward the first rank of illustrated monthlies. The December issue is in all its features a Christmas number. William H. Ingersoll writes on "Christ Ideals in American Art," and Charles Gayarre has a quaint paper on "A Street in Old New Orleans." Among other noteworthy papers may be mentioned "Christmas in the Grand Army," "Salmon Fishing in the Cascapedia," and "A Chat with the Good Gray Poet." Edgar Fawcett's story continues its course, and the American pulpit is well represented.

IN CHEVIOT'S GLENS. By Jane T. Stoddart. (Edinburgh: Oliphant, Anderson & Ferrier.)—A good Scotch story, the scene of which, as the title indicates, is near the border. The characters are sharply drawn, and evidently from life. Gypsies are an important element in the story, and their peculiarities and modes of life are described as by one familiar with the haunts and habits of this peculiar people. Indeed it would almost seem that to arouse some effort for the social and moral improvement of the Gypsy is at least one of the objects of the book. The double thread of love which runs through its pages gives them that peculiar interest so dear to youthful readers.

SCRIBNER'S MAGAZINE. (New York: Charles Scribner's Sons.)—The Christmas number of this magazine is especially notable for its wealth of imaginative literature, both in prose, fiction and narrative verse. There is a marked individuality, vigour, sincerity and beauty shown in the stories and poems, which have been enriched with an unusual number of illustrations, every one of which has been made from an original drawing by a skilful artist. These have been reproduced by expert wood-engravers. The result is that what is best in literature and art is represented in this number, which fittingly concludes the first year of a wonderfully successful magazine. Among the many able contributors to this number may be mentioned Robert Louis Stevenson, Bret Harte and E. P. Whipple.

THE CENTURY. (New York: The Century Co.)—If the *Century* has devoted less attention to Christmas than some of its competitors, it nevertheless presents its readers with a most attractive number. It is filled with most interesting papers, and the number and beauty of the illustrations are something marvellous. This number opens with a most instructive paper by Edward L. Wilson on "The Sea of Galilee." Brander Matthews supplies interesting "Notes on Parisian Newspapers," and Mrs. Schuyler van Rensselaer gives a charming paper, beautifully illustrated, on "Durham Cathedral." Church Union and the Tonic Sol-Fa System are discussed. The Lincoln History, "Prison Life of Russian Revolutionists," George W. Cable's new story, and many other attractions will be found in this month's *Century*.

EQUAL TO THE OCCASION. By Edward Garrett. (Edinburgh: Oliphant, Anderson & Ferrier.)—Mr. Garrett has produced a very interesting though unpretending story, in which the practical moral lesson intended to be taught cannot easily be lost sight of. The story takes its title from a sermon preached by a strange clergyman in an obscure London church, and concerns the fortunes of two young girls who are left penniless and almost friendless by the sudden death of their father. "I owe a great deal to that sermon," said Chrissy, the youngest of the sisters, as some years afterward she sat with her newly-made husband on the deck of the vessel which bore them to the New World. "And I see plainly enough," she adds, "that to do each little bit of duty that comes before us, and to choose what seems right in every tiny choice we make, is the only way by which we can hope to be 'Equal to the Occasion' in the great events of life."

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—This standard magazine for 1888 will contain, in addition to the best short stories, sketches, essays, poetry and criticisms, three serial stories: "The Aspen Papers," in three parts, by Henry James; "Yone Santo: A Child of Japan," by Edward H. House, who has lived many years in Japan, and in this story will describe the life, character and customs of the Japanese; and "Reaping the Whirlwind," by Charles Egbert Craddock. It will also contain six papers on the American Revolution, by John Fiske; Boston Painters and Paintings, by William H. Downes; Three Studies of Factory Life, by L. C. Wyman, author of "Poverty Grass"; Occasional Poems, by John G. Whittier, Essays and Poems, by Oliver Wendell Holmes, Occasional Papers, by James Russell Lowell. A number of the ablest writers of the day will also enrich the pages of the *Atlantic Monthly* with their contributions.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—The December issue of *Harper's Magazine* excels even the brilliant prestige of its previous Christmas number as a holiday feast of entertaining reading and sumptuous illustrations. Every article and story is complete in itself, and there is a profusion of short illustrated stories. The Christmas idea predominates throughout in a most attractive form. A galaxy of literary and artistic stars have contributed to make the number a brilliant success. In the usual departments much that is both thoughtful and entertaining will be found. The Christmas Reminiscences of Mr. Curtis are an extremely pleasing discourse. Mr. Howell continues his discussions upon the criterion of true literature. Mr. Warner offers some quaint suggestions concerning Christmas attentions to the rich. The "Drawer" contains also a long contribution from Mark Twain in the form of "A Petition to the Queen of England," and a humorous illustrated musical drama by Edward Everett Hale.

THE MISSIONARY WORLD.

RISE OF THE MISSIONARY SPIRIT.

It is manifest that among the most ardent and spiritually minded of Christian people there is now a deep sense of responsibility regarding their Lord's last command. Persons of all classes and ages are being drawn to missionary work. Let us thank God that it is so, and let us also realize that it will lay upon us who are not called to the foreign field ourselves the responsibility of finding the means to send these willing workers forth. If persons are going to be content with just keeping up their contributions, and to be full of congratulations because they are not "going back," the Church Missionary Society may as well close its doors. We do not, however, ask for a single farthing more than is willingly and thankfully given. What we ask for is an increase of interest and sympathy and prayer, and then God will provide the money. This is not fanaticism, nor sentimentality. It is sober and rational faith. *Church Missionary Board.*

BASSUTO MISSION.

Two years since the French missionaries and their helpers determined to institute a periodical examination of the various stations. The following statement respecting the church at Morija are deeply interesting. The members are 1,144 in number, and the children attend the schools 1,087. There are twenty out-stations, with twenty evangelists; nineteen day schools and five evening schools. All this means hard and delicate work for the missionary, or bishop, as he might well be called. He enjoys, however, the full confidence of his evangelists and helpers, and so his task is rendered comparatively easy. Again, Morija is the centre of a district where there are 646 heathen villages, in 401 of which not a single Christian is to be found; and in the other 245 there are only a few individuals here and there who profess to have received the Gospel. Thus there is a large sphere of work close at hand and demanding constant labour. The examination of the twenty evangelists lasted eight consecutive hours, and produced a favourable impression on the examiners.

THE FRENCH ZAMBESI MISSION.

Pastor Coillard and his wife are at length settled at Sefula, thus concluding, as M. Coillard says, "a journey of three years, and a wandering life of ten years." In fact, it was in 1877 that M. Coillard left his quiet parsonage at Leribe, in Bassutoland, for the unknown country of the Banyais, little dreaming that in the end he would give up his work among the Bassutos, and eventually found a new mission on the Zambesi. The first visit to Sefula was made alone, and was accompanied with manifold trials and risks. The second was made with Madame Coillard, and was accomplished under most auspicious circumstances—for Central Africa. It was the wet season, but the rain generally fell at night or on Sundays, when the caravan was at rest. The rivers were full, and had to be crossed in boats. But the Mangetes and Matebeles were very helpful, looking on M. Coillard as an old acquaintance. They were satisfied with very small remuneration for their trouble, and they stole nothing—a fact to be noted with surprise and thankfulness. Madame Coillard was the first white woman ever seen in the valley of the Sefula; so by the time the party reached the station, the accompanying crowd of natives was a very large one. Shortly after their arrival, King Lewanika visited the place, and showed himself very friendly. Unfortunately among the chiefs there is a party strongly averse to the presence of foreigners in the district, and the king seems hardly the man to cope with this party. M. Coillard is, therefore, apprehensive about the future.

CAMEROONS.

The German missionaries of the Bale Society have, according to agreement, taken over the mission originated and so long carried on by the Baptist Missionary Society. In doing so, difficulty was anticipated in connection with the question of baptism. But no sooner were the German missionaries installed than one of the native evangelists came forward, and of his own accord asked them to baptize the twins that his wife had just given birth to. And then another native Christian, similarly situated, asked for the same favour. And thus without any difficulty, and without a word of reasoning or expostulation, the native Christians seem to be ready to accept paedobaptism.

Choice Literature.

SALEM—A TALE OF THE SEVENTEENTH CENTURY.

BY D. R. CASTLETON

CHAPTER IV.—Continued.

It should be borne in mind that the actors in these terrible scenes were for the most part young girls, at the most nervous and impressive period of life—a period when a too rapid growth, over study, over exertion, or various other predisposing causes, are often productive of hysteria, hypochondria and nervous debility, which, if not met and counteracted by judicious care, has often tended to insanity, and

"The delicate chain
Of thought, once tangled, never cleared again."

Let it be remembered, too, that these misguided young persons had been engaged for long months in studies of the most wild and exciting nature, unlawful and unholy, and in the practice of all forbidden arts—studies and practices under the unhallowed influences of which the strongest and most stolid of maturer minds might well have been expected to break down; that they had been in daily and hourly communication with John Inman and Tituba, the two Spanish West Indian slaves—creatures of the lowest type, coarse, sensual and ignorant—who had been their companions, teachers and leaders, indoctrinating them in all the pagan lore, hideous superstitions and revolting ceremonials of their own idolatrous faith, and it is to be wondered at if their weak reason tottered and reeled in the fearful trial? If they were not mad it would be the greater wonder.

But these things could not be enacted in a little quiet village, and not be known; nor was it intended they should be. And, attention being called to their strange conduct and unaccountable behaviour, the whole wondering neighbourhood was filled with consternation and pity at the unwonted proceedings; from house to house the strange tidings spread with wonderful rapidity, and gaining doubtless at every repetition; and no attempt at concealment being made, but, on the contrary, rather an ostentatious display of the affair, crowds flocked together from every quarter to see and listen and wonder in horror and amazement.

No explanation of the mystery was given; and, excited by the attention they received and the wonder they attracted, the children, emulating each other in their strange accomplishments, grew worse and worse, until the whole community became excited and aroused to a most intense degree. Everything else was forgotten or set aside, and there was no other topic of thought or conversation; and finding themselves the objects of universal attention, "the observed of all observers," the girls were roused by ambition to new manifestations of the extraordinary power they were influenced by, and outdid all they had done before.

At last, as no change for the better occurred, Dr. Grigg, the village physician, was sent for. He was the uncle by marriage to one of the girls, and possibly not quite an impartial judge in the matter, and after an examination—or we might better say an exhibition on the part of the girls—he declared his medical skill at fault, and pronounced his grave and deliberate opinion that the children were bewitched.

This was not an uncommon conclusion in those days; for a superstitious belief in demonology was a commonly received thing, and any symptoms not common, or not referable to commonly understood natural causes, were usually attributed to the influence of "an evil eye." Finding (possibly to their own surprise) that their magical pretensions were thus gravely endorsed and upheld by medical science, "the afflicted children, as they were then termed, grew more bold, and proceeded to greater lengths—often disturbing the exercises of prayer meetings and the services of the sanctuary.

On one Sabbath Day, when Mr. Lawson was to preach, before he had time to commence, one of the girls, Aligail Williams, the niece of Mr. Parris, rudely called out to him, "Come, stand up, and name your text; and when he had given it, she insolently replied, "That is a long text. And during the sermon, another of them impatiently called out, "Come, there is enough of that." And again, as the too doubtful disconcerted speaker referred to the point of doctrine he had been endeavouring to expound, the same insolent voice called out to him, "I did not know you had any doctrine; if you did, I have forgotten it." While yet another became so riotous and noisy that the persons near her in the "seatings," as they were termed, had to hold her down to prevent the services being wholly broken up.

As the girls were regarded with mingled pity and consternation, as being the helpless victims of some terrible and supernatural power, they were not punished or reprimanded; and as they were some of them members of the minister's own family, and he did not seem to dare to check or blame them, it was of course to be understood that he countenanced and believed in the strange influence under which they professed to be suffering, and of course his belief governed that of many of his congregation.

But all were not so compliant of faith. Several members of the Nurse family and others openly manifested their strong disapprobation of such desecration of the Lord's house and the Lord's Day, and declared their intention of absenting themselves from attendance on the Sabbath services while such a state of things was allowed; and it was afterward noticed that whenever did this was sure to be marked out as an object of revenge.

In the meantime fasts and prayer meetings were resorted to in private families for the restoration of the afflicted ones, and the subjugation of the power of the Evil Spirit, who, as the great enemy of souls, was believed to have come among them. All this heightened and helped on the terrible popular excitement, and Mr. Parris convened an assemblage of all the neighbouring ministers to meet at his own house, and despite the day to solemn supplication to the Divine Power to rescue them from the power of Satan.

This reverend body of the clergy came, saw the children, questioned them, and witnessed their unaccountable behaviour; and, struck dumb with astonishment at what they heard and saw, declared their belief that it must be and was the power of the Evil One.

This clerical opinion was at once made known, and, as it coincided with the medical opinion of Dr. Grigg, it was considered conclusive. No doubt could withstand such an irresistible array of talent, and horror and dire fanaticism ruled the hour. Society was broken up, business was suspended, men looked at each other in unspoken suspicion, and excited crowds gathered to witness the awful workings of the devil, or wear the exaggerated tidings from house to house.

Up to this time it is possible—nay, even more, it seems probable—that the miserable authors of this terrible excitement had had no clearly defined intention or even perception of the awful sin to the commission of which their deeds were rapidly leading them; they had begun in sport, or at best without consideration—in a spirit, it might be, of unholiness and merry malice; possibly the widespread notoriety they had attracted would, at the first, have more than satisfied their ambition. It is doubtful to what extent they had learned to believe in their own pretensions; but they had gone too far to retract their steps, even if they had wished to do so, the feverish excitement around them carried them along with it, they had sowed the wild seed, and they must reap the same. If they had any misgivings, as to doubts of their own demonic power, the full, free faith in it expressed by all around them may have confirmed their own wavering belief, called out into force their unholy ambition, and overwhelmed every better and more human feeling.

Up to this time they had accused no one as the author of their sufferings; but it was the common and universally received doctrine or belief that the devil could not act upon mortals, or in mortal affairs, by his own immediate and direct power, but only through the agency of human beings who are in confederacy with him; and now the question naturally arose on all sides, "Who are the devil's agents in this work? who is thus afflicting these children? There must be some one among us who is thus acting—and who is it?"

No one could tell. Men looked around them with hungry eyes, eager to trace the devil's agents, and the question was pressed home upon the girls by every one, "If you are thus tormented—if you are pricked with pins, and pinched, and beaten, and choked, and strangled—tell us who it is that does it, surely you must know—tell us, then, who is it that has thus bewitched you."

Thus importuned on every hand, they could no longer withstand the pressure, their power was at stake, and their sinful ambition forbade them to recant.

Timidly at first they breathed out their terrible accusations; unconscious it may be then of the death dealing nature of their words, they named three persons—Sarah Good, Sarah Osburn and the slave woman Tituba—as the persons who thus afflicted them.

The children were inimitable actors; they were well trained, and had studied their parts carefully; their acting was perfect, but it would seem there must have been a master mind acting as prompter and stage manager; had there been no other evidence of this concealed, maturer mind, the wonderful sagacity with which they selected these first victims must have forced the conviction upon us.

Sarah Good was an object of prejudice in the village; her husband had deserted her; she was a poor, forlorn, destitute creature of ill repute, without any regular home, begging her way from door to door; one for whom no one cared, and whom no one would regret. Sarah Osburn was a poor, sick creature; she, too, was unhappy in her domestic relations, care and grief had worn her, she was bed ridden and depressed in mind, if not actually distracted, she, too, was an easy victim. The third, Tituba, was the master stroke of the policy—as her living been one of their own number would disarm suspicion, while it could be so arranged at the examination as to confirm their power.

Warrants were immediately made out, and issued against the persons thus named, for by this time a conviction of the reality of the sufferings of the girls, and that they were the result of witchcraft, was nearly universal among the people.

Great pains were taken to give notoriety and scenic effect to these first examinations, possibly it was thought that by taking up the matter with a high hand they should strike terror to the Evil One and his confederates, and stamp out the power of Satan at once and forever.

A special court was therefore at once convened to meet and hold its first session at Salem Village, on the first of March, for the trial of the persons thus accused of this strange and monstrous crime; and in the meantime the unhappy prisoners were lodged in gaol, loaded with fetters and chains (it being the commonly received opinion that mere mortal hemp had not sufficient power to bind a witch), there to abide "in durance vile" the sitting of the court which was to investigate the strange charges brought against them, and to decide the question of their guilt or innocence.

CHAPTER V.—IDOL WORSHIP.

"As the Greecce holds his Fetish from the white man's gaze apart."

It was just at the close of a sultry and oppressive day, when the heavily lowering clouds, the deep low muttering of the distant thunder, and the sharp but infrequent flashes of lightning, told of the gathering tempest which was slowly rolling up in the darkening heavens, that a man, issuing from the back door of the Rev. Mr. Parris' house, made his way silently and under the cover of the deepening twilight through the straggling street of Salem Village.

This man was "Indian John," as he was usually called, a domestic slave in the service of Mr. Parris, then minister of the little Church gathered at the village.

We have said that the man was a slave, but he was not an African slave; he was supposed to be from one of the Spanish West India Islands, or the adjacent mainlands of Cen-

tral or South America, he and his wife Tituba having been brought to the colony by Mr. Parris, who had been engaged in commercial traffic in Barbadoes before he entered the ministry, and became pastor of the village church.

The early Church records show that Mr. Parris was not a universally popular incumbent of the office which he held; the mercenary and haggling bargain he had driven with the Church Committee, in regard to the terms of his salary, represents him to us as having more of the spirit of the sharp and overreaching trader than the urbane gentleman or zealous Christian, but at present we have little to do with the character of the master—it is with the movements of the slave we are now concerned.

We have already stated that John and Tituba were not Africans, and the difference which marked them from the few African slaves then in the colony was much to the disadvantage of the Spaniards. The real African is usually gentle in temperament, and even in his lowest type of development has almost always an honest face; there is no look of concealment or hidden purpose in the large, confident, open eye—open almost too far for comeliness, but still reassuring in its absence of all latent treachery. The dusky face of the African bears usually one of two several expressions—either a patient look of infinite and hopeless sadness, or a frank, reckless lightheartedness, breaking out into though less jollity.

The faces of the two West India slaves were full as dusky, but far more repellent, traces of their fierce Spanish blood and temperament lurked in their long, narrow, vicious, half-shut eyes, which flashed their keen, malignant glances from beneath the heavy hanging eyelids, the swarthy lowering brow was narrow and retreating, and the whole lower portion of the face was sensuous in the extreme, the coarse, heavy, powerful jaws having the ferocity of the beast of prey, united to the low cunning of the monkey.

Having passed down the street to the very extremity of the village, ostentatiously speaking to several persons on his way, as if to enable him to prove an alibi if his future course should be traced, John suddenly turned aside, and, doubling on his track, like a hunted hare, he made his escape by tortuous windings from the village, and proceeded at a rapid sort of dog trot to the woods, where the unbroken forest stretched its primeval shade nearest to the infant settlement.

Hurrying along beneath the starless, leaden skies, with the unerring instinct of a brute nature, he made his way over hill and dale, over bushes, rocks, briars, and quaking morass, until, having entered the intricacies of the forest, he reached a lonely spot, where a spur of the low, wooded hills lay between him and the little settlement he had just quitted.

Here he paused for a moment, and took a rapid but keen survey of the place. Apparently he was right—his memory or his instinct had not been at fault; he measured the space with earnest gaze, then silently, in the dim light, he walked up to a small group of trees, and passed his hand up the smooth trunks, one by one as high as his hand could reach—one—two—three he has felt, and passed them by; at the fourth he halted—ah! he has found it—his hand has encountered the "blaze," or notch cut in the bark of the tree; this was the place he sought.

Hastily scraping away the fallen leaves and dead branches of a former year from the roots of the tree, he drew from his pocket a small paddle, or trowel, and commenced to dig an oblong cavity about the size of an infant's grave. Evidently the ground had been dug before, for it offered little resistance to his efforts; but still the labour was sufficiently exhaustive, combined with the close, sultry breathlessness of the night, to bring large drops of perspiration from his dusky brow. But the heavy beads of moisture dropped unheeded to the ground; he never for them remitted his absorbing labour.

A slight rustle of the brushwood, and beneath the bleak shadow of the trees a stealthy step is furtively approaching; but it does not startle him—he was expecting it. It was Tituba, his wife, who like himself had been basking observation to join him at the rendezvous. They looked at each other, but no word passed between them. On her dark face was expressed inquiry; on his, as he looked down at his work, she read the answer.

Then Tituba began busily gathering together small dry twigs of wood, bits of bark and fir cones, and built them up, placing them in order as for a small fire, rejecting all larger wood as unsuitable for her purpose; and when this was done she came to her husband's side, squatting down like a hideous toad, by the brink of the hole which he was digging, sitting upon her haunches with her knees drawn up, her elbows resting upon them, and her spread hands supporting her heavy jaws on either side. So she sat, motionless but intent, her snaky eyes never moving from the spot, until John, having reached the object of his search, lifted out something wrapped up in coarse foreign mats.

Removing the coverings, he brought to view a hideous wooden figure—an idol, probably bearing a mocking and frightful resemblance to a human being. This figure was about two feet high, of ghastly ugliness, and coarsely bedaubed with red and blue paint.

Freeing the figure from its mats, John proceeded to set it up before the face of the rock, and behind the little bonfire which Tituba had heaped up; and then rubbing some bits of dry wood rapidly together, he procured a fire, and lighted a blaze. Joining their hands together to form a ring, the two next danced silently round the slowly igniting fire, with mad leaps and strange, savage contortions of limb and features, until the whole mass was in a blaze, and the red flames threatened to consume them. Then they unclasped their hands, and Tituba drew forth from the bosom of her dress some gums, herbs and spices of pungent acrid odour, and flung them into the fire, and, making a rude sort of besom of broken green branches, she fanned the rising smoke and curling flames into the grinning face of the idol, while John took from his bosom a small, new horn pup, and coolly severing the head of the blind and ensnaring little vic; tim, held the body above the flames, and let the blood drip over the hissing embers. Next the woman (forgive me, oh! ye of the softer sex), drew from the folds of her dress some rough wooden puppets, or effigies, bearing as much resem-

lance to human beings as do our modern clothes pins, one by one she held them up silently before her husband's face, who regarded them gravely, and nodded to each one in succession, as if he had recognized or named it, and, as he did so, she thrust them one by one into the circling flames.

By this time it was nearly dark; a low, sobbing wind began to sweep among the branches, and the first great heavy drops of the approaching thunder-shower fell at distant intervals.

Then they both simultaneously threw themselves upon their knees, resting their foreheads upon the ground, while their hands were clasped, and extended upon the earth, far beyond their heads—much as in pictures of the Syrian deserts we see pilgrims prostrating themselves before the terrible sirocco; and now for the first time they broke silence by giving utterance to a wild, low incantation.

It was a rude sort of rhythmical recitative of alternative parts—first one and then the other rising upon their knees, and sitting back upon their heels, with brawny arms held out to the frowning heavens, would utter their fiendish jargon in some strange pagan tongue, to which the deep bass of the prolonged and rolling thunder lent a fearful accompaniment, and still, at the close of every thunder peal, the demon-like performers answered it with fierce peals of mocking, idiot laughter.

But at length the unhallowed flame has burned itself out, and the devil worship is ended. John Indian enveloped the image in its mats, and laid it back into its grave, and, while he covered it up again with earth, Tituba stamped out the remaining embers and scattered them. With infinite care, the two performers in these awful rites gathered up twigs and branches and scattered them about, so as to conceal all traces of their presence, and then together they began their homeward way.

By this time the storm was down upon them in all its awful fury: great trees creaked and groaned beneath the biting blasts of the wind; huge branches, torn off, obstructed their way; hail and rain smote their uncovered head, and wet their shivering bodies to the skin; the rattling thunder leaped from hill to hill, and sheets of blue, fiery lightning blazed around them; but they never wavered never, swerved from their direct way.

Plunging on in the same blind instinct which enables the dull ox to find his owner's crib, or the ravenous beast of prey to reach its lair, they made their unseen way to the village; and when, half an hour later, the Rev. Mr. Parris returned from the prayer meeting which he had convened for the benefit of "the afflicted children," John was ready at his post to take his master's horse, and Tituba opened the door for him as usual.

Whether the demon rites of the avowed Pagan or the prayers of the professing Christian were more acceptable to the dread powers to which they were severally addressed is a question which Time may indeed ask, but which Eternity alone can answer.

(To be continued.)

PASTORAL STATISTICS.

Last Sunday the Rev. Hippolytus Smoothtext, B.A., of the church of St. Sleepers, preached an anniversary sermon which we can commend to all pastors who are given to preaching anniversary sermons as a model of its kind. Especially instructive and suggestive were the statistics, which, so far as we have observed, were of a kind never before introduced in a discourse of this nature; and it is to this model feature of the sermon that we desire especially to direct the attention of young ministers, who have yet to make their mark in anniversary efforts. The Rev. Hippolytus Smoothtext, B.A., in reviewing the work of his pastorate, stated, among other things, that he had, during the year of his Christian ministry just closed, preached 104 sermons, eighteen mortuary discourses, solemnized twenty-one hymeneal ceremonies, delivered seventeen lectures, of which sixteen were on secular and all the others on religious subjects; made thirty-two addresses, of which all but twenty-seven were on matters most nearly touching the vital religious concerns of the Church; had read aloud in public 156 chapters of the Bible, 149 of which were very long ones; had made pastoral calls, 312; taken tea on such occasions, 312 times; distributed 1,804 tracts; visited the sick several times; sat on the platform at temperance and other public meetings, forty-seven times; had the headache Sabbath mornings, and so compelled to appear before his people in a condition of physical pain, nervous prostration and bodily distress that utterly unfitted him for public preaching, 104 times; picnics attended, ten; dinners, thirty-seven; suffered from attacks of malignant dyspepsia, thirty-seven times; read 748 hymns; instructed the choir in regard to the selection of tunes, one time; had severe colds, 104 times; sore throat, 104 times; malaria, 104 times; had written 1,320 pages of sermons; declined invitations to tea, one time; started the tunes in prayer meetings, two times; started the wrong tune, two times; sang hymns that nobody else knew, two times; received into church membership, three; dismissed by letter, forty-nine; expelled, sixteen; strayed or stolen, thirty-seven.—Robert J. Brndette.

DISCOURTESY TO FRIENDS.

It is a curious fact that in my personal consideration of myself at perfect liberty to treat my friends with the most marked rudeness. I knew a lady once who sent an intimate acquaintance a note scribbled in pencil on a piece of brown wrapping paper, a thing she never would have dared to do with a stranger. What will you be polite to the world and insult those whom you profess to love? For whom should you make your most careful toilet, for whom reserve your sweetest smile, your softest tone, your kindest glance, if not your dearest friend? Yet how often is it otherwise?

I stood once near a beautiful lady at a fashionable reception. In the course of a short conversation she dropped both her handkerchief and fan. The former was returned

to her by a gentleman to whom she bowed the most polite acknowledgments. The latter was restored to her by a gentleman to whom she did not even lift her eyes. My curiosity was aroused and I asked a friend in the vicinity of the little pantomime if she could explain the enigma. "Oh, yes," she answered, readily, "the gentleman who handed her her handkerchief is Captain Dentman; the other is only her husband."

Only her husband! What use to waste a courteous phrase on him? Only her husband! She will keep her radiant smiles for a stranger's admiration. Only her husband! No need to tilt the beautiful dark eyes to his familiar face. Their bright glances are saved for him who is but a passing acquaintance. Only your wife, your daughter, your sister, my anxious man of the world! You need not raise your hat to these, if no one is looking. You will meet a lady presently to whom you can lift it gallantly enough. She is somebody else's wife, or daughter, or sister, that is the difference, too. Alas, alas!

What is it Emerson says? "Treat your friend as if he were a god." And why not? What have you beside your friends, whether he be husband, or brother, or son, or lover, or what she be wife, or sister, or daughter, or sweetheart, or whether the word signify only the one whom you love most? You can live without the world. Its smiles and jests and hollow shows are not essential to your happiness. They will pass away. The fire of ambition will burn out, the acme of success be reached, the goal of earthly fame and wealth and honour be attained, all that you seek be won and lost perhaps, but what then? Can you live without your friends? No, no, a thousand times, no. Let her be your constant thought, your never failing inspiration, your ideal, your refuge, your strength. Let your every action be an exponent of your love for her.—Boston Traveller.

THE AULD HAME

I dream of a house in far-away Scotland,
Standing so beautiful by the pine trees,
Spreading their branches, so cool and inviting,
And waving so graceful when fanned by the breeze.

'Tis the home of my youth, how I long to behold it.
And walk on the path I so often have trod—
The one of all others I eye thought so lovely,
That led by the bridge to the House of our God.

There in the kirkyard, so silent and peaceful,
Are resting the parents I think of with love—
Their dust it is mixed with the clods of the valley,
But their spirits are yonder in heaven above.

Home of my love, how I'm longing to see thee,
And see the dear faces and places once more,
And wander again by the home of my childhood,
And rest on the old oaken seat at the door.

But time hastens on, and a voice to me whispers,
"Scotland again you will never see more;"
Yet often my waking dreams fly with me homeward,
To see the old place, and the seat at the door.

—J. Wanless Brack.

NATIONAL FLOWERS.

I think I am correct in saying that the larger proportion of those blossoms selected as national or political symbols have been taken from the "hardy brigade." Of such are the rose, thistle, shamrock and leek, the broom (*planta genista*), the white lily of Florence, the fleur-de-lis of France, the lily alluded to by Chaucer. This last is supposed to have been the white or Madonna's lily, but in the North of Ireland the Orange lily is not unfortunately degraded on July 12 as a symbol of party feeling. The violet of the Napoleon dynasty is even yet worn in France, and at Fontainebleau the apartments of the ex-Empress Josephine are redolent with its exquisite odour. In China and Japan the chrysanthemum has taken the place of honour as the national flower, but one of the latest and strongest of party badges is the "pale primrose" of Shakespeare, now the ensign of the "Primrose League," an order of Conservatives founded in honour of the late Lord Beaconsfield, who gave us the sweet picture of Lady Constance's garden in "Lolita." This league now numbers more than 400,000 members.—F. W. Burtage, in Harper's Magazine for December.

THE PATRIARCH WHO DID NOT KNOW CANTERBURY.

When we had smoked our pipes for a while and all the servants had gone away I presented the letter of the Archbishop of Canterbury. It was received in due form, was read aloud to the patriarch, first in English and then translated into Greek. "And who," quoth the Patriarch of Constantinople, the supreme head and primate of the Greek Church of Asia, "who is the Archbishop of Canterbury?" "What!" said I, a little astonished at the question. "Who," said he, "is this Archbishop?" "Why, the Archbishop of Canterbury?" "Archbishop of what?" said the Patriarch. "Canterbury," said I. "Oh!" said the Patriarch. "Ah! yes! and who is he?"—Athen, or, the Mountain of the Monks.

DR. RICHARDSON'S temperance lesson book, prepared for the use of schools, has been translated into Dutch, and now every prisoner in Holland has a copy beside him in his cell.

PROFESSOR WITHROW, in his address, as president for the year of Magee College, Derry, dealt with the question "Should the Westminster Confession be Superseded?" to which his argument gave a reasoned and emphatic negative. The report from Magee is encouraging. It has nearly quadrupled its attendance during the twenty-two years of its existence as a seminary of arts and theology.

British and Foreign.

In Shikoka, a province of Japan, with a population of 3,000,000 there are only two missionaries.

LORD NAPIER and Lord Wolsley attribute ninety per cent. of the crime in the army to alcohol.

MR. MACLACHLAN, of St. Columba Church, Glasgow, accepted the call to Kilmore, Argyleshire.

DR. MURRAY MITCHELL is likely to be chosen as Moderator of next Free Church General Assembly.

In Ceylon many high-class Buddhists have joined the Salvation Army, and two stations have been formed.

DR. MARSHALL LANG has sailed from Plymouth for Australia. He will be absent from Scotland for nearly seven months.

THE fresh interest in Mr. Spurgeon excited by his secession has induced his publishers to issue a cheap illustrated sketch of the great preacher's life.

GAS has been introduced into the parish church of New Cumnock, and the first evening service was conducted by Mr. Hutchison, of Afton Free Church.

THE first international temperance convention at the Antipodes, held in Adelaide, was attended by delegates from all the working centres in Australasia.

THE Baroness Willoughby d'Ersey has set a good example to patrons of livings by placing the appointment to a vacant vicarage in Wales, which is in her gift, in the hands of the parishioners.

DR. COLIN VALENTINE notes the significant fact that nearly one-half of the men who have followed their fathers' footsteps by giving themselves to mission work in India are medical missionaries.

A NIGHT school for men has been opened at Mildmay for the winter. The first evening 531 scholars came, and out of them forty-six classes were formed. As regards teachers every want has been fully met.

MR. IRVING, a Liverpool merchant, having vainly tried to conduct a large trade with Africa without dealing in drink, has been obliged to retire discomfited. He says he must leave it to "the other Christians."

THE Palestine Society of German Catholics has bought a tract of 150 acres on the northern shore of Lake Gennesaret. They are also building a church at Cana of Galilee in honour of St. Bartholemew, a native of Cana.

THE socialism of Dundee, to the number of nearly 300, attended service in St. Mary's Church on a recent Sunday afternoon, having marched thither in procession after the manner of their metropolitan friends. Several detectives were present.

ONE of the oldest Baptist Churches in Llandaff having been served with a third and peremptory demand for tithes on their chapel by the incumbent of the parish, has unanimously resolved not to pay. The chapel was built thirty-six years ago, and this is the first application for tithes.

DR. WM. WILSON announced his retirement from the secretaryship of the Free Church Sustentation Fund at the commission meeting. He has occupied the office for eleven years, and is now an octogenarian. He was licensed by Dumfries Presbytery in 1830. Dr. Wilson intends to retain the post of chief clerk to the General Assembly.

THE Rev. C. A. Salmond, M.A., of Rothesay, is preparing a biographical sketch of the elder Hodge, of Princeton. Mr. Salmond was for some time a student under the great Princeton divine, and his personal recollections will be supplemented by notes of facts and impressions made at the time of his sojourn in the New Jersey University.

PRINCIPAL CAIRD, at the opening of the new session of Glasgow University, gave an address on the study of art and how far it could be made a branch of academic culture. Dr. Caird conducted divine service the following Sunday afternoon in the Bute Hall of the university. The lord provost and the magistrates were present at the service.

IN a recent discussion at Lucknow between the Arya Somaj and the orthodox Hindus, the attacks made upon Christianity by the former aroused the ire of the Mohammedans, who took sides with the Christians, declaring that Christ was holy and sinless. It is noted as something quite new for Lucknow Mohammedans to espouse the cause of the Christian missionaries.

AT a meeting of the office-bearers of the M'Cre-Roxburgh Church, Edinburgh, to consider the best means of procuring a tabernacle for their popular pastor, Rev. John M'Neill, a committee was appointed to inquire into the price of the property around the church, or look for a space large enough to contain at least 3,000, and to report to the deacons' meeting as early as possible.

THE Edinburgh Auxiliary of the M'All Mission in France has raised during the past year over \$4,885, being an increase of \$640 over the income of the previous year. The total sum sent to Paris by this auxiliary since its formation in 1877 amounts to \$42,750. The Rev. Robert M'All, of London, a cousin of the founder of the mission, addressed the annual meeting in the Scottish metropolis.

WHEN in 1841 the late Dr. Cooke, the Chalmers of Ulster, opposed Dan O'Connell and the Repeal movement, so greatly were the Belfast repealers exasperated that a body-guard of devoted men kept nightly watch over Cooke's safety. One of these men, Alexander Megain, died recently in Belfast. He has left the sum of \$10,000 to be used in the erection of a church to the memory of Dr. Cooke.

MISSIONARY meetings for Sabbath school children are at present being held throughout Glasgow Free Church Presbytery. The gatherings of young people have as a rule been very large, three or four neighbouring schools being brought together in each case. The speakers are Revs. D. Whitton and A. C. Grievie, India; James Macdonald, Trankebar; Wm. Campbell, F.R.G.S., Formosa, and Messrs. Simpson and Morrison, Zambesi.

Ministers and Churches.

THE Halifax Presbytery have sustained a call from Hamilton, Bermuda, to Rev. Mr. Lord.

THE Rev. G. McKay, Ballyduff, has been giving Bible readings to his people, and they are intensely interesting.

THE Rev. F. M. Dewey preached a sermon to the Mount real St. Andrew's Society in Stanley Street Church last week.

THE Young People's Literary Association, of Chalmers Church, Guelph, held a most successful conversazione last week.

A MEETING of elders was held in St. John's Church, St. John, N. B., to further consider the Presbyterian Institute Scheme.

LAST week, the Rev. Robert D. Mackay, formerly of Shakespeare, attained his eightieth year. He is still hale and hearty.

DR. COLIN PITBLADO, who is at present studying at Pine Hill, Halifax, has volunteered to go to China as a missionary.

THE Presbyterian Churches of Lindsay and Uxbridge intend purchasing an organ to be presented to Mrs. Gorth before leaving with her husband for the mission field.

PERSONS desiring missionary addresses by Miss McGregor, Indore, Central India, can communicate with her by addressing care of Messrs. McGregor & Goulay, Galt, Ont.

LAST Thursday evening a most enjoyable social, under the auspices of the Young People's Association, was held in the parlour of St. James Square Presbyterian Church, Toronto.

THE Rev. Mr. Mullen, of Fergus, is holding special services in the Presbyterian Church, Hespeler, which are being well attended. The reverend gentleman is meeting with a hearty reception in the village.

FROM the Alton, Ill., *Telegraph* we learn that at the union Thanksgiving service on the 25th ult., the Rev. Dr. Wolff, who visited Canada last summer, delivered a very eloquent and thoughtful address.

THE Rev. David Mitchell has been appointed chaplain of the newly-organized St. Andrew's Society in Jersey City. He preached an able and appropriate sermon on Sabbath evening and delivered an eloquent address at the celebration on St. Andrew's night.

THE new Presbyterian Church at Calgary was opened recently. Rev. James Robertson preached in the morning, Rev. Mr. Betts, Methodist, in the afternoon, and Rev. Mr. Pitblado in the evening. The Methodist and Presbyterian choirs united for the occasion. The church cost about \$10,000.

THE Rev. J. D. Murray and two delegates from Buc-touche section have been chosen to appear before the Presbytery of St. John in the interest of the Scotch Settlement congregation, and prevent the severance of that clergyman and his people. Rev. Mr. Murray has received a call to Redbank.

SINCE the end of October the Rev. A. Macdiarmid, of Dornoch, Ont., has been confined to bed by inflammation of the lungs. Prospects of his recovery are now favourable, but he is still very weak. It will be a considerable time before he is fit for work again. At his request the Rev. T. Fenwick has taken charge of his field for the present.

THE St. Paul's Presbyterian Church, Daly Street, Ottawa, has for some length of time been found inadequate for the accommodation of its congregation. In view of this fact it has been decided to erect, next year, a handsome stone building on the corner of Cumberland and Daly Streets, which will take the place of the present edifice and allow for the increased congregation.

BRANCH HOWIE, late of Palestine, lectured in Paris on the 25th ult., and in Toronto on the 2nd inst. He is announced to address the Willing Helpers in St. Andrew's Church West, city, on the 12th, and to preach in St. Andrew's Church, Scarborough, on the 11th, 18th and 25th, and in Newmarket on the 1st January. Much of Mr. Howie's lectures now refer to "Drinks in the East."

A TEA and entertainment in aid of the Presbyterian Sabbath school was held on Thanksgiving Day at Centreville. The tea was held in the Agricultural Hall and the entertainment in the church; they proved to be quite successes. The proceeds amounted to about \$75. After the tea a splendid programme was provided, which consisted of instrumental and vocal music and readings and recitations.

THE Rev. R. Thynne, of Port Dover, was recently presented with a very handsome fur overcoat, a pair of driving gloves and an elegant robe. In making the presentation on behalf of the congregation, Captain Alderson spoke of the good feeling and unanimity prevailing, and the high esteem in which their worthy pastor is held. Mr. Thynne in a few happy remarks feelingly acknowledged the generous donation.

THE Rev. Dr. Smyth delivered a very instructive lecture last week in the Reformed Episcopal Church, Montreal, on his "Travels in France." The reverend lecturer graphically described Paris, the Queen of cities, and other portions of France. Speaking of Communism, he said that the country would never prosper until all such "isms" were put down. The lecture was deeply interesting and greatly appreciated by those present.

MISS MCGREGOR, from Indore, India, addressed a large audience—chiefly of ladies—in West Presbyterian Church lecture room on Monday evening, 25th November. She described the people of India, their manners and customs, illustrated by showing several of their costumes, idols, drinking cups, etc. She also gave an account of the mis-

sion stations of our Church in India. She goes west soon to lecture at Woodstock and Ingersoll. She is on furlough after being ten years in India. All were delighted with the address.

THE Young People's Association of Melville Church, Brussels, of which Mr. Adam Good is president, secured the services of Rev. Dr. Cochrane, of Brantford, for Nov. 28, when he delivered his lecture "Across the Rockies, through Salt Lake City, to the Golden Gate of California." The lecture was highly appreciated by the numerous audience assembled, and the earnest hope expressed that the able lecturer might be able to return on some future occasion. Rev. John Ross, B.A., pastor of the congregation, occupied the chair.

THE Elora correspondent of the Guelph *Mercury* writes: On a recent Sunday the Rev. Mr. McMullen, of Woodstock, who, in his early days, was assistant teacher in the old Grammar School in Elora, preached morning and evening to large congregations in Chalmers Church with an acceptance and respect which were a tribute to his earnestness and ability. On Monday evening the annual tea meeting was held, at which there was a large attendance, and a pleasant time was had, after full justice had been done to the liberal supply of good things furnished by the ladies of the congregation.

The *Berlin Telegraph* says: As an indication of the warm attachment and harmony that exists between the members and adherents of St. Andrew's Church and their pastor, the Rev. D. Tait, he was made on Thanksgiving Eve the recipient of several substantial and useful presents from his people. We congratulate the reverend gentlemen on the happy relation that exists between himself and his flock, as indicated by these tokens of esteem. Mr. Tait, at the close of the Thanksgiving services, referred in appropriate language to the many acts of kindness which he had received from his flock since he became their minister.

THE congregation of Erskine Church, Hamilton, turned out in large numbers last week to witness the induction of the Rev. W. J. Dey, their new pastor. The Rev. Samuel Lyle presided, Rev. J. Mordy, of Niagara Falls, preached the sermon from 2 Thes. iii. 1. Rev. Mr. Lyle then narrated the steps that led up to the present induction. Rev. Mr. Murray, of Grimsby, followed with a very earnest address to the new pastor, and Rev. Mr. Robertson, of Waterdown, addressed the congregation. At the close of the service Rev. Mr. Dey received a hearty hand-shaking from the members of the congregation.

THE congregation of St. Andrew's, Stratford, has been increasing steadily for some time, and seem now to have almost outgrown their present accommodation. The managers are seriously considering the advisability of enlarging and remodeling the church. Under the judicious pastorate of Mr. Panton the affairs of the Church have prospered. Quiet and unobtrusive, says the *Beacon*, and regarding only the spiritual wants of his own congregation (while not neglecting the temporal wants), Mr. Panton has led his people steadily upward and onward, and is now rewarded with the success, which always waits on patient, well-directed effort.

A COURSE of special religious services is being held every evening in the Bank Street Presbyterian Church, Ottawa, conducted by the Rev. Dr. Moore, who is assisted by the Rev. Mr. Scott, from the Presbyterian Church at Manotick. Mr. Scott, besides being a very earnest and effective speaker, is an excellent singer, and each evening rendered several solos and hymns in a very happy manner. It is the intention to continue the services for a few weeks, and the pastor will have the assistance of different ministers from the Presbytery of Ottawa. It is hoped a deep interest may be awakened in the meetings. A cordial invitation has been extended to all, without distinction of denomination, to attend.

THE monthly meeting of the Canadian Auxiliary of the McAll Mission was held in the parlour of the Y.M.C.A. building, in which place they hope to have the meeting in future, on Thursday last. In the absence of the president, one of the vice-presidents occupied the chair. One of the members gave a very instructive Bible reading, the subject being "Our Stewardship," showing our responsibility, God's answer to the faithful, and His denunciation of the unfaithful. A paper, entitled "American Life in Paris," was read, also a very interesting account of a visit by the pastor of the American Church in Paris to Mr. McAll, and to several of the stations in company with Mr. McAll. In one place where they had intended holding a meeting they were pelted with stones, but, not to be daunted, held it in a first class car. The treasurer reports that \$215 are still required to make up the \$1,000 for the support of Rochefort and La Rochelle.

AN able and eloquent address was delivered by the Rev. Marcus Scott on "Presbyterianism—Its Nature, Struggles and Successes," on Thursday evening, December 1, in the East Presbyterian Church, Toronto, Rev. J. M. Cameron, minister of the congregation, in the chair. In a clear and impressive manner the lecturer stated the leading principles of the Presbyterian Church, and showed how they were adapted to a free and progressive country like Canada. He described in thrilling words the struggles that Presbyterianism had to wage against the wiles of Popery previous to the Reformation, and of her fifty years' struggle with Prelacy previous to 1608. A graphic account was given of the Covenanters in Scotland, and their noble struggle for liberty. The lives and labours of St. Patrick, Columbus and John Knox were touchingly and graphically told. The attendance was large, and the audience listened with breathless attention to the lecture, which was of a highly instructive and intensely interesting nature.

THE Brockville *Recorder* says. Instead of the usual services in the Presbyterian Churches last Sabbath a union meeting was held in the First Presbyterian Church, which was well attended by members of both congregations. There were present on the platform Rev. George Burn-

field and Rev. A. Macgillivray. The opening services were conducted by the former, after which Mr. Macgillivray delivered a pointed and forcible address on the Home Mission and Augmentation Schemes of the Church. He brought forward a number of reasons why the Church should engage in mission work, which to any mind, even to those who do not as a rule take an interest in Church work, must be convincing. After stating the amount required for the departments on which he was speaking, he gave figures to show that neither of the congregations in Brockville had done their share. This fact, though unpleasant, would, he hoped, stir them up to do their duty better in the time to come. His points were well made and put in a convincing manner.

THE South Presbyterian Church, West Nissouri, was reopened on Sabbath week. Able and impressive sermons were preached by Rev. J. A. Turnbull, LL.B., of St. Marys, in the morning; Rev. J. Johnson, of Lobo, in the afternoon; and Rev. Mr. Perry in the evening. On Monday night a tea meeting was held in the church. About 300 persons were present. The speakers were in a happy mood and everything passed off pleasantly. Rev. A. Grant, of Knox Church, St. Marys, filled the chair in his usual humorous style. The first speaker was Rev. J. A. Turnbull, who gave some excellent thoughts on "True Nobility." Next speaker was Mr. W. C. Moscrop. Rev. F. Davis (Episcopalian), of Thorndale, was called upon, and spoke very strongly in favour of the grand union of the different evangelical denominations. Rev. J. Johnson, of Lobo, was the next speaker, and touched on the union question, complimented the congregation on their improved condition. Mr. Perry was next called upon, but excused himself as the evening was far advanced. Mr. Perry had charge of this congregation during the vacation, and at the close of the present term at Knox College it is expected he will receive a call to the pastorate. Between each of the speeches the choir did excellent service. The improvements were begun last June and cost about \$1,150. The building is now very neat and comfortable.

THE anniversary supper and entertainment given by the young ladies of the First Presbyterian Church, Brantford, last week, was all that could be desired. The attendance was large, the supper splendid, and the programme could not be improved upon; and the ladies who had the matter in hand certainly deserved the high praise bestowed upon them, not only by the pastor of the church but by all present. The Brantford *Expositor* feels justified in stating that it was one of the most successful affairs of the kind ever held in the city, the neat sum of about \$100 being realized. The object of the entertainment was to raise funds for the purpose of having the pews upholstered and carpeting the floor—a step that must be appreciated by the parishioners, for, as Dr. Beattie, the chairman of the evening, stated in his opening remarks, church pews seem to be made of the very hardest kind of wood that grows, and thought the ladies of the church deserved every encouragement in their efforts to make, not only the pews, but the whole building more comfortable. The latter part of the programme consisted of vocal and instrumental music and addresses. The address by Principal Macintyre, of the Young Ladies' College, was in a humorous vein. The very pleasing and successful entertainment was brought to a close about ten o'clock, by the choir singing the National Anthem, all leaving the edifice thoroughly pleased with the happy time.

THE Rev. Ghosn al Howie, a native of Lebanon, delivered a lecture on Tuesday week, in the basement of Zion Church, Brantford, before a large audience. Mr. Hossie occupied the chair, and in a few remarks introduced the lecturer, who was dressed in Oriental costume. After explaining the dress worn by the people of the East, Mr. Howie went on to deliver his lecture, the subject of which was "From Jerusalem to Bethlehem." He gave a most realistic description of these places, the customs of the people, and described graphically the appearance of Jerusalem and the Church of the Holy Sepulchre in that city, as also the temple erected by the Mohammedans. He then described the village of Bethlehem and the Church of the Nativity there. His lecture was listened to with marked attention, and was highly appreciated by the audience. He made some amusing remarks which kept up the good humour, and occasionally asked questions. One of the questions he asked was "What was it that Esau sold his birthright for?" To which some one, most likely a Scotchman replied "Porridge." Mr. Howie's accent rather adds than detracts from the attention, and the earnestness with which he lectures maintains the interest of his audience. Mr. Howie also lectured in the Institution for the Blind, on his school days in Lebanon. A goodly number of citizens were present, as well as the pupils and institute staff. On Wednesday evening he spoke at the Zion Church prayer meeting. On Thursday night he lectured for the Y. M. C. A., in Wyckville Hall, to a well pleased audience, on "The Bible Lands, their People, Manners, Customs." And on Friday evening he addressed the city Sabbath school convention. He made a host of friends these few days.

THE *Sarnia Observer* says. Last Friday afternoon our citizens were shocked by the announcement that the Town Clerk, Rev. Mr. Doak, had died suddenly in his office of heart disease. Mr. Doak was engaged a few moments before his death in filling out summonses for which the Chief of Police had applied. He stopped suddenly in his work, and asked Mr. Windred to telephone for Dr. MacLean. Having telephoned, the Chief and Mr. Watson, treasurer, who occupies part of the clerk's office, noticed a great change in Mr. Doak's appearance, and, going to his assistance, placed him in a reclining position on some chairs, where he lay until the doctor arrived. Dr. MacLean was familiar with the cause of Mr. Doak's sudden attack, and on his arrival gave him some medicine, but it failed to produce the desired result, and in a minute or two death intervened. The awful suddenness of the attack and its fatal consequences prevented the possibility of removing deceased

to his home or summoning his wife and daughter to his side until it was too late for them to see him in life. The greatest sympathy is felt for them in their bereavement. Deceased had been regularly ordained into the ministry of the Presbyterian Church, and for many years discharged the duties of his holy calling, until a throat affection compelled his retirement from active work. He then embarked in mercantile pursuits—first in Watford and then in Parkhill. He came to Sarnia about eight years ago, and for the past two years he filled the position of Town Clerk. He proved to be a painstaking official and made rapid advances in the technical details of the office, so that he soon became a very valuable officer. The mayor and council fully recognized his services and their great loss, and showed their respect by attending the funeral in a body, with all the other town officials. The remains were interred in Lakeview Cemetery on Monday last. Among the clergymen present were Rev. Dr. Thompson, Rev. Messrs. McCutcheon, Leitch and Tibb (Presbyterian), Rev. T. R. Davis (Episcopal), Rev. Mr. Black (Congregational), Rev. Mr. Locke (Methodist), and Rev. Mr. Baker (Baptist). The pall-bearers were: Hon. Senator Vidal, Messrs. George Leys, T. W. Nisbet, Thomas Houston, F. Blaikie and D. Mackenzie. Besides the mayor and council and town officials, there were also in the cortege a large number of citizens in carriages and on foot, who paid their last tribute of respect to their late townsman.

OBITUARY.

MR. JOHN ROSS, OF QUEBEC.

Not slothful in business; fervent in spirit; serving the Lord.—Rom. xii. 11.

Mourn not—his work was done;
Forbid those falling tears;
Nobly his race was run,
Through days and months and years.

Not his, on glory's car,
The victor's palm to wear,
Or slip the hounds of war,
To work death's carnage there.

For him it were no charm
On gory deck to stand
And smile to wield an arm
Might rival Azrail's brand.

He proved, if men would do,
As they might wish were done,
Then all were leal and true
And great beneath the sun.

Gold came—he freely gave,
To drive want's wolves away.
Gold went—the steward prayed,
"Thy will be done alway."

His faith might not deceive
With boast o'er death, o'er grief;
His—only, "I believe;
Lord, help mine unbelief."

And should doubt cloud our skies,
While hope's unseen—not sight,
We know a light shall rise
To chase away dark night.

We faintly know the past;
The future's all unknown;
And we may stem the blast,
Or fade as flower half-blown.

But why, we cannot tell;
'Tis God's to take or give,
And we should know 'tis well
For us to die or live.

Then mourn no more for him,
We yet shall meet again,
And though our eyes be dim,
Our hearts still breathe Amen.

The above "In Memoriam" is a tribute to the late Mr. John Ross, one of Quebec's merchant princes, and one of the noblest of her adopted sons. The verses were written by the Rev. Duncan Anderson, M.A., of Spruce Cliff, Levis. They were not originally intended for publication, and while delineating the character of the deceased with an accuracy that will at once be recognized by all who knew him, yet their mission was pre-eminently to comfort the bereaved ones.

Mr. Ross was a native of Carlisle, Lanarkshire, Scotland. While yet a stripling, he found his way to Canada, along with his uncle, the late Mr. Gibb, and his brother, now the Honourable J. G. Ross, a member of the Senate of Canada, known as a prosperous merchant not only throughout the length and breadth of the Dominion, but far and wide in the neighbouring Republic, and intimately associated with every enterprise whose object may be to advance the intellectual and material prosperity of his adopted country. Enjoying the privileges of an education such as Scotland yields her children, with a liberality that flows through every rank of life, from palace hall to humblest, lowliest cot, Mr. Ross at once devoted his energies to supplement this by acquiring a knowledge of the history and language of the people among whom his lot was now cast.

For several years he was employed in his uncle's warehouse, but in 1840 he, along with his brother and cousin, entered into partnership as general merchants. On the death of Thomas Orr Gibb the two brothers continued in business together, and enjoyed many years of almost unprecedented prosperity.

In 1868 this partnership was dissolved, and the firm of John Ross & Co. was formed.

Seeking for an outlet for a capital that was now of almost colossal dimensions, and probably more for the benefit of others than for his own, he was induced to enter into lumber and other speculations, which, instead of turning out profitable investments, as had always hitherto been the case, ended, in very many instances, in disaster. Yet few could have detected through those many years of anxiety and trouble that so severely tried him, any change of disposition, or any lessening of that cheerfulness that was so preeminently his. The cause was not difficult to find. The religious principles that were so intimately incorporated with his early training were never forgotten, and contributed, in no slight degree, to form and model a character at which the finger of reproach was never pointed. Ever a consistent member of the Presbyterian Church, he not only gave freely of his means to support and advance her interests, but strove, it might have been humbly yet earnestly, to show her teachings in every action of his life. His Christianity was not left behind him at the threshold of the house of God, but cast a halo of love and earnestness around the social hearth that will not soon be forgotten. Blessed with all that tends to render home what it should be, we may not feel surprised at his keen appreciation of domestic joys, nor at the almost insupportable nature of a sorrow that can now hardly be comforted. His illness was of a short duration; his suffering was brief; the end came suddenly, but that end was peace. He had indeed chosen that good part that could not be taken away. No heart might more fervently than his utter this prayer: "Thy will be done," and they who know him best will have no difficulty in believing that for him 'Twas Christ to live, and to die 'twas gain."

HOME MISSION FUND.

As regards the Home Mission Fund, I have simply to state that unless the contributions are largely in advance of last year, the committee, however reluctantly, will be compelled next March to make a reduction of grants not only in the North-West Territories and other distant fields, but in Ontario and Quebec. They must also dispense with the services of a large number of student missionaries and catechists during the summer months.

For the year ending March 31, 1887, the expenditure for Home Missions was \$22,000 above the amount received from congregations. The reserve funds are now practically exhausted, and the only certain sources of income are the annual contributions of the Churches.

To meet the claims due on the 30th September last for Home Missions and Augmentation, a loan has been negotiated, amounting to nearly \$30,000, in the hope that a very special effort will be made by Presbyteries and congregations to enable the committee to pay in full on the 31st March next the grants promised, and also respond to many new calls that are made from distant and destitute fields. It can easily be done, if ministers faithfully bring the matter before their congregations without delay.

The brethren who visited the North-West and British Columbia during the meeting of Assembly at Winnipeg, need not be told of the clamant demands of that wide territory. At present there are 714 mission stations and 142 augmented congregations upon the funds. Of those mission stations over 300 are in Manitoba and the North-West alone, ninety-five are in Muskoka, sixty-one in the Presbytery of Bruce and thirty-five in British Columbia. To withdraw from such fields, that will in due time become regularly-organized and self-sustaining congregations, would be detrimental to the highest interests of our Church.

To enable the committee to meet its liabilities the sum of \$46,000 is required for Home Missions and \$30,000 for Augmentation. I have great confidence that this amount, \$76,000, will be raised, if only the facts stated in this circular are presented to the congregations of the Church.

As a heavy rate of interest is being paid on moneys borrowed, it is earnestly requested that congregations forward their contributions without delay to Rev. Dr. Reid, Toronto, and that all moneys for Home Missions and Augmentation be in his hands, not later than the 15th day of March, 1888.

In the name of the committee, WM. COCHRANE,
Convener Home Mission Committee.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Dec. 18, } OTHER PARABLES. } Matt. 13: 31-33;
1887. } 44-52.

GOLDEN TEXT.—So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just.—Matt. xiii. 49.

SHORTER CATECHISM.

Question 53.—The name of God is sacred. This command forbids its irreverent use. So scrupulous were the Jews that they hesitated to pronounce the sacred Name. The Turks carefully gather scraps of paper off the street, lest the divine Name be written upon them, and they trample underfoot. These are superstitious customs, but there is a wide difference between them and the habits of too many in so-called Christian communities. How awfully common is the evil habit of profane swearing! It is not only an offensive habit, it is a grievous sin against the Most High. The commandment also closes with the solemn warning, "The Lord will not hold him guiltless that taketh His name in vain."

INTRODUCTORY.

In this lesson we have five parables in addition to those already considered. The subject is still the same—the kingdom of heaven.

I. The Mustard Seed.—Some are of opinion that the

ordinary mustard plant is the one spoken of in the parable; others that a different plant, resembling it, and growing to a great height, was meant. Some people object to scriptural statements, because they may not comport with strict scientific accuracy. It must be remembered that the Bible was not written for scientists nor for any particular class, but for all men. It uses the language of everyday life. Here it is said of the mustard seed, that it is "the least of all seeds." It is the smallest of the seeds with which the Palestinian farmer was familiar. From this small seed there springs the greatest of herbs. In the East the mustard plant grows to much larger proportions than we are acquainted with; they have been known to reach a height of from ten to fifteen feet. The birds of the air find rest, shelter and nourishment in its branches. The kingdom of heaven—God's redemptive work on earth—grows from what to the human eye was a very small beginning. The Son of Man came not amid earthly grandeur, there was no room for Him at the inn. His childhood and youth were spent in humble seclusion. His manhood was devoted to founding the most enduring of all kingdoms, yet He had not where to lay His head. He died the shameful death of the cross. But from this "root out of dry ground" springs the mightiest power in history. The risen Saviour says: "All power is given to Me in heaven and in earth." That kingdom shall advance till the prophecy is fulfilled—"The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." It is the same with the individual Christian life. The beginning may be apparently small. Some thought suggested, some word of Scripture, a word fitly spoken may be the seed of grace from which the personal Christian life grows to maturity.

II. The Leaven.—This parable, to suit the theories of a certain class of interpreters, has been inverted. The leaven is represented as a corrupting influence, and it is taken as a symbol of the progress of evil. The Saviour Himself says, The kingdom of heaven—not the kingdom of darkness—is like unto leaven. Its obvious as well as its natural meaning is symbolical of the gradual and undemonstrative process by which the truth of God's kingdom spreads, until all men and all institutions are assimilated by its power.

III. The Hid Treasure.—This and the next parable were not addressed to the multitude by the seashore. The Saviour with His disciples had returned to the house. He now addresses the smaller company surrounding Him. Here the truth respecting the kingdom is presented in a different light. It is not now its power and its ultimate triumph, but its unspeakable value to each individual, and the earnest effort put forth to secure it that is set forth. The turmoil and insecurity incident to arbitrary and unstable governments and numerous robbers in Eastern lands render money investments exceedingly difficult. Wealth was made as portable as possible. It was often buried in the ground for security. When this custom was common it might often happen that the place where the buried treasure lay would be forgotten, or its owner have removed or died without disclosing his secret. The accidental discovery of a treasure that had been hid in a field would fill its finder with joy. The field belonged to another, the discoverer therefore could not claim it. To make sure of it he has to keep the secret to himself, and gathers all the money he can that he may purchase the field, and become possessor of the hid treasure. The Gospel of Jesus Christ is the most valuable possession that any one can discover. In one sense it is hid until the Holy Spirit reveals its value to the seeking soul. In another sense it is free to all. To possess the treasure in the field, the man selleth all that he hath that he may buy the field. So the soul's salvation is the most valuable possession it is possible for us to secure; we must be ready to part with everything rather than fail in obtaining it.

IV. The Pearl of Great Price.—The same truth is expressed in this parable. The travelling jeweller in the East comes across a precious gem, a pearl of great price. He recognizes its value. He is willing to part with all he has, if he only can purchase so attractive and valuable a jewel. So Christ is the most precious of all possessions to the individual soul. When once He is seen as the "altogether lovely," no sacrifice can be considered too great to have Christ in the heart, the hope of glory.

V. The Net.—Several of the disciples were fishermen. They would be deeply interested in this parable, and ready to comprehend its meaning. Christ frequently drew from nature and human experience vivid illustrations of spiritual truth. The Gospel of Jesus Christ has a direct relation to all men. Like the drag-net it is cast into the sea of time, and will land all upon the shore. At the end of the Gospel age there will be a just and final separation of the good and the bad. "The angels shall come forth, and sever the wicked from among the just." The terrible doom of the wicked is clearly taught in the awful words—"And shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Turning to His hearers, the Saviour asks them if they have understood His teaching. They were to be teachers of others; it was fitting that they themselves should be well instructed. The reading of the Revised Version here should be noted: "Every scribe who hath been made a disciple of the kingdom of heaven." The old truths ought to be set in the light of new experience.

PRACTICAL SUGGESTIONS.

The kingdom of heaven cometh not with observation. From small beginnings it is destined to attain world-wide proportions.

Its growth is gradual and progressive, and will be triumphant and permanent.

It is of unspeakable value, and demands self-sacrifice for its possession.

There will be a final separation of the wicked from the just.

The disciples of the kingdom must advance in the knowledge of divine things, and be able to instruct others.

Sparkles.

A RIGHTER of wrongs is, as a rule, even more poorly paid than a writer of poetry.

GIVING slippers to clergymen has gone out of fashion. The disobedient children get them just the same, however.

THERE are very few brass bands in a military parade that can play as many airs as the drum-major puts on.

A POSTMASTER'S OPINION. "I have great pleasure in certifying to the usefulness of Haggard's Yellow Oil," writes D. Kavanagh, postmaster, of Umfraville, Ont., "having used it for soreness of the throat, burn, colds, etc., I find nothing equal to it."

No flower can bloom in paradise that is not transplanted from Gethsemane -- E. Prentiss.

A MUSIC dealer says that the violin has not improved since 1720. The same may be said of the violin-player who lives next door.

THE best reason yet advanced for having Monday, washing day, the next after Sunday, is because cleanliness is next to godliness.

BEFORE marriage the question a girl asks her lover most often is, "Do you really love me?" After marriage the query becomes, "Is my hat on straight?"

AN old coloured woman hearing the jubilee melody, "Nobody Knows the Trouble I've Seen," said: "Yes, and nobody knows how much less trouble we might see if we stop looking for it."

We have sold WISTAR'S BALSAM OF WILD CHERRY for many years. Nothing we have sold has ever given such perfect satisfaction for coughs and colds, and in advanced cases of consumption it has shown remarkable efficacy. P. S. BROWN & CO., Fall River, Mass.

"YOU may bring me," said the Boston girl, "a small portion of Celtic disturbance." "A which is it?" said the waiter. "Irish stew, you stupid!" answered she.

"WHAT makes that girl walk so funny," inquired DeSmythe of Browne. "Is she intoxicated?" "Oh, no; she is not intoxicated," responded Browne. "It's only her shoes that are tight."

DE PRYSTER (they have been conversing on art topics). Are you fond of majolica? Mrs. Parvenu (who made several bad mistakes since her entrance into society, and is on her guard). Well--er--that depends entirely on how it is cooked.

A MATTER OF ECONOMY.--As a matter of economy B. B. B. is the cheapest medicine in use, for it takes less to cure chronic diseases of the stomach, liver, kidneys and blood, than of any other known remedy. B. B. B. is only One Dollar a bottle.

"DON'T marry a woman who knows more than you," says an exchange. If the writer of that had ever tried to find the pocket in a woman's dress, he would have perceived the necessity of a woman sometimes knowing more than a man.

HE: Getting married seems to be very dangerous now. No fewer than seven brides have been accidently killed on their wedding day this year. She (ingeniously). But a true woman will shirk her duty, Tom, through a craven fear of death.

A WRITER in a November magazine says: "Are the lower animals approaching man?" Some of the lower animals have frequently approached boys in the vicinity of a chards, and no doubt they would approach man if they were on the same errand as the boys.

SINCE last October I have suffered from acute inflammation in my nose and head. For a week at a time I could not see. I have used no end of remedies, also employed a doctor, who said it was impure blood--but I got no help. I used Ely's Cream Balm on the recommendation of a friend. I was faithless, but in a few days was cured. My nose now, and also my eyes are well. It is wonderful how quick it helped me.--MRS. GEORGE S. JUDSON, Hartford, Conn.

ONE evening one of General Sherman's daughters was trying to get him to take shares in a chance scheme for a church fair. "Why, Rachel," said he, "we have got along all our lives thus far without gambling, do you think we had better begin now?"

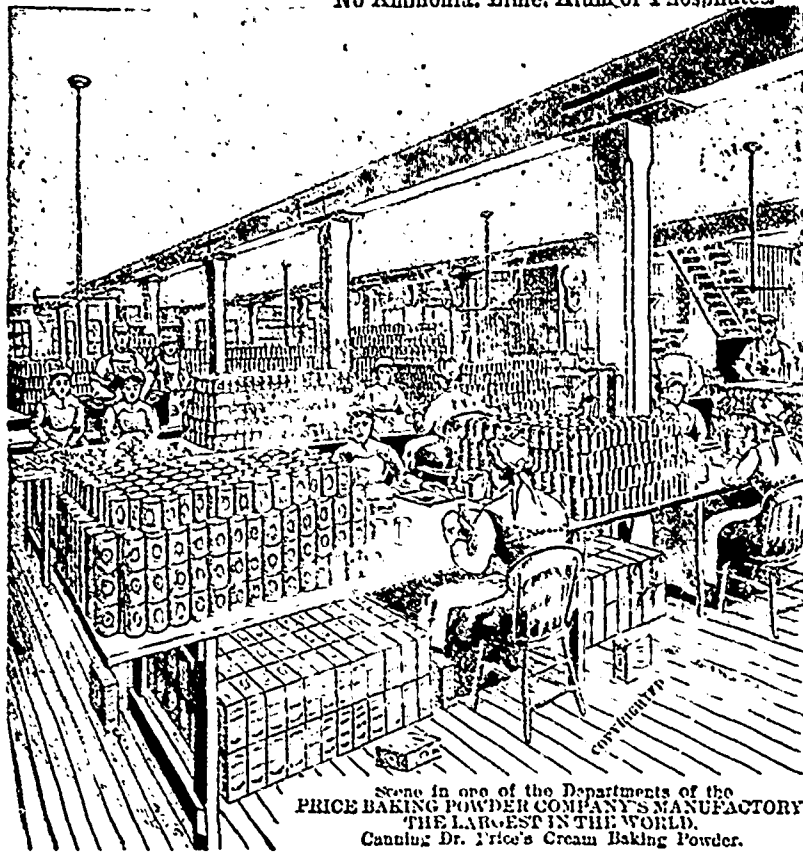
A BOOK agent called upon the superintendent of schools at Cleveland, Ohio, and not finding him rang a bell close at hand. It proved to be a fire alarm, at the sound of which 600 well trained pupils arose and filed out of the building. The agent quickly departed for "fresh fields."

54 **Worford's Acid Phosphate.** Improves Nutrition. Dr. J. TRAU, Philadelphia, says: "It promotes digestion, and improves general nutrition of the nervous system."

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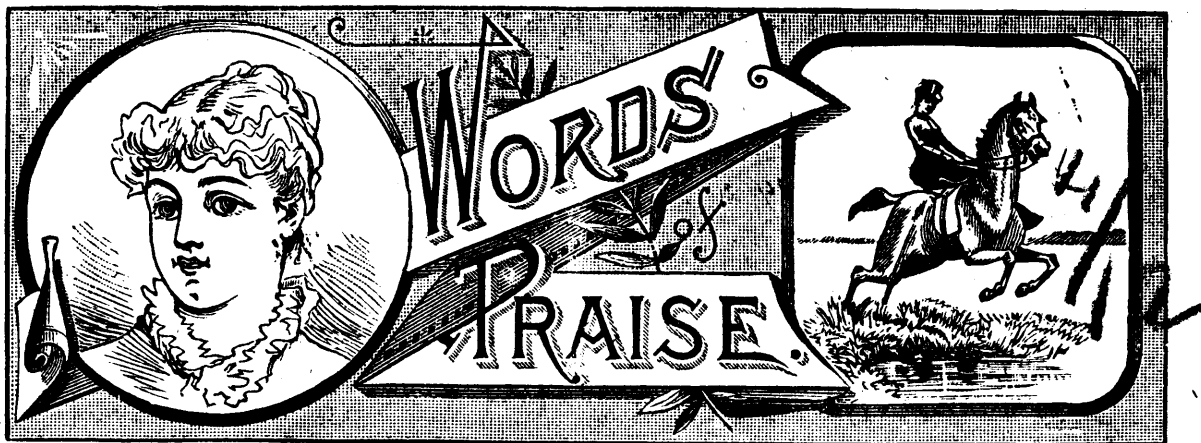
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The following words, in praise of DR. PIERCE'S FAVORITE PRESCRIPTION as a remedy for those delicate diseases and weaknesses peculiar to women, must be of interest to every sufferer from such maladies. They are fair samples of the spontaneous expressions with which thousands give utterance to their sense of gratitude for the inestimable boon of health which has been restored to them by the use of this world-famed medicine.

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The 'Favorite Prescription' is the greatest earthly boon to us poor suffering women."

JOHN E. SEGAR, of Millenbeck, Va., writes: "My wife had been suffering for two or three years with female weakness, and had paid out one hundred dollars to physicians without relief. She took Dr. Pierce's Favorite Prescription and it did her more good than all the medicine given to her by the physicians during the three years they had been practicing upon her."

Mrs. GEORGE HERGER, of Westfield, N. Y., writes: "I was a great sufferer from leucorrhoea, bearing-down pains, and pain continually across my back. Three bottles of your 'Favorite Prescription' restored me to perfect health. I treated with Dr. —, for nine months, without receiving any benefit. The 'Favorite Prescription' is the greatest earthly boon to us poor suffering women."

**THREW AWAY
HER
SUPPORTER.**

**IT WORKS
WONDERS.**

ment of myself and friends. I can now be on my feet all day, attending to the duties of my household.

Mrs. SOPHIA F. BOSWELL, White Cottage, O., writes: "I took eleven bottles of your 'Favorite Prescription' and one bottle of your 'Pellets.' I am doing my work, and have been for some time. I have had to employ help for about sixteen years before I commenced taking your medicine. I have had to wear a supporter most of the time; this I have laid aside, and feel as well as I ever did."

Mrs. MAY GLEASON, of Nunica, Ottawa Co., Mich., writes: "Your 'Favorite Prescription' has worked wonders in my case. Again she writes: "Having taken several bottles of the 'Favorite Prescription' I have regained my health wonderfully, to the astonishment of myself and friends. I can now be on my feet all day, attending to the duties of my household."

TREATING THE WRONG DISEASE.

Many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another from nervous exhaustion or prostration, another with pain here or there, and in this way they all present alike to themselves and their easy-going and indifferent, or over-busy doctor, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all only symptoms caused by some womb disorder. The physician, ignorant of the cause of suffering, encourages his practice until large bills are made. The suffering patient gets no better, but probably worse by reason of the delay, wrong treatment and consequent complications. A proper medicine, like Dr. Pierce's Favorite Prescription, directed to the cause would have entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery.

**3 PHYSICIANS
FAILED.**

alone. I began taking Dr. Pierce's Favorite Prescription and using the local treatment recommended in his 'Common Sense Medical Adviser.' I commenced to improve at once. In three months I was perfectly cured, and have had no trouble since. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send the full particulars to any one writing me for them, and enclosing a stamped-envelope for reply. I have received over four hundred letters. In reply, I have described my case and the treatment used, and have earnestly advised them to 'do likewise.' From a great many I have received second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the \$1.50 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

**JEALOUS
DOCTORS.**

A Marvelous Cure.—Mrs. G. F. SPRAGUE, of Crystal, Mich., writes: "I was troubled with female weakness, leucorrhoea and falling of the womb for seven years, so I had to keep my bed for a good part of the time. I doctored with an army of different physicians, and spent large sums of money, but received no lasting benefit. At last my husband persuaded me to try your medicines, which I was loath to do, because I was prejudiced against them, and the doctors said they would do me no good. I finally told my husband that if he would get me some of your medicines, I would try them against the advice of my physician. He got me six bottles of the 'Favorite Prescription,' also six bottles of the 'Discovery,' for ten dollars. I took three bottles of 'Discovery' and four of 'Favorite Prescription,' and I have been a sound woman for four years. I then gave the balance of the medicine to my sister, who was troubled in the same way, and she cured herself in a short time. I have not had to take any medicine now for almost four years."

THE OUTGROWTH OF A VAST EXPERIENCE.

The treatment of many thousands of cases of those chronic weaknesses and distressing ailments peculiar to females, at the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., has afforded a vast experience in nicely adapting and thoroughly testing remedies for the cure of woman's peculiar maladies.

Dr. Pierce's Favorite Prescription is the outgrowth, or result, of this great and valuable experience. Thousands of testimonials, received from patients and from physicians who have tested it in the more aggravated and obstinate cases which had baffled their skill, prove it to be the most wonderful remedy ever devised for the relief and cure of suffering women. It is not recommended as a "cure-all," but as a most perfect Specific for woman's peculiar ailments.

As a powerful, invigorating tonic, it imparts strength to the whole system, and to the uterus, or womb and its appendages, in particular. For overworked, worn-out, "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic. It promotes digestion and assimilation of food.

cures nausea, weakness of stomach, indigestion, bloating and eructations of gas. As a soothing and strengthening nerve, "Favorite Prescription" is unequalled and is invaluable in allaying and subduing nervous excitability, irritability, exhaustion, prostration, hysteria, spasms and other distressing, nervous symptoms commonly attendant upon functional and organic disease of the womb. It induces refreshing sleep and relieves mental anxiety and despondency.

Dr. Pierce's Favorite Prescription is a legitimate medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system. "Favorite Prescription" is a positive cure for the most complicated and obstinate cases of leucorrhoea, or "whites," excessive flowing at monthly periods, painful menstruation, unnatural suppressions, prolapsus or falling of the womb, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, accompanied with "internal heat."

In pregnancy, "Favorite Prescription" is a "mother's cordial," relieving nausea, weakness of stomach and other distressing symptoms common to that condition. If its use is kept up in the latter months of gestation, it so prepares the system for delivery as to greatly lessen, and many times almost entirely do away with the sufferings of that trying ordeal.

"Favorite Prescription," when taken in connection with the use of Dr. Pierce's Golden Medical Discovery, and small laxative doses of Dr. Pierce's Purgative Pellets (Little Liver Pills), cures Liver, Kidney and Bladder diseases. Their combined use also removes blood taints, and abolishes cancerous and scrofulous humors from the system.

"Favorite Prescription" is the only medicine for women sold, by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years. Large bottles (100 doses) \$1.00, or six bottles for \$5.00.

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MEETINGS OF PRESBYTERY.

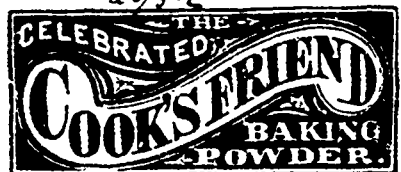
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 20, at two p.m.
LONDON.—In Knox Church, St. Thomas, on Tuesday, December 13, at eleven a.m.
GUELPH.—Adjourned meeting in the Church, Bramosa, on December 11, at eleven a.m., for the induction of Mr. Gardiner. Next ordinary meeting in St. Andrew's Church, Guelph, on Tuesday, January 17, 1888, at half-past ten a.m.
SAUGEN.—In Mount Forest, on Tuesday, December 13, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 13, at half-past seven p.m.
BAVON.—At Port Elgin, on Tuesday, December 13, at four p.m. Conference on Sabbath Schools and Evangelistic Work at half-past seven p.m.
QUEBEC.—In St. Andrew's Church, Quebec, on Tuesday, December 20, at eight p.m.
CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 19, at half-past seven p.m.
CHATHAM.—In First Church, Chatham, on Tuesday, December 13.
BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1888, at half-past seven p.m.
STRATFORD.—In Widder Street Church, St. Mary's, on Tuesday, January 10, 1888, at half past ten a.m.
WILTBY.—On Tuesday, January 17, 1888, at ten a.m.
HURON.—At Thames Road, on Tuesday, January 17, 1888.
ORANGEVILLE.—At Orangeville, on Tuesday, December 13, at half-past ten a.m.
MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, January 10, 1888, at ten a.m.
PARIS.—In Dumfries Street Church, Paris, on Tuesday, January 10, 1888, at ten a.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.
MAITLAND.—At Wingham, on December 13, at a quarter to twelve a.m.
REGINA.—At Broadview, on Wednesday, December 14.
BARRIE.—At Barric, on Tuesday, January 31, at eleven a.m.

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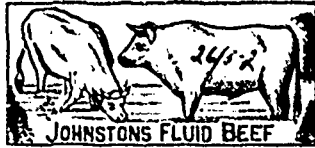
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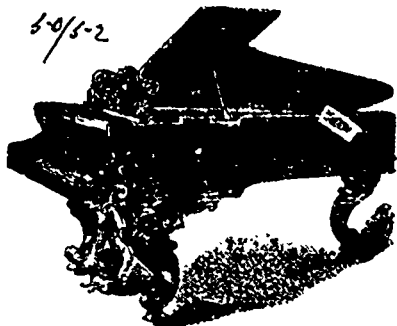
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