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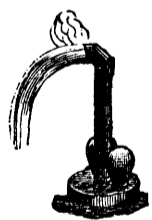
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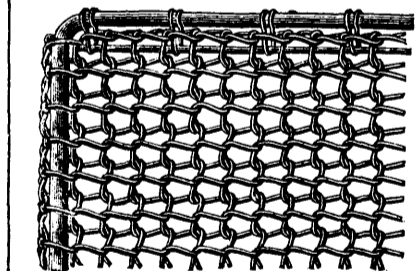
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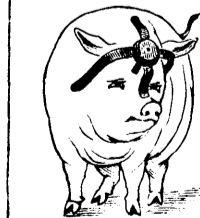
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cups of water, two and a half cups of fine
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the consistency of honey; then add gradually
the whites of four eggs, well beaten; stir the
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does not adhere to the finger. Pour all into
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over the boiling tea-kettle. Put on brown
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This amount makes about fifty drops.

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Before her time, from
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"A short time ago I purchased your
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Notes of the Week.

THE amendment to the Crooks Act, passed during last session of the Ontario Legislature, which renders liable to punishment the purchaser as well as the seller of liquor after prohibited hours, was for the first time put in force in Toronto last week. A young man against whom a violation of the law was proved was fined, and it was intimated that hereafter the law would be strictly enforced.

THE St. Louis *Globe-Democrat* says the President of the United States and Secretary of State never went to college; that not one-half of our senators have graduated at colleges; that only about one senator in six attended a school of national reputation, and that there is but one Harvard graduate in the Senate Chamber; that no amount of education can make a wise man of a fool, but the infusion of a larger element of college culture into our politics is a consummation devoutly to be wished. No possible danger is to be apprehended from such a source, but much of substantial benefit on many accounts.

THE first Roman Catholic Plenary Council for Australia has been held under the presidency of Cardinal Moran, sixteen bishops and many other ecclesiastical dignitaries being present. The council lasted a fortnight. The subjects under discussion and the changes proposed have reference, in view of the fact that Australia has religiously outgrown the missionary state, to conforming her internal policy to that of the Church in older lands. The disciplinary changes, etc., likely to result from this Plenary Council will, it is said, be similar to those already effected by the late Plenary Council of Baltimore for the United States.

THE Monday Popular Concerts have helped to deepen and extend appreciation for high-class music in Toronto. An evidence of this was the visit of the celebrated Musin company last week. It was clear that the many admirers of classical music were not aware of the marvellous performances of this gifted company, otherwise the Pavilion would have been crowded; as it was, the audiences were rapturous in their enthusiasm over the exquisite rendering of musical masterpieces by Miss Ewan, Messrs. Musin, Godowsky, the famous young Russian pianist, and Dunman, the accomplished tenor. It is to be hoped that before the season closes their services will be secured for a Monday Concert.

USUALLY the Queen's Speech at the opening of the Imperial Parliament does not excite much interest. This time it has been looked forward to with great eagerness. The attitude of parties in relation to the Irish Question has evoked the keenest interest. Now that the position of the Salisbury Cabinet has been vaguely announced, it is clear that the alliance with the Parnellites was for election purposes only, and it is also clear that the Conservative Party has resumed its normal antagonism to the National League. It does not appear that Mr. Parnell is the master of the situation he claimed to be a few weeks ago. There will be much discussion, but little progress toward a solution of the Irish difficulty for some

time to come. British patience does not promise to hold out much longer.

THE Ontario Branch of the Dominion Temperance Alliance, of which the Hon. S. H. Blake is President, has issued the call for the annual convention to be held in Toronto on Tuesday and Wednesday, 2nd and 3rd of February. It is expected that this meeting will be unusually large and interesting. Arrangements have been made to secure the co-operation of all classes of temperance workers, and the discussions upon questions connected with the prohibitory movement will be initiated by prominent gentlemen of ability and experience. There will be three sessions of the convention each day, all of which will be open to the public; but only members and delegates will be expected to take take in the discussions and voting. The public are cordially invited to attend. Arrangements have been made with the railway companies for a reduction of fares to delegates from a distance.

PLAINNESS of speech in denouncing wrong-doing by public men is not to be reckoned offensive, provided it is in accordance with truth and the best interests of the commonwealth. Reckless and unfounded charges originating in personal animosity or partisan bitterness can in no sense be defended on the ground of public utility. The unscrupulous nature of the attacks made on Warden Massie, of the Central Prison, were shown by the commission who patiently investigated the malevolent charges against him to be utterly groundless. The *Irish-Canadian* has had to pay dearly for the aid it lent a disreputable crusade, notwithstanding its declared child-like innocence and the goodness of its intentions. The *Mail* also has learned that the wild attacks occasionally made some time ago on political opponents are not paying speculations, though, to its credit be it said, of late its tone of political controversy has decidedly improved.

It has frequently been remarked of late that suicide is on the increase. The final act of desperation is by no means confined to the helpless and extremely destitute. Without the courage and hope that religion inspires, life becomes to many an intolerable burden. A well-to-do Southerner last week ended his career by suicide, leaving the following memorandum behind him. It is noticeable that among the indispensable elements of happiness religion is not once mentioned: To a man of birth, education and refinement three things are essential to happiness—health, wealth and domestic relations. Any of these lacking, life is not worth living. . . . I particularly request that no mourning be worn for me by any member of my family. To my boys, Jesse and Charlie, I say emulate my virtues, which are few, and shun my vices, which are many. Be frugal, but not parsimonious; generous, but not extravagant, and always remember that your pocket-book is your best friend, and when that is empty friendship is but a name.

BEGINNING the present session of the Normal School, the Hon. G. W. Ross presiding, Principal Kirkland delivered an excellent and thoughtful address to the students, in which he said: The work of the teacher was to take mind in its most susceptible state and form it for the great purpose for which the Creator brought it into existence. It was an unworthy conception of the teacher's office to regard it as intended simply to teach the young to read, write and cypher. The aim of the true teacher was to unfold the powers of thought, discipline the will, inspire the pupils with a love of truth, of virtue and excellence. The calling was associated with a long succession of the noblest characters. The apostles of our Lord were teachers. Our divine Lord Himself came into the world as a teacher. The aim of all the influences which God is exercising over His intelligent creatures on the earth was to teach them, to draw forth, to elevate and to ennoble their minds. Such being the dignity and importance of the teacher's office, earnest efforts should be given to prepare for its responsibilities, that it should be adorned by skill and scholarship, and dignified by personal worth.

THE Brantford Branch of the Evangelical Alliance have issued a circular on Sabbath Observance, in which the following forms of desecration are specified: 1. The burial of the dead on the Sabbath, when not necessary for sanitary reasons. We need not remark that this involves considerable labour on the part of undertakers, grave-diggers and others; and the choice of this day, in the great majority of cases, appears to be in order to obtain a large gathering and not to encroach on the time devoted to business on the week days. 2. Sabbath driving for pleasure. This involves the opening of livery stables and labour on the part of their keepers and attendants, in addition to other evils that are necessarily connected therewith. 3. The playing of bands of music on the streets. This evil disturbs the quiet of the day and interferes with the attendance of the sanctuary and of the Sabbath school. 4. Neglect of public worship. By some the neglect is total and by others partial; and we fear that many spend the remainder of the day in visiting or receiving callers at home. In view of these facts, the Alliance resolves to uphold the sanctity of the day to the utmost of its ability, and further would urgently request the Christian people of the respective churches to support them in their efforts to foster a love for the Sabbath as a day of holy rest and religious privilege.

It is not so very long ago when school examinations, and even Board of Education examinations, were little better than a sham. Now, many are of opinion that the opposite extreme, that of unnecessary severity, has been reached. The *Brockville Recorder* informs its readers that Principal Grant, of Kingston, has been carrying on a crusade against so many written examinations. In dealing with the question as affecting our schools there is a great deal of force in his contention when he says that the papers on which boys and girls have to write before they can pass from the common to the high school are sometimes appalling to a college professor. He feels thankful that in his day such fences had not been leaped, for he knows that in attempting to jump them even now he would be sure to get a cropper. And yet these papers are placed before his little son and daughter, and they, with fingers that have hardly learned to hold a pen with ease and minds untrained to clothe half-formed thoughts in words, are compelled to torture their immature brains to solve a number of puzzles in a given time, and write the solutions down in black and white, or be subjected to what must always be considered disgrace. A teacher who comes in contact with his scholars every day ought to know whether they are fit to pass into another school.

AT the annual meeting of the Toronto Board of Trade, the President, Mr. H. W. Darling, who has been re-elected for a third term, called attention in his report for the year to the growth of the indigent class in cities and towns. As the population of our city becomes more dense there is, he said, an increase in the idle, the vicious, the depraved and the improvident classes, who can scarcely be prevented from flocking to our doors. To deal with them in an enlightened, Christian spirit is a duty prompted by considerations alike of humanity and self-preservation. The many noble charities in active exercise in the city are highly creditable to us; but there is still need of effort in this direction, in which our men of business might very properly take a distinctive part. Who among our eight hundred members, having a heart for this work, will form themselves into a committee, and recommend a scheme, if possible, in connection with some established institution, with which we may be closely identified, for the consideration and support of the Board? In proposing a vote of thanks to the President and the other officers of the Board Professor Goldwin Smith made some admirable remarks on the portion of the address relating to the improvident class. For Toronto, it is becoming a serious question how to deal with what in time would come to be a dangerous element of a rapidly-increasing population.

Our Contributors.

WHY SHOULD THE AUGMENTATION SCHEME FAIL?

BY KNOWNIAN.

Augmentation is a big word. It must have grown faster in its youth than the scheme it represents is growing at the present time. Had it not grown more rapidly when young than the fund has grown in the past three years, it never could have come to its present size. When the fund becomes as large as the word, the poorest minister in the Church will have a living income.

In this discussion we say nothing to those people who differ from Paul in regard to the duty of supporting the pastor. As an authority we prefer Paul to Quakers and Plymouth Brethren. If compelled to make the choice, we must prefer the opinion of Paul to that of even James Beaty, Q.C., M.P., and author of a book on not paying the pastor. Paul was a better theologian and, perhaps, even a better lawyer than Mr. Beaty. If a Quaker or Plymouth Brother chooses to do what he calls preaching for nothing, good and well. These people should know the value of their own services. Nothing may be the exact value of a sermon by Mr. James Beaty, Q.C., M.P. Is it not a little singular that those people who say preaching should be done for nothing always charge full rates for anything they consider of value. No Quaker gives a load of wheat for nothing. He knows wheat has a market value. No Plymouth Brother gives goods for nothing or works for nothing. James Beaty, Q.C., M.P., takes his fees like any other lawyer. When these people have anything of value to dispose of they don't dispose of it for nothing. Do they give their services as preachers and pastors for nothing because they know they are worth nothing?

Nor have we anything to say in this discussion to those people—found, unfortunately, in all denominations—who think they are entitled to the pulpit and pastoral services of a minister and all other church privileges without paying anything to support the church. There are such people. There are people who would willingly take their dry-goods and groceries for nothing. Some people spend years in trying to convince their tailor that they ought to get their clothing for nothing. An enterprising tramp with steady nerve can take a ride on the hind axle of a railway car for nothing. We have no controversy with those people who go through the world trying to get everything for nothing.

This discussion is with Presbyterian people who admit that every minister in the Church should have a decent income, and who also admit that the Augmentation Scheme is as good a way as any other to secure such income. This much being admitted, why should the scheme fail?

Some schemes fail because they are improperly worked. The management lacks energy, skill, nerve, business tact, perhaps common sense. Augmentation cannot fail for this reason. Than Mr. Macdonnell there is no better man in the Church for this business. Besides being one of the best, if not the very best, speakers in the Church on business matters, he is popular, energetic and self-sacrificing. He has spared neither time nor labour in trying to work out the scheme. He has been well supported by his own congregation, one of the most liberal in the denomination. If Mr. Macdonnell cannot make the scheme a success then no other man need try.

Is the minimum sum aimed at—\$750 a year and a manse—too much? Cannot a minister's family live on less? Certainly they can. Everything depends on what you mean by the word live. A Half-breed family on the banks of the Saskatchewan can rub along on perhaps one or two hundred dollars a year. An Indian can live on no income at all if he has a fair chance of making raids on white settlements. Some white people live without any visible means of support, but most of them have methods of obtaining things that might interfere with a minister's usefulness. Just how little a man or a family can live on it would be difficult to say. Tanner lived on water forty days, but he lost flesh. John the Baptist lived on very little. He had no tailor's bill. Quite likely he made his leathern girdle himself. He had no baker's bill or butcher's bill or, in fact, bills of any kind. He needed no manse. The question, however, is not how little can a minister live on; but how much should he have to

enable him to live in the way that his people demand he shall live. Our people set up a certain standard, a pretty high one, for Presbyterian people have high ideas about the ministry. They say to the minister and his family: "You must live in a certain way, dress in a certain way, conduct your household arrangements in a certain way, educate your children in a certain way; you must do this, or imperil your usefulness." But whilst they say this in a tone quite imperative, some of them don't do much to help their minister to come up to the standard they set up for him. And here is just where the shoe pinches. Here is where the tyranny comes in on the part of the people and the suffering on the part of the minister. Were the minister who has a small salary allowed to live like a day labourer or any other man of small income, he might live with a reasonable amount of comfort. The real wants of life are few. But his people won't allow him to live like a day labourer. The best minister in the Church cannot hold his position a day and preach in his shirt-sleeves. His people demand a coat, and a good one, too. The poor man may not have one. He may have no money to pay for one. His old one may be out at the elbows. The sleeves may be so glazed that the manse lady might use them for a looking-glass. But, able to pay for it or not, the preacher must have the orthodox black coat, and everything to correspond. What is true of the coat is true of a hundred other things. The people demand most imperatively that their minister shall have them. They denounce him if he does not have them. They say he must live thus and so, if he is to be our minister and have any influence over us for good. All right, friends, then give your minister the wherewithal to live up to the standard you set up for him. Old Pharaoh, who compelled the Israelites to make bricks without straw, has been held up to all generations as a mean old tyrant; but he was not one whit meaner than the people who say a minister must live according to a certain style or perish ecclesiastically, but refuse to provide him with the wherewithal. The only question in this connection is: "Is the minimum salary of \$750 a year and a manse more than sufficient to enable a minister's family to live as Presbyterian people say they must live?" We say no, most emphatically. Life is too short to hold any controversy with a man who says the contrary. No man with a soul so large that it cannot be carried on a five-cent piece, would contend that \$750 a year is enough to enable any minister to live as his own people demand that he shall live.

Should the Augmentation Scheme fail, this contributor has a plan to propose. It is this: Let every minister live just as he can afford to live. Let there be no effort made to keep up appearances. If a minister cannot afford to buy a black coat without pinching his family, let him buy a cheap tweed one and preach in it. If he cannot afford a tweed one, then preach and go to funerals in his shirt-sleeves. Poverty is not hard to endure. It is genteel poverty that destroys self-respect and crushes the very manhood out of the ministry. Let all ministers who receive very small salaries attend Presbytery and Synod and General Assembly in just such dress as they can afford, and, if they cannot do any better, come in their shirt-sleeves with one leg of their pantaloons inside of the boot-top that it should cover. Let there be no pinching and patching to keep up appearances. Come just as you are, gentlemen, dressed as others dress who have very small incomes. Why should a minister pinch his family to keep up appearances and hide the meanness of the Church? Let the meanness of the Church come out in all its ragged—if necessary, naked—deformity.

(More next week - not half done yet.)

ANARCHISTS, COMMUNISTS, NIHILISTS.

SWITZERLAND AND THEIR RENDEZVOUS.

Paragraphs constantly appear in the daily papers to the effect that members of some of the classes at the head of this letter have been expelled from Switzerland, various reasons being given for such summary action. During my residence here, I have, of course, seen several of these so-called Anarchists, and have had conversations with some of them. But before giving a brief sketch of their course of procedure, a few words may be necessary to explain how Switzerland has come to be their main theatre of activity in Europe. Switzerland, it must be remembered, is a

NEUTRAL COUNTRY.

When the Great Powers assembled in Congress at Vienna in 1815 to re-arrange the map of Europe, de-ranked by the Napoleonic wars, they decided to recognize and to guarantee the *neutrality* of this country. Their reason for so doing is not difficult to understand. The great military nations saw clearly that whichever of them got possession of the key of the Alps would be master of the situation. To equalize, therefore, the chances of all it was deemed best to make the little mountainous country independent—to sever it from all political alliances. In a word, to *neutralize* it.

Naturally, then, political offenders in other lands would seek asylum here, and here, so long as they conduct themselves properly, they are perfectly safe. But when they make this a basis of operations to organize and carry out attacks on the rulers of neighbouring countries, they forfeit their right of asylum and are liable to be expelled. Switzerland has thus got mixed up with Anarchists of all sorts, and, for a time, hesitated to deal hardly with them from its traditions of liberty—traditions of which the Swiss are proud. Still, comparatively few of the Swiss have taken part in the nefarious acts of the Anarchists—who are repudiated by all respectable citizens. The energetic measures recently adopted by the Federal Council against such as commit criminal acts are a guarantee that Switzerland will honestly perform the duty it owes to itself and to humanity.

No doubt many Anarchists, Socialists and even Nihilists are still to be found in several Swiss towns, and even in the quiet villages which line the shores of the Lake of Geneva, and one soon comes to recognize them, though many of them are gentlemanly in appearance, literary in their tastes, and remarkable linguists. I have had conversation with some of them, and have received valuable information on a variety of subjects—avoiding, of course, all reference to topics of a compromising character.

THE UNIVERSALITY OF ANARCHISM

is the distinguishing characteristic of this moral malady of the present day. From the steppes of Russia it extends to the prairies of the Far West. The contagion has infected some in every country in Europe—the chief centres being St. Petersburg, Berlin, Vienna, Paris and London; and in America, New York and Chicago possess the most violent specimens. It is chiefly the outcome of Russian Nihilism and of the

INTERNATIONAL ASSOCIATION

of workers—a society which originated in London at the close of the Universal Exposition of 1862, when workmen, delegates from different countries, met and exchanged ideas. Two years later (28th Sept., 1864) a committee in London drew up statutes for the Association, which, however, were far from containing the extravagant doctrines afterward put forth. By the close of the year several sections had commenced work in Switzerland, in various industrial centres, and two years after began a series of

GENERAL CONGRESSES

of the "International," the first of which took place in Geneva, in 1866, when sixty delegates, French, English and Swiss met and discussed certain resolutions. A second Congress assembled in Lausanne in 1867, composed of fifty delegates. Here Communistic ideas were accentuated, being advocated by Belgian, German and English members, but opposed by French and Italians. In 1868 one hundred delegates met at Brussels, and passed resolutions strongly Communistic, which were referred to what was called the Congress of "peace and liberty" which took place the same year at Berne. So far from being a peaceful meeting, it turned out to be the very opposite. The Russian delegates (Bakounine, and others) and the French (Reclus and others) energetically sustained the principles of equalization of classes and individuals. Jaclard, a disciple of Bakounine, violently advocated making the social revolution atheistic. The Communistic propositions, however, were rejected by eighty votes against thirty. Furious at the result, the more violent members left the room, and founded the

INTERNATIONAL ALLIANCE

of the "social democracy," whose programme includes articles like the following: (1) The Alliance declares itself to be atheistic. It desires the abolition of worship, the substitution of science for faith, and human justice for that of divine. (2) It wishes, above all, equality—political, economic and social—

of classes and individuals of both sexes. (3) All children of both sexes from their birth to be brought up alike as regards maintenance, education and instruction. (4) No form of government to be recognized except a republic, etc. This programme was signed by eighty-five persons of both sexes.

After this the schism in the workmen party was complete. The anarchic fraction commenced to recruit itself from the worst members of society. In 1869 a last Congress met at Basle, Bakounine being the chief moving spirit. The following year this party practically began its work by fomenting strikes amongst workmen, founding violent journals, etc., ultimately bringing about the bloody scenes of the Commune in the streets of Paris in the early days of 1871.

After the Commune was put down in Paris, large accessions were made to the

REFUGEES IN SWITZERLAND.

where they were received out of pity, but without sympathy for their doctrines or their persons. Soon after great additions were made to their number from Russia, Germany and Austria, edicts having been issued in those countries against all Anarchists. German Socialist writings being previously spread amongst the workmen in German Switzerland, groups of workmen at Zurich, Basle and Berne embraced the views held by the refugees. Journals soon appeared in these towns, intended chiefly for Germany and Austria. The Russian Nihilists had their headquarters at Geneva, where were printing-presses supplying journals and literature of various kinds to be smuggled into Russia. Translations of these were made and scattered in every country where readers could be found.

THE SWISS AUTHORITIES

up to 1878 did not interfere with the proceedings of the Anarchists; but after the attempts of Hoedel and Nobiling upon the life of the German Emperor, and that of Juan Oliva upon the King of Spain, the press of the refugees became extremely aggressive—meetings of German, Italian and Spanish Anarchists took place in the cantons of Zurich, Geneva and Tessin, at which violent attacks were made upon social order, and murder was openly advocated. In consequence the office of a paper—*L'Avant-Garde*—at Chaux-de-Fonds, was closed, and the writer of the worst articles—Paul Brouses—was imprisoned, and afterward banished for ten years. In 1879 a German refugee—Gehlse—the publisher of the Anarchist paper—the *Tagwacht*—at Zurich, was expelled; and soon after Alphonse Danesi, of Bologna, who had threatened King Humbert, if he executed Passanante, who had made an attempt on his life at Naples, and with him four other Italians.

The journal suppressed at Chaux-de-Fonds was succeeded by the *Revolte* at Geneva, the principal writer being Prince Krapotkin, who gloried in the assassination of Alexander II. in 1881. This led to his expulsion, when he went to Thonon, on the Savoy side of the lake, to be near Geneva, the Russian rendezvous (some particulars regarding the Prince and other refugees in Switzerland will be given in a letter to follow this). After his expulsion, the "International" was guided chiefly by Karl Marx, who transferred its seat to New York, where its partisans appear to push their views to extremities.

In 1882 Anarchism assumed a character of ferocity exceeding all in the past, and entered on a series of crimes of a revolting nature—a species of brigandage in fact—the victims of which were selected at hazard, best characterized by a few sentences from the

REVOLUTIONARY CATECHISM

of Bakounine. The revolutionist, according to him, "is a consecrated man—he has no personal interests, no opinions, no business, no preferences, no goods, not even a name. He is entirely absorbed by one exclusive interest, by a single thought—revolution. Not only in his words and his actions, but in his heart's core, he has broken forever with public order, with the entire civilized world, with its laws, usages, ethics and manners. He knows but one science—that of destruction. All sentiments of affection, love and gratitude must be stifled in his soul by the calm passion of revolutionary work. By day and by night he must have one only thought, and pursue one single purpose—implacable destruction. In accomplishing that work, coldly and incessantly, he must be ready to perish himself, and to slay with his own hands whoever inter-

feres with his designs. A revolutionist takes no place in society, he lives in it for the purpose, and in the belief, of its prompt and complete overthrow. He must not hesitate before the destruction of any institution, any property, any man. If the ties of relationship, of friendship, or of love restrain his arm, he is no revolutionist. Our object is destruction—terrible, complete, implacable, universal."

Anarchism of this type found its apostle in

JOHANN MOST,

of Augsburg, who commenced his career by exciting the workmen of Austria to rise against their masters. But the Austrian Government declared the new doctrines contrary to the fundamental basis of the State, and forbade the forming of societies upon the principles of the Socialist programme (1871). Most returned to Germany and was elected to the Reichstag. Later he became so violent in his harangues as to cause a law to be passed against the Socialists. He then fled from Germany, going first into Switzerland, and then to London, where he established the *Freiheit*, in which he preached murder and assassination, and was compelled to follow Karl Marx to New York, where, I suppose, he continues to preach without molestation

ORGANIZATION OF ANARCHIST GROUPS.

The object of "Universal" or "Collective Anarchy" being to seize, by violent means, land, instruments of labour, capital—all expedients, the better to attain this object, are regarded as justifiable. Workmen having a common interest naturally combine for common ends. They form themselves into "groups," which became "federations," and then the great "Universal International Association," having revolution for its starting point, murder for its means and anarchy for its ideal. In each town there is a group of at least five persons, who may not be known to each other. Letters are addressed to them, *poste restante*, under false names and in a counterfeited hand. The members pay a contribution, which is forwarded to the principal group, who supply the means for action—journals, dynamite, etc. All this was elicited at the trial last year of Reinsdorff and his accomplices at Leipzig, for the attempt to kill the Emperor William and several other sovereigns, the day of the inauguration of the "Germania" on the Niederwald, on the Rhine. Reinsdorff was a printer, an intelligent man, whose definition of anarchy was "to rid man of all severe labour, to banish want, pain and misery from the world, to free man from every kind of obligation, to abolish all stupidities and superstitions—so to enlighten workmen as to make them believe only 'things positive,' and thus do away with all religion."

THE DOCTRINES OF SOCIALISM

are founded on the false dream that the State should secure universal happiness by distributing riches in a uniform manner to every individual, and to see that that uniformity be not destroyed by the greater activity of some, or the guilty negligence of others. In this way the individual ceases to be responsible for his actions. He is but an individual, no longer a person, and therefore without personal responsibility. Since the State cannot realize these demands, it becomes, in the eyes of those who hold these views, the author of every evil. Then war to the State, war on social order, war on those who possess, war on those who labour.

Those who hold such doctrines, and seek to carry them out practically, are, of course, simply vulgar criminals, bandits who seek to repair by robbery and murder what they call the injustice of fortune. Anarchy of this character must die under the universal reprobation which its monstrous deeds draw down upon it.

No doubt the State should take steps to remedy all social evils which tend to foster this singular epidemic. All countries have evils more or less of this character—some, such as Russia, have gigantic evils. Think of the mighty despotic forces of its Government, its enormous taxation, the great suffering of the people, its secret trials, terrible sentences, barbarous punishments, no freedom of discussion, no voting, no hope. A third of Russia is directly or indirectly supported by the Government and Church. A varying number hates both—more than half give no thought to anything, so it is said.

But improvements, to be durable, must be gradual in the case of individuals, of families and of communities, and every measure tending to this should be

welcomed and encouraged. Popular education is good, but to be really beneficial, it must be such an education as will not only enlighten the intellects of the young, but fortify the individual conscience, strengthen personal responsibility, awaken religious sentiment—in a word, an education founded on the principles of divine revelation. When the doctrines of Christianity shall have leavened the literature of every land and the laws of every State, as we believe they shall one day do, there will be no longer Anarchists, no longer Socialists, no longer Nihilists, for

Blessings abound where'er Christ reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest;
And all the sons of want are blest.

Switzerland, Dec., 1885.

T. H.

CHRISTIAN MISSIONS AND SOCIAL AND COMMERCIAL ADVANCE—MANCHURIA.

BY PROFESSOR CALDERWOOD.

(Concluded.)

Under the head of "Protestant Missions," the consul gives statistics familiar to our readers: "Protestant Missions have only been recently established in Manchuria. The missionaries now here are as follows: Irish United Presbyterian Mission—Two missionaries resident at the port of Newchwang, one of whom only arrived here last summer. Scotch United Presbyterian Mission—Two missionaries resident at the port of Newchwang, and three (one a medical missionary, and one a lady missionary, belonging to the Zenana Mission,) at Moukden. Bible Society—One colporteur. The work done by Protestants in Manchuria has, *inter alia* been the translation into Chinese and Korean of portions of the Scriptures and religious books, dissemination of some myriads of Christian books, and maintaining schools for the young. At the port of Newchwang there are daily Bible classes and daily preaching. Among the audience in summer are junkmen from various parts of the coast; and in winter, carters from the north of Kirin and south of Heh-lung Kiang. During 1883 the medical missionary treated 3,519 natives, and a small tract was placed in the hands of each" (p. 185). Quotations are also given from letters written by Rev. John Ross and Rev. James Webster, of our United Presbyterian Mission. As to results, the consul makes the following statement: "The results of the labours of the Protestant missionaries are not so patent to superficial observation as those of their Romish *confreres*, to whom they are not a whit inferior in zeal and self-abnegation. Many causes have contributed to this, such as the fewer number of missionaries, the shorter time they have been in the field, the different ideas they hold as to baptism, and their consequent refusal to baptize many applicants for that rite, their endeavour 'to have none of your rice Christians,' *i.e.*, not to admit Chinese as members of the Church who seem to be influenced by temporal motives, and the higher standard of conduct they exact from their converts. If one only counted the heads of the converts made by the Protestant missionaries, one would form an inadequate idea of the result of their labours. Owing to their work, the authorities and people in this consular district are better acquainted with the Christian narrative and doctrines than people at home are with the Buddhistic; and the general attitude of the Chinese who have read Christian books is one of respectful interest. Again, much of the seed sown by the Protestant missionaries is reaped by the Romish. One of the latter here lately remarked (not without 'malice' in its French sense), 'he found the catechumens of Mr. ———, whom he received into the Church (of Rome), remarkably well instructed in Christian doctrine'" (p. 186). On the demands of our missionaries for a high moral life, our consul remarks: "I am inclined to think that some of the British missionaries in Manchuria are too sanguine in this respect; they demand from their converts English conduct—conduct which, I believe, has only been produced by many generations of Christianity. They forget that our whole system is permeated with rules of equity introduced during four centuries 'by sacerdotal keepers of the King's conscience, and perfected during four more by Christian legislators'; that a still higher tone rules in our society because it is permeated with principles of Christian casuistry, introduced at first through the confessional, and maintained by a series of preachers and ethical writers. The debt English society owes to the casuists is often

overlooked, perhaps because some of them, like Peter Dens, treated exhaustively certain branches of thought repugnant to Englishmen" (p. 187). Contrasting the attractions of the two Churches for the Chinese, Mr. Gardner says: "The Church of Rome is able to offer more moral and material attractions to its Chinese converts than the Protestant Churches, and, in many respects, is better suited to the stage of civilization to which China has attained. In the first place among the moral attractions is the similarity of ceremonial of the Romish and Buddhist Churches. Again, though the convert has to change the names, dress and nationality of the beings he venerates, they retain many of the beneficent attributes of the deities and saints he worshipped while he was a heathen" (pp. 187, 188). "The cool-headed Protestant is convinced of the uniformity of operation of the material laws of nature; the Romish missionary has a warmer imagination, and is convinced of the contrary. He holds out as an inducement to the Chinese inquirer the hope that the laws of nature will be suspended and miracles worked for the advantage of the faithful" (p. 188).

On the "Feeling of Authorities" toward missions, he testifies to "the general toleration of the Christian religion in the consular district"—quoting from a French authority, and from our own Rev. J. M'Intyre. He adds, however, that "the feeling between the French priests and the Chinese authorities is not cordial." He says: "The authorities here see that in Madagascar, Tonquin and other places Romish missionaries have been the advance guard of a French army; that in the present difficulty with France, the clerical party has been most eager for war, and a French bishop the most fervent orator against China" (p. 190). "A still greater occasion of irritation is the intervention of missionaries in civil and criminal causes. . . In case of a British missionary he is bound to bring the matter to the cognizance of his consul, who is apt to take a secular view of it. A Romish missionary has more power; he has the right of corresponding directly with the Chinese authorities" (pp. 190, 191). On the disposition of the people themselves, the consul says: "The attitude of the people here toward Christianity is, on the whole, friendly." In bringing this appendix to a close, the consul says: "I would venture to submit that there can be no doubt that the Christian morality is infinitely higher than any system of morality with which the Chinese are acquainted, and that Christian education, both Romish and Protestant, tends to raise the Chinese to a higher intellectual level than they have hitherto attained—that correlated with this higher intellectual level will arise a greater desire of comfort and luxury, and consequent extended commerce. The labours of the missionaries indirectly benefit our merchants, manufacturers and artisans. I further believe that, partly owing to the zymotic action of the Christian principles disseminated by the missionaries, the tone of morality among the Chinese people has during the last twenty years perceptibly attained a higher platform; and, I think, to the same cause may be attributed the improved public spirit and greater solicitude for the welfare of the people now to be found among the officials" (p. 192).

Our readers will be satisfied not only as to the great value of this report, but also to the encouragement it gives to our missionary efforts, the guidance to our Mission Board, and the help to our missionaries. Clear evidence is here afforded of the exceedingly favourable position of our mission in respect of the peaceful condition of the country, and the good warrant for concentrating, as in Rajpootana. We have reason to fear jealousies and rivalries with the Romish Church, which we have need to guard against, while we commend the truth by example and love. One thing seems written in clear letters on these documents that, in the management of our mission, we must leave great latitude to our missionaries in judging of what is desirable in meeting the people. Here, as elsewhere, we must take the natives as we find them, guide them quietly and lovingly forward, develop in them the disposition to take up the work themselves, and allow them to follow native ways as to buildings and other appliances, while our European agents direct organization and expansion. Very particularly, in our relations to another nationality, generously tolerant of our position, it must be the aim of our agents to shun conflict with the authorities; and it must be our part, as citizens in a great and free

nation, to use our political franchise in such a way as to quench the war spirit, and give clear and constant evidence that we seek the prosperity of the other nations, as we seek our own.

Most strikingly helpful to the missionary cause, and encouraging to our national enterprise, is the evidence that all Christian missions are becoming increasingly tributary to our trade and commerce. We ask our readers belonging to manufacturing and commercial circles to ponder this, and to observe the leadings which are being given for future enterprise. The times call for such reflection. Depression and competition are making us scan anxiously our fields of operation. Advancing civilization increases the range of demands, and as missions conciliate and elevate any people, they create demands for clothing, and comfort, and tools, which could not otherwise exist. It is a pure, disinterested benevolence which will gain the favour of any people; and of that our Christian missions are the grandest illustration the world has ever seen. It is a noble and vast undertaking the Church has in hand—regeneration and civilization—salvation for the individual life, purifying for the family life; both leading on to a national advance which will bind the nations in fellowship. What we reasonably anticipate is an immediate result, social and religious, of clear and abiding value, and future results far beyond our expectation.

RELATIVE POWERS OF THE GENERAL ASSEMBLY AND PRESBYTERIES.

MR. EDITOR,—I cannot help wondering at the perplexities of some of your correspondents regarding the relative powers of the General Assembly and the Presbyteries. Some of them imagine that the General Assembly is supreme in *fact* as well as in *name*, and that Presbyteries exist only meekly to do its bidding. For example, one or two of them feel quite nervous lest some Presbyteries, which have recently recommended lectureships instead of the proposed fourth chair for Knox College, have by this rash venture of theirs as good as signed their own death warrant. But

(1) What is the General Assembly but the creation of the various Presbyteries of the Church, a big committee, appointed once a year by the Presbyteries, from their own members, so many from each Presbytery, to give effect to the mind of the Church for the year as expressed through her Presbyteries, after which this representative committee dies a natural death. The General Assembly is called into being by the Presbyteries to accomplish a certain work, after which it ceases to exist. If the Presbyteries decided not to appoint a General Assembly for a number of years, who is going to compel them to do otherwise? Queer supremacy, which exists only for about ten days each year, and even then only by the grace of the Presbyteries! It seems to me that the real supremacy is always with those who possess the power, and the real power is always with the Presbyteries, whose mere creature the General Assembly is. The General Assembly may, if it pleases, appoint any number of chairs—on paper—but how is it going to give effect to its appointments? Can it support these chairs without the Presbyteries? Is it not clear as noonday that the real power is with the Presbyteries, and that though it may please the General Assembly to *play* at supremacy, the real supremacy is with those who possess the power and who hold the purse-strings?

(2) True, the General Assembly appointed Dr. Inglis to a professorship when the Church, through her Presbyteries, expressed her preference for Dr. Gregg. But if the Presbyteries had taken it into their heads to resist that high-handed piece of folly, as they had a perfect right to do, and as I for one believe they should have done, what would be the result? Which party would be compelled to yield? Certainly not those who hold the power and the purse-strings. What is the General Assembly for but to do the Church's bidding? And how is the mind of the Church to be known but through her Presbyteries? The Presbytery is the permanent court of the Church, the *managing* court, always existing, and always in close and active communication with the Church. By all means let the Presbyteries speak out their mind clearly with regard to the proposed fourth chair, and in order to teach the General Assembly a lesson, it would be well to postpone making any appointment for the present. If the General Assembly thinks it has the power

to erect this or any other chair before it is asked to do so by the Church, then it should be prepared to fill it and support it when filled. The Presbyteries may decline to do either. CANADIAN.

January, 1886.

"A STUDENT" CRITICISED.

MR. EDITOR,—It was with surprise and regret that we read in your last issue an article signed "Student," animadverting very severely and, as we think, unjustly on our Lecturer in Homiletics—Dr. Proudfoot. Not to speak of the bad taste displayed by "Student" in the offensively *personal* character of his letter, nor of the flagrant injustice done to the other students by its *anonymity*, nor of the *impropriety* of one in the position of the writer dealing with Dr. Proudfoot's age and his services to the Church, we cannot allow to go unchallenged his opinions on the only point on which his judgment is *perhaps* worth something. He criticises Dr. Proudfoot's system, *first*, because it neglects instruction on voice, manner, gesture, etc.; and, *secondly*, because it tends to the production of a philosophical rather than a practical style of sermonizing.

In reference to the first of these, it is sufficient to say that we have a Professor of Elocution whose special function it is to give training in voice, gesture, etc.; but, even if we had not, we question very much whether these come properly under the head of Sacred Rhetoric. Then, too, it must not be forgotten that ten weeks in a year would be totally inadequate to cover any such scope as "Student" marks out.

Coming to the second objection, its utter untruthfulness almost leads us to suspect that, after all, "Student" is not what the name would indicate; for if there is one thing more than another Dr. Proudfoot has been at pains to impress upon his students, it is the necessity of having the matter *practical* and the form *rhetorical* in every discourse. This can be verified, we venture to say, by every careful and thoughtful student that has passed through Dr. Proudfoot's hands. And it is quite in place here to mention—that has been the testimony of several of our most distinguished graduates who took post-graduate courses at Princeton, Edinburgh, etc.—that nowhere have they heard Homiletics as well taught as in Knox College.

But we forget that we are departing from the design of our letter, which was not to discuss the general question at issue, but only to free ourselves from the undesirable position in which "Student" has placed us, and to correct what we unhesitatingly pronounce to be a misrepresentation of the system of Homiletics which has been so well taught for the last eighteen years in our College.

Whilst we do not speak as representatives, we feel confident in saying that Dr. Proudfoot is held in very high esteem by the great majority of the students.

WM. FARQUHARSON.

J. MACKAY.

Knox College, Jan. 22, 1886.

DIVIDE THE LABOUR.

MR. EDITOR,—As an unworthy member of the Woman's Foreign Mission Society in connection with the Presbyterian Church in Canada, I cannot refrain from expressing my concern at the proposed formation of an extensive organization in aid of the work of the Home Mission Committee, such organization to be purely a woman's society. While heartily sympathizing with the Home Mission Committee in their task of instituting Presbyterian Churches in localities where Presbyterians are not sufficiently numerous to form a self-supporting congregation, I feel a keen reluctance to countenance a movement whose ultimate success may be the downfall of our now vigorous society in aid of a foreign work peculiarly dependent on female effort. This, I am sure, would be a cause of regret to the General Assembly, as well as of deep sorrow to the members of the society. FIDELIA.

THE Island of Erromanga, where five missionaries successively fell victims to the ferocity of cannibals, is now accessible to mission work in every part. During the past year the Lord's Supper has been thrice administered in the presence of 500 natives. The Presbyterian Church now numbers 196 adult members and thirty-six teachers. The people have supplied during the year all the food required for the missionary and his family, besides contributing about 2,000 pounds of arrowroot and about \$85 in money.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

ANOTHER WONDERFUL HYMN AND ITS AUTHOR.

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

"JESUS, LOVER OF MY SOUL."

Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!

Hide me, O my Saviour, hide,
Till the storm of life is past,
Safe into the haven guide;
O receive my soul at last!

Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone;
Still support and comfort me!

All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing!

Thou, O Christ, art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind!

Just and holy is Thy name;
I am all unrighteousness;
False and full of sin I am,
Thou art full of truth and grace.

Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make and keep me pure within!

Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity!

The same in a mediæval dress, having the flavour,
if not the finish, of St. Bernard's, of Cluni:

Jesu, amator animæ,
Tuâ umbrâ tegeas,
Unde volvunt quum magnæ,
Atque hiems altius.

Conde, conde, O Jesu,
Donec vitæ heimes
Ducintegrum in portu,
Animam recipias!

Non asylum alium
Habeo; Te anima
Videt. Linque ne solum,
Usque me corabora.

Omnis spes, O maxime!
Atque Te auxilium
Meum. Caput protege,
Esto et presidium.

O mihi Tuque omnia,
Christe lapsus erige,
Indpem Tu rober.,
Cæcum duc, et sana me.

Sanctus et misericors,
Sum vilus et impius,
Mendax, inops et nefas;
Generosus Tu purus.

Graciosus et clemens;
Ignosces recipies;
Vitæque Tibi fons;
Cunctam sordem ablues.

O Salutaris Fons vitæ,
Liberé recipiam!
Sali vivens in corde
Secularum seculum.

Charles Wesley, the author of this celebrated hymn, may be set down in some respects as a phenomenon. He was number 13 of the nineteen children born to his father. In stature he was very small, as were also his father and his more famous brother, John. In disposition he was warm and impetuous, but very frank and amiable. In the matter of sacred song, he stands alone. To him it was a passion to which he was ever ready to turn. On and on through life his thoughts fell easily into poetic numbers, and, at the great age of eighty years, when the long shadows were falling, he called his wife to his dying bed and dictated, as his last act:

In age and feebleness extreme.

Charles Wesley has written hymns which in point of excellence are unsurpassed, and in point of numbers outdoing any other genius, man or woman, that ever lived, having, with his brother John, composed nearly as many as all other authors put together.

Solomon, in his day, wrote 1,005 songs—a specimen of which we have in the Canticles; but Charles Wes-

ley has written, it is computed, about 7,000, and among these, 166 on the Lord's Supper, and over 200 on the Trinity! It cannot be expected, of course, that all these are first-class. How could they? How can any one mind, no matter how fertile, confining itself to one theme, and touching only one string of the golden lyre, strike out something entirely new every time something fresh and fragrant as the morn—so commanding as to meet with universal favour as a real contribution to the service of song in the house of the Lord? In point of fact, very few of those 200 hymns to the Trinity are ever used, though some of them have great poetic merit, still, not one of them is to be named with Heber's "Holy, holy!" And out of all his 7,000, besides those of his brother, also a voluminous hymnologist, only twenty-seven, including those translated from the German, have found their way into the recent Presbyterian collection, and not one of those 200 addressed to the Trinity! We are not surprised that Montgomery, than whom no one was better qualified to speak on such a subject, should have put it on record: "Charles Wesley was probably the author of a greater number of compositions of this kind—with less variety of matter or manner—than any other that can be named."

Still, while this charge may be broadly applicable to his effusions as a whole, we can never forget such imperial hymns as

Oh, for a thousand tongues to sing:

Oh, for a heart to praise my God:

Hark, the herald angels sing:

Jesus, lover of my soul.

Had he never written any but these, his would have been no small contribution to the Church—a legacy indeed, of unspeakable value, for they bear upon them many a seal of the divine approval, and though more than a century has passed since they first saw the light, they have still upon them the dew of their youth; and it does one good to think of the thousands of voices in every land that are lifted up every Sabbath in the hallowed strains of those great hymns which give utterance to their feelings of penitence, joy, love, hope and their lofty aspirations after a better life.

But certainly, if we should be asked to name the greatest and best of Charles Wesley's hymns, we should have no hesitation in saying:

Jesus, lover of my soul.

What was the genesis of this hymn? What the circumstances under which it was written? It is plain from the recorded life of the Wesleys that many of their hymns owed their origin to some incident in the history of those great men. It was while spending a day at the Land's End, England, that Charles first thought of the hymn beginning

Lo, on a narrow neck of land,
Twixt two unbounded seas I stand, etc.

The point of rock on which the adventurer stands is about three feet broad at its termination, and some 200 feet perpendicularly over the sea, at the foot of which the waves break with great violence. On his right hand is the Bristol Channel, and on the left, the English Channel, and right before him is the great Atlantic. Here indeed is a situation fitted to touch—to inspire—such a man as our poet, and the hymn referred to is the fruit of that memorable day. Again:

See how great a flame aspires, etc.,

was written after spending a season among the Newcastle colliers. Stevenson tells us that the imagery of the first verse was suggested by the furnace-blasts and burning pit-heaps which to this day illuminate the whole neighbourhood in which they are found. The earthquake which took place March 8, 1750, gave rise to nineteen new hymns, among which is that grand one commencing

Lo, He comes with clouds descending,

But what was the genesis of "Jesus, lover of my soul"? The answer is that the poet, in his early evangelistic tours, was overtaken by a dreadful storm, when the courage of the seamen was tested to the last degree of endurance, and, in the violence of the tempest, a bird seeking shelter made its way to the vessel labouring in the gale, and alighted upon the breast of the poet, utterly unable to hold out any longer. To a nature so sympathetic, so full of pity and poetry, such a touching incident must at once have been both impressive and suggestive. The sight of such helplessness on the one hand and such a storm on the other could hardly fail to bring before him the helplessness of the sinner amid the storms of broken laws and crushing penalties, and, at the same time, the tenderness of Him who rides upon the storm, and whose love many waters cannot quench, neither the floods drown. This is the story of the genesis, for which I am indebted to a friend. Dr. Cuyler, some time ago, gave current to the same story, and the Doctor evidently accepted the same as being well authenticated. In turning over the lives of the Wesleys, I cannot find any trace of this incident; but the materials in my possession are of the most meagre description, and certainly nothing can be more likely than that this is the true genesis of the hymn under consideration.

One thing is clear from the life of Wesley that this hymn was penned near to the time of his conversion—in some respects a remarkable conversion—resulting from some intercourse with Peter Böhler, the Moravian missionary, with whom the two Wesleys were going to Georgia with the view of evangelizing the Indians. They returned to London, however, and Charles was prostrated by sickness, and then it was that the words of Peter Böhler proved spirit and life to his soul. He had formerly rested in what is called a legal righteousness, well pleased with himself, like the young man in the Gospel, but, under the instructions of this godly man instructions rendered all the more impressive by this stroke of sickness, which at one time seemed likely to be fatal—his self-righteousness failed him, and the arrows of conviction drank up his spirits and left him a poor and helpless suppliant at the foot of the Cross, like the bird battered and broken down by the storm of which we have been speaking. But, renouncing his self-righteousness, and opening his eyes to the glory of a kingdom that cannot be moved—the glory that excelleth—he entered into liberty. He had now, when this hymn was penned, had several months' experience of the new life. He had tasted its strange, sweet joy—had risen to a higher level, and had come under a mightier inspiration than he had ever known in the days of his carnality; but the memory of that sick bed in 1738 and the experience of that season of grace then extended to him (and, shall we say, illustrated by the incident of the little bird finding refuge from the storm in his breast) followed him through life like the memory of Bethel in the case of the patriarch—followed him down to his dying hour, ever stimulating and ever sanctifying. That one day (27th May, 1738,) threw its glory over all his life—over all that went before and all that came after his conversion. During those fifty years that followed this great event, a brighter light every day shone on his path and a richer experience sprang up in his soul, and a mightier power every day flowed from his spirit—even the power of an endless life—till he stood perfect in all the will of God. Now read the hymn in the light of these things, and see how it shines!

A GRAND AND HELPFUL TRUTH.

What a grand thing the life is into the midst of which can be injected, as it were—like the branching veins of silver in the hard rock—the glorious rich metal of this divine influence. What a solemn and sublime thought it is that a Christian carries through this world in his heart no smaller possession than the productive seed which only needs its natural climate and its fostering skies to burst into the unfolding flower of endless and perfect glory! Ah, brethren, the truths that people nowadays are sometimes flinging in our faces as if we did not believe them—such as "here or nowhere must a man find his heaven; a man's blessedness consists not where he is, but what he is; heaven must be within a man and not merely round about him"—all these half truths, where did they come from? Out of a laboratory of an unscriptural spiritualism? No; there is not in all its instruments one alembic that can distil them. They come from that truth that the Spirit of God in us is the earnest of heaven for us; and he that begins to love, and trust, and rejoice in God here carries the essence of heaven wheresoever he goes.—*Rev. Dr. Maclaren.*

RING THE OLD BELL.

Dr. Thomas, the president of the Congregational Union of England, delivered an address which made a great impression. Here is an extract:

Ring the old bell in the pulpit, said he, and take care that it gives no uncertain sound, and the people will come out of their houses to listen. The man who understands the Gospel, and preaches it in earnest as one who believes, will not fail to draw people to hear him, if there be people to go. The old Park Street Chapel, although in a low, out-of-the-way place, and almost deserted, was soon filled when the people found out that a young man occupied the pulpit who had felt the power of the Gospel and could preach it to others. The place was soon found to be too small, and the largest tabernacle in the first city of the world was built for the young preacher, and for thirty years he has gathered together the largest congregations that have listened for so long a time to any preacher in any age. The Gospel alone can retain a strong hold upon men, and our spiritual religion is imperilled if we depart from the simplicity that is in Christ Jesus.

LOVERS OF JESUS.

They that love Christ love to think of Him, love to hear of Him, love to read of Him. They love to speak of Him, for Him, to Him. They love His presence, His yoke, His name. His will is their law, His dishonour is their affliction, His cause is their care, His people are their companions, His day is their delight, His word is their guide, His glory is their end. They had rather ten thousand times suffer for Christ than that He should suffer by them.—*Mason.*

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TORONTO, WEDNESDAY, JANUARY 27, 1886.

OUR esteemed European correspondent, 'T. H.', has had opportunities of studying, in various phases, one of the most interesting and important problems of our existing civilization. Socialism forces itself on the attention of every thoughtful Christian mind. The paper in the present issue and the one that is to follow throw much valuable light on the aims and characteristics of a movement that claims alike the consideration of Christian philanthropy and the most enlightened statesmanship.

ATTENTION was some time since drawn to an appeal on behalf of the Quebec Y.M.C.A. for aid to enable them to free their building in that city from a burdensome debt. The people of Quebec have themselves already raised over \$4,500, and they expect soon to make it \$7,000. They ask \$5,000 from Christian friends outside. Mr. Thomas Cole, Secretary of the Y.M.C.A. Provincial Executive, is at present in Toronto in furtherance of this praiseworthy object. He has already succeeded in securing over \$3,600 of the amount required. Mr. Robert Kilgour, of Kilgour Brothers, Wellington Street, Toronto, will receive subscriptions in aid of the good work carried on by the Y.M.C.A. in the Ancient Capital.

THE advocates of written sermons may find a fresh illustration of the alleged superiority of their method in Mr. Blake's great London speech. Friend and foe alike concede that this was Mr. Blake's greatest effort. It was the only speech he ever wrote, and it was his best. Any one familiar with the honourable gentleman's style could see a marked change. Instead of long sentences beginning with "that is to say," "that is to say," we have short, compact sentences all through that pierce like a rifle bullet. You could no more strike a word out of the nine columns without spoiling a sentence than you could strike a brick out of a wall without disfiguring the wall. Speaking of this speech as a piece of literary and oratorical work—and we have nothing to say about its politics—it was a magnificent effort. Two things may be learned from this speech. One is that a first-class man can change his style after he is fifty years old and improve it. The other is that the advice so often given to preachers, "Burn your manuscript and talk to the people," is rubbish.

EVERY two or three days we have a report from the North-West saying that there is great danger of an Indian rising in the spring. Perhaps a correct statement of the facts would be that there is always more or less danger of trouble from the Indians. A mob of idle savages with arms in their hands, with nothing to do and not much to eat, must always be dangerous. Perhaps there is not much more danger now than at any other time. On one point all are agreed, and that is that the danger is chiefly caused by villainous white men who incite the Indians to mischief. Civilians, the officers of the Mounted Police and the Indians themselves, are agreed on this point. Is there no way of punishing these scoundrels? We don't see the justice of hanging the Indians, eight at a time, and allowing white men who lead them into trouble

to go unpunished. The white man is certainly the greater criminal of the two. If there is no law on the statute book to meet such cases the Government would be perfectly justified in making such actions a high crime, and in severely punishing the white men who are the real criminals.

THE *Interior* writes a friendly note, saying: "Your article on general cantankerousness is going the rounds. It comes in in our exchanges from all quarters." Why does that paragraph travel over the United States? Simply because it lays bare an evil that exists in all the Churches, and for which none of them has yet found an adequate remedy. Offenders are disciplined for isolated acts that are supposed to be wrong; but nobody is disciplined for having been a standing nuisance for a quarter of a century. During this time the cantankerous sinner has probably done more real injury to the cause of Christ than all the persons dealt with. His cantankerousness may have been a greater hindrance to Christ's work than all he acts for which others have been admonished, suspended, or deposed. And yet at the end of twenty or thirty years of his blighting life he finds himself not only a member in full communion, but probably an office bearer disciplining others! There are few readers of THE PRESBYTERIAN who cannot point to such cases. Their existence is a scandal to the Church.

THE opening of the first meeting of the Toronto City Council by prayer has caused some comment—some unfavourable comment. Why should it? Nothing is more natural than that any body of Christian men, met for the first time to discharge most responsible duties, should ask divine aid. The reason why opening a city council with prayer seems so strange is because prayer and politics have been so long divorced. More's the pity if it *does* seem strange to open any kind of a meeting with prayer. Of one thing the Mayor and Council may rest assured—more will be expected of them because they began the proceedings of the year with prayer. The scoffer who denies the existence of God, who calls the Bible a fable, and pronounces religion a fraud, always demands that Christian men live up to a high standard of morality. To be consistent with his own theory he should expect the professing Christian to be worse than any one else, but he never does so. He demands a high morality from a system that he pronounces a fraud. The most blatant blasphemer in Toronto will demand great things of this council because it was opened with prayer. Underneath this demand there is a high compliment to the Christian religion.

THE present condition of England and the United States furnishes a striking illustration of the instability of all earthly things. Twenty odd years ago the Republic seemed tottering to its fall. Statesmen watched the struggle with intense interest. Thousands declared that so large a country could never be kept together by a Republican form of government. It was contended, with much show of reason, that there was not sufficient central power at Washington to control the South and the Far West. Nearly everybody expected two Republics, and many thought there would soon be three. The cloud passed over, and the Republic is to-day one of the most peaceful and prosperous countries in the world. At the time that America was in the throes of this bloody intestine war, England was peaceful and happy. Now the dear old land is in the most critical position that it has seen for centuries. The strife is all the worse because it is within the Empire. Against a reigning foe the old Lion is always invincible in the end; but who thinks without a shudder of one of the British Isles engaging in deadly conflict with the other? May kind Heaven avert the calamity! Nobody knows what a day may bring forth. We do know, however, that it is the duty of every Briton to earnestly pray that a peaceful and satisfactory solution of the difficulty may soon be found.

THE audience that met Mr. Burdette in Shaftesbury Hall last week was one of the best that ever assembled in Toronto. Judges, lawyers, clergymen, merchant princes, pressmen and all other kinds of good men were there in large numbers, accompanied by their lady friends. The one lesson Mr. Burdette wished to enforce was that if a young man wishes to amount to

anything he must do something while he is a young man. To send home this most important lesson the lecturer used wit, humour, anecdote, sarcasm, pathos and every other good thing. Whatever he used, or wherever he wandered, he always came back to his point—"Young man, if you are to amount to anything you must work while you are young." Would that every young man in Canada heard this lecture. There is no corner of the Dominion in which you may not see men, and often families, suffering just because the man did not learn something special when he was young. He grew up a general sort of man, and the world is beginning to have no sort of use for general men. Mr. Burdette belongs to that class of lecturers who present the most solid truths, the most wholesome, old-fashioned lessons, in a way that pleases as well as instructs. Gough belongs to the same school and is the father of it. Dr. Vincent does that kind of work well. His famous lecture on "That Boy," though humorous throughout, contains as much good solid matter on training boys as can anywhere outside the Bible be found in the same space. Some people contend that the immense popularity of this school of lecturers shows that the public mind is becoming frivolous. We don't think so. Why should not people prefer to receive their instruction in a pleasant manner? Any reasonable man prefers a sugar-coated pill to the old-fashioned dose. Most Canadians have to work so hard during the day that they do not care to listen to a ponderous bore lecture for two hours in the evening.

PRESBYTERIAN UNION IN INDIA.

AN argument frequently urged in support of the foreign missionary cause is its reflex influence on the Churches at home. The value of that argument is now receiving forcible illustration. There is a growing feeling throughout the Christian Churches that, notwithstanding differences of opinion and polity, there might be greater harmony of spirit, more unity of aim and, in some respects, more practical co-operation than now exist. A short time since, attention was called in these columns to the promising state of things prevalent in the Japanese Churches—how the various bodies there had united in a General Assembly, and how cordially the brethren of kindred Churches could live in ecclesiastical unity.

A short time since, a meeting of the Pan-Presbyterian Council Committee was held in New York, at which an eloquent and powerful plea for the union of the separate Presbyterian Missions in India was presented. The Rev. Dr. Chamberlain, a missionary in connection with the Reformed (Dutch) Church, delivered a most excellent and suggestive address on this important, practical subject. It may be that in older lands, where memories and associations extend to a remote past, the grander unity yet to come must necessarily be of slower growth than in new countries where the conditions are very different. The union of Churches cannot be forced. There is much to learn and not a little to unlearn before a true and lasting union of various evangelical communions can be effected. A union based on sentiment mainly can neither be of a satisfactory nor enduring character.

In Scotland, the efforts to secure an incorporating union of two branches of the Presbyterian Church were made by large-hearted and noble men; but they failed for the time being, because the conditions were not such as to ensure success. Nor for some time is the union of the Presbyterian Churches in Scotland practicable. The prominence of the Disestablishment question for the present renders a united Church impossible. Hopeful endeavours need not be looked for till that question, so productive of asperity, has received a final settlement.

The mission fields abroad, where the representatives of the various Churches work for the most part in a spirit of true Christian brotherhood, unquestionably afford opportunities for harmonious action, and where the influences likely to rouse animosity are absent. The vastness of the work before them, and the urgent need for the conservation of energy, impressed devoted missionaries with the fact that they are not justified in contending with each other for minute shadings of theological opinion, and infinitesimal divergences of ecclesiastical polity.

Dr. Chamberlain mentions that at an Indian station where one missionary organization could most effectively carry on the work, there are two distinct branches of Presbyterianism, both represented at the

late Belfast Council, engaged in a hurtful rivalry. Neither respects the other's discipline. Excommunicated members are received without question, and the rival services are held near each other on the same street, to the mutual annoyance of the respective worshippers. Anywhere, such a state of things would be injurious to the cause of religion; among a heathen people it is simply disastrous. He also states that in India the representatives of thirteen different branches of those holding the doctrines of the Reformation and the Presbyterian polity are engaged in preaching and teaching the truths of the Gospel. This must strike every candid mind as involving an unnecessary and unjustifiable expenditure of energy and resources. It would be difficult to assign satisfactory reasons for the perpetuation of these unseemly divisions in lands where united effort is indispensable. A practical scheme of harmonizing what in reality are not discordant elements is entitled to earnest and calm consideration. Such a scheme Dr. Chamberlain proposes. It is as follows:

The Presbyteries of the Established Church and Free Church of Scotland in Bombay, the Presbytery of the Irish Presbyterian Church in Gujerat, the mission of the Original Secession Church in the Central Provinces, and that of the Canada Presbyterian Church in Indore, with the Kolapore Presbytery of the Presbyterian Church, U. S. A., might readily form the Synod of Bombay.

The Presbyteries of the Free Church and Established Church of Scotland in Calcutta, the mission of the Welsh Calvinistic Methodist Church in Assam, and that of the English Presbyterian Church in Bengal might form the Synod of Bengal.

The Presbyteries of the Established and Free Churches in Madras and the Classis of Arcot of the Reformed Church in America, with the few Reformed Dutch and Presbyterian Churches in Ceylon, might form the Synod of Madras.

The Presbyteries of Allahabad, Furruckabad, Ludhiana and Lahore, of the Presbyterian Church, United States of America, the Presbytery of the Reformed Presbyterian Church of America, at Saharanpore, the Presbytery of Rajpootana, of the United Presbyterian Church of Scotland, and the Presbytery of Sealkote, of United Presbyterian Church of America, might form the Synod of North India.

Then these four Synods uniting would form the General Assembly of India—a vigorous, homogeneous, enthusiastic native "Church of India." Some difficulties there might be in working out the details; but none insurmountable if the home Churches will yield assent. The gain for Christ's Kingdom in India—who can measure it?

And who can measure the impetus such a union would give to Presbyterian Churches in other lands and to Evangelical Churches everywhere. It would hasten the time for that more comprehensive union for which many in all the Churches long and for which they pray with growing fervour. The glorious time will come.

Books and Magazines.

ART, AND THE FORMATION OF TASTE. By Lucy Crane. With an introduction by Charles G. Whiting, of the Springfield *Republican*. This volume contains lectures on "Decorative Art, Form, Colour, Dress and Needlework," "Fine Arts," "Sculpture," "Architecture," "Painting."

SERMONS ON THE CHRISTIAN LIFE. By John De Witt, D.D. (New York: Charles Scribner's Sons.)—This volume of sermons affords attractive and profitable reading. The themes on which Dr. DeWitt discourses are of the utmost importance. They breathe an earnest, practical Christian spirit.

READINGS FROM RUSKIN. With an introduction by H. A. Beers, Professor of English Literature in Yale College. This volume contains chapters from Ruskin on "The Poetry of Architecture," "The Cottage—English, French or Italian," "The Villa—Italian" and "St. Mark's," from "Stones of Venice."

WHAT SAITH THE SCRIPTURE? By J. Anderson, M.D., M.R.C.S.L. (Toronto: S. R. Briggs.)—The student of the Sacred Volume will find in this book a valuable help. It contains an exposition and analysis of the Pentateuch and earlier historical books of the Old Testament, with explanatory and practical notes. It is sound, learned, judicious and evangelical.

SWEET CICELY. By Josiah Allen's Wife. With illustrations. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Josiah Allen's Wife is a genuine humourist, a keen observer of human nature in its strength and weakness. Her satire is controlled by kindly human sympathy and an earnest moral purpose. This new work will increase the author's fame.

FLETCHER OF MADELEY. By the Rev. Frederic W. Macdonald. (New York: A. C. Armstrong &

Son; Toronto: William Briggs.)—Mr. Macdonald, who is theological tutor at Handsworth College, Birmingham, writes a brief but most interesting biography of John Fletcher of Madeley. The book breathes an excellent spirit, specially noticeable in the references to the Calvinistic controversy in which the subject of the memoir was engaged.

ALONG THE OLD ROAD. By Mary Hubbard Howell, author of "Through the Winter," etc. (Philadelphia: The American Sunday School Union.)—This excellent story moves on with a definite purpose. The characters are graphically drawn. Though they are moving in every sphere of modern society and of activity, and not "on a pilgrimage," they still find a Slough of Despond, a Hill Difficulty to climb, and lions in the way, a Valley of Humiliation, a Vanity Fair, the hill Lucre, a plain called Ease, and get glimpses of Delectable Mountains.

THE PASTOR'S DIARY AND CLERICAL RECORD FOR 1886. Prepared by Rev. Louis H. Jordan, B.D. (New York: Funk & Wagnalls; Montreal: W. Drysdale & Co.)—Every minister finds that method and system are indispensable to the efficient discharge of his various duties. This admirable diary will prove a most serviceable and convenient help. It contains much in little space, and can be conveniently carried in the pocket. That it has reached a second edition is only what was to be expected. The more widely its merits are known the better it will be appreciated.

FOUR CENTURIES OF SILENCE; or, From Malachi to Christ. By the Rev. R. A. Redford, LL.B. (Toronto: S. R. Briggs.)—The author's design in this valuable work is to give a historical view of the period intervening between the close of the prophetic age and the Saviour's advent. For the accomplishment of this task Professor Redford is eminently qualified. The topics discussed are: The Last of the Prophets, The Jewish Pontificate, The Court of the Gentiles, The Septuagint, The Apocrypha, The Scribes and their Traditions, The Rise of Jewish Sects, The Growth of the Messianic Expectation, The Jewish Sanhedrim, Philo of Alexandria, The Dawning Light and The Voice in the Wilderness.

A MILD PROTEST.

MR. EDITOR,—My attention having been called to a communication by Dr. Cochran in THE CANADA PRESBYTERIAN of the 7th inst., representing the action of last General Assembly as handing over the claims of the Home Mission to the women of the Presbyterian Church, I beg to say that I believe I am expressing the mind of a large majority of the women of the Church in Canada when I state that an attempt to organize a Woman's Home Mission Society for the purpose of collecting money for that scheme will be regarded as hurtful to the interests of the Woman's Foreign Mission Society, and the results of such interference will, in all probability, operate against the interests of both.

It is hardly necessary to say that the scheme now so extensively in operation for the evangelization of the millions of perishing heathen women is one that appeals to the charity and sympathy of Christian women in a way and for reasons that cannot be offered for any other cause—their long utterly-neglected and helpless condition, and their exclusion and isolation from all means of educational and religious instruction.

The circumstance of this mission being necessarily left to female agency, its great extent, and the marked success which has attended its working, render it very desirable that its organization be not overshadowed, nor its members embarrassed by the forced addition of another claim on their energies.

I have reason to know that the addition of the Home Mission, as proposed, to the scheme which is now the exclusive care of the women of our Church will be viewed by my fellow workers with grave dissatisfaction. And, with the interests of the Woman's Foreign Mission keenly at heart, I cannot regret that there should be the prevailing sentiment. This attitude of the society was made manifest at the last annual meeting in Ottawa, when the proposed arrangement was discussed and almost unanimously opposed.

I do not lose sight of the fact that the present proposal takes a slightly different form from that disapproved last April by the Woman's Foreign Mission; neither, I hope, will the society in which I have the honour to be an office-bearer, lose sight of the fact that the proposition is virtually the same.

January 12, 1886.

VERITAS.

THE MISSIONARY WORLD.

PORTRAITS OF THE COPPERSMITH FAMILY.

Some lives are written in a few words. "Enoch walked with God, and was not," is the short biography of the first translated saint. Paul portrays the life of a church enemy thus: "Alexander, the coppersmith, did me much evil." Alexander did not leave his photograph when he left the world, but his image is stamped on the copper penny that still exists, and in the lives of his descendants. I have become acquainted with many of his family, and will give their portraits in a series of papers. How Alexander did "much evil" Paul saith not; but the answer is heard in the sighs that often escape the lips of pastors as they witness the large proportion of his copper in church collections.

Mr. Alexander, Junior.—This son I met at Lancaster, Pa., and this was the way he talked: "Mr. Long, he said, 'I am tired of church matters. It is always 'give,' 'give' a constant reaching into the pocket.' As these remarks were interspersed with heavy draughts on his pipe, I was tempted to ask: "Which cost you most, which requires you to give, 'give,' most—your tobacco or your church? Let's see: five cents a day would be a small sum for tobacco; thirty-five cents a week \$17 a year. How much weekly for the Church?" His only answer was a puff of smoke. I found out afterward that his habit was to give one penny in Church collections. Thirty-five cents weekly for tobacco, one copper cent for salvation!

Miss Alexander, Junior.—Her portrait I give just as she was taking her last look, before going to the Academy of Music for an evening entertainment. She gladly dropped her fifty-cent silver piece as admission fee. It seemed no great sacrifice. Next Sabbath I saw her in church, arrayed in God's silk, and decked with His gold; and as the collection basket passed from her fingers, that sparkled with God's jewellery, she dropped in one copper cent! I was surprised, until I remembered that she was the daughter of Alexander the coppersmith.

Alexander's Widow.—This is a likeness of the one for whom she is often mistaken. Some think the certain poor widow that threw in two mites which make a farthing was Alexander's widow; but that can't be, for she cast in all that she had, even all her living. Many, in giving a penny, call it the "widow's mite," when it is not the one-thousandth part of their all. The real Mrs. Alexander gives the "farthing" out of her "abundance," and but seldom looks up. Those who give the cent when not able to give more may well look up, for they shall receive a reward. Such pennies count as jewels in the Saviour's book of remembrance. A mystery it is how the Alexanders manage to choke the voice of conscience, so that after drinking all the week from the streams whence "all blessings flow," on Sabbath, they can lay on God's altar as a thank-offering the smallest possible gift—one cent—that which is next to nothing, and then arise, and loudly sing with God's people the old doxology: "Praise God from whom all blessings flow."

"TAKE MY SILVER AND MY GOLD!"

I do think that that couplet,

Take my silver and my gold,
Not a mite would I withhold,

is peculiarly liable to be objected to by those who do not really understand the spirit of it. Yes, "not a mite would I withhold"; but that does not mean that because we have ten shillings in our purse, we are pledged to put it all into the next collecting plate; else we should have none for the next call! But it does mean that every shilling is to be, and I think I may say is, held at my Lord's disposal, and is distinctly not my own; but as He has entrusted to me a body for my special charge, I am bound to clothe that body with His "silver and gold," so that it shall neither suffer from cold, nor bring discredit upon His cause! I still forget, sometimes, but as a rule, I never spend a sixpence without the distinct feeling that it is His, and must be spent for Him only, even if indirectly.—*Frances Ridley Havergal.*

IN the name of the little army of half a million of native Christians standing face to face with two hundred millions of heathen toes, I ask you, friends, representatives of the different Home Churches and Boards—in the name of our one crucified Lord, I ask you: Has not the time come when at least we of the Presbyterian family can draw together, shoulder to shoulder, and, marching in solid phalanx, help to conquer India—aye, conquer the world, for our King Jesus?
—Dr. Chamberlain.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER VII.—IN WHICH THE CENTRE SCHOOL OF CRAMPTON IS HANDSOMELY PROVIDED FOR.

Arthur divulged his new plan to his mother, kindly bore with her scruples, or very kindly bore them down, and quite inspired her, for the moment, with his own overflowing enthusiasm. That was the initial step in the business; the next was to see Dr. Gilbert.

So he left the mill early one evening for the purpose of making the visit. He rang the bell at the physician's dwelling, and was invited into the parlour. Aunt Catharine was rocking herself very slowly, and knitting very fast, showing thereby a peaceful condition of mind, and, on the whole, a pleasant state of things in the family. Fanny, looking weary and sleepy, was reading a novel. Little Fred sat at his sister's side, his head in her lap, asleep.

Aunt Catharine, who indulged in a great admiration of Arthur, greeted him as if he had been a favourite nephew; and Fanny's face lost its weary look entirely. The doctor, whom Arthur inquired for, was not at home, but was expected every moment.

"How is your mother to-night?" inquired Aunt Catharine, in her crisp way, her needles snapping as if they were letting off sparks of electricity.

"She is as well as usual," replied Arthur, "but you know how it is with her."

"Miserable, I suppose, of course," said Aunt Catharine. "She always is miserable, and I presume she always will be, and it's a blessed thing that it is so. I sometimes think that she is so used to misery that happiness would shock her. I've seen a good deal of her this winter, and it's my candid opinion that misery, if she has a good chance to talk about it, is the only solid comfort she has. I think it would seem so unnatural for her to be comfortable that it would make her—"

"Miserable," suggested Fanny; and the young woman laughed at her aunt's philosophy.

"It's just so," pursued Aunt Catharine, "and you mark my word, Arthur, your mother will live to be an old woman."

"I'm quite delighted," said Arthur.

"As for me, trouble kills me," resumed Aunt Catharine. "Oh, if I could only will down like your mother when trouble comes, and get so used to it as not to expect anything better, I could get along; but dear me! I've no doubt that some day will bring along a great tribulation that will break my life off as short as a pipe-stem."

This was altogether the most cheerful view of his mother's case that Arthur had ever seen presented. It was not offensive to him, because he knew that it came from as sympathetic and friendly a heart as Crampton contained.

"How have you enjoyed being in Mr. Ruggles' family this winter?" inquired Fanny, archly.

Arthur, poor simpleton, did not know how much there was in this inquiry: so he replied that he had "enjoyed it as well as was possible, under the circumstances"—a very safe and comprehensive answer, that might mean much or little, in either direction.

"Miss Ruggles, I understand, is quite accomplished," said Fanny.

"Is she?"

"Is she, indeed! Is it possible you have been three months in the family, and her mother hasn't told you?"

There was a delicious bit of malice and jealousy in this that would have excited any man but one who was wholly pre-occupied; so, while she hit appeared admirable, he did not understand his own relations to it.

"I've been told she was very expensively educated," pursued Fanny, "really now!"

"So have I."

"You're a sweet pair of slanderers, upon my word," exclaimed Aunt Catharine.

"At least," said Fanny, "she must present a very strong contrast to her father and mother."

"I think she does, very," responded Arthur.

"Oh, you do! I presumed so," Fanny nodded her head and smiled very shrewdly, as if her suspicions were fully confirmed. "Perhaps," she continued, "you will tell Aunt Catharine and me some of the precious particulars of this contrast."

"I should say," replied Arthur, "that her father was not lazy, and that her mother was not extravagant."

"Upon my word!" exclaimed Aunt Catharine again. "Arthur Blague, apologize to me this instant for slandering one of my own sex."

"It's the old story," replied Arthur. "The woman tempted me, and I did eat."

"And who tempted the woman, pray?" said Fanny.

"A little serpent with very green eyes," responded Aunt Catharine.

"Aunt Catharine! Aren't you ashamed?" Fanny was vexed, and blushed charmingly.

"Arthur has a right to be just as much pleased with Miss Leonora as he chooses to be, my dear," said Aunt Catharine, in her spic way. "I confess that I do not see what right you have to question him."

"Of course he has," responded Fanny. "I hope you don't imagine that I have any fault to find with any fondness he may have for her."

"Oh! not the least, my dear," Aunt Catharine responded, thoroughly enjoying Fanny's poorly-disguised annoyance; "girls are so generous toward each other!"

Fanny was delighted to hear her father's footsteps at the door, and to have a change in the current of conversation. Dr. Gilbert came into the parlour, greeted Arthur with bluff heartiness, and then, with whip in hand and buffalo coat still unbuttoned, inquired if there had been any calls for him. There had been none. The coat was thrown open, and the doctor sat down before the fire and warmed himself.

There was something in the conversation which preceded his advent that made Arthur shrink from presenting his er-

rand in the presence of the family; but it seemed quite as hard to ask him for a private audience as to state his wishes in the hearing of Aunt Catharine and Fanny. He felt half guilty, and he knew not of what. His heart beat thickly, and his hands and feet grew cold.

"Well, Arthur," said Dr. Gilbert, still looking into the fire. "How do you and Ruggles get along together?"

"Pretty well," replied Arthur.

"Glad to hear it. The old fellow is not quite so bad as he is represented to be—is he, now?"

"Possibly not, though to tell the truth, he is quite as agreeable to me when he is disagreeable, as he is when agreeable."

"Father, you don't know how absurd these people are to-night," said Fanny, glad to find her tongue again. "Aunt says that Mrs. Blague is never so happy as when she is miserable, and Arthur thinks that Mr. Ruggles is never so agreeable as when he is disagreeable."

"And Fanny has been anxiously inquiring of Arthur about a girl for whom she does not care a straw," responded Aunt Catharine. "Very absurd, indeed!"

Arthur laughed feebly with the rest, but felt desperately pushed to business. Dr. Gilbert removed his overcoat, and hung it with his whip in the hall, and the young man renewed the conversation with "Speaking of Mr. Ruggles—he wishes very much to have me give up boarding at home, and to become more thoroughly a fixture of his establishment. I have so much to do for him that it really seems necessary to be there all the time, and the walking, you know, is very bad now."

"Who is to take care of your mother?" inquired the doctor.

"That is precisely the question which brought me here to-night. I wish to get your advice, and possibly your help."

"What are your plans? Have you any plans?"

The young man sidged. He knew Fanny's eyes were upon him, and was half afraid that they read everything that was in his heart.

"Anything definite to propose?" And the doctor wheeled about, and looked him in the face.

"I understand," said Arthur, very clumsily, "that—that the, ah—centre school is soon to be without a teacher."

"Another sad case of matrimony," said Fanny aside to her aunt.

"Yes, there'll be a vacancy at the centre in a week," replied the doctor.

"You are the prudential—prudential—"

"Prudential committee," slipped in the doctor in a hurry.

"Of course I am, and have been these twenty years."

"Have you secured anybody to fill the vacancy?" inquired Arthur.

"No, I suppose not," replied the doctor, half spitefully.

"I should be glad to have Fanny take the school, but she is engaged in something that suits her better, I suppose."

"Oh! of course, I haven't anything to say if Fanny wants the school," said Arthur, bowing to the young woman, and wishing from the bottom of his heart that she would take it, and relieve him of his embarrassment at once.

"Father knows that I will never willingly take the school," responded Fanny, her face grown hard with determination.

"I was thinking," said Arthur, trying to assume a business tone, "that perhaps you would be willing to engage some one who would board with my mother, and be society for her in my absence."

Fanny was mystified, but eager. Her quick insight had detected a secret motive in Arthur's strange embarrassment that shaped his policy quite as powerfully as his wish to provide for his mother's comfort.

"Do you know of a teacher whom your mother would like to have in her family?" inquired the doctor.

"She would take any one whom I would recommend," replied Arthur, evasively.

"Then I take it you have some one in mind whom you can recommend," responded the doctor. "Tell us who she is."

"There's a young woman at the Run," replied Arthur, his face glowing with the consciousness that the eyes of Aunt Catharine and Fanny were upon him, "who, I think, would make an excellent teacher of the school, and a very pleasant companion for my mother."

"At the Run? How came she at the Run?"

"I never inquired," Arthur replied.

"Does she work in the mill?"

"Yes, sir."

"What do you know about her?" inquired the doctor.

"I know very little," replied the young man, getting hot in the face. "I know she is a lady, that she seems very different from the other girls, that she associates with them but little, that she is intelligent, and that she ought to be somewhere else."

"But where did she come from?"

"I don't know, sir."

"How old is she?"

"She is not old; that is all I know about her age."

"What is her name?"

"Mary Hammett."

"Mary Hammett—Mary Hammett." The doctor pronounced the name two or three times to see if it would recall the face of any one, dead or living, whom he had known.

"Mary Hammett. What makes you think she is intelligent?"

"She looks and talks as if she were."

"Does she desire the place?"

"I'm sure I—I don't know," replied Arthur. "I never have spoken to her about it. I should think she would like it very much."

"Ha! ha! ha!" roared the doctor. "I like this, Arthur, it's excellent." And the doctor laughed again. Then Arthur laughed, though he did not know exactly what he was laughing about; and Aunt Catharine and Fanny laughed, because the doctor and Arthur laughed; and little Fred awoke from his nap, because they all laughed.

"I think Miss Mary Hammett had better be consulted on the subject before we dispose of her," said the doctor.

"That is precisely what I came to ask you to do," replied Arthur.

"Well, I'll do it. I'll do it to-morrow," said Dr. Gilbert.

"I'm quite anxious to see this marvel."

"Now you shall tell us all about her," said Fanny, speaking with that cordial sweetness which a young woman, just a little jealous, can assume when she tries very hard. "Is she beautiful?"

"I think so. She seems so," replied Arthur.

"Hum! seems so! Feeling as you do toward her, she seems so! You are not entirely certain whether she be so or no. Seems so!" (Turning to the doctor, and attempting to laugh.) "Father, this is a dangerous case. Treat it very carefully."

"The green-eyed serpent again," said Aunt Catharine.

"Aunt, you are insufferable. I really feel very much interested in Miss Hammett already. It's quite a romance."

Arthur was embarrassed, and felt very uncomfortable. He called little Fred to him, and took him upon his knee. The little fellow had always been a favourite with Arthur, and had been famous for asking "leading questions." Some further conversation was had; when Fred looked up in Arthur's face and said: "Do you love Miss Hammett better than you do sister Fanny?"

This terminated the conference, and in the midst of much merriment, Arthur rose to take his leave. Aunt Catharine lifted her forefinger to him, and said, in her good-natured, emphatic way: "Arthur Blague, don't you think of getting married before you are thirty—not a day; don't you dream of such a thing!"

When Arthur had retired, and closed the door after himself, Fanny said to her brother: "Why, Fred, don't you know that it is very improper indeed for you to ask such a question of Arthur Blague?"

"I thought you acted as if you wanted to know," replied the boy, "and I wasn't afraid to ask him. He always tells me."

"Well, I think you had better go to bed. You are a very dangerous young man."

"Don't be afraid, Fanny, I won't hurt you," responded Fred.

Dr. Gilbert was thinking, and drumming with his fingers upon the arms of his chair. "How fortunate it would be, said the doctor, "if Miss Hammett should prove to be a good teacher for our little boy here;" and he thought on, and drummed till the little boy went to bed.

When Arthur went to his room that night, he felt that he had done a very unwarrantable thing. What would Miss Hammett think of him for daring to propose such a step before consulting her? What was he—what was his mother—that they should presume to dream that so angelic a being as Mary Hammett would deem it a privilege to find a lodging under their humble roof? She would refuse, of course, and that would be the last of his intercourse with her. She would detect all his motives—read the mean record of his selfishness—and despise him for a desire to entrap her.

The purer and the more exalted a young lover's love may be, the more unworthy and insignificant does he become in his own self-estimation. His fine ideal becomes, with the growth of his passion, a finer ideal, until he stands mean and poor and contemptible in the presence of perfections which his own sublimated imagination has builded. This is one of love's sweet mysteries, and if Arthur did not comprehend it, it must be remembered that he was hardly nineteen, and that he was in love with a woman some years his senior.

He dreamed of Mary Hammett and Dr. Gilbert all night, and awoke at last in the height of a personal altercation with that gentleman, resulting from the doctor's treacherous attempt to secure the consent of the young woman to take the place of Mrs. Dr. Gilbert, deceased.

When it is remembered that up to this time Arthur Blague had never exchanged a word with Miss Hammett upon the subject of his passion; that their interviews had always been brief, hardly extending, in any instance, beyond the simplest and most commonplace courtesies, it will be understood that he got along very fast, and was a great distance in advance of the young woman herself. In truth, she had not the remotest suspicion of the condition of his heart. She understood, respected, nay, admired, his character, and whenever she had mentioned him, she had very freely and frankly praised him, and this was all.

According to his promise, Dr. Gilbert drove to Hucklebury Run the next day. Alighting at the boarding-house, he sent to the mill for Mary Hammett, and was soon in a very interesting conference with her. Half an hour—three quarters—a whole hour—passed away, and still her looms did not start. Old Ruggles, hobbling feebly about, was in a fidget at the end of the first half hour, and in a fever at the end of the second. Arthur saw the little gig standing outside, knew what business was in progress, and cursed his temerity a hundred times within the hour.

At length a messenger came into the mill from the boarding-house, and said that Dr. Gilbert wished to see Arthur Blague. Old Ruggles, even more irritable and exacting than before his sickness, was enraged. He would "teach Dr. Gilbert to let his hands alone"; and that was what "came of having help that had high notions." He did not undertake to interfere with Arthur's immediate response to the doctor's summons, however, for he could not afford to offend him now; but he laid up a grudge against the doctor which he never forgot.

Arthur entered the boarding-house with great trepidation, and found the doctor cozily cornered with Miss Hammett in the large dining hall, and talking as easily with her as if he had known her from childhood. His self-possession in the presence of such divinity was something entirely beyond Arthur's comprehension. The young woman rose as Arthur entered, gave him a pleasant greeting, and pointed him to a chair with as much quiet ease as if she were the accustomed queen of a drawing-room, and were receiving her friends. Arthur returned her greeting with rather an unnatural degree of warmth, the doctor thought; and then the latter said: "We are getting along pretty well, but Miss Hammett declines to close any bargain with me unless you are present."

"You have been kind enough," said Miss Hammett to

Arthur, "to recommend me to Dr. Gilbert as a fit person to take charge of the centre school. He tells me, also, that you desire to have me become a member of your mother's family. You know that I cannot be otherwise than thankful for this mark of your confidence and respect; but there are some things that must be considered before I enter into your plans. I wish to have you withdraw your recommendation of me entirely."

"But I cannot do that," said Arthur, puzzled by the nature of the request.

"Very well; then you will, of course, tell Dr. Gilbert and me what you know about me."

"I know nothing but what you have taught me," said Arthur.

Miss Hammett smiled. "That is very little," said she, "and I wish to remove from you, in the presence of Dr. Gilbert, all responsibility for me. I did not suppose you had a competent reason for recommending me, and I wish the doctor to know it. You have thought it strange that I am here, I suppose."

Arthur coloured, and said that he had.

"Has there been any gossip about me at the Run?" inquired Miss Hammett.

"None of any consequence—none that has done you harm."

"Yet I am a mystery, I suppose."

"They wonder where you came from, why you are here, what your history is—it is very natural."

"Possibly, though I do not see how. I have never assumed anything. I have never sought, as I have never shunned, society; and I presume that there are many here whose histories are unknown to the rest, like my own. You are sure that if I go to Crampton no rumours will follow me to injure my good name, and those who befriend me?"

The doctor had spent all the time he could, and rose to his feet. "I see what you wish," said he to Miss Hammett "and as my shoulders are broad, I will release Arthur from all responsibility. I don't care where you came from, what your history is, or what you are here for. I have seen something of men and women in my life, and I say to you frankly, that I thoroughly trust you."

Miss Hammett's blue eyes grew luminous with sensibility. "I thank you, sir," said she, "and now promise me that you will always trust me. I will not say that I am unworthy of your confidence; for I should belie myself; but I must remain to you just as much of a mystery as I am now. Only believe this, Dr. Gilbert, that if you ever learn the truth about me, by any means, it will bring disgrace neither to me nor to those who may befriend me. Will you promise me?" Miss Hammett looked into the doctor's eyes, and gave him her hand.

"It does not seem difficult," said Dr. Gilbert, "to promise you anything; and now we will consider the engagement closed. I bid you a very good morning." There was something so uncommonly complimentary, nay, gallant, in the doctor's tone and bearing, that Arthur was annoyed.

When the doctor left the room, he left the young man not only annoyed, but oppressed with an uncomfortable sense of youthful insignificance. The self-possession and easy style in which Dr. Gilbert had borne himself in Miss Hammett's presence, the calm tone of the young woman, the quiet manner in which she had shown him the valueless and boyish character of his recommendation of her, all tended to dwarf him. He could not realize at all that he was six feet high, or that he had risen above his initial teens. Oppressed by a crushing sense of his insignificance, he blushed under the frank blue eyes, with the thought that he could ever have had the audacity to love the exalted being who owned them.

"The doctor seems to have a strong, hearty nature," said Miss Hammett, resuming conversation.

"And a strong and hearty will within," responded Arthur.

"I judge so," said Miss Hammett, "and I do not object to it. I think I shall like him."

"I'm afraid you—yes, of course, I think you will," said Arthur.

Unsuspecting of Arthur's feelings, Miss Hammett thanked him for his thoughtfulness, and told him that her situation at the Run had become almost insupportable to her. "I knew that Providence would open a door for me," said she, "and somehow I felt, when I first saw you, that you were sent to do it. I think I shall like your quiet home and your quiet mother very much." Then she went to the mill to find the proprietor, that she might give him notice of her intention to leave, and Arthur returned to his employment, thankful, at least, that he was considered by Miss Hammett worthy to be the doorkeeper of Providence for her benefit. He hoped that Providence would allow him to open doors for her gentle feet in the years before him, a great many times.

(To be continued.)

FRENCH PEASANT LIFE.

The family life, so far as husband and wife are concerned, is decidedly happy, and this must be largely attributed to their great sobriety. They have alike one aim in the South of France, for which no pain or trouble is considered too great, namely, to pinch and save wherever possible, so as to lay by a little store. They are of an affectionate disposition, and quarrels between man and wife are rare. They vary this peaceful monotony, however, by life-long feuds between neighbours and relatives, always springing from jealousy. Brothers and sisters are frequently divided by this wretched feeling, one of the many baleful effects of the *partage force*. How far it has fostered selfishness and greed the following instances will show. The writer met one day a peasant of her acquaintance in great grief. He was literally sobbing as he carried his burden. In answer to a sympathetic inquiry he told in a broken voice that his wife had that morning presented him with twins. His sorrow was unappeasable. Another peasant friend spoke of a neighbour in the following phrase, given verbatim: "Mais celui-la

eu le bonheur de perdre sa sœur apres sa mariage, mais avant qu'elle avait des enfants," which he clearly thought to be the most enviable luck. Lastly, a girl of twelve years, the daughter of well-to-do peasants of the better class, was found crying bitterly because a little brother had just been born, "pour partager l'heritage," as she said sobbing. Often the little hoard of savings acquired by years of toil and painful parsimony is dissipated in a court of justice over some petty boundary dispute or the like. Whatever improvement a man makes upon his land is viewed with mean envy and restless jealousy by his neighbours, and whenever one seeks to rise all the others combine to pull him down again to their level. The consequence is a dull stagnation. *Partage force* has much to answer for. The excessive subdivision has shut out all the large land owners, and reduced those who once were gentry to the condition of peasants. The result is that there is no capital in their midst, no wealth, and no enterprise to give a stimulus to thought and fresh ideas of cultivation. The old methods and the old form of farming implements are in use just as they were a century ago.—*The National Review*.

A SONG OF HOPE.

There are times when life is dreary,
There are times when hope lies prone,
When the heart is, oh, so weary!
And the soul feels so alone.
Then, oh, then, my heart repining;
Turn thee, turn thee in thy way;
For, behold! the East is shining,
See the mountain bright with day.

When the soul sinks into slumber,
When thine eyes are wet with grief,
And the days that man can number
Bring no balm to his relief.
Then, oh, man! be lion-hearted;
They shall win who but endure;
Through the travail of the mortal
Immortality is sure.

Death in life is but the lesson
That is taught us every day;
And through every change and season
Life renews from death's decay.
Then, my heart, be thou not fearful;
Cast the idle doubt aside.
Forward! ever brave and cheerful;
There is One who will provide.

Nothing's lost. Why need we linger
Steeped in bitterness and gall,
When Faith points with certain finger
Where the Day-star shines for all?
Let us then be patient, steady,
Under trial, pain or wrong;
Thus shall we make others ready;
With our strength make others strong
—I. E. Dickenga.

THE CYLINDER PRAYER.

All the altar vases in this Yung ko-kung Temple, in Peking, are of the finest Peking enamel—vases, candlesticks and incense burners, from which filmy clouds of fragrant incense float upward to a ceiling panelled with green and gold. Fine large scroll paintings tempted me to linger at every turn, and the walls are encrusted with thousands of small porcelain images of Buddha. In the main temple, which is called the Foo-koo, or Hall of Buddha, stands a cyclopean image of Matreya, the Buddha of Futurity. It is seventy feet in height, and is said to be carved from one solid block of wood, but it is coloured to look like bronze. Ascending a long flight of steps, we reached a gallery running round the temple about the level of his shoulders. I found that this gallery led into two circular buildings, one on each side, constructed for the support of two immense rotating cylinders, about seventy feet in height, full of niches, each niche containing the image of a Buddhist saint. They are rickety old things, and thickly coated with dust; but on certain days worshippers come and stick on strips of paper bearing prayers. To turn these cylinders is apparently an act of homage to the whole saintly family, and enlists the goodwill of the whole lot. Some Lama monasteries deal thus with their 128 sacred books and 220 volumes of commentary, placing them in a huge cylindrical bookcase, which they turn bodily to save the trouble of turning individual pages, the understanding having apparently small play in either case. Dr. Edkins saw one of these in the Ling-Yin Monastery at Hang-Chow, and another of octagonal form and sixty feet in height at the Poo-sa-ting Pagoda in the Wootai Valley—a district in which there are perhaps 2,000 Mongol Lamas. At the same monastery where he saw this revolving library there were 300 revolving prayer or praise wheels, and at another he observed a most ingenious arrangement, whereby the steam ascending from the great masonic kettle (which is kept ever boiling to supply the ceaseless demand for tea) does further duty by turning a praise wheel which is suspended from the ceiling. I myself have seen many revolving libraries at Buddhist temples in Japan; but this is the first thing of the same character that I have seen in China.—*The Gentleman's Magazine*.

OF the 670 candidates for election to the new Parliament, no less than 260 men were graduates of Oxford and Cambridge; and the probabilities are that of the entire number, at least four-fifths of the members of the House of Commons hold degrees from some school or college.

THERE are eight of the Samoan Islands, and they contain an aggregate of thirty-five thousand inhabitants. Their chief value consists in the fact that they are on the direct route to Australia, and that they have several good harbours which serve admirably as coaling stations.

British and Foreign.

THE treaty of peace between France and Madagascar has been ratified.

THE North Georgia Methodist Conference raised this year \$25,223.60 for mission purposes.

THE wife of an English baronet advertises in London papers for the place of companion.

JOSEPH COOK will begin a series of eight lectures in Tremont Temple, Boston, on Monday, February 7.

THE Bible Prayer Union now has 229,000 members registered in London, and about 30,000 in the United States.

THE Rev. G. O. Barnes, "the mountain evangelist," is holding meetings in Fatehgarh, India, chiefly for the benefit of the soldiers.

A MOVEMENT is on foot in England to promote the interchange of pulpits between clergymen of the Establishment and Nonconformist ministers.

PRINCE BISMARCK is the first Protestant that has ever received the decoration of the Order of Christ from the Pope. The badge is worth \$3,000.

THE Government of Madagascar has consented to allow France to have a minister resident at the capital and to maintain a special French guard.

THE Rev. Henry Merle d'Aubigne, eldest son of the late Dr. Merle d'Aubigne, has been ordained as suffragan pastor to Rev. Kennedy Anet in Belgium.

THE New Church (Swedenborgian) College has at present no students, and the principal, Rev. W. Omant, has therefore severed his connection with the institution.

THE normal school at Tuskegee, Alabama, for training coloured youth of both sexes, has received from Boston friends a gift of \$7,000. The school has 225 pupils.

THERE is an association in Paris whose object is to help drunkards home at night. If the patient is too far gone to give his address, the club cares for him till he can.

LONDON has sixty-seven hospitals, with 6,588 beds, and 56,493 patients are received annually. The number of out patients treated during the past two years exceeds one million.

THE materia medica of China requires twenty-eight huge volumes, named Pan-Tso, to describe it. It presents 11,896 formulas, and includes over 1,900 substances of supposed medicinal value.

THE Vicar of Masham, England, thus concluded a sermon to his flock: "And now, friends, which is it to be—Salisbury, Churchill and heaven, or Gladstone, Chamberlain and hell?"

THE special collection of 1,840 copper, wood, and steel engravings of Shakespeariana belonging to the late Richard Grant White has been bought by Wellesley College, Mass., for its Shakespeare library.

THE New York Tax Commissioners have completed their tables of the assessed valuation of real estate in New York city for 1886. They fix the total at \$1,206,112,404, which is an increase of \$37,669,267 over last year.

THE Government of Austria has given the American Board the right to buy or build halls for Bible lectures anywhere in Bohemia. This is an important concession, and shows the growing favour of the authorities toward evangelical work.

AN important change has been made in the formation of the Japanese Government. A responsible cabinet has been organized, and the general make-up of the executive department now corresponds closely with that of England and the United States.

IT is said that the largest weekly church prayer meeting in America is in Chicago, and is that of the Third Presbyterian Church, of which Rev. Dr. Abbott E. Kittredge is pastor. The lecture room will seat a thousand people, and it is usually full.

AT the opening services recently of Belmont Church, Kelvinside, Glasgow, conducted by Revs. Dr. Strong and G. G. Gunn, M.A., the collection exceeded \$1,760, which, with the funds at their disposal, enables the managers to pay the entire cost of the building, and leave a balance in hand.

THE London *Charity Record*, giving a summary of the more important charitable bequests of 1885, says that Sir Moses Montefiore left upward of \$150,000 to congregational and charitable institutions in Jerusalem and the Holy Land, and about \$75,000 to charities in London and Ramsgate.

THE minutes of the Associate Reformed Synod of the South for 1885, report eight Presbyteries, 2,535 families, 6,817 members—a net gain of 327—sixty-six adult baptisms, 293 infant baptisms, 6,646 pupils in the Sabbath schools under the instruction of 228 teachers. The total contributions were \$40,418.24.

THE London correspondent of *Science* announces that the old public schools in England are relaxing in their strict adherence to the classics. Rugby, he says, is about to institute a modern side, and change in the same direction are being gradually introduced at Eton, her great rival, Harrow having long had something of the kind.

MR. MAURICE K. JESUP, president of the New York Museum of Natural History, objects to opening the museum in the Park on Sundays, because he believes it would not only be a source of additional expense, but would be a detriment to the working classes in being an opening wedge in reducing the Sabbath from a day of rest to one of labour.

DR. S. SIMPSON has resigned the precentorship at St. Paul's, a post worth \$5,000 a year, which he has held for over thirty years. Having strong objections to choral services, he has taken small interest in the cathedral; indeed his last public appearance at St. Paul's dates as far back as the national thanksgiving for the recovery of the Prince of Wales. Mr. Russell, a minor canon of the cathedral, succeeds the retiring sinecurist.

Ministers and Churches.

A MOST attractive sacred concert is arranged for to-night in Erskine Church, in aid of the William Street Mission. A. R. Gaul's famous cantata, "Ruth," will be rendered by most competent and accomplished musicians.

THE Rev. R. F. Burns, D.D., of Halifax, delivered his popular lecture on "Rambles in Europe" to a large audience in the Presbyterian Church, St. Stephen. The admission was by ticket, and every seat was occupied.

THE Rev. John C. Cattanach, M.A., was inducted into St. Andrew's Church, Halifax, on Friday evening, the 15th inst. The good work done by Mr. Cattanach in Sherbrooke, Quebec, gives promise of a successful ministry in the Provincial Capital of Nova Scotia.

THE opening services of St. Paul's Church, Fredericton, N. B., were held on Sabbath, the 10th inst., when eloquent sermons were preached by the Rev. Dr. Burns, of Halifax, and Rev. Dr. Macrae, of St. John. Lieut. Governor Tilley and other prominent citizens were present. On Monday evening the Rev. Dr. Burns lectured to over 900 people.

THE annual meeting of Melville Church, Brussels, of which Rev. John Ross, B.A., is pastor, was held on Wednesday, the 13th of January. The statistical report showed that there were 100 families connected with the congregation, and that the number of members was 183, thirty-five having united during the year, of whom twenty-four were by profession of faith and eleven by certificate, while the dismissions were eleven. The amount contributed for ordinary purposes was \$1,693.05, and for the Schemes of the Church, \$461., making a total for all purposes of \$2,154.05.

AT the annual meeting of St. James Square congregation a letter, dated Florida, was read from Dr. Kellogg intimating a decided improvement in his health. He says: "My general health is coming up . . . indeed, I feel quite well. I am sure that you will all continue in prayer for my complete restoration in all respects, and that this so unexpected trial may prove only to have fitted me for a more fruitful ministry among you." Dr. Kellogg expects, with health completely restored, to enter on his pastorate in St. James Square at the time previously arranged, about the beginning of April.

THE various reports read at the annual meeting of Knox Church, Palmerston, on the 13th inst., were calculated to inspire confidence and bright hopes for the future. The past was the best year's showing the church ever made. About \$1,500 were raised for church purposes; twenty-six new members were added; twenty-eight children and one adult were baptized; twenty-three pastoral visits were made; the Sabbath school attendance was about 140. The Ladies' Aid and Ladies' Mission Associations, by energetic and self-denying efforts, accomplished much good. Under Mr. Aull's devoted ministrations the financial standing and spiritual progress have been most encouraging.

A MEMBER of our Church, who is a regular and liberal contributor to Home Missions, has put into Dr. Cochrane's hands a sum of money to pay for a number of copies of any of his publications to be given to pastors of churches, congregational and Sabbath school libraries, as he may see fit. As all his volumes of sermons are out of print, Dr. Cochrane has made arrangements to give a copy of his recently-published work on "Future Punishment" to the first eighty who apply. The book is published at \$3; but will be sent at once, post free, in order of application. Many of our missionaries and ministers, who are not in a position to add largely to their libraries, will doubtless avail themselves of this generous gift.

THE winter entertainment of the Sabbath school of the Presbyterian Church, Dunnville, was held on Thursday evening, Jan. 14. The exercises consisted of reciting verses of Scripture and appropriate poems, singing of spirited hymns and chants, and displaying gilt paper banners, all designed to illustrate the nine fruits of the Spirit. The church was filled with old and young. Presents were distributed. Receipts, \$30. A social was held by the ladies of the church on Monday evening, Jan. 18, at the house of one of their number. Every room was filled. Refreshments, games, music and recitations kept all busy. Mr. J. W. Yeomans, of Hamilton, was the principal vocalist. Receipts at refreshment table, \$15.

THE Rev. W. S. Ball delivered his lecture, on "The war and the men who fought in it," in Mitchell on the 13th inst. under the auspices of the Knox Church Woman's Foreign Mission Society. The lecture throughout was most interesting and instructive. Mr. Ball having opportunity as chaplain of the 7th Fusiliers, London, while in the North-West to gather information, is able to describe in detail the events of the war as only an eye-witness can do. His description of the different bands of scouts and the Montana teamsters is especially rich, as also the brave charge at Batoche by the "Midlands" and Toronto "Grenadiers." The entire audience was delighted with the lecture, and steps are being taken to secure Mr. Ball's return in a few weeks with "The origin, course and results of the war."

THE Presbytery of Paris inducted Mr. R. G. Sinclair into the pastoral charge of Mount Pleasant and Burford on the 19th Jan. The attendance was large. Dr. Beattie presided, the induction sermon was preached by Mr. Boyle, the charge was given to the pastor by Mr. McMullen, and Mr. Wylie addressed the people. The services were very impressive. A cordial welcome was given to the new pastor by the people of his charge. In the evening a crowded social meeting was held, at which addresses were given by Dr. Beattie, who presided, and Messrs. Wylie, McMullen, Alexander, former pastor, and others. Mr. Sinclair, in appropriate terms, responded to the cordial welcome given him. The manner in which the occasion was observed can scarcely fail to leave a lasting and happy impression in the community.

THE Whitby Presbyterian Woman's Foreign Mission Society held their annual meeting in Bowmanville on the 19th

inst. The report of the year's work was favourable. The sum raised by the branches within the bounds of this Presbytery was \$940. Mrs. Harvie, of Toronto, was present, and added greatly to the interest of the meeting. A general meeting was held in the evening, which was well attended. Mrs. Harvie again gave an effective address, which, we are sure, will bear fruit. Mr. McClelland, Moderator of the Presbytery, also delivered an excellent address on the subject of Foreign Missions. The choir of the church enlivened the meeting with some nice selections, and altogether the members of the society were greatly encouraged, and returned to their homes resolved to labour more assiduously for their sisters in the foreign field.

ON Thursday, January 7, Mr. R. Stewart, B.A., graduate of the Presbyterian College, Montreal, was ordained and inducted into the pastoral charge of the congregations of North Gower and Wellington. The new church at North Gower not being completed, the ordination took place at Wellington. Notwithstanding the severity of the weather the church was completely filled. Rev. Mr. Scott preached, Mr. Williams addressed the congregation, and Mr. Glassford addressed the newly inducted pastor. In the evening, a large congregation assembled in the church to welcome the new minister. Addresses were delivered by Rev. Messrs. Scott, McArthur, Hicks, Shearer and Stewart. Several anthems, hymns, etc., were sung by the Manotick choir, and others. The audience dispersed shortly after 10 o'clock, feeling that they had spent a very pleasant evening.

A CORRESPONDENT at New Westminster, British Columbia, writing under date of January 11, says:—"The steamer which carried Rev. J. S. McKay away from us, early in December, carried also a letter from the managers of St. Andrew's to Rev. Dr. Cochrane, Convener of the Home Mission Committee, setting forth the need of supply during Mr. McKay's absence. The return mail brought a sympathetic letter from Dr. Cochrane, promising his best efforts to carry out our wishes; and on the 6th of January, a few days more than a month after the managers' letter was written, a telegram brought the news that Rev. S. J. Taylor, M.A., of Moose Jaw, would start at once for New Westminster. Needless to say that the kindness and energy displayed by the Convener of the Home Mission Committee in the matter are most highly appreciated by the congregation. . . The regular services have been kept up uninterruptedly since Mr. McKay's departure. Rev. A. Dunn, of Langley, kindly gave us one Sabbath. Rev. T. G. Thomson, of Granville, (whose sympathy with our pastor and kindness toward his congregation will not soon be forgotten) arranged his work in such a way as to enable him to give us the morning of every alternate Sabbath; and, except one morning service conducted by an elder, the rest of the Sabbath services and all the weekly prayer meetings have been conducted by Rev. R. Jamieson, our old pastor and ever-faithful friend, who has more than once, in these few weeks, taxed his strength to the uttermost, rather than suffer the work to lag. . . I regret that we can, so far, report only negatively good news from Mr. McKay. He has held his own, but was unable, at the date of his last communication to report any substantial progress toward health. . . Our annual congregational meeting will be held in a few days; the reports to be presented will, all things considered, be encouraging. The financial part of them will show the influence of the prevailing depression; but those parts which deal with the evidences of spiritual progress will be much more cheering.

PRESBYTERY OF MIRAMICHI.—The Presbytery of Miramichi met in the church at Campbellton, on Tuesday, 5th inst., at eleven a.m., for the induction of the Rev. A. Ogilvie Brown into the pastoral charge of that congregation. There was a large and appreciative audience present. The Rev. Neil McKay conducted divine service, and preached from Rom. i. 16., after which Rev. A. Russell narrated the steps which had led to the calling of Rev. Mr. Brown. Rev. W. Aiken put the questions prescribed in the formula and inducted him into the charge; thereafter he received the right hand of fellowship from the members of the Presbytery. Rev. E. Wallace Waits gave the charge to the minister and Mr. Aiken suitably addressed the people. Mr. Brown received a most cordial welcome from the people of his new charge, on their retiring from the church. He having signified his willingness to sign the formula, his name was added to the roll of Presbytery. The Presbytery, having conferred with the trustees and elders, was closed with the benediction.—E. WALLACE WAITS, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—The regular meeting of this court was held in Knox Church, Stratford, on the 12th instant. There was a good attendance of members. Rev. J. McClung was appointed Moderator for the next six months. The attention of Presbytery was very largely given to the consideration of the overture regarding the supply of vacant congregations, and the appointment of a fourth Professor in Knox College. A committee, consisting of Messrs. Tully, Hamilton, Kay, J. Campbell, Turnbull, Wood, Gibson, McKenzie and Russell, was appointed to consider the overture, together with the remit from Assembly on the same subject, and report to next meeting of Presbytery. The appointment of a fourth Professor was considered at length; but it was deemed advisable to defer the vote until next meeting, and appoint Messrs. Hamilton, Grant, Tully, Turnbull, Wright, Wood, McKenzie, Gibson and Russell, a committee to consider it further and report at next meeting. Reports on the Widows' and Orphans' Fund and Augmentation Scheme were presented by Messrs. Henderson and Turnbull. The Presbytery then adjourned, to meet again on the second Tuesday of March, at 10 a.m.—A. F. TULLY, *Pres. Clerk*.

PRESBYTERY OF HAMILTON.—This Presbytery met on the 19th of January—Rev. R. M. Croll, Moderator. The most important items of business were the adoption and transmission to the Synod and Assembly of an overture on the mode of electing the Moderator of the General Assembly, submitted by Dr. Macdonald. The overture provides for nomination by Presbyteries, the formation of a list of names thus sent up from Presbyteries and the elec-

tion of the Moderator from that list by ballot. An amendment by Dr. Lang and a second by Mr. Laidlaw, providing for adding to the list by one or more nominations by the General Assembly, were rejected. The overture and amendments will be given elsewhere in full. In reference to the appointment of an additional professor in Knox College, the report of a committee appointed carefully to consider the question was unanimously adopted. The report recommends: First, that no nomination for the proposed additional chair as defined by the Senate and Board of Management be made. Secondly, that the Presbytery recommends that two additional lecturers be appointed, one to deliver a course of lectures on Apologetics and the other to give a course of lectures on Biblical Criticism and Introduction. A report on the unification of the Foreign Mission Committees was laid on the table after the first clause had been adopted, viz., the unification of the Foreign Mission Committees (East and West) is in the geographical conditions of our Church not desirable at present. The mission property on Wentworth Street, Hamilton, was given up to the trustees of St. John's Church, and the congregation were instructed to procure a site for a church, subject to the approval of the Presbytery. The division of the charge of Lynedoch, Silverhill and Delhi was referred to a committee for careful consideration, also the division of Oneida, etc. Arrangements were made for holding conferences in four places, viz., Hamilton, Dundas, St. Catharines and Simcoe, on the State of Religion, Temperance and Sabbath Schools. The remit anent printing the Minutes of Assembly was approved *simpliciter*—JOHN LAING, *Pres. Clerk*.

PRESBYTERY OF PETERBOROUGH.—The Presbytery of Peterborough met on Tuesday, the 12th inst. There were present fifteen ministers and six elders. Several minutes of Sessions were examined and ordered to be attested as carefully and correctly kept. It was agreed, on motion of Mr. Cleland, that the Presbytery require students who may be labouring within the mission fields during the summer months to appear at one of its meetings for examination, or for the delivery of discourses. The committee appointed to visit Havelock reported that the new church in course of erection there was, on the whole, in a good position for those who were likely to worship in it. The next meeting of the Presbytery was appointed to be held in St. Paul's Church, Peterborough, on the 9th of March, at 10.30 o'clock a.m. The Presbytery examined the system of recording and reporting Sabbath school statistics and work issued by the Assembly's Committee on Sabbath schools, and, on motion of Mr. Carmichael, agreed to recommend the same for use in all the schools within the bounds. Messrs. McEwan and Hay were appointed to address the meeting of the Woman's Foreign Mission Presbyterian Society in St. Paul's Church school room. Mr. Bell was heard in advocacy of the Aged and Infirm Ministers' Fund. The Presbytery expressed interest in the fund and resolved to do what it could to increase its income. Mr. Cameron reported that the congregations of Brighton and Colborne had agreed to separate, so as to form two distinct charges, and that each had promised \$500 as stipend to its minister; that Mr. Duncan remain as pastor of Colborne and Lakeport, and that Brighton be declared a vacancy. Mr. Sutherland was appointed to preach in the whole field at an early date, and to read the resolution of the Presbytery, declaring the separation and declaring that Brighton be a vacant charge. Mr. McRae was appointed Moderator of Session in Brighton during the vacancy. The Assembly's remit on printing was considered, and some of the clauses approved of, and others disapproved of. Messrs. Craik and Williamson, of Port Hope, were appointed auditors of the Presbytery books. The Presbytery agreed to make no nomination for the new professorship of Knox College, and recommended the appointment of lecturers for the subjects proposed by the Senate of Knox College. Committees were appointed to promote the cause of sustentation, and to arrange for the visitation of all the congregations within the bounds. Mr. Torrance advocated the cause of the Manitoba College. Committees on the State of Religion were appointed to arrange for a conference on the State of Religion.—WM. BENNETT, *Pres. Clerk*.

MONTREAL NOTES.

THE Rev. Hugh McLean, recently from Liverpool, England, has been appointed by the Presbytery of Montreal to labour in La Guerre for the winter months.

THE annual missionary meeting of the Second Presbyterian congregation, Huntingdon, was held on the 19th inst. and was addressed by Rev. J. Cormack, of Lachine, and Rev. R. H. Warden, of Montreal. The plate collection at the meeting amounted to the handsome sum of \$60. This congregation is a most liberal and spirited one. Though only numbering forty families, requiring large contributions for ministerial support, it last year gave upward of \$5 per family for the Schemes of the Church. The Rev. James Watson, M.A., has been its pastor for the long period of thirty-one years, and has a very warm place in the hearts of his people.

THE Montreal Presbyterian Woman's Missionary Society differs from most of the woman's societies connected with the Church in that its object is not simply to forward Foreign Missions, but also Home and French Evangelization work. In the opinion of many this is a decided improvement, for why should the sympathies of our Christian women be limited in these societies to only one department of the mission work of the Church? It is as much needed in connection with Home and French-Canadian work. Nay, why should woman's associations not embrace all the Schemes of the Church? Might not the number of these studying for the ministry be considerably increased if Christian mothers in these societies talked and prayed and laboured for our theological seminaries? Who should—or would if the opportunity were given—take a greater interest in the widows and orphans of the ministers and missionaries of the Church than our Christian women? If the regular congregational missionary association embraces all the Schemes of the Church, why should not woman's missionary societies

do so also? The General Assembly has now sanctioned woman's societies for Home Mission work, for French Evangelization work, and for Foreign Mission work. Instead of having separate societies for each of these in the one congregation, would it not be better for the Assembly to recommend Synods and Presbyteries and Sessions to organize woman's missionary societies to embrace all the Scheme, and thus prevent the multiplication of machinery in carrying on the Church's work. If there is a congregational and a woman's and a Sabbath school or juvenile missionary society in connection with a congregation, this is surely enough without having separate woman's societies for each of two or three missionary Schemes.

A somewhat novel entertainment was given by the St. Matthew's Church Young People's Literary Society, Montreal, on Thursday last. The evening was devoted to the study of Shakespeare and his works, some fourteen members of the society rendering in good taste selections from his writings. On Thursday next, the 28th inst., Dr. Beers lectures to the society on "Our Old Home."

THE name of St. Joseph Street Church, Montreal, has been changed to that of Calvin Church. A change of name was necessary because of the fact that the street on which the church is situated is now no longer called St. Joseph Street.

FOR the past few years the Board of French Evangelization have conducted a mission among the Italians of this city, the missionary employed being the Rev. A. Internoscia, an ex-priest of the Church of Rome, from Italy. Besides a considerable floating population, there are about 800 Italians permanently residing in Montreal. Mr. Internoscia has access to the homes of many of these, and exercises an influence for good over them. The attendance at his Sabbath service is from thirty-five to fifty. His work is beginning to bear fruit, and on Sabbath, the 10th inst., he had the privilege of receiving fifteen Italians into the membership of the Church.

SPECIAL evangelistic services were again conducted in several of the churches of the city last week, the attendance being large and the interest unabated.

THE bazaar under the auspices of the Presbyterian ladies of Cote St. Antoine on Thursday last was a decided success. The contributions of useful and fancy articles sent in far exceeded expectations, as did also the proceeds of the bazaar, from which about \$450 will be realized toward the cushioning of all the seats and other furnishings for the new church edifice.

DURING the past year the Rev. A. B. Mackay, of Crescent Street Church, gave his people an opportunity, in connection with the Wednesday evening service, of contributing for the Foreign Mission Work of the Church, over and above their regular contributions by means of envelopes on Sabbath. As a result the very handsome sum of \$523.95 has been realized. "Go thou and do likewise." In how few prayer meeting services on week evenings is this part of Divine worship attended to?

THIS is the month when many congregations hold their annual meetings. Last week several of these took place in the city churches. For the next few weeks reports of these will appear in these Notes. Ministers and office-bearers of churches in the Province of Quebec and in Eastern Ontario will oblige by forwarding copies of their annual reports, and other church news of interest, addressed, PRESBYTERIAN, Box 1839, Post Office, Montreal.

WE have received a letter from an esteemed correspondent, Mr. Chas. Alexander, of Montreal, regarding a paragraph in our "Montreal Notes" of 23rd December, as to efforts to establish a Protestant asylum for the insane. Mr. Alexander's letter is somewhat lengthy, and upon a subject that is not of general interest to our readers. He assures us of the sincerity of motive of those engaged in trying to institute the asylum, and their freedom from sectarian feeling. No one who knows Mr. Alexander would for a moment doubt the sincerity of his motives, or attribute to him sectarian feeling. The paragraph in "Montreal Notes" complained of expressed the hope that sectarian feeling would not endanger the success of the effort to establish the asylum, and regretted that while ministers of the other Protestant denominations were represented on the board of provisional governors, the ministers of the Presbyterian Church in Canada were not, although they were more numerous in Montreal than those of other Churches. The correctness of this statement is corroborated by the list of governors sent us by Mr. Alexander. Comparing that list with the list of the persons incorporated by the Quebec Legislature in 1881 as the "Protestant Hospital for the Insane," we find (1) that one Episcopal minister and one Presbyterian Church in Canada minister were on the list in 1881, whereas on the present list of governors there are two Episcopal ministers but not one of our Church; and (2), including ministers and laymen, there were five Episcopalians and eleven Presbyterians, including Church of Scotland and American Presbyterian Church, on the list of 1881, whereas on the present list of provisional governors there are eight Episcopalians and five Presbyterians. Without questioning motives at all it seems a pity that none of our ministers are on the board of directors or governors, and it might probably be found conducive to the success of the effort were this defect remedied.

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

The fourth annual meeting of this society was held in Convocation Hall on Friday evening, the 15th inst. The meeting was in all respects a most successful one. The hall was filled, and the large audience listened throughout with deep interest to the different addresses and papers, and all went away feeling that they had been amply rewarded for coming out.

The meeting was opened by singing part of the forty-third Psalm, reading the fifty-fifth chapter of Isaiah, and prayer, in which Rev. Principal Caven led.

The chair was occupied by Mr. Robert Kilgour, a warm friend and supporter of the society, who in a few well chosen remarks referred to his interest in the society, its work and the need of earnest work for Christ.

After singing the hymn, "Jesus shall reign," the president of the society, Mr. Wm. Farquharson, B.A., delivered an address on "Missionary zeal in colleges, how to foster it." He showed that students must seek to cultivate a missionary spirit, especially in view of the fact that the foreign fields need to be supplied from our colleges, and that the missionary problem can only be solved when each student is willing to go anywhere at the call of the Master. This spirit is to be fostered by knowledge of the heathen's need, the power of the Gospel to alleviate their wants, by noting the progress of missions and engaging in some kind of mission work while in college, scope for such activity being given by the work of the society.

The next paper was by Mr. C. W. Gordon, B.A., who gave a very racy and pleasing account of mission work done by him in South Manitoba last summer. The field itself, the people, the work and its results were all touched upon in a way which was exceedingly interesting.

Mr. J. Goforth next read a paper on China, in which he referred to the extent and resources of the country, the antiquity of the nation, the immense population and their need of the Gospel. The work now being done and the present outlook were referred to, and the claims of the perishing millions of China upon us were strongly urged.

The missionary hymn, "From Greenland's icy mountains," was sung, after which the Rev. R. P. McKay, M.A., gave a very earnest and stirring address, on the advisability of introducing into our Church some of the methods adopted by other missionary societies. The Moravians had gone forth as missionaries, though they could do no more than read. Might not some be sent out as missionaries who had not a college education, desirable as that might be? The Roman Catholics, among others things, had colleges that educate men to be missionaries. Might it not be a good thing for our Church to have a college for such work? The missionaries of the China Inland Mission have no stated salary, but are trusting the Lord for their support. Why might not men go out from our Church in the same way, trusting the Lord to lead His people to provide the requisite means of support?

The thanks of the society having been tendered to the chairman and the Rev. Mr. McKay, the meeting was closed by singing the long metre doxology, and with the benediction, which was pronounced by the Rev. Dr. McLaren.

JAMES ARGO, Recording Secretary.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb. 7, 1886. THE FIERY FURNACE. Dan. 3: 1-22.

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

INTRODUCTORY.

In the second chapter an account is given of Nebuchadnezzar's wonderful dream and the manner of its interpretation. It illustrates what was noted in the last lesson, that "Daniel had an understanding of visions and dreams." In order to get a more complete knowledge of the character of Daniel and his companions, which will help us in understanding this, it should be carefully read. When Daniel heard of the king's decree, that all the wise men should be put to death because they could not make known and interpret the dream—which was not indeed until the executioner came to his own house—he asked for time. He then called his three friends, and they united in prayer to God for the help needed. When the secret was made known to Daniel he immediately blessed the Lord for His mercy. When brought before the king he was most careful to impress the fact that what he was going to say was not from himself, but from God, to whom all credit is due.

After the dream is related and expounded, and Daniel is promoted to the chief place amongst the governors of Babylon, he does not forget his three companions and friends. He makes request to the king, and they also are given important positions. Daniel thus in every step shows the true humility and trustfulness and gratitude of a man whose heart is right before God. What we have already seen of these men makes it no doubtful question how they are going to act in any future emergency. Still it is to be remembered that it is daily grace that sustains us. Victory in the past is no guarantee for the future, unless strength is sought in the same place and way.

EXPLANATORY.

I. The Golden Image.—It was sixty cubits—about ninety feet high—which measurement probably includes the pedestal on which it stood. The breadth—six cubits, or nine feet—would not be proportional if the image itself were ninety feet. It was probably plated—not solid; but if it were solid, the quantity of gold would not be incredible when we think of all the countries subdued, and treasures gathered by Nebuchadnezzar. National wealth was supposed to consist in the amount of gold and silver accumulated, and the amounts captured by Eastern conquerors are fabulous.

Dura.—It was erected on the plain of Dura, which is supposed to have been a few miles south-east of the city.

Object.—It was probably erected chiefly for a political purpose. All the chief men from all the provinces were to be assembled on the dedication day for worship, and thus a bond of union would be created by making Babylon the religious centre, and by bowing before the same god, which was the most imposing ever seen. There may also have been an element of thankfulness to Baal in the heart of Nebuchadnezzar for all the successes that had attended his ambitious designs.

The king himself was master of ceremonies, and commanded that at the sound of music all men should fall down and worship.

II. Three Dissenters.—Where Daniel was on that day is not known. It is certain that he did not worship, and about as certain that he was not present, or he would have taken his stand beside his friends.

They knew what was coming, and had their minds made up. They determined quietly to decline to worship, and leave the result with God. There are two kinds of resistance—active and passive. They chose the latter, which is usually the best, although sometimes active measures are justifiable.

These spiritual conditions appear in the answer they gave the king:

(1) Faith in God's power. (Ver. 17.)—They say: "Our God is able to deliver us from the fiery furnace." The King said (ver. 15): "Who is that God that is able to deliver you out of my hands?" They know *One* who is able, and they respectfully tell the King their belief.

(2) Faith in God's wisdom.—They said: "He will deliver us. But if not, we will not serve thy god." Whatever God would do was the right to them, and they were satisfied to trust in Him. It is in this latter respect that our faith is apt to be weak. We know the power, but are apt to question the goodness of God.

III. Pride Offended. (Ver. 19.)—Nebuchadnezzar conquered the world, but now meets three men he cannot conquer.

(1) Enraged.—Such tyrants are always impatient of opposition. That day was to be one of the great events in his life; so far everything went as he intended, and that now it should be marred by the disobedience of three captives, and three who were so honoured by him was beyond endurance. He lost all control of his temper and became furious. They must be treated as traitors.

(2) Furnace.—This is supposed to have been a smelting furnace, which must have been large when four men could walk in it. If constructed like Roman furnaces, it was open at the top, into which they were thrown, and had a door at the side, by which ashes were raked away, and through which the King afterward saw what surprised him.

He commands that the furnace be heated to seven times its wonted temperature, and they thrown in bound hand and foot in their garments, as they were. No delay. He wished to impress upon all present the terror of the law against disobedience.

Let us remember what Christ taught in the parable of the wedding feast about the man who ventured in without the wedding garment. That will be the verdict of a righteous Judge against all who disobey His command to repent and believe the Gospel.

IV. Pride Humbled.—The first thing that would detract from the feeling of satisfaction would be the death of his strong men. They went up to the edge of the furnace, which would ordinarily have been safe, but not with the excessive heat. When it is uncovered the flames dart out and destroy them, whilst the noble three fall down in the midst.

Astonished.—He saw four instead of three, loose and without any hurt. He is no longer in a rage. In the presence of his golden image it might be consistent to get furious; but when men get a glimpse of the supernatural—of the other world—they feel their own weakness. Thus did Nebuchadnezzar feel when Daniel told him the dream (chap. ii. 46), and so did Daniel feel when he saw the vision (chap. x. 9), and the Disciples on the Mount of Transfiguration. Nothing will humble men so quickly as to get their eyes opened to see the invisible Son of God, or a son of the gods. He did not know who, but he recognized that the fourth person was more than human. It was, no doubt, the Angel of the Covenant that so often appeared in Old Testament times. Jesus before His incarnation was the shepherd of His people.

In the Apocrypha is found a song said to have been sung by these men whilst in the furnace, as Paul and Silas sang whilst their feet were in the stocks in the goal at Philippi. How often martyrs have sung at the stake, and the suffering have said it is good to be afflicted!

Extorted praise. (Ver. 28.)—The king called them forth, and then blessed them for their courage in refusing to worship any but their own God, and in setting his command at naught, and blessed their God for sending His angel to rescue them.

That is the result promised to all true and loyal subjects, as to Christ Himself. Every knee shall bow and all tongues confess, although much of it may be unwilling submission. Let us be true and share His glory, which is our privilege.

These men had then the reward of being promoted to greater honour than ever in the nation, of having a decree issued that no one should speak disrespectfully of the God of Israel, and especially of greatly strengthening the faith of the Church in all generations.

V. The Accusers. (Ver. 8-12, 27.)—They were jealous of these Israelites, and sought an occasion against them. They probably anticipated this opportunity of accusing them and at once embraced it. What must have been their disappointment at the result!

It may be, probably, some of them were the same men whose lives were saved by Daniel's interpretation of the dream. Thus they would repay their benefactors. They get off now with a disappointment; but as they did not learn wisdom, and continued their opposition even against Daniel, some of them were torn to pieces by the lions. (Chap. vi.)

Thus will end in confusion and shame all the efforts of the accusers of God's people. The great accuser himself will be confounded. Our safety is in the Lord.

PRACTICAL SUGGESTIONS.

1. Let us obey conscience at whatever risks.
2. Pride will have a fall.
3. The Lord is right unto all them that call upon Him.
4. He giveth songs in the night.
5. He maketh the wrath of man to praise Him.

Sparkles.

"WHAT is it that determines a girl's popularity in society?" asks a contemporary. In nine times out of ten it is the size of her father's bank account.

A COUNTRY girl, coming from the field, was told by her cousin that she looked as fresh as a daisy kissed by the dew. "No, indeed," was the simple reply, "that wasn't his name."

HEADACHE.—If you suffer from headache you may be sure that your stomach, liver or blood is at fault, and perhaps all three are combined in bad action. If so, the best remedy is Burdock Blood Bitters, which cures headache by regulating the organic action generally.

IN Siam the cats have their tails banded. Here—the aim is to bang their heads; but the bootjack sometimes flies wide of the mark.

PRUSSIAN dairymen are fighting artificial butter. That is an old story. The ancients used to fight the artificial butter—the battering ram.

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A SCOTCH lady at her daughter's wedding was asked by an old friend whether she might congratulate her upon the event. "Yes, yes," replied the mother, "upon the whole it is very satisfactory. It is true, Jeanie hates her good man, but then there's always a something!"

AN Atlanta man is dying from the bite of mule. When a mule becomes dangerous at both ends, it is time to propound the conundrum, "Whither are we drifting?"

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

"PA," said a little Kentucky boy, "what is a ghost of a smile?" "A ghost of a smile," the father replied, "is something that is found in empty bottles."

IMPORTANT passenger: "Say, Pilot, what's the boat stopped for?" Pilot: "Too much fog." I. P.: "But I can see the sky overhead." Pilot: "Wal, till the biler busts, we ain't a-goin' that way."

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Dr. P. P. GILMARTIN, Detroit, Mich., says: "I have found it very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

A THIEF had stolen five pounds of coffee out of a shop. As he was coming away, the proprietor met him at the door, and, thinking the man had purchased the coffee, he said to him in his most winning manner: "I hope you will shortly pay us another visit."

SCROOGE: "Pretty mean business that was in Hulbert to palm off his old spavined horse on inexperienced Deacon Spencer." Marley: "You wouldn't think he'd do such a thing in a dicker with a man of the church!" Scrooge: "No, and especially when he knew the deacon was looking at my blind mare."

Money Makers

don't let golden opportunities pass unimproved; there are times in the lives of men when more money can be made rapidly and easily than otherwise can be earned by years of labour. Write Hallett & Co., Portland, Maine, who will send you, free, full particulars about work that you can do, and live at home, at a profit of at least from \$5 to \$25 daily. Some have made over \$50 in a single day. All is new. You are started free. Capital not required. Either sex; all ages.

"MOTHER," remarked a girl, "I think Harry must be going to propose to me." "Why so, my daughter?" queried the old lady, laying down her spectacles, while her face beamed like the moon in its thirteenth night. "Well, he asked me this evening if I wasn't tired of living with such a menagerie as you and dad."

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An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N.Y.

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I remain, yours faithfully,

THOMAS HEYS,

Analytical Chemist and Professor of Chemistry,

Toronto School of Medicine.

116 King St. West, Toronto, Nov. 30th, 1885.

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HOW JOHN VINT Saved His Life and Leg.



Mr. Vint, formerly a resident of Sault Ste-Marie, but now of 62 Dufferin Avenue, Toronto, gives the following graphic account of his case to our reporter:—For three years I was a victim of Inflammatory Rheumatism, my sufferings being indescribable, in fact I was a helpless cripple, with one leg swollen, painful and powerless, dangling at my side. For eighteen months I could not touch it to the ground, crutches during that time being my only support. The doctors told me my leg must be cut off to save my life. The famous Dr. Pierce, of Buffalo, after four months' treatment failed to give me any relief. I then tried the learned Professors of Ann Arbor Hospital, Michigan, with like experience. Disheartened I came to Toronto General Hospital, where alas! the same supreme ignorance of my disease again blasted my hope of recovery. Tired of experiment, medical empiricism and quackery, I turned my steps to the Sanitarium of the Medical and Surgical Association of Canada, 283 Jarvis Street, Toronto, and consulted Dr. S. Edward McCully, Medical Director, who promised to cure me in six weeks. At the expiration of that time I left my crutches behind me and went away in perfect health and sound limbs. Mr. Vint is a graduate of the Commercial College of this city, is a highly respectable and intelligent gentleman, and is now the picture of health.

The Medical and Surgical Association of Canada, 283 Jarvis Street, Toronto, treat chronic diseases of every description. Cures diseases of women, DISEASES PECULIAR TO YOUTHS AND THE SEXES, all kinds of deformities, nervous diseases, varicocele, rupture, piles, etc., etc. Remove every kind of tumor and cancer in any part of the body. CATARRH CURED! ASTHMA CURED! Operations on the eye, etc.

S. Edward McCully, M.D.,

Medical Director.

G. Gerrard Potts, M.D., M.R.C.S.E.,
Late Surgeon to Her Majesty's Consulate, Bangkok, Siam; Surgeon to Her Majesty's Auxiliary Medical Staff Corps, India; Surgeon in Chief 3rd Brigade, 4th Division 9th Army Corps, Army Potomac, U.S.A.

Medical Superintendent.

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THE SIGNS OF WORMS are well-known, but the remedy is not always so well determined. Worm Powders will destroy them.

Words of the Wise.

IF religion has done nothing for your temper it has done nothing for your soul.—*Clayton.*

WE attract hearts by the qualities we display; we retain them by the qualities we possess.

THE aching head may cease to throb when laid upon that softest pillow for human pain—"God knows!"

FRUITLESS is sorrow for having done amiss if it issue not in resolution to do so no more.—*Bishop Horne.*

WE must lend an attentive ear, for God's voice is soft and still, and is only heard of those who hear nothing else.

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

WOULDEST thou have thy flesh obey thy spirit? Then let thy spirit obey thy God. Thou must be governed that thou may'st govern.—*Augustine.*

GOD sometimes washes the eyes of His children with tears, in order that they may read aright His providence and His commandments.—*Dr. Cuyler.*

Do not wait till you be holy ere you cast your confidence on the Saviour; but cast your confidence on Him now, and you shall be made holy.—*Dr. Chalmers.*

As the goodness of our God hath been more than sufficient for all our need during the year that is past, so is His grace more than equal to our shortcomings.

HALF the force and consequent success of many of our religious movements is lost because we are not ready to begin till a large part of the time for action is past.

IN all things throughout the world, the men who look for the crooked will see the crooked, and the men who look for the straight can see the straight.—*Ruskin.*

THE living get credit for what they might be, quite as much as for what they are. Posterity judges a man by the best rather than the average of his attainment.—*J. R. Lowell.*

KNOWLEDGE must be made vital in the heart before it can blossom into conduct, and the continual passing of right feeling into right action alone can form a worthy character.

USE sacred diligence to be with God, and He will in all things speak to thee. He will make a secret cell in thine heart; and when thou enterest, there shalt thou find Him.—*Selected.*

MEN who complain most loudly about the inequalities of the human lot are generally a little blind to those great stores of wealth and blessings that no class can monopolize, and no wealth can buy.

HEAVEN is the day of which grace is the dawn; the rich, ripe fruit of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer courts.

THE Word of God is practically lost to many to-day. It is hid away in the rubbish of their sinful lives. They will find it by prayer and meditation and attendance upon the worship of God's house.

SATAN recruits his ranks from the vagrants. Christ's twelve chosen men were working-men. The drifting boat drifts down the stream. Young aimlessness is the beginning of old iniquity.—*Dr. Parkhurst.*

IF a crooked stick is before you, you need not explain how crooked it is. Lay a straight one down by the side of it, and the work is well done. Preach the truth, and error will stand abashed in its presence.—*Spurgeon.*

I EXPECT to pass through this world but once; if, therefore, there be any kindness I can show, or any good thing I can do to any fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.

DESERVING OF CONFIDENCE.—No article so richly deserves the entire confidence of the community as BROWN'S BRONCHIAL TROCHES, the well-known remedy for coughs and throat troubles.

"They are excellent for the relief of hoarseness or sore throat. They are exceedingly effective."—*Christian World, London, Eng.*

WHATEVER tends to make us think much of our poor selves also destroys the spirituality of our mind. You cannot serve God and self too. Choose you this day, therefore, in whose service you will employ your energies and devote your life. If to self, the devil will keep you; if to Christ, your reward shall be righteousness and peace.

GOOD THE YEAR ROUND.—National Liver Pills are a good blood purifier, liver regulator and mild purgative for all seasons.

A TERRIBLE CONFESSION.

A PHYSICIAN PRESENTS SOME STARTLING FACTS.

CAN IT BE THAT THE DANGER INDICATED IS UNIVERSAL.

The following story—which is attracting wide attention from the press—is so remarkable that we cannot excuse ourselves if we do not lay it before our readers entire:

To the Editor of the Rochester (N. Y.) Democrat.

SIR,—On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, and weighed over 200 pounds, and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realize at times they are unusually tired and cannot account for it. They feel dull pains in various parts of the body and do not understand why. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I felt when the relentless malady which had fastened itself upon me first began. Still I thought nothing of it; that probably I had taken a cold which would soon pass away. Shortly after this I noticed a heavy, and at times neuralgic, pain in one side of my head, but as it would come one day and be gone the next, I paid little attention to it. Then my stomach would get out of order and my food often failed to digest, causing at times great inconvenience. Yet, even as a physician, I did not think that these things meant anything serious. I fancied I was suffering from malaria and doctored myself accordingly. But I got no better. I next noticed a peculiar colour and odour about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment settled. And yet I did not realize my danger, for indeed, seeing these symptoms continually, I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot understand!

I consulted the best medical skill in the land. I visited all the famed mineral springs in America and travelled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation, another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of many of which I really had. In this way several years passed, during which time I was steadily growing worse. My condition had really become pitiable. The slight symptoms I at first experienced were developed into terrible and constant disorders. My weight had been reduced from 207 to 130 pounds. My life was a burden to myself and friends. I could retain no food on my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell to the floor and clutched the carpet, and prayed for death! Morphine had little or no effect in deadening the pain. For six days and nights I had the death-premonitory hiccoughs constantly! My water was filled with tubercles and albumen. I was struggling with Bright's Disease of the kidneys in its last stages!

While suffering thus I received a call from my pastor, the Rev. Dr. Foote, at that time rector of St. Paul's Episcopal Church, of this city. I felt that it was our last interview; but in the course of conversation Dr. Foote detailed to me the many remarkable cures of cases like my own which had come under his observation. As a practising physician and a graduate of the schools, I derided the idea of any medicine outside the regular channels being in the least beneficial. So solicitous, however, was Dr. Foote, that I finally promised I would waive my prejudice. I began its use on the first day of June, 1881, and took it according to directions. At first it sickened me; but this I thought was a good sign for one in my debilitated condition. I continued to take it; the sickening sensation departed and I was finally able to retain food upon my stomach. In a few days I noticed a decided change for the better, as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this improved condition that upon what I had believed but a few days

before was my dying bed, I vowed, in the presence of my family and friends, should I recover I would both publicly and privately make known this remedy for the good of humanity, wherever and whenever I had an opportunity, and this letter is in fulfilment of that vow. My improvement was constant from that time, and in less than three months I had gained twenty-six pounds in flesh, became entirely free from pain and I believe I owe my life and present condition wholly to Warner's safe cure, the remedy which I used.

Since my recovery I have thoroughly investigated the subject of kidney difficulties and Bright's disease, and the truths developed are astounding. I therefore state, deliberately, and as a physician, that I believe more than one-half the deaths which occur in America are caused by Bright's disease of the kidneys. This may sound like a rash statement, but I am prepared to verify it fully. Bright's disease has no distinctive features of its own (indeed, it often develops without any pain whatever in the kidneys or their vicinity), but has the symptoms of nearly every other common complaint. Hundreds of people die daily, whose burials are authorized by a physician's certificate as occurring from "heart disease," "apoplexy," "paralysis," "spinal complaint," "rheumatism," "pneumonia," and the other common complaints, when in reality it is from Bright's disease of the kidneys. Few physicians, and fewer people, realize the extent of this disease or its dangerous and insidious nature. It steals into the system like a thief, manifests its presence if at all by the commonest symptoms and fastens itself in the constitution before the victim is aware of it. It is nearly as hereditary as consumption, quite as common and fully as fatal. Entire families, inheriting it from their ancestors, have died and yet none of the number knew or realized the mysterious power which was removing them. Instead of common symptoms it often shows none whatever, but brings death suddenly, from convulsions, apoplexy, or heart disease.

As one who has suffered, and knows by bitter experience what he says, I implore every one who reads these words not to neglect the slightest symptoms of kidney difficulty. No one can afford to hazard such chances.

I make the foregoing statements based upon facts which I can substantiate to the letter. The welfare of those who may possibly be sufferers such as I was is an ample inducement for me to take the step I have, and if I can successfully warn others from the dangerous path in which I once walked, I am willing to endure all the professional and personal consequences.

J. B. HENION, M.D.
ROCHESTER, N. Y., Dec. 30.

Burdock BLOOD BITTERS.

WILL CURE OR RELIEVE.

BILIOUSNESS, DIZZINESS, DYSPEPSIA, DROPSY, INDIGESTION, FLUTTERING OF THE HEART, JAUNDICE, ACIDITY OF THE STOMACH, ERSIPELAS, SALT RHEUM, DRYNESS OF THE SKIN, HEADACHE, OF THE SKIN,

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Publisher's Department.

ADVICE TO MOTHERS.—MRS. WINSLOW'S SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

MEETINGS OF PRESBYTERY.

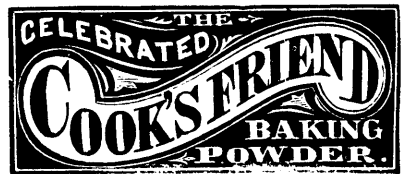
WINNIPEG.—In Knox Church, Winnipeg, on the first Tuesday in March next, at half-past seven p.m. LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, February 22, at seven p.m. LINDSAY.—At Beaverton, on the last Tuesday of February, at eleven a.m. BROCKVILLE.—In St. John's Church, Brockville, on the first Tuesday of March, at two p.m. BRUCE.—In Knox Church, Paisley, on the second Tuesday in March, at half-past one p.m. SARINIA.—In the Presbyterian Church, Forest, on the second Tuesday in March, at two p.m. LONDON.—Next regular meeting in First Presbyterian Church, London, on the second Tuesday in March, at half-past two p.m. PARIS.—In Chalmers Church, Woodstock, on the first Tuesday in March, at twelve o'clock noon. CHATHAM.—In St. Andrew's Church, Chatham, on 9th March, at ten a.m. QUEBEC.—In Morrin College, Quebec, on the 16th March, 1886. SAUGEEN.—In Knox Church, Harriston, on the 16th day of March, at eleven a.m. MAITLAND.—In St. Andrew's Church Lucknow, on March 16, at one o'clock p.m. GLENGARRY.—In Knox Church, Cornwall, on Tuesday, March 9, at half-past eleven a.m. KINGSTON.—In Cooke's Church, Kingston, on Monday, 15th March, at three p.m. TORONTO.—In the usual place, on the first Tuesday of March, at ten a.m. Election of Commissioners to General Assembly at three p.m. STRATFORD.—In the usual place, on the second Tuesday of March, at ten a.m. WHITBY.—In Oshawa, on the third Tuesday of April, at half-past ten a.m. MONTREAL.—In the David Morrice Hall, on Thursday, March 11, at ten a.m.

BIRTHS, MARRIAGES, AND DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

DIED.

At Langholm, Dumfriesshire, Scotland, on the 30th December, 1885, Janet Somerville, widow of the late Rev. John Dobie. Friends in Canada will please accept this intimation.



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Welland Canal Enlargement. NOTICE TO CONTRACTORS.

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

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

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

The amount required in each case will be stated on the form of tender. The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender. By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 9th December, 1885.

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TORONTO, Sept. 23rd, 1885

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Dear Sirs :—We suppose it is no new thing for you to receive congratulations on the success of your valuable cough remedy, DR. WINTER'S BALSAM OF WILD CHERRY; but perhaps at this time a word or two from us will not prove out of place. Although the Balsam has not been advertised to any extent in this locality, our sale of it is very large and the demand is increasing, which is due to the universal satisfaction which it gives to our customers. We have never had a single complaint, and husbands tell us their wives will not keep house without it. We would like you to do a little more advertising in this county, for we believe were your Balsam better known, its sale would be increased tenfold. Yours truly, STOTT & JURY, "The Druggists."

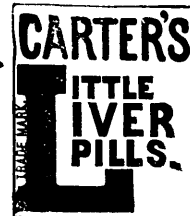
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ROYAL BAKING POWDER Absolutely Pure.

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Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

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is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

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