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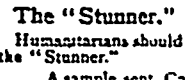
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CHEAP FRUIT CAKE.—One cup of butter,  
one-half-cup of molasses, two eggs, one cup  
of sugar, three cups of flour, one tablespoon-  
ful each of cloves and cinnamon, a little nut-  
meg, one teaspoonful of soda and fruit to  
taste. This recipe mak : two loaves.

A DISINFECTING MIXTURE.—Make a so-  
lution of one and one-half parts of nitric acid  
in thirty parts of water; mix with it ten parts  
of oil of rosemary, two and one-half parts of  
oil of thyme and two and one-half parts of  
oil of lavender. Bottle the mixture and be-  
fore using shake thoroughly.

MALARIA is the action of disease germs in  
bad air, poor drainage, swampy regions, etc.,  
upon the system, producing chills, fever,  
neuralgia, and many dangerous diseases.  
Burlock Blood Bitters regulates the bowels,  
liver and blood, and wards off and cures  
Malaria.

GRAPE MARMALADE—AMBER COLOUR.—  
Separate the skins and pulp of the grapes and  
cook the pulps until the seeds separate, strain  
it, and to four quarts of pulp add two quarts  
of sour apples, measured after cooking, the  
grated rind of three good lemons and nine  
pounds of sugar; let it get hot before the  
sugar is put in, and cook for half-an-hour after  
it begins to boil.

A RICH, dark chestnut brown is the right  
colour for roasted coffee. The beans should  
first be looked over and any stones removed,  
then placed in a dripping-pan in a moderately  
hot oven, and stirred often. When done the  
white of an egg may be beaten light and  
stirred thoroughly through them and dried.  
The coffee will need no other clearing, if a  
little cold water is added to it before the  
boiling water.

CAUTION.—Beware of any man who offers  
you an imitation article, no matter what it is,  
and says it is "just as good as the genuine";  
they sell all kinds of "Pain Killers" in this  
way upon the reputation of the Pain Killer—  
be sure and get the genuine made by Perry  
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OYSTER KETCHUP.—To make this, select  
eighteen or twenty large, fresh oysters; drain  
off the liquor and pound them in a mortar;  
then put them in a stew-pan together with  
their liquor, adding a tumblerful of sherry,  
four ounces of anchovies, the rind of half a  
lemon pared very thin, half a saltspoonful of  
pounded mace and half-a-dozen peppercorns.  
Place the pan on the fire and let the contents  
simmer gently for half-an-hour, then remove  
it, and when cold, bottle for use.

A STARTLING TRUTH!—Thousands die  
annually from neglected coughs and colds,  
which soon ripen into consumption, or other  
equally fatal diseases of the lungs; which by  
the timely use of a single bottle of *Dr. Wis-  
tar's Balsam of Wild Cherry* their lives  
might have been preserved to a green old age.

APPLE MERINGUE.—Prepare six large  
tart apples for sauce. While hot put in a  
piece of butter the size of an egg. When  
cold, add a cup of fine cracker crumbs, the  
yolks of three eggs well beaten, a cup of  
sweet milk or cream, a little salt, nutmeg  
and sugar to taste. Bake in a large plate,  
with an undercrust of rich paste and a rim  
of puff paste. When done, take the whites  
of the eggs, half a teaspoon of white sugar and  
a few drops of essence of lemon; beat to a  
stiff froth, pour over and put back into the  
oven to brown lightly.

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Ohio, says: "ALLEN'S LUNG BALSAM not  
only sells rapidly, but gives perfect satisfaction  
in every case within my knowledge. Having  
confidence in it, and knowing that it possesses  
valuable medical properties, I freely use it in  
my daily practice and with unbounded suc-  
cess. As an expectorant it is most certainly  
far ahead of any preparation I have ever yet  
known."

ROAST GOOSE.—A young goose, not more  
than four months old, is nice cooked in this  
way: After dressing and singeing it care-  
fully, sprinkle pepper and salt and a little  
sage in the inside; put a lump of butter in  
also, to moisten it, then put it into a pan  
and then into the oven; baste it frequently  
with water in which you have put some  
butter and pepper and salt and a little bacon  
fat. Serve with nice brown gravy and with  
gooseberry jam or apple butter. Cover the  
platter with thin slices of buttered toast  
moistened with the drippings in the pan, then  
lay the goose upon it.

Scott's Emulsion of Pure  
COD LIVER OIL, WITH HYPOPHOSPHITES.  
For wasting Children.  
Dr. S. W. COHEN, of Waco, Texas, says "I have  
used your Emulsion in infantile wasting, with good  
results. It not only restores wasted tissue, but gives  
strength, and I heartily recommend it for diseases  
attended by atrophy."

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Having experienced a great deal of  
"Trouble" from indigestion, so much  
so that I came near losing my  
Life!  
My trouble always came after eating any  
food—

However light  
And digestible,  
For two or three hours at a time I had to  
go through the most  
Excruciating pains,  
"And the only way I ever got"  
"Relief!"  
Was by throwing up all my stomach  
contents!!! No one can conceive the pains  
that I had to go through, until  
"At last?"  
I was taken! "So that for three weeks  
lay in bed and  
Could not nothing!!!  
My sufferings were so that I called two  
doctors to give me something that would  
stop the pain.  
Their efforts were no good to me.  
At last I heard a good deal  
"About your Hop Bitters!  
And determined to try them."  
Got a bottle—in four hours I took the  
contents of  
One!!!!  
Next day I was out of bed, and have not  
soon a  
"Sick!"  
Hour, from the same cause, since.  
I have recommended it to hundreds of  
others. You have no such  
"Advocate as I am."

Hour, from the same cause, since.  
I have recommended it to hundreds of  
others. You have no such  
"Advocate as I am."

Hour, from the same cause, since.  
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others. You have no such  
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"Suffer!"  
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Hops on the white label. Shun all the vile,  
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remembered that not five per cent. of the patients pre-  
sented themselves to the regular practitioner are  
benefitted, while the patent medicine and other ad-  
vertised cures never record a cure at all. Starting  
from the claim now generally believed by the most  
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living parasites in the tissues, Mr. Dixon at once  
adapted his cure to their extermination; this accom-  
plished, the Catarrh is practically cured, and the per-  
manency is unquestioned, as cures effected by him  
four years ago are cures still. No one else has at-  
tempted to cure Catarrh in this manner, and no other  
treatment has ever cured Catarrh. The application  
of the remedy is simple and can be done at home, at  
the present season of the year is the most favourable  
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# THE CANADA PRESBYTERIAN.

VOL 14.

TORONTO, WEDNESDAY, DECEMBER 2nd, 1885.

No. 49.

"In every respect a credit to the Presbyterian Church in Canada."—*Barris Gaultie.*

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## Notes of the Week.

THE Young Men's Christian Association in connection with Toronto University is progressing encouragingly. The new building in course of erection will soon be finished, and the ladies connected with the city churches have undertaken to raise the necessary funds for its complete equipment and furnishing.

In connection with the proposed chair of Church History, Homiletics and Pastoral Theology the name of the Rev. T. F. Fotheringham, M.A., is being mentioned. Mr. Fotheringham for a time occupied with acceptance the lectureship of Apologetics in Queen's College. He is possessed of eminent scholarly attainments.

IN the Southern States the Prohibition cause is making progress both steadily and rapidly. Last week Fulton County, Georgia, in which Atlanta City is situated, voted for prohibition by a majority of over 200. In this instance it cannot be said that only a fraction of the citizens voted on either side, since it is stated that a larger vote was cast than at the last Presidential election. Out of one hundred and thirty-seven counties in the State of Georgia, over a hundred have already adopted prohibition.

THE young King of Spain, after a ten years' somewhat troubled reign, has passed away. He has done nothing very brilliant by which his rule will be remembered. Though sometimes in danger of assassination he escaped the pistol of the would-be regicide, and died of disease. To his honour be it said that he displayed no little heroism while cholera was decimating the Spanish provinces; he visited his suffering subjects and did what he could to inspire them with hope and courage. His widowed queen has been appointed to the regency; but it is highly probable that stormy times are in store for Spain.

THE French people have found that their recent little wars have been inglorious. Tonquin has afforded anything but a brilliant field for French valour. The casualties attending the campaign have been disastrous, and the endeavour to subjugate the Hovas of Madagascar is not likely to shed lustre on French arms or French diplomacy. Twenty-six members out of a committee of thirty-three, appointed by the Chamber of Deputies, are in favour of the evacuation of Tonquin. This is opposed by the Ministry; but it is plain that the scheme of Eastern conquest is virtually abandoned. The French Ministry also announce that negotiations with the Hovas are in progress, the result of which will not be definitely known for about two months.

INDICATIONS of a springtime of spiritual health and power of a most encouraging kind are visible to observers. At several universities in Europe and on this continent marked religious awakenings have occurred. Last session at Edinburgh University a warm and vital interest in religion was manifest, professors and students taking an active part in the work. It is stated that in the Theological School at Frankfurt,

the students are working for God with great earnestness. In small companies they go to villages, sing, pray and sometimes preach. They often gather congregations of 500, and their efforts have met with good results. The recoil from the dreary rationalism so long prevalent in Germany is steadily growing in strength, and there are cheering signs that it will be replaced by a fervent and intelligent piety.

THE number of professors of Hebrew in the United States is something astonishing. *Hebraica*, in its October issue, publishes a list of Old Testament professors and instructors in the United States and Canada, and they count up to 153, mostly in theological institutions. The Roman Catholics lead the list with twenty-two professors, and the Presbyterians follow hard after with twenty-one. Then come the Baptists with fifteen, and the Methodists and Episcopalians with thirteen each. The Congregationalists have ten; the Evangelical Lutherans eight, and other Lutherans, eight; after which come other bodies with from one to three each. Only eleven are credited to institutions with no denominational control. With such a large number of Hebrew teachers there ought to be a good deal more Hebrew learning in the country than there is; but this *Hebraica* is evidence of a growing interest in the subject.

FOR many years, says a despatch to the *Montreal Witness*, it has been the custom in New Hampshire for clergymen to read from their pulpits the Governor's Thanksgiving proclamation on the Sabbath preceding that holiday. As is well known, Governor Currier is liberal in his religious views, and it so happened that in making up his proclamation this year the usual "Thanksgiving to Almighty God" was omitted. The people were merely called upon to observe the day as one of thanksgiving, recreation and rejoicing, without any recommendation that the people should meet in their respective places of worship and engage in religious exercises. Many of the clergy throughout the State refused to read the proclamation at all, while others read it with various comments and criticisms, and in many churches President Cleveland's proclamation, which suited the strict church-member, was read in the place of the Governor's.

OUR readers, says the *Christian Leader*, will be glad to have authentic information regarding the progress of the projected union between the Waldensian and Free Italian Churches. The recent Waldensian Synod delayed the matter for a year, in order to consult fully the Churches inside and outside the Valleys, but re-affirmed its desire for union, applauded the unanimity of the committees which prepared the articles of union, and sent a fraternal greeting to the Free Italian Assembly, which lately met in Florence, returned the cordial greeting of the Waldensian Synod, and, then, after two days' discussion, by acclamation approved of the articles of union, with a few trifling alterations. The Assembly was a very happy one, and we hear that the union spirit is even growing in strength, although a year's delay caused much disappointment. It seems that there is some difficulty outside the Waldensian Valleys with regard to the name of the united Church, namely: "The Evangelical Church of Italy," which forms the fifth article of union: but it is the general belief that God will graciously remove the difficulty in answer to the prayers of all the friends of Italy.

WITHOUT the full text of the Encyclical lately issued by the Pope, it is not possible to form a just estimate of its meaning. The published excerpts in some degree indicate its intent. Leo XIII. does not re-echo the *non possumus* of his predecessor. Pius IX., under Jesuit inspiration, it was said, fulminated his Vatican thunderbolts against modern progress. The Roman Pontiff of to-day speaks in more cautious strains. He recognizes the growing political power of the people, scientific progress and modern invention. Where Romanism is not in the ascendant, its representatives properly claim equal rights with those who ad-

here to other forms of religion; but what are we to think of the undiminished arrogance of the following assumption. There is no just cause that any one should condemn the Church as being too restricted in gentleness, or inimical to that liberty which is natural and legitimate. In truth, the Church judges it not lawful that the various kinds of worship should have the same right as the true religion. Still, it does not, therefore, condemn those governors of States who, for the sake of acquiring some great good, or preventing some great ill, patiently bear with manners and customs so that each kind of religion has its place in the State. Magnanimous Rome!

THE *New York Independent* has not joined in the interested and one-sided torrent of abuse heaped on Mr. Stead by his London contemporaries. A recent article pronounces him "one of the heedless heroes who are resolved to save the world at any risk to themselves," and concludes as follows: Mr. Stead was convicted and must suffer. Not one person suffers who broke the law with vile intent, only those who broke the law for a good intent, while acting as detectives, with a view to improve the law. Thus is the execution of law made a ghastly and shocking farce. Those escape who would make void the law, and those suffer who magnify the law. The home festivals of Britain will be more happy for the great improvement in legislation effected through Mr. Stead's efforts, but many a household will remember that the man to whom they owe the protection of their girls and the salvation of their families occupies the felon's cell. But the object was worth the sacrifice. Other laws we need for defence of our homes. Our homes are ruined rather by the laxity of laws which loosen the bonds of marriage, and make children fatherless or motherless. During the joy of our home festival, let us take a moment to ask whether our easy divorce laws are not digging away the very foundations of the home, and do not constantly imperil the morals of the community.

AN article in the *Interior*, on the Order of Means of Grace, concludes thus. Honour put on the regular means of grace would concentrate Christian activity. The Church would work together with an energy which is always the precursor of success. Thus, it is often said, when an evangelist comes into a town and secures the hearty co-operation of all the ministers and churches, that if the same rallying could be had around the pastor, or pastors, the result would be the same. It is true. What caused the rally? Perhaps the evangelist's reputation. He has been so successful elsewhere, it is believed if the conditions are repeated the success will be repeated. And so, perhaps, on the reputation of a man, the Church as one person flies into the work. Suppose, now, the faith in the man were transferred to God and His Gospel. Suppose a Church should conclude that, as God has promised His work should be efficacious, He would certainly keep His promise. Suppose, further, a recollection of the past should confirm that faith. Then, suppose on that noble faith and confidence in the truth of the Lord, the Church should look for blessings at every prayer meeting, and pray every sermon into the hearts of the people, and conduct every Sabbath school in the conviction that God's Word would not return unto Him void. What then? Would that God who blesses the expectations that gather around a special service withhold His blessing from those ordinary means that are baptized with the tears and lifted with the believing prayers of His own people? If the honour we sometimes thoughtlessly put on men were given to God, we would rejoice in unending streams of salvation. And churches are often dry and lifeless, because they are waiting for a "series of meetings," forgetting that they have a series of meetings the year through, every one of which might be charged with living and saving power. It is the ordinary rainfall that beautifies the world. It is the invisible nightly dew that keeps the vegetation fresh. And God says, "I will be as the dew unto Israel."

## Our Contributors.

### HELP THE MAN AT THE HELM.

BY KNOXONIAN.

Sailing down the St. Lawrence Rapids, the most important man on the vessel is the man at the wheel. The Governor-General may be on board, and the President of the United States, and any number of distinguished visitors from England; but when you are about to take the great jump at Lachine, if you look at anybody, you always look up at the brave fellows at the wheel. They are the most important men for the time being. At this season of the year the men at the wheel have a hard time on our inland seas. The weather is cold and the winds are often high, blinding snow-storms often occur, the lights are out, some of the courses are not very well known, and there are rocks and shoals and fogs, and dangers of many kinds. Every passenger on board wishes well to the brave man at the wheel. Every passenger on board that ought not to be thrown overboard like Jonah would help the man at the wheel if he needed help.

A congregation may be compared to a vessel on one of our inland seas. The men at the helm are the elder, the manager, the Sabbath school superintendent, and the choir leader. The pastor is captain, and has a kind of general supervision of the vessel, his principal business being to attend to the spiritual wants of his passengers.

Years ago, when the country was new and the congregational ship was not well officered, the captain had to do all the work. He had to be captain and first mate and second mate and purser and wheelsman and cook and cabin-boy and deck-hand. Some of the old captains could do everything fairly well. The Church should be very thankful that it had such captains. Sometimes they are blamed for running the ship themselves; but had they not done so she would have gone to pieces on the rocks of *Unorganization*, or stranded on the sands of *Incapacity*. In most congregations at the present time it is better that the captains should not do much steering. Some fine congregational ships are sent on the rocks and well nigh dashed to pieces because the captain persists in working at the wheel when he should be preparing spiritual food for the passengers. It is right and proper that the captain should consult with the wheelmen occasionally about the course they are following, the rate of speed at which they are running, the general condition of the vessel, the number and condition of the passengers, and other matters of that kind; but a wise captain will be very careful about taking hold of the wheel himself. Congregational ships have been known to rear up and throw a captain clean out of the wheel-house when he persisted in steering against the will of the passengers and crew. Steering a large congregational ship through storms, near rocks, over quicksands, past headlands and other dangerous places is a very responsible business, and should be left mainly to the men whose business it is to steer. In the Presbyterian Church the wheelsman in spiritual matters is

THE ELDER.

Usually he is a good, safe man, and can steer his vessel around a point, over a quicksand, or past a rock about as well as any ecclesiastical wheelsman in the world. An examination of the facts will show that in countries in which the elder has steered the vessel, religion has taken a deeper and more lasting hold upon the people than in any other. There are some painful exceptions, of course; exceptions in which the elders themselves by stupidity, or incapacity, or perhaps something worse, have sent the ship on the rocks, but these exceptions are rare. And it should be remembered that the elder has to steer his ship past some very difficult and dangerous places. The rocks of *Indifference* lie along the whole course. The shoals of *Worldliness* are found everywhere. The headlands of *Hypocrisy*, *Dishonesty*, *Envy*, *Pride*, *Jealousy*, *Anger*, are continually in the way. Some of the passengers are cranks, and one lively crank can disturb five hundred peaceful passengers. Sometimes there is a little dynamite on board, and sailing a vessel containing dynamite is always a risky business. The passengers should always help this man at the wheel. They put him there. He could not have gone there had they not elected him, and if they are men of honour and Christian spirit they will help him in every possible way.

The wheelsman in financial matters is  
THE DEACON AND MANAGER.

His business is to keep the vessel off the rocks of *Insolvency* and sail her into the haven of *Financial Prosperity*. His course is often a difficult one to sail on. Sometimes he has to sail on the shoal of *Hard Times* for two or three years continuously. The rocks of *Pennuriousness* lie along the whole course. Perhaps the worst obstacle the financial wheelsman ever finds is to sail safely around *One Cent Point*. There is only one worse place on the course, and that is *No Cent Point*. There is also a ledge of rocks called the *Dead Head Range* that is very dangerous. Still, notwithstanding all the difficulties that the financial wheelsman meets with, he rarely, if ever, wrecks his vessel. Sometimes she gets into a squall. Sometimes she goes very slowly. Sometimes she even goes back a little. Sometimes she seems fairly stuck, but it is a well-known fact that the Presbyterian congregational ship hardly ever goes to pieces. Some of these vessels have gone through very heavy financial storms; but they have all, or very nearly all, got safely through. Courage, faith and a fair amount of skill on the part of the financial wheelmen can bring any congregational ship safely through. We have seen some ships of this class down until there was nothing above water but the masthead, have seen some over on their beam-ends, have seen them in every kind of storm, but they all came right again. All the passengers should help the man at the financial wheel. About the best help they can give him is to pay their fare promptly. The man at the Sabbath school wheel is

THE SUPERINTENDENT.

If he is a good, efficient officer and is surrounded by a good crew he usually has a fairly smooth course to sail on. There are two or three rocks, however, that he can scarcely keep his vessel off at times. There is the rock of *Irregular Attendance* on the part of some of the crew, and the rock of *Indifference* on the part of the people. Financial shoals at times trouble him a little, especially when he wishes to make some repairs; but on the whole the officer at the Sabbath school helm, if a competent man, usually has smooth and pleasant sailing.

THE MUSICAL WHEELSMAN

generally has the most critical course to steer over. His most difficult task is to keep off *Old Tune Point*, and not run his vessel on *Innovation Rock*. The passage between *Old Tune Point* and *Innovation Rock* is narrow and difficult. Very few wheelmen are skilful enough to go through without bumping against one or other. *Organ Point* is also a difficult one to sail around safely. *Hymn Book Shoal* is also a dangerous place. Several fine vessels have been well nigh wrecked on *Organ Point* and *Hymn Book Shoal*. If the water around these places were dredged the bodies of many musical wheelmen and of some ministers might come to the surface.

Moral: Help the men at the wheel. Do you suppose the Lord will ever reward a man for doing nothing but finding fault with the men at the wheel? NEVER!

## REVIVALS.

BY REV. JAMES HASTIE, CORNWALL.

"The history of revivals is the history of redemption in the past."

Such was the closing sentence of a paper on the above subject which appeared some time since. The purpose of this article is to verify that statement. The history of redemption on earth has just been a history of successive revivals of religion. The exodus of Israel under Moses, what was this vast emigration but a revival of religion among God's chosen people; and their entire journey to Canaan, what but one of its evidences and fruits?

Passing over the intervening five hundred years, we reach the era of Asa, King of Judah, and what meaneth that grand phenomenon we now see? Lo! over the Mount of Olives and along the Damascus road, and up the sides of Zion, come pouring into Jerusalem with exceeding joy troops of men and women and children. Not a tongue is silent and not a voice but shouts the same glad tidings, and what the theme? They expatiate upon the great deliverance from Zera and Ethiopia recently vouchsafed; how the enemy had been defeated and despoiled; and how, as the prophet had told them, it was all of divine might and mercy,

and not of themselves. And while the priests minister at the altar and incense ascends to heaven as a sweet-smelling savour, and the people offer Jehovah a thank offering of 700 oxen and 7,000 sheep, sovereign and subjects alike "enter into a covenant to seek the Lord God of their fathers with all their heart and with all their soul." (2 Chron. xv. 10-15.) What meaneth all this? What, but that a revival had taken place on a national scale, working from the throne itself down to the humblest tent!

A thousand years later and the New Testament Elijah bursts upon the scene with the suddenness and splendour of a meteor. Under him "the kingdom of heaven suffereth violence and the violent take it by force." Thousands crowd the Judean wilderness to hear and thousands are baptized in Jordan, confessing their sins. This, too, at a time when spiritual life was well-nigh extinct in the land and the church authorities were too benumbed themselves to perceive the general torpor around.

Formalists and anti-revivalists of that time no doubt pronounced that great camp-meeting by Jordan's banks mere animal excitement, whose demonstrations, like "the crackling of thorns under a pot," would soon pass away and leave only ashes for fruit. But the Divine Master Himself, whose forerunner John was, has certified that John's ministry was a genuine revival, (though of a most peculiar form.) (Matt. xi. 9-11.)

Then, coming to the apostolic age, was not the New Testament Church born of a mighty revival, nay, of a succession of revivals? How many more there were we know not; but four good manifestations of the Spirit are recorded in the Book of Acts, the first on the day of Pentecost, when three thousand were born in a day! Think what a mighty influx this was of spiritual life into the Church! What an augmentation of spiritual power! What a transformation of polar winter into edenic summer!

The second is that recorded in the fourth chapter of Acts when, during a concert for prayer, "the place was shaken where they were assembled; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." (Ver. 31.)

The third was when Peter preached the Gospel to Cornelius and as he spake, "the Holy Ghost fell on them which heard the Word, and many Gentiles were gathered in." (Acts ix. 44-48.)

The fourth was under Paul's ministry at Ephesus (Acts xix.), where were found a number of John the Baptist's disciples in whose hearts the good seed had been sown years before but as yet had not germinated; but, along with the apostle's presentation of Christ, there was an outpouring of the Spirit and many were saved. Then, as now, souls were harvested in masses. Steady increase, without cessation and without declension, is no doubt the ideal of church progress; but not thus has the kingdom of Christ won its way for the most part. Rather has it been by alternate flow and ebb, springtide quickening and winter dormancy.

The patristic period is prolific of illustrations of our proposition, but space forbids particularization. Suffice to say that such bright and shining lights as Cyprian and Chrysostom, Gregory of Nazianzen and Ambrose and many more of the early fathers were the honoured instruments of grand religious awakenings.

But, how delightful to note that as we near our own times true revival deepens and broadens with prodigious growth. "The three last centuries have each carried in its bosom a great revival." This statement is true and refers to the Reformation in the sixteenth century, Puritanism in the seventeenth, and Methodism in the eighteenth, while the current century, the nineteenth, has gathered up and retained all the fruits of the three preceding and has given it the name and mould of the "missionary century."

In the seventeenth and eighteenth centuries revivals were oases amid expanding deserts, few and far between, their very rarity securing for them marked recognition in Church history!

To name a few: That in Ulster, Ireland, under Robert Blair in 1623; that in West of Scotland in 1625, again in 1630, again in 1638; that in England under the Wesleys, commencing in 1630; that in Wales under Howel Harris in 1742, again in 1762, again in 1791; that in Cambuslang, Scotland, in 1742; that in Northampton, U. S., under Jonathan Edwards in 1734. But, in our day, revivals have become happily so frequent that they have come to be looked for

as matters of course, just as harvests are expected from the well-tilled field. Arrived at this point we have returned to the apostles' state of mind, who, whenever they preached, expected the immediate outpouring of the Spirit, and were not disappointed.

The last ecclesiastical year has been one of widespread quickening over all Canada and the United States, as is certified by the reports to the several church judicatories. The Report on the State of Religion submitted the other week to the General Assembly of the Presbyterian Church, U. S. (North) says it is doubtful if the Presbyterian Church has had many twelvemonths when so many of her congregations have received refreshings from on high. From nearly all the Presbyteries have come accounts of outpourings of the Holy Spirit.

Let this suffice for proof of our proposition at the outset that "The history of revivals is the history of redemption in the past."

Two things are borne out by this brief retrospect.

First, that revivals in our day are not some new device of restless spirits to promote religion; but are as old as the Church of God itself, and have come down to us from the very gates of Eden with the divine imprimatur upon them. Let no one keep shy of a revival through fear that it may be unscriptural or un-*Presbyterian*.

Secondly, that revivals are not dependent for success upon men raised up and endowed with unique gifts, but times manifold the honoured instruments have been the average pastor or missionary who was filled with the Holy Ghost. All honour to the specialists whom God raises up from time to time, a Whitfield, a Brownlow North, a Moody, a Pentecost, but let not the less gifted man limit the Holy One of Israel in using himself as an agent.

There is both correction and instruction (much needed too) in what a plain country elder said at a meeting in Philadelphia which was held to make preparation for Moody's coming: "Brethren, you have your evangelist and your singer and your great hall and your great choir and your inquiry room and your lay-helpers; but what are we who are up in the country going to do to get a revival?" After waiting in vain for some moments for a reply, he answered his own question: "Well, I guess we'll have to fall back on the Lord." Yes, that's it, always has been, always shall be, Moody may plant, Sankey may water; or, it may be, an untutored catechist the one, or an obscure Sabbath school teacher the other, but in every instance life must come from on high.

The Benefits of a Genuine Revival is reserved for another occasion.

### GENEVA.

MR. EDITOR,—What reader of THE CANADA PRESBYTERIAN has not at least heard of Geneva—that city with which Calvin was so closely connected? Well, I have not only heard of it, but I have also seen it. The scenery around Geneva is most beautiful—provided the weather be the same. On my arrival the weather was like that of midsummer in Canada—a thing which does not often happen. Since then, the skies have been weeping, almost without ceasing. Sunshine would be somewhat of a novelty. This casts a gloom on the spirits, especially of tourists, as the coloured preacher said was the effect of preaching on the Ten Commandments to his people. There are some very beautiful buildings and parks in Geneva. Whoever loves to look on narrow, crooked, steep and roughly-paved streets, some of the houses bulging out in the middle, or leaning forward or backward, the carving around the doors and windows sadly disfigured by time, clothes hung from the upper windows to dry, and so on, can have his taste gratified to the full in this quaint old city. But in the remaining part of this article, I shall speak particularly of only a few things here.

St Peter's Cathedral is built on the highest part of the city. It has three towers, neither of them remarkable for beauty. They can be seen from a great distance. It was begun in the tenth century and finished in the thirteenth. Of course, before the Reformation, it belonged to the Roman Catholics. Parts have been rebuilt at different times. A large part—the Chapel of the Maccabees—is in course of being rebuilt. When finished, it will be a very beautiful specimen of Gothic architecture. The present front of the Cathedral is of Grecian style and, therefore, utterly out of harmony with the rest of the building. It was built 140 years

ago, in place of the original Gothic one. In this church Calvin preached. The pulpit is modern; but on the floor beside it is a chair which belonged to him. For a moment I there literally "sat in Calvin's seat." There is a service in the Cathedral in English on Sabbath, conducted one part of the year by a minister of the Church of Scotland, and the other by one of the Free Church. When I called where I had reason to believe I would meet with the former for this year, I found he had left in the beginning of the week and that the latter was not expected for a fortnight. As it was the end of the week, it was too late to make arrangements for a meeting next day. There are very few English speaking Presbyterians in Geneva at present. The Cathedral belongs to the National Protestant Church, many of whose ministers preach a gospel which is not a gospel. A "Guide in Geneva" thus speaks of that Church. "Each minister teaches and preaches freely on his own responsibility, without being bound by any Confession of Faith." A very short distance from the Cathedral, in a narrow, crooked street, paved with stones the size and shape of one's fist, stood the house in which Calvin died. In its place is a building used as a kind of a dispensary. On the front is an inscription in Latin to the following effect. "The Lord is my defence—1706." The college which was built under the superintendence of Calvin is still standing. It is used for educational purposes. In front of the principal part is a stone verandah with a vaulted ceiling on which are three bosses. The carving on one is worn away. On another is an inscription in Hebrew, and on the other, one in Greek. The timbers built into the walls, and which are exposed to the weather, are becoming like some of the doctrines of the ministers just referred to—unsound.

The Temple of the Madeleine is the oldest church in Geneva. It is said to be the first in which the Reformed doctrines were publicly preached. This was in 1534. A part was rebuilt in 1846. A liturgy is used in the service. There is another chair said to have belonged to Calvin. The seats—benches with backs—are said to be as old as his time. I did not see a cushion on any. Their shape is not a comfortable one. I went through this church from the vestry to the bells. A very smart and polite little boy was my guide. The streets close to the church have very droll names. They are as follows: "Hell Street," "Purgatory Street," "Paradise Street" and "All Souls Street." Two not far off are named respectively, "Holy Bodies Street," and "Limbo Street."

One Sabbath morning I went to the service in the Oratoire. It began at nine o'clock. (Sometimes in the Presbyterian Churches here, service begins at eight.) The preacher wore the Geneva gown and bands. Some readers of THE CANADA PRESBYTERIAN will be pleased to learn that there is no organ, or anything like one, in this church. The service was conducted very much as it is with us. The minister—Rev. Mr. Tophel—took for his text 1 Peter i. 15, 16, and gave a very good discourse from it on Sanctification—the nature, extent and degree of it. There was a very good attendance, though the morning was wet. As the worshippers were leaving, they put their offerings into a box with a slit in the top. Among the announcements was one about the baptism of a child after the service. The names of the parents were stated. A few remained to witness it. The Rev. Mr. Kimond dispensed the ordinance just as it is dispensed in our Church, with two exceptions—he held out his hands, edge to edge, to the father, who poured the water into them out of a small silver jug, and a godfather and godmother were present.

Immediately after the baptism, I went to the Russian Church, which was not far distant. I took full notes as the service proceeded, but an account of it would make this article much too long, so I shall devote another to it.

In the afternoon I went to the American Episcopal Church, a very pretty little building, the foundation-stone of which was laid by the late General Grant. The congregation was small. This was in part owing to some belonging to it living a considerable distance from the church, and the day being wet. There was simply evening prayer. It was pleasant to me to hear my mother tongue, of which I have heard little for a month. There was no music as, doubtless, no one present could play the organ. At the close, I walked with the minister the Rev. Mr. Goodridge—to the door of his house. He invited me in, but he had to attend to an engagement in a very short time. He

very kindly offered to assist me in any way in which he could. I met him afterward and had a short conversation with him.

In the evening I again went to l'Oratoire, where the Rev. Mr. Kinnard gave a very interesting account of his visit to Eastnach a fortnight before, on the occasion of a meeting with reference to the death—if I be not mistaken—of Gustavus Adolphus.

One day as I was passing the synagogue, I saw the door open, so I went in. There was no service at the time. The Jews here are, as some would say, "advanced thinkers, for they use a harmonium during public worship. The building is a small one, shaped a good deal like the Mosque of Omar, with four small domes surrounding the large one.

I called on the British Consul here—Mr. Auldjo. He was born in Montreal, and spent several years in Toronto. He was very glad to meet with a Canadian a circumstance, he says, which seldom occurs.

The Hotel de Ville here is the place where what is commonly called "The Geneva Award" was decided. Outside, there is a winding road of masonry from the ground to the highest story. As it is paved like some of the streets already described, one could go up and down it on horseback, or in a carriage.

Since I began to write this article, I have been interrupted for a few hours. During that time the rain has ceased. The sun now shows himself, and large patches of blue are seen in the sky. It is somewhat cold, but that is not wonderful, for there has been a light fall of snow on the neighbouring mountains, the sight of which reminds me of Canada.

As I must soon bid farewell to Geneva, my hostess very kindly invited a few friends to come and spend a few hours yesterday evening with a brother from Canada, namely, the writer. The party broke up after "the big, lang oor afore the twal"; but, before doing so, the Rev. Mr. Durand, formerly a pastor in Belgium, led in prayer, in which he spoke very kindly of the brother referred to, and of the Church and country which he represented. Father Chiquy's "fame" has "come to the ears" of several in Geneva. Mr. Durand gave the friends present a very fair account of the Father's labours in behalf of temperance in Canada when he was a priest. I told them that I had seen the cross at Beauport which was set up in honour of them. They were also much interested in hearing read a letter which I had received from him, and one from a young man lately converted to Protestantism, two of whose uncles are in high places in the Romish Church in Canada, and another in a high place in the Canadian Parliament. I shall always remember with much pleasure my stay in Geneva. Should any readers of THE CANADA PRESBYTERIAN intend to visit Geneva next year, who desire a place which is quiet, pleasantly situated, under Presbyterian management and where they will be comfortable, let me recommend them to visit Mlle. Margot, 9 Square de Champell.

Geneva, Switzerland, Oct., 1885.

T. F.

### WATCHING AND WAITING.

MR. EDITOR,—In a late number, of date Nov. 18, "H. M. P." criticises the distinction made between watching and waiting in the Allegory, as "not in accordance with my experience nor with my reading of the Gospel." I do not purpose to judge of this important question by my experience, nor will I accept the experience of any other man as decisive. I wish, however, to examine it solely by the Word of God, and by its teaching to stand or fall. I will further add that Mark xiii. 35-37 may certainly (see verse 30) be as properly interpreted as applied to the "coming" at the fall of Jerusalem as to the second advent; and even to death. The uncertainty belongs to death as much as to the advent. I say no more at present, but may hereafter examine at length the so-called "imminence" of the second advent.

I may preface my inquiry by stating some things which I hold in common with our premillenarian friends.

1. I believe in, hope for, expect and wait for the personal coming of my Lord from heaven—for His revelation and appearing in glory. (Phil. iii. 20.)
2. I believe that coming will be at the end of the age, but no man knoweth the time appointed by the Father. (Acts iii. 21; 2 Peter iii. 10.)
3. I believe the hope of that coming, of completed redemption and of the manifestation of the sons of God is intended to have and has a sanctifying and comforting power. (1 John iii. 3.)

These things I hold in common with millenarians; but I do not think that Scripture tells me to watch for the Lord or His coming every day and every hour. Now for the proof: "To the word and to the testimony"; if I err, I hope "H. M. P." will put me right. What I assert is

THE SCRIPTURE NEVER SPEAKS OF WATCHING FOR THE LORD OR HIS COMING.

Such an expression is not to be found in the Word of God. The English verb "watch" is never used as an active verb, except as the translation of Greek verbs which mean "to keep guard over". *Phylassein* (Luke ii. 8), or, "to observe carefully"; *terain* (Matt. xxvii. 36-54), *paraterain* (Mark iii. 2; Luke vi. 7, xiv. 1; xx. 20; Acts ix. 24.)

These passages we may put aside, as they have no reference to the second coming.

1. There are, besides those above mentioned, three Greek words translated watch, viz. *gregorain*, *agrupnein* and *nephein*.

(1) *Gregorain* means to keep awake: waking as opposed to sleeping (1 Thess. v. 10) to be active and alive to duty. It is always intransitive and never has an object. It occurs in the New Testament twenty-three times. Matt. xxiv. 42, 43; xxv. 13; xxvi. 38, 40, 41; Mark xiii. 34, 35, 37; xiv. 34, 37, 38; Luke xii. 37, 39; Acts xx. 31; 1 Cor. xvi. 13; Col. iv. 2; 1 Thess. v. 6, 10; 1 Peter v. 8 (be vigilant), Rev. iii. 2, 3; xvi. 15.

In not one of these passages is the word construed so as to have as its object the Lord's coming; nor can it in any one of them mean "to expect with hope," on the contrary, in Rev. iii. 3, it is said "If thou shalt not watch, I will come on thee as a thief," etc. Evidently referring to a coming for judgment (1 Thess. v. 2) in the day of the Lord. The coming is to punish the Church of Sardis when not watching, not to take the watchers up to heaven for marriage as we are told is to be the case when the Bridegroom comes for His bride.

(2) *Agrupnein* means to keep awake, to be on the alert. This verb also is intransitive and is without an object. It occurs four times. Mark xiii. 33; Luke xxi. 36; Eph. vi. 18; Heb. xii. 17. It never has the coming of the Lord as its object; nor can it mean "look out with hope for the Lord."

(3) *Nephein* means to be abstemious. It also is an intransitive verb and has no object. It occurs five times: 1 Thess. v. 6 (let us be wakeful and abstemious); 2 Tim. iv. 5; 1 Peter i. 13 (being sober, E. V.); 1 Peter iv. 7; v. 8 (be abstemious, be wakeful). This verb never means to expect or look out for: nor is it connected with the coming of our Lord as its object.

These are, I believe, all the passages in which *watching* is spoken of. Surely in the light which they afford it cannot be asserted that we are enjoined to watch hourly for the Lord's coming. We ought to watch, *i. e.*, to be wakeful and alive to duty—on the alert—ready at any moment to welcome our Lord. That, however, is a very different thing from every moment expecting Him to come in the air for us. There is not the authority of a single text for this notion of *watching for the Lord*.

2. There are eight Greek words which are translated by the English word *wait*. When "the blessed hope and glorious appearing" is spoken of (Titus ii. 13; Gal. v. 5; Rom. viii. 19, 23, 25), or "the coming" (James v. 7), or "the Lord" Himself (1 Thess. i. 10, Phil. iii. 20), or "His appearing" (1 Cor. i. 7), one of the words meaning to wait is invariably employed.

Now these words mean to wait for, not to watch for; to exercise patience in well doing until the event comes; not to be on the look-out for the event. While, therefore, the millenarian tells us to watch for, that is, to be on the look out for the Lord every hour, the Bible tells us to wait patiently till He comes, meanwhile keeping wide awake and being on the alert and active in duty as faithful servants in their Lord's absence. Which should I believe?

Ought we to be waiting? Yes, ten thousand times, yes. Not because, for all that we know, our Lord may come to-night, and so we are afraid; but because His work requires wakefulness and watchfulness. We love Him and desire to see that work well done, no matter when He may come to take us home. Ought we to be waiting? Yes, without question, yes; patiently waiting because God's full, set time has not yet come for us to enjoy the blessedness and glory which we expect, according to His promise, at His appearing. (2 Tim. iv. 8.)

Christians ought ever to be watchful. (1) *Lest* the Master come suddenly and find them sleeping (1 Thess. v. 6; Mark xiii. 33) They are "blessed" who are by Him found awake, lovingly doing their appointed work (Luke xii. 43). (2) *Lest* "grievous wolves" enter into the Churches, not sparing the flock; and also from among Christians themselves, nay, from among the very *elders*, "men arise, speaking perverse things, to draw away disciples after them." These are to be earnestly resisted (Gal. i. 6, 9). (3) *Lest* Satan prevail and gain an advantage over the saints (James v. 8). It is the duty of Christians to resist him even when "transformed into an angel of light" (2 Cor. xi. 12, 14), and quoting Scripture (Matt. iv. 6, 10) (4) *because* Christians are among crafty and powerful enemies (Eph. vi. 12), with whom they have to war. (5) *Lest*, if they are not watching, Christ come suddenly on them for judgment (Rev. iii. 2; xvi. 15).

Such are some of the reasons given in Scripture why Christians should be on the watch. But it is not once said to saints: "Be always looking out for the Lord, because He may come at any hour to take you and the Holy Ghost along with you into heaven, to marry you there; when the world will be left to unheard-of judgments under the dominion of the man of sin, who will then be revealed." This is the doctrine, alike unscriptural and dangerous, which I feel called upon to oppose.

This "Bridegroom cry" is an error without Scripture warrant, but which many excellent men hold. Error cannot, in the long run, be of service to the Church of God, although it may for a time seem to have a rousing effect.

THE SUPPLY OF VACANT PULPITS.

MR. EDITOR.—At a stated meeting of the Presbytery of Hamilton, on Tuesday, Nov. 17, the Scheme for the Supply of Vacant Pulpits, remitted by the General Assembly to Presbyteries and Synods for their consideration was discussed seriatim, and unanimously adopted after being amended so as to read as follows:

1. There shall be a Committee appointed by the General Assembly to assign licentiates and ordained ministers without charge to Synods for appointments.

2. This committee shall consist of three ministers and three ruling elders, together with the Convener.

3. In each Synod there shall be a committee on the Supply of Vacant Pulpits.

4. Each Synodical committee shall consist of a Convener and three lay members appointed by Synod together with the Home Mission Committee of the several Presbyteries of the bounds.

5. Arrangements for the supply of all vacancies other than mission stations within the bounds of each Synod shall be made through the Synod's committee; but this committee shall be at liberty to arrange to have vacant congregations choose their own supply for one-third of the time.

6. Vacant congregations shall by authority of Presbytery, notify the committee of their need of supply, and may also submit the names of ministers preferred.

7. Each Synodical committee shall be at liberty to apply for the occasional services of ministers in charge whose services may be required in vacant congregations.

8. When ministers in charge are assigned occasional appointments they may apply to the committee for supply for their pulpits in their absence.

9. With the concurrence of the congregation and the Presbytery of the bounds, a minister without charge may be appointed to a vacancy for a continuous period, not exceeding six months; but during this time the minister so placed may be appointed elsewhere as often as every third Sabbath, a substitute secured either by the congregation or the committee to fill his place in his absence.

10. Appointments shall be given only to duly-accredited ministers and licentiates certified by some Presbytery of the Church.

11. Should there be doubt at any time as to the propriety of giving or continuing appointments, the case shall be referred to the Presbytery to which the applicant may belong, or by which he has been last certified.

12. The Presbytery shall, on a congregation becoming vacant, determine the amount to be paid for supply in the meantime, regard to be had to the amount paid for stipend before the vacancy took place, and

shall communicate the same both to the congregation and the committee of the bounds.

13. When a minister accepts a call he shall give notice to the Convener of the committee appointing him; but shall be required to fulfil the appointments already made, unless relieved either by the committee or the congregation or congregations to which he has been designated.

14. The members of each Synodical committee shall at each stated meeting of their respective Presbyteries, furnish information regarding the position of the Presbytery's vacancies; each committee shall also submit a yearly statement to the several Presbyteries it represents, and shall render an annual report to the Synod, which report shall be transmitted to the Assembly's Committee to be embodied in that Committee's annual report to the General Assembly.

Hamilton, Nov. 19, 1885.

R. J. L.

RUSSIA—SERFDOM—II.

BY REV. WILLIAM HAMILTON, D.D.

The real nature of serfdom in Russia has been much misunderstood. It was originally an improvement of the condition in which the homeless peasants roamed from place to place with no fixed or settled habitation. Successive wars of conquest had swept over the southern region more especially. Fertile fields became deserts and the peasants roving hordes. In 1601 the Emperor Godounof issued an imperial decree, that all peasants should have permanent houses wherever they were at that time. They were allowed to form themselves into colonies; but they must not move from place to place. A peasant could not quit his homestead, neither could the law eject him from it. The serf was bound to serve his master; but he was free to save and hold property of his own. Serfage was, therefore, a great act of colonization. Local custom allowed the master to fine or flog a serf; but the fields he tilled belonged to the man who tilled them. This idea was expressed in an old rhyme:

My soul is God's,  
My land is mine,  
My heart's the Tzar's,  
My back is thine.

Peter the Great, Catharine and Alexander the First endeavoured to improve the condition of the serfs; but it was Alexander the Second who fully emancipated them.

Lordly delegates reported to his Majesty in favour of setting the peasants free; but they wished to deprive them of the land, and thus to establish a landed aristocracy. Alexander knew that every serf believed that the land which he and his fathers had tilled was his own by a right as good as that by which the Tzar held his crown. An autocratic decree was, therefore, issued by the Emperor, giving the serfs both liberty and land. There were still restrictions on removing from one village to another and rent must be paid; but a great improvement has been effected. Time, education and the Gospel will do the rest.

A SCRIPTURAL BAPTIST.

MR. EDITOR.—In a recent issue of THE CANADA PRESBYTERIAN, "A Scriptural Baptist," referring to the service held at McMaster Hall, asks, "Why could not all these brethren who were present unite in the Communion which commemorates the death of our Lord, and as the sacred symbol of their being one in Christ? The reason is simply this: Baptists hold that the Greek word *baptizo* means to dip and nothing but dip throughout the whole extent of Greek literature; that all who are not dipped are living in an unbaptized state; therefore, these brethren were not baptized, and on that account could not partake of the Communion. Some time ago I was on the point of becoming a member of the Baptist denomination, but being requested by a leading Baptist to see for myself and be convinced of the truth of Baptist principles, I obtained a Greek Testament and Lexicon, when to my surprise I found that *baptizo* has more than one meaning, and that in the New Testament *baptizo* never means to dip. In the New Testament it is five times translated wash: Mark vii. 4—And when they come from the market, except they wash (*baptisantai*), they eat not. And many other things there be which they have received to hold, as the washing (*baptismous*) of cups and pots, brazen vessels and tables. Mark vii. 8—For laying aside the commandments of God, ye hold the tradition of men, as the washing (*baptismous*) of pots and cups. Luke xii. 38—That He had not first washed (*baptisathe*) before dinner. Hebrew ix. 10—Divers washings (*baptismois*).

If Baptists would give a little more attention to the plain truths of the Gospel, they would see that Pædobaptists have as good a right to partake of the Communion as Baptists have.

BIBLE STUDENT.

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

### THE ANXIOUS SOUL COMFORTED.

BY JOHN JMRIE, TORONTO.

Poor erring soul! thou art not yet forsaken,  
A Father's loving heart still beats for thee;  
Renounce the steps in sin which thou hast taken,  
And thou shalt have a pardon full and free.

Let not the sins of former days deter  
Thy heart from seeking after truth and God;  
Thou shalt not seek in vain, do not defer,  
Fly to the Cross, and Christ shall ease thy load.

A Father's arms are opened to receive,  
A Saviour's blood is freely shed for thee.  
Trust not thy erring self, in Him believe  
Who bore thy sins upon the accursed tree.

No more in darkness shalt thou doubting tread,  
A brighter light shall guide thee on thy way;  
No more in sin shalt thou be blindly led,  
Nor in the paths of vice be bound to stray.

Thy soul shall then in glorious measure feel  
The Spirit's power, which changes mind and will;  
And thou shalt not be able to conceal  
The love which thy enraptured soul shall fill.

Then shalt thou grow in grace from day to day,  
And thus be fitted for the home above;  
Till God shall call thy ransomed soul away,  
To swell the praises of His matchless love.

### LOST OPPORTUNITIES.

BY REV. WM. COCHRANE, D.D., BRANTFORD, ONT.

Opportunities for worldly advancement are often lost by indolence, indifference, or inadvertence. The merchant, by irregular business habits, by appointments made and broken, by absence when the buyer came, by not being in the market or stock exchange when bargains were offered, has often destroyed a promising enterprise and brought financial ruin upon himself and all concerned.

There are very few indeed who have not cause to mourn over opportunities neglected in early life. We often think of what we might have done and what we might have been. Hours misspent in folly or unprofitable pastimes, studies neglected, counsels despised and warnings unheeded, are often remembered with bitterness and remorse.

Opportunities for acquiring spiritual knowledge and the strongest evidences of Christianity are also lost by religious indifference. Days of grace are thus allowed to pass unheeded, and wondrous displays of sovereign power remain unimproved.

The case of Thomas, the doubting disciple, is in point. On the day of the Resurrection, Christ had appeared to the disciples, showing them the wounds in His body, giving them His blessing and commissioning them as His apostles to go forth and preach the Gospel. But Thomas was absent! "He was not with them when Jesus came."

Why was he absent it may well be asked. No excuse is made for him by John, or indeed by any one of the disciples. This of itself is significant. Had there been some good reason why on this memorable occasion he could not be present in the upper room, it would have been stated. Was he sick? If so, Christ would have known it. He knew of the sickness and death of His friend, Lazarus, long before any of the disciples. Or, perhaps, as has been charitably suggested, it was more his misfortune than his fault. Perhaps the disciples were hastily convened on important business and Thomas, unintentionally, was overlooked. This is not likely. The Lord's Day meeting had doubtless been arranged before by the disciples, with Thomas as a consenting party. Or was he absent for fear of the Jews? The doors were closed, we are told, for Jerusalem was in a state of intense excitement. Paganism and Judaism were seemingly triumphant over the crucified Messiah. But if there was real danger, there was all the more need of Thomas being present. He, as well as the other disciples, had vowed fidelity to the Master, and not even the certainty of imprisonment or death should have kept him away on such an eventful occasion.

Or, perhaps, the explanation given by Matthew Henry may have some force. Thomas was a man of taste. He loved the temple service. A prayer meeting of the disciples was not quite to his mind. He preferred trained singers and outward pomp. The disciples would simply read and talk and sing in a simple fashion. This method of conducting it was uninviting. Christ was absent now. Thomas was quite as well read as any of the apostles, and little advantage would accrue from his attending. Or, possibly, the circle of his acquaintance was large and fashionable. There was a party at the house of Zabidi that night. Thomas stayed late. The people he met there, Pharisees and scribes and wealthy

Jews, were more fascinating than the common people who attend prayer meetings. Very true, he might have gone in late, but then Peter's coarse, commanding voice would call him out. And he was not in the frame of mind just suitable, and could not go!

Whatever truth there may be in this, I think the most likely reason for his absence was the spirit of unbelief that possessed him. Incredulity kept him away. Thomas was the rationalist of the twelve; did not believe the report of Christ's rising; to him it was too good news to be true. There was thus really no use for their meeting together. The cause was lost. It seemed now far better to disband, and leave each one to follow his own vocation, than attempt to propagate a religion whose Founder was now in the grave.

Be the reason what it may, his absence was deeply to be lamented. Christ was there. The other disciples had seen him and were gladdened by His presence. This one absence had a bearing upon all his future life.

Now, absence from prayer meetings and Sabbath-day ordinances is still common among professing Christians. I pray meetings especially are despised, or regarded with indifference. The excuses made by others for absence are paltry and unworthy of men and women who seek a standing in God's house. One brother is absent because it threatens rain, but next evening in the rain, he went to a lecture or concert. Another had urgent business to attend to, but next evening the urgent business was left behind, to attend a political meeting. Some good sisters, again in wintry weather, find the roads so slippery, or the air so cold and damp, that they dare not venture out to the weekly meeting, but are never hindered by such considerations from inspecting the newest fashions in dressmaking or millinery, or accepting invitations to evening parties, where they pant for breath in suffocating ball-rooms until daybreak. All these seats are vacant at the prayer meeting. God is there, a few of His children are there; but the strong, active business men of the Church are absent, and the bustling Marthas are so cumbered with serving that they cannot come!

Now, in opposition to such spiritual deadness and indifference, need I say that prayer meetings should be a privilege to church members. In many places they are so regarded. They afford a sweet season of relief from the cares of life, where Christian fellowship is enjoyed, and the sympathies of the membership enlarged and strengthened. And in every case where well attended, the Church prospers. The Christian Church was born at a prayer meeting, and the power and efficiency of every department of her work depend upon the continued glow of united and social piety.

"Business is so pressing, and the round of pleasure is so swift, that it seems impossible to gain time for communion with heaven." But the Lord Jesus was busy—pressed from day to day, and from morning till night, with thronging crowds and multifarious details that He could not even eat—yet He found time for prayer. "In the morning, rising up a great while before day, He went out and departed into a solitary place, and prayed." The holiest and mightiest intellects of earth have been men of prayer. Without private wrestling and social fellowship, they could not discharge the duties of each hour, or overcome its temptations.

But all this is now changed. As was lately said by an aged servant of God, when lamenting the small attendance upon prayer meetings. "The people have become too intelligent to pray." Calm and practical religion is dull and uninviting; excitement and pleasure seem necessary to the very existence of so-called religious people. Even the holy Sabbath has lost its quiet charm, and the afternoon at home is tedious, unless enlivened by Sabbath-breaking company. Need it be said that such deliberate neglect of privileges is ruinous to the individual soul, and blighting in its effects upon the collective piety of the Church. The time to favour Zion is not when after a long season of decline, God's people are stirred up to special prayer, for the outpouring of God's Spirit, but when every week the lecture room is crowded by young and old in an attitude of expectancy. Seventy or a hundred men and women should not be expected to represent a church of 600 members. Every family within reasonable reach of the house of God should be represented—not "dropping in"—as it is blasphemously said by church members, who occasionally honour the prayer meeting with their presence, but coming as did the early Church with one purpose and one aim—with one accord. When our members are thus trained to attend the prayer meeting, and brothers and fathers feel that neither store nor shop nor lodge room is the proper place to lounge or work on the evening set apart for social prayer, then may we expect a genuine revival of religion, lasting in its influence and glorious in its results!

WHAT powers for life or for death are in the tongue! "There is that speaketh like the piercings of a sword; but the tongue of the wise is health." It is a dagger or a lotion. Be not, then, speakers of daggers. Most hearts have sadness enough without that.

### DEPARTED SAINTS ARE WITH JESUS.

Moses and Elias were with Jesus. This is the chief joy of believers now. There are times when we are permitted to be specially conscious of the presence of our Lord; and then, as in the blaze of noon you take no notice of a sun-bright, so the joys of frivolity and merely earthly things fade; our sorrows are turned into joy, and, though we have been mourning, we can begin to sing. There is no joy comparable to this conscious presence of Christ on earth, and it will be the chief joy hereafter. "I will that they whom thou hast given Me be with Me where I am." Jesus said to the dying thief, "This day thou shalt be with Me in Paradise." The apostle said, "Having a desire to depart and be with Jesus, which is far better"; "absent from the body" and, with no interval, "present with the Lord." Oh, to behold the glorified body of Jesus—that same Jesus who went up to heaven in the presence of the apostles—bearing still the wound-prints in His hands and in His side, whom here we have seen but through a mist, obscurely, yet have loved and served, though imperfectly, to be in His very presence, to meet His eye and to hear His voice! "In His presence there is fulness of joy and pleasure for evermore." We see Him now by faith; our departed ones see Him face to face, as Moses no less than Elijah was with Him in glory.

Is death, then, so very terrible? If departed saints still exist, if they are in glory, if they are with one another, if they rejoice in recognition, if they are in the very presence of Jesus, should we so dread death as we sometimes do for ourselves, and so lament it for our friends? That world of glory to which they have gone is as near us as death is near, we are on the very threshold; spirits of the departed hover over us, "we are compassed about with a great cloud of witnesses"; and when our time shall come they wait to welcome us to glory. The saints of all ages are there—prophets, apostles, martyrs. Ye who once we loved so well whom still we love ye are not dead! Ye were never so much alive as now. Ye share the glory of Jesus, your raiment also shines as the light, and your faces also are radiant as the sun. Your transporting joys we soon shall know: but a few steps divide us; we shall soon clasp inseparable hands in the presence of that Elder Brother whose death secures our life, whose love will be our heaven.

Such are the glimpses which we obtain of the condition of the blessed dead from the simple statement that there appeared two men, Moses and Elias, in glory with Jesus.

And now comes the question: How to get there? The character of Moses and Elias instructs us. God is a god of order. Every one goes to the sphere for which he is fitted. Judas went "to his own place." The saints go to a holy heaven, and those who participate substantially in the character of Moses and Elias will go where Moses and Elias are. Moses by faith renounced the pleasures of sin and the luxuries of the world, that he might share with God's own people, preferring to be poor and oppressed with the godly, rather than to have any amount of sinful pleasure with those who knew not God; and so he came out from the world and was separate. Are we like that? Are we willing to renounce the world, sinful pleasures and frivolities? Are we willing to ally ourselves with the Church of God, not when it is numerous, respectable, affluent and great, but also and equally when poor and oppressed? Are we aiding it according to our degree and position; actually coming out from the world, and rejoicing that God numbers us among His sons and daughters? If so, we are on the way to meet Moses, for we are like him. Not in eminent gifts—that is not the point; but in the substantial element of character. But those who are clinging to the world's sensual enjoyments and preferring to be without God, they prefer to be without hope.—*Newman Hall, D.D.*

### THE POWER OF PRAYER.

"Praying always." (Eph. vi. 18.) The soul of man is like a kindled brand; so long as the air breathes on it, it will retain to the last its genial warmth and crimson glow; but let the air stagnate around it and, flake on flake, the white ashes will gather over it, and the fire will die away within it, and under those ashes it will be left black and charred, a cold and useless log. What the breath of wind is to the glowing brand, the prayer is to the soul. Let the man or the woman live a prayerless life, and all the light and the fire and the glow, all the wisdom and generosity and love, will die away from it, because these are the result of spiritual grace from above, and covered with the dead, white embers of its own selfishness and pride, it too will be cold and dead and hard—a useless thing, half-consumed with impenitence and sin.—*Archdeacon Farrar.*

A STONE from the low parapet dividing the Court of the Gentiles from the Court of the Israelites has been recently unearthed in the exploration of the old Temple area at Jerusalem; it bears a legible Greek inscription, forbidding a Gentile to pass under pain of death.



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**EASTERN GENERAL AGENT.**

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



TORONTO, WEDNESDAY, DECEMBER 2, 1885.

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

A WRITER in the *Interior* says this about the Land o' Cakes:

The influence of Scotland is extraordinary. Territorially, she is insignificant. Of political power she has none. Her population is small. Armies and navies she has not. She is not even an independent state, but her very identity is lost in the overshadowing greatness of England. And yet Scotland has been, and is, a tremendous power in the world. She has contributed more than her share of famous men. She has added immensely to the moral and intellectual capital of the world, and to-day, wherever her sons have gone, they have been known for their thrift and integrity. A glorious record is that of Scotland, and her sons may well be proud of it.

Just add the Presbyterian part of Ireland to the foregoing and we have this to say: The Gospel in the pulpit and the Bible and Shorter Catechism in the home have made these people what they are all the world over. And yet there are thousands of weaklings in these days who tell us in the face of these facts that the Bible is behind the age and the Shorter Catechism unfit for children. Then—so much the worse for the age and the children.

FOR months past *The Week* has vigorously denounced what it is pleased to call the tyranny of the Scott Act party. The friends of the Act are constantly accused of interfering in a tyrannical way with the rights of brewers, distillers, liquor-sellers and with the personal liberty of citizens who may wish to take a glass of beer or wine. A reading of these weekly homilies would lead one to believe that *The Week's* special mission in this wicked world is to uphold liberty and denounce tyranny in all its forms. Two weeks ago our liberty-loving contemporary had an article on Mr. Dent's "Story of the Upper Canadian Rebellion." Of course, one naturally expected *The Week* to take the side of the popular party and denounce the Family Compact in good set terms. But *The Week* does nothing of the kind. Under the guise of defending a conspicuously unfair criticism of the book that recently appeared in its columns, the organ of liberty throughout an entire column, in a mild way, defends the doings of the Compact. It has not one word of condemnation for the wrecking of Mackenzie's printing office, the "slow crucifixion of Gourlay," and the perjury committed at his trial, or for the hanging of Lount and Matthews. Not one word. This self-constituted defender of liberty can see nothing tyrannical done by the Family Compact; but it shouts about tyranny like a Parnellite the moment it turns to the Scott Act. It would seem as though our contemporary thought that the only liberty worth contending for is the liberty to sell beer and drink wine.

THE veteran temperance reformer, Dr. Theodore L. Cuyler, finishes a letter to the N. Y. *Evangelist* in these timely and much-needed words:

Perhaps when the present craze for exclusive political action has abated, the friends of our beneficent reform will learn that the best place to write laws against intoxicants is on men's consciences, and the most permanent reformation is the change of personal habits, conduct and character. I am growing heartily sick of seeing a great moral movement handed over to the tender mercies of the politicians, and subject to all the fluctuations of the caucus and the ballot-box.

The best place to write laws against intoxicants certainly is on men's consciences, but writing the law there is very difficult if there is a saloon at every street corner or a tavern at every cross roads to sear the conscience and efface the writing. Undoubtedly the most permanent reformation is the change of personal habits, conduct and character; but it is frightfully hard to change the habits, conduct and character of a drunkard in the neighbourhood of a score of low saloons. If prohibition removed or even greatly lessened the temptation then it would make the work of reformation much easier. Dr. Cuyler's views on the craze for political action should receive the attention of Canadian prohibitionists. We believe the late convention in Toronto took a most unwise step when it asked the supporters of the Scott Act to take a cast-iron pledge in regard to voting for none but prohibitionists. The fact that such men as Dr. Dewar and Senator Vidal could not see their way clear to supporting it was of itself enough to have shown the un wisdom of such a step. We may be old-fashioned in our views; but we don't believe that any great moral movement can be helped forward by dickering with politicians, and trying to play off one party against the another. We have no faith in such means. The plan has been a most ignominious failure in the United States and will fail here. The right course was to have worked on moral and religious lines, keep clear of parties and party politicians, and if there was any courting to be done let the politicians court the prohibitionists. Time may show that the resolution to enter politics and the most indiscreet speech of Mr. Howland mark the point at which a reaction set in against the Scott Act.

MORE than once since the political campaign began in England have we pointed out that the principal questions agitating the old land have been settled in Canada. Mr. Blake dwelt on this fact with his usual eloquence at a large and distinguished gathering in the Music Hall, Edinburgh, a few days ago. Referring to Canada he said:

I can point you to a country where the land, largely in the urban centres and still more largely in the rural communities, is associated in occupation with its ownership, where there is a practical, simple and expeditious machinery for its transfer and for the registration of titles; where primogeniture has been long abolished; where an entail is a curiosity almost as great as the dodo; where it is the custom of the people to divide their properties and estates amongst their children; where property is very equally diffused; and if there are not, as there are not, any grand estates, there is not either any overwhelming mass of grinding poverty. I can point you to a country where the

CHURCHES HAVE LONG SINCE BEEN DISESTABLISHED and disendowed; where they work on terms purely voluntary and of perfect equality, and with large and fraternal Christian feeling between the different bodies. I can point you to a country where the general system of education is national and gratuitous, compulsory and unsectarian; where out of a population of under two millions there are half a million of children on the rolls, and where there is a public expenditure of over £600,000 annually for elementary education. I can point you to a country which has an extensive and thoroughly organized system of local municipal government for its counties and for its townships, and for villages, for its towns and for its cities, so that the people's business is done according to the people's will by freely elected representative boards; and where the great question to which allusion has been made, that of the liquor traffic, is settled by a direct popular vote. I can point to a country where there is a system of State Government, a Government having large powers for doing business cheaply and expeditiously, and in touch with the people whose concerns they are to manage, to attend to the business of the Federal State unembarrassed by matters of less concern.

All very true and eloquently expressed, but Mr. Blake was too good a Canadian to add that notwithstanding all these good things the tone of our political life is very much lower than that of England. He might have told his distinguished auditors that in this highly favoured country a respectable man's best friends are always opposed to his entering political life lest he become demoralized. There is something wrong about our political life that makes many of our best people shun it, but it is not so easy to say just what that something is. Shallow people blame party. Party has little or nothing to do with it. Party feeling runs as high in England at this moment as it ever did in Canada.

**AUGMENTATION.**

LAST week we pointed out that the sum of \$36,000 is required for Augmentation from the congregations of the Church this year, as against \$20,000, the normal revenue of last year—or an increase of nearly eighty per cent. To secure that this amount be got, we showed the necessity of every Presbyterian putting forth the most strenuous efforts to raise the sum assigned to it by the General Assembly's Augmentation Committee. We referred to the recommendation of the Committee that Presbyteries apportion the amount assigned to them among their congregations, and showed how successful this plan had worked in the Maritime Province Section of the Church, where out of 181 congregations, 106 last year contributed to the Augmentation Fund, and of these, 130 came up to, or exceeded, the amount allotted them. Only fifteen congregations in that whole Synod failed to contribute to the Fund, and of these, ten were vacant charges. The result was vastly different last year in the Western Section of the Church, where only 377 congregations out of 612 contributed anything to the Fund. Of the 235 which failed to contribute, 179 have settled pastors or ordained missionaries placed over them, and fifty-six are reported as vacant charges. Incredible as this may seem, it is borne out by the published receipts of the Treasurer of the Church. From these receipts, together with the report of the Statistical Committee, and the Rolls of Presbyteries, as presented to the Assembly in June last, the following table has been carefully compiled and will be found substantially correct. The first column gives the names of the Presbyteries; the second, the average rate per communicant last year for Augmentation; the third, the number of settled charges that failed to contribute to the fund, and the fourth, the number of vacancies that sent no contribution:

Presbyteries	Rate per member.	Non-contrib'g cong's. Settled.	Vacant.
Quebec .....	18 cents.	4	4
Montreal .....	65	10	2
Glengarry .....	8	6	2
Ottawa .....	28	4	5
Lanark and Renfrew ..	15	6	2
Brockville .....	10	3	4
Kingston .....	28	6	7
Peterborough .....	14	6	0
Whitby .....	23	5	0
Lindsay .....	18	1	2
Toronto .....	47	10	4
Barrie .....	6	9	4
Owen Sound .....	6	2	3
Saugeen .....	5	4	1
Guelph .....	9	9	1
Hamilton .....	18	12	4
Paris .....	17	5	2
London .....	15	7	0
Chatham .....	11	4	2
Sarnia .....	7	11	1
Stratford .....	9	3	1
Huron .....	9	3	1
Maitland .....	6	11	1
Bruce .....	6	4	2
Manitoba Synod .....	14	34	1
Average of all, 20 cts.			
Total .....		179	56

This table furnishes abundant material for study. Two hundred and thirty-five congregations failed last year to contribute anything to a Scheme, the object of which is to help weak charges to support their pastors, and of these, 179 have pastors themselves. It is true that many of these 235 congregations are weak; it is also true that some of them are strong, and abundantly able to contribute largely, having a membership of 200, 300, 400 and even as high as 500. These 235 congregations represent in all a membership of 29,405. In other words, 29,405 members (or nearly thirty per cent. of the membership of the Western Section of the Church), were not given the opportunity last year to contribute to this important Scheme; or, if the opportunity were given, they failed to take advantage of it. May we not charitably hope that not a few of these did contribute to Augmentation, although by mistake their contributions went into the Home Mission Fund, in forgetfulness of the fact that the two Funds are now quite distinct. Is this same reason, however, sufficient to account for the very striking fact that not a single Presbytery west of Toronto contributed twenty cents per communicant, the average rate of the whole Church last year; and only three or four of these Presbyteries reached even ten cents per communicant—although the strength of Presbyterianism lies chiefly in Western Ontario?

Account for it as we may, we are confident that this is in a large measure due to the fact that in many Presbyteries last year there was a lack of systematic,

definite action in dealing with the matter. It is earnestly hoped that it will be otherwise this year, and that in every Presbytery of the Church some such plan as that recommended by the Committee will be adopted, and a vigorous effort made all along the line to raise the \$36,000 required, so that in the matter of ministerial support, our Church may continue to occupy the front rank among the churches of the Dominion.

#### THE SUPPLY OF VACANT CONGREGATIONS.

FOR some time the supplying of vacant charges in the Presbyterian Church in Canada has been in a very anomalous position. However anxious those responsible may have been to regulate the supply of vacancies according to some well-defined and equitable scheme they have been practically powerless to do so. The utter collapse of the plan long followed in the distribution of probationers has led to a most unsatisfactory condition of things. It had to bear a heavy strain. Congregations without pastors were not satisfied to leave the supply to the Presbytery. They wished to make their own appointments. Influential congregations took the matter into their own hands pretty much, while others, less favourably situated, had to submit to the regulations with the best grace they could. Another cause of failure was the desire of pastors in charge to procure a change. Whenever a desirable vacancy occurred office-bearers and congregational committees of supply were inundated with requests for a day's preaching. So chronic had this become that a fair distribution became no longer possible.

For the last two or three years congregations, settled ministers and probationers have been left to their own resources, and the state of matters has proved most unsatisfactory. If suffered to continue it will lead to grave and serious evils, some of which have already become apparent. If a candidate for a charge has to make urgent appeals to church officials, to personal friends, or to influential parties in a congregation to obtain a hearing, he is placed in a most undesirable and humiliating position. When recourse is had to this process we are within sight of personal solicitation and actual canvassing for the votes of church members. It has been asserted that such methods of procuring a call have, in some instances, been resorted to. The disastrous and demoralizing consequences of such procedure are obvious. The worst evils of unrecognized patronage are sure to appear. Faithful Gospel preaching would be impaired and spiritual life and power would at once decline.

Ministers and others who take a deep interest in the welfare and prosperity of the Church have been giving the matter of pulpit supply earnest and thoughtful consideration. It is confessedly difficult to devise a satisfactory plan. No merely mechanical scheme with hard and fast lines would meet the complex requirements of the Church. There must be a certain degree of latitude to meet special cases. There ought to be sufficient scope for congregations having an unrestricted choice, and common fairness requires that candidates for vacant charges should have access to them.

To the Rev. Dr. Reid belongs the credit of calling attention to the unsatisfactory state of matters relating to pulpit supply. At a recent meeting of the Presbytery of Toronto he was named convener of a committee appointed to report at a subsequent meeting. That committee has just submitted its report. It states that

The committee, in considering the subject, felt that there were three things specially to be kept in view in connection with the supply of vacant congregations, viz.: (1) the importance of the Presbytery looking well after the supply; (2) the desirableness of avoiding long continued vacancies; and (3) the employment, as far as may be, of probationers, and ministers without charge and desirous of settlement, in the supply of vacant congregations.

On these lines ten important recommendations are submitted which will be carefully considered at a future meeting of Presbytery. Among the recommendations are the following:

It shall be the duty of the committee to meet with the vacant congregation, or with the session of the congregation or with any committee of supply that may be appointed, and urge upon them the expedience of filling up the vacancy without any unnecessary delay, and to consult and cooperate with them in the steps necessary to be taken with a view to obtain a pastor.

In providing supply for a vacant congregation the Presbytery strongly urge that probationers of the Church, and

ministers without charge and desirous of settlement, shall be regarded as having the first claim for employment.

If no call is given before the expiry of twelve months the Presbytery shall hold a meeting with the congregation to ascertain what the cause or causes of delay may be, to endeavour to remove the same, to give needful counsel as the circumstances may require and to take such steps as they may judge most expedient.

### Books and Magazines.

**HARPER'S YOUNG PEOPLE.** (New York: Harper & Brothers.)—This excellent magazine for the delight and instruction of the young sustains its established reputation.

**MR. S. R. BRIGGS,** of the Willard Tract Depository, sends us a specimen copy of a three cent New Testament. It is a marvel of cheapness. The print is clear and the flexible binding is good.

**THE SABBATH QUESTION.** By Rev. E. Wallace Wait, B.A. (Chatham, N. B. The World Office.) Mr. Wait's sermon is an able and eloquent exposition of the institution and claims of the Sabbath.

**OUR YOUNG FOLKS AND THE NURSERY.** (Boston: The Russell Publishing Co.)—This beautifully illustrated, carefully edited and healthful magazine for the little folks continues its prosperous career.

**THE CONVERTED CATHOLIC.** Edited by Father O'Connor. (New York: James A. O'Connor.)—The Nov.-Dec. number of this anti-Romish magazine completes the second volume. It contains interesting and telling facts.

**GRIP'S COMIC ALMANACK FOR 1886.** (Toronto: Grip Publishing Co.)—The Canadian humorist's annual contains a number of good things and some telling illustrations. It is not, however, astonishingly brilliant this time.

**ST. NICHOLAS.** (New York: The Century Co.)—The readers of *St. Nicholas* will be delighted with the holiday issue. For number and beauty of illustrations, interesting, varied and appropriate reading matter, it exceeds anticipation.

**THY SAVIOUR.** By the Rev. C. A. Salmon, M.A. (Glasgow: Charles Glass & Co.)—This is an excellent publication, in paper covers, specially addressed to the young. The brief sections explain some of the names of Christ. It affords interesting and profitable reading.

**LITTEL'S LIVING AGE.**—This standard weekly magazine of all that is best and freshest in European literature begins its one hundred and sixty-eighth volume with the new year. To all who wish to keep abreast of the current thought of the time it is simply indispensable.

**HARPER'S MAGAZINE.** (New York: Harper & Brothers.)—The December *Harper* is an eminent success. The engravings are remarkably good and in rich profusion. The contributions are varied, many of them specially suited to the festive season. The publishers, with the most commendable enterprise, make every effort to keep it in the first rank of periodical literature.

**THE CENTURY.** (New York: The Century Co.)—*The Century* for this month is in every respect a most attractive one. Papers on a great variety of topics by the best magazine and other writers of the day, together with fiction and poetry by distinguished authors, are placed before the reader, while the numerous, finely-executed engravings give an additional charm to this first-class monthly.

**A LESSON OF FAITH.** Arranged from Mrs. Gatl's Parables from Nature. By Eleanor V. T. Smith. **THE MASTER IS SO FAIR.** By B. H., author of "Coming," etc. **MY SHIPS; HOW, WHEN, WHERE, WHY I Gave my Heart to Christ.** By F. C. Brown. (New York: Anson D. Randolph & Co., Toronto: S. R. Briggs.)—These are four beautifully-executed little gift-books for the season. They can be easily enclosed in envelopes and sent to friends. They are astonishingly cheap.

**STALL'S LUTHERAN YEAR BOOK FOR 1886.** (Lancaster, Penn.: Sylvanus Stall.)—This cheap little annual gives an exhibit of all branches of the Lutheran Church in the United States and in the world, and is replete with statistical tables, engravings of educational institutions, mission stations, charts, maps and miscellaneous information. It contains the names and addresses of the 3,717 Lutheran ministers on the continent and is the only full and complete annual published in the Lutheran Church.

### THE MISSIONARY WORLD.

CHRISTIAN WORK AMONGST THE WOMEN OF INDIA.

BY THE REV. E. LEWIS, LONDON MISSIONARY SOCIETY.

One of the most striking evidences of British influence in India is the demand for English education, and the eagerness with which the higher classes seek to learn the English language. The extent to which the young men of the large towns and cities are influenced by their English studies is incalculable.

At the present time there is no philanthropic or Christian work carried on amongst the millions of India more full of interest and promise of good in the future than the bringing the high caste women out of their seclusion and comparative bondage and the educating and Christianizing them. Not only are missionary societies alive to the supreme importance of this work, and putting forth efforts in this direction, but gentlemen connected with the Educational Department in the country, and Government officials of almost every grade, are giving attention to it. The interest shown by Lord and Lady Dufferin augurs well for the increase of ladies' medical work amongst the women, and, as a necessary consequence, the development of general education. Hitherto, missionary societies have taken the lead in women's work. In missionary boarding and day schools for girls a goodly number have been educated, who are now engaged as teachers; in fact, they are almost the only females available as teachers.

I have known of several attempts made by local boards to establish girls' schools independent of the Christian teacher; but they have failed to secure competent and respectable female teachers who were not Christians. *The labour of past years in our girls' school* which was often discouraging, and pursued under many difficulties and with very inadequate support, is now bearing good and abundant fruit. A Government Inspector of Schools who was anxious to provide means of preparing young women as teachers said to me lately: "You, as missionaries, have a much better opportunity of watching over and successfully carrying out such a work than we have," and this, I believe, will continue to be the case.

The condition of the twenty-one millions of widows in India has stirred many hearts to true pity, and called forth of late earnest workers in all parts of Christendom. The question was put to me a few weeks since: "Do you not think the ladies in England and Scotland are making too great a pet of the zenana missions in India, and urging that department of work beyond its due proportions?" My estimate of the importance of the zenana work is such that I should unhesitatingly say: Enough has not been made of its importance yet by any society or body of Christian workers. There is much in the character, manner, intelligence and influence of the women of India to render work amongst them not only attractive but fascinating to ladies from this country. Those of the upper classes are very intelligent. I have often been surprised to see with what force of mind certain truths of the Gospel have been grasped by an inquiring woman, and with aptness certain principles of conduct have been brought to bear upon daily life. Perhaps there is a little danger of making too much of the supposed degradation of women in India, and underrating the influence they have in their houses, and consequently upon society. Women everywhere have influence; India, certainly, is no exception. A young Hindoo may affect to despise a woman's ability; but he is greatly influenced at home by his mother and his wife. A young widow without children is doubtless despised; but the position of a wife with a family growing up around her is a proud and influential one. If she be not brought under Christian influence and educated, but kept in ignorance and superstition, she will keep back her husband and sons when they are brought under such influence; and her superstition will overpower, for a time at least, the enlightenment they may have received. It is so to-day in all parts of the country. Men are held back from following the path they think right, because their wives and female relatives have never been taught, and, therefore, do not know, and will not consent to give up their old ways and follow a new way.

(To be continued.)

## Choice Literature.

### MISS GILBERT'S CAREER.

#### CHAPTER I.—THE CRAMPTON LIGHT INFANTRY AND THE CHALK PLANETARIUM.

Dr. Theophilus Gilbert was in a hurry. He had been in a hurry all night. He had been in a hurry all the morning. While the village of Crampton was asleep, he had anticipated the limb of a young man ten miles distant, attended a child in convulsions on his way home, and assisted in introducing into existence an infant at the house of his next door neighbour—how sad an existence—how terrible a life—neither he nor the poor mother, widowed but a month, could imagine.

Dr. Gilbert had taken an early breakfast, and still the black Canadian pony, with his bushy head down, the long hair over his eyes, and his shaggy fetlocks splashed with mud, flew around the village of Crampton, bearing the doctor in his gig, and stopping here and there at the houses of his patients without the straightening of a rein, as if the pony knew quite as well as the doctor where the sick people were, and had a private interest in the business.

It was a familiar vision—this of the doctor and his pony and his gig. They had been intimately associated for many years, and formed what the good people of Crampton called "an institution." If the doctor had died, the pony and gig would have been useless. If the gig had broken down, the doctor and the pony would not have known what to do. If the pony had cast himself in his stable (he knew too much for that) and died of suffocation, the doctor and the gig could never have got along at all. The gig was very small—a little, low-backed, open chair—and how the doctor, who was a large, burly man, ever sat down in it, was a mystery to all the wondering boys of the village. But he did sit down in it a great many times in a day; and the stout springs bore him lightly, while the wheels plunged into the ruts, or encountered the stones of the street, communicating to the rider a gently rising and falling motion as he sat leaning forward, eager to get on, and ready to jump off, like the figure-head of a ship riding an easy-going swell.

Still Dr. Gilbert, borne by the pony and the gig, hurried about the village. He plunged from the street into the house of a patient, and then plunged from the house into the street, and repeated the process so many times in the course of the morning that, had his limbs been less muscular, he would have dropped with fatigue. He paused but a moment at each bedside, and when he came forth from it, with his case of medicines under his arm, and a doubtful, aromatic atmosphere enveloping him, his strong eyes and firmly compressed lips expressed haste and determination, as if they said: "This work must be done at once—all done—done so that there may be no more to do during the day."

The doctor's business on this particular morning was not, it must be confessed, wholly in the line of his profession. In truth, it had not been for a week. He had patients, certainly, but they did not monopolize his interest and attention. The young man whose limb he had abbreviated the previous night was told by the doctor, in his most sympathetic tones, that he would lose a great privilege in not being able to attend the exhibition. The little girl who had convulsions was threatened, soon after recovering consciousness, with being kept away from the exhibition if she did not take her medicines promptly. Poor Mrs. Blague, with her baby on her arm—fatherless before it was born—was commiserated on the interference of the agent of its birth with her enjoyment of the exhibition, and assured that if Mr. Blague were alive, such an exhibition would do his heart good. Every family he visited was adjured not to fail of attending the exhibition; and the doctor greeted those whom he met in the street with "You are all coming to the exhibition, of course."

Of course, everybody was going to the exhibition: for the doctor was a driving man, and when he undertook an enterprise, everybody understood that it would go through. He was wilful, opinionated, industrious, indefatigable. The duties of his profession expended not more than a moiety of his vital supplies, and the surplus sought investment on every hand. He was a stirring man in the parish, in the church, and in all the affairs of the town. He was a stirring man in the public schools, and was, in fact, the leading spirit in them all. He made speeches at all the conventions of his town and county, with little apparent discrimination of their objects. In order to be always employed, he had studied a little law, obtained an appointment as Justice of the Peace, and, by degrees, had become a sort of general administrator of the estates of his more unfortunate patients.

The morning wore on, and the doctor at length turned in at his own gate, and turned out the little black pony. Country waggons, well loaded with women and children, began to enter the village. Several ministers from the neighbouring towns drove in, and alighted at the door of the Crampton parsonage. First came Rev. Dr. Bloomer, a very large man with a very large shirt-collar and a very small wife, in a lopsided waggon, weak in the springs. Then came the Rev. Jonas Sliter, with Mrs. Rev. Jonas Sliter, whose generous physical proportions produced a visible depression of the waggon-spring over which she sat, the Rev. Jonas Sliter meanwhile sitting very erect and looking very severe behind his white cravat and gold bow-spectacles, as if he were dangerous, and had been lashed by the form to the back of his seat, and the latter had been put over his eyes for shutters. Following these came the Rev. J. Desilver Newman, a young sprig of divinity in brown gloves and a smart black neck-tie, without any wife. Although, judging by his rather dashing toilet, not altogether unwilling to take in weight sufficient to balance his waggon.

Barefoot boys from distant farms gathered upon the steps of the old church, or assembled in the porch to watch the sexton while he rang the bell. A smiling old man with a bass-viol under his arm, and a grave young man with a flute in his pocket, passed up the steps, entered the door, and were soon heard tuning their instruments, and performing

certain very uncertain flourishes, in which the flute flew very high and the bass-viol sank very low.

The bustle was increasing every moment. Little children, mysteriously bundled up, were deposited at the door of a school-house across the common by men and women who handled them carefully, as if they were glass, or porcelain. Then Dr. Gilbert was seen to issue from his house and to enter the house of his pastor, Rev. Mr. Wilton. Then he was seen to come out with Rev. J. Desilver Newman, followed by Rev. Dr. Bloomer and wife, Rev. Jonas Sliter and wife, and Rev. Mr. Wilton and wife, the last of whom closed and locked the door. These dignitaries, instead of making their way to the church, crossed the common to the school house, and disappeared within.

The church filled rapidly, in front of a stage temporarily erected, and covered with a carpet of green baize. The only occupants of the stage were the two musicians, the older one of whom relieved his embarrassment by drawing his bow forward and backward upon a piece of rosin, while the younger continually took his flute to pieces to wet the joints, and then put it together again, and squinted along its length to see if the holes were in range. There was a mysterious diagram upon the carpet, in French chalk, that taxed the curiosity of every eye, and provoked unlimited comment.

At length the bell began to toll, and the assembly momentarily augmenting, and momentarily becoming excited with expectation, looked forth from the old church windows, toward the school house. The door of the school house was opened as the bell closed its lazy surmings, and the curiosity of Crampton was on tiptoe. First appeared Dr. Gilbert alone as grand marshal; and he was followed by all the clergymen as aids. Then came little boys dressed in extravagant little dresses—crosses between trousers and petticoats—the stoutest of whom, a little red-headed fellow of five summers, bore a banner inscribed with the words:

"The Crampton Light Infantry."

The Crampton Light Infantry did not march very well, it must be confessed. It was all that mothers and the wives of the pastors could do to keep them in line. One little boy insisted that his mother should carry him, and ultimately carried his point. Some looked down upon their clothes. Some looked up and around to see who might be looking at their clothes. Others, with a grave thoughtfulness sadly beyond their years, seemed impressed with the proprieties of the occasion, and, among these, the little boy with golden curls, fair skin and large, dark eyes, who brought up the rear of the male portion of the procession, and who bore a second banner with this inscription:

"There shall be no more thence an infant of days— for the child shall die an hundred years old."

Following this banner, came the little girls in pairs, their eyes bright and their cheeks flushed with excitement, looking like so many blossoms of silk and muslin. Last of all—driving her flock before her—came Miss Fanny Gilbert, a tall, slender girl of sixteen—queenly, self-possessed and triumphant.

It was thirty years ago that this very sweet and simple pageant moved across the Crampton common, under a bright, August sun; and nothing more beautiful has been seen upon that common since. It was during the Infant School Epidemic of the period that Dr. Gilbert, going from town to town, had taken the infection, and communicated it to all Crampton; and he had selected his daughter Fanny as the best instrument upon which he could lay his hand to effect his purposes. He planned, and she executed; and this, the great day of exhibition, had been looked forward to by the doctor with intense interest for many weeks. He should now demonstrate his own foresight, and the capacity of the youngest minds to receive and retain instruction. He should inaugurate a new epoch in the history of education. There should be no more an infant of days—of years, at most—in Crampton.

The procession now reached the church and moved up the broad aisle. There was brisk cheering through the house, and waving of handkerchiefs, and fluttering of fans, as the little creatures mounted the stage—a place to which they had become accustomed by several visits for rehearsal. The limited orchestra (already alluded to) had intended to receive the procession with appropriate musical demonstrations, but the confusion quite confounded them, and they shrank from the attempt.

Order was at last secured. Some of the little boys had been set down very hard, as if it were difficult to make them sit still unless they were flattened. Others were pulled out from among the girls, and made to exchange seats with girls who had inadvertently strayed off with the boys. All were perched upon benches too high for them, and the row of pantalets in front looked very much as if they were hung upon a clothes-line.

Then Dr. Gilbert came forward, and, rapping upon the stage three times with his cane, called the assembly to order. They had gathered, he said, to witness one of the distinguishing characteristics and proudest triumphs of modern civilization. It had been supposed that the time of children less than five years old must necessarily be wasted in play that the golden moments of infancy must be forever lost. That time was past. As the result of modern improvement, and among the achievements of modern progress, it had appeared that even the youngest minds were capable of receiving ideas, and that education may actually be begun at the maternal breast, pursued in the cradle and forwarded in the nursery to a point beyond the power of imagination at present to conceive. It was in these first years of life that there had been a great waste of time. He saw children before him, in the audience, older than any upon the stage, who had no knowledge of arithmetic or geography—children, the most of whom had never heard the word astronomy pronounced. While these precious little ones had been improving their time, there were those before him whom he had seen engaged in fishing, others in playing at ball, and others still, little girls, doing nothing but amusing themselves with their dolls! He had but a word to add. There were others who would address them before the close of the exercises. He offered the exhibition as a demonstra-

tion of the feasibility of infant instruction. He trusted he offered it in an humble spirit; but he felt that he was justified in pointing to it as an effectual condemnation of those parents who had denied to their infants the privilege of attending the school.

Administering this delicate rap upon the knuckles of such parents as had chosen to take charge of their own "infants," the doctor turned to Rev. Mr. Wilton and invited him to lead the audience in prayer. Like many prayers offered to the Omnipotent, on occasions like this, the prayer of Mr. Wilton conveyed a great deal of information pertinent to the occasion, to the being whom he addressed, and, incidentally, of course, to the congregation.

It was now Miss Gilbert's office to engage the audience; and her little troop of infantry was put through its evolutions and exercises to the astonishment and delight of all beholders. They sang songs; they repeated long passages of poetry in concert; they went through the multiplication table to the tune of Yankee Doodle; they answered, with the shrill sing-song voice of parrots, all sorts of questions in geography; they recited passages of Scripture; they gave an account of the creation of the world and of the American Revolution; they told the story of the birth of Christ and spelled words of six syllables; they added, they multiplied, they subtracted, they divided; they told what hemisphere, what continent, what country, what state, what county, what town, they lived in; they repeated the names of the Presidents of the United States and the Governors of the Commonwealth; they acted a little drama of Moses in the bulrushes; and they did many other things, till, all through the audience, astonishment grew into delight, and delight grew into rapture.

"Most astonishing!" exclaimed Rev. Dr. Bloomer.

"Very remarkable!" responded Rev. Jonas Sliter.

"Perfectly! ah—beats everything I ever saw!" said Rev. J. Desilver Newman, very flush of enthusiasm and very short of adverbs.

Dr. Gilbert calmly surveyed his triumph, or turned from one to another of the pastors upon the stage, as some new and surprising development of juvenile acquisition was exhibited, with a nod of the head and a smile which indicated that he was indeed a little surprised himself. He had never been so proud of his daughter as then. Rev. J. Desilver Newman was also receiving powerful impressions with regard to the same young woman. In fact, he had gone so far as to wonder how much money Dr. Gilbert might be worth; but then he had gone as far as this with a hundred other young women and come back safe.

The musicians, who had been kept pretty closely at work accompanying the children in their songs, moved back their chairs at a hint from Miss Gilbert, and took a position behind the pulpit. There was a general moving of benches and making ready for the closing scene and the crowning glory of the exhibition—a representation of the solar system on green baize, by bodies that revolved on two legs.

The mystery of the chalk planetarium was solved. Out of a chaos of frocks and juvenile breeches, Miss Gilbert proceeded to evoke the order of a celestial system.

"The Sun will take his place," said Miss Gilbert, and immediately the red-headed boy, who bore the banner of "The Crampton Light Infantry," stepped to the centre of the planetarium, with a huge ball in his hand mounted upon the end of a tall stick. Taking his stand upon the chalk sun, and elevating the sphere above a head that would have answered the purpose of a sun quite as well, he set it whirling on its axis; and thus came the centre of the system into location and into office.

"Mercury!" said Miss Gilbert; and out came a smart little chap with a smaller ball in his hand, and began walking obediently around the chalk circle next the sun.

"Venus!" and sweet little Venus rose out of the waves of muslin tossing on the side of the stage, and took the next circle.

"Earth and her Satellite!" called forth a boy and a girl, the latter playing moon to the boy's earth, revolving around him, as he revolved around the sun, and with great astronomical propriety making faces at him.

Mars was called for, and it must be acknowledged that the red planet was very pale and very weary looking.

"Jupiter and his Satellites!" and the boy Jupiter walked upon the charmed circle with a charming circle of little girls revolving around him.

So Saturn with its seven moons, and Georgium Sidus, otherwise Herschel, otherwise Uranus, with its six attendant orbs, took their places on the verge of the system, and slowly, very slowly, moved around the common centre. But there was one orbit still unfulfilled, and that was a very eccentric one. It was not all described upon the green baize carpet, but left it, and retired behind the pulpit and was lost.

The system was in motion, and, watching every revolving body in it, stood the system's queue, indicating by her finger that Uranus should go slower, or Mercury faster, and striving to keep order among the subjects of her realm. The music meantime grew dreamy and soft in an attempt to suggest what is called "the music of the spheres," if any reader happens to know what kind of music that is. Heavenly little bodies indeed they were, and it is not wonderful that many eyes moistened with sensibility as they mingled so gracefully and so harmoniously upon the plane of vision.

Still the eccentric orbit was without an occupant, and no name was called. At last, a pair of large dark eyes appeared from behind the pulpit, and behind the eyes a head of golden hair, and behind the head a wreath of floating golden curls. This was the unbidden comet, advancing slowly toward the Sun, almost creeping at first, then gradually increasing his velocity, intent on coming into collision with no other orb, smiling not, seeing nothing of the audience before him, and yet absorbing the attention of every eye in the house. The doctor's eyes beam with unwonted interest. Miss Gilbert forgets Mars and Venus, and looks only at the comet. At last the comet darts around its perihelion, and the golden curls are turned to the audience in full retreat toward the unknown region of space behind the pulpit from whence it had proceeded.

The house rang with cheers, and the doctor was prouder than before; for this was his little son Fred, the bearer of the banner with the long inscription, Miss Gilbert's darling brother, and the brightest ornament of the Crampton Light Infantry.

Miss Gilbert clapped her hands three times and her system dissolved—returned to its original elements—and stepping forward to her father she announced that her exhibition was closed.

Rev. Dr. Bloomer was then informed that there was an opportunity for remarks. He rose, and addressed the assembly with much apparent emotion. "We have seen strange things to-day," said Rev. Dr. Bloomer. "We have seen a millennial banner waving in Crampton, and a millennial exhibition within the walls of the Crampton church. There shall be no more hence—you will observe that I say hence, not thence—an infant of days, for the child of Crampton shall die a hundred years old."

Mr. Bloomer said he did not feel authorized to speak for others, but he felt that he had learned much from the exhibition. He felt that he should go away from it a wiser man, with new apprehensions of the powers of the human soul, and the preciousness of time. The hour was coming, he doubted not, in the progress of the race, when knowledge would be so simplified, and the modes of imparting it would become so well adapted to the young mind, that the child of five would begin his process of education where the fathers left off theirs. These little ones had already taught him many things, and God would perfect His own praise out of the mouths of babes and sucklings.

Then turning to Miss Gilbert, he thanked her for herself, and assumed to thank her on behalf of the audience, for the great gratification she had given him and them, and for the example of usefulness and industry she had set those of her own sex and age in the community. "Young woman," said Rev. Dr. Bloomer, with an emphasis that brought the tears to Miss Gilbert's eyes, "you have a career before you. May God bless you in it!"

Then Rev. Jonas Sliter rose to make only "a few little remarks," as he modestly characterized them. He had been particularly struck with the other banner; and while his Brother Bloomer was disposed to take the millennial view of the subject, he was inclined to take the military. These children were undertaking the battle of life early. They had enlisted under a captain who had already led them to a victory prouder than any ever achieved by a Caesar or a Napoleon—an American Joan of Arc, whose career of usefulness, if she should keep her sword bright, and her escutcheon untarnished, would far surpass in glory that of the world-renowned heroine whose name he had mentioned. Heaven forbid that he should flatter any one. He despised a flatterer; but he felt that he was honouring Caesar and Napoleon and Joan of Arc in their graves by mentioning their names in connection with such achievements as he had witnessed on that occasion.

It is true that Rev. Jonas Sliter mixed things, in his more ambitious rhetorical flourishes, on all occasions; but the language sounded well, and being accompanied with appropriately magnificent action, it was accustomed to bring down the house. It did not fail before the Crampton audience; but the rounding of his period left him vacant. Standing, back, as if to wait for the subsidence of the applause, his mind retired behind his glasses, and thrust out its antennae in every direction to feel for his theme, but he could not find it.

In his desperation he turned, at last, to the children, and said in his blandest tones: "Little children, can you tell me who Caesar and Napoleon and Joan of Arc were?"

"Caesar is the name of my dog," responded the little golden-haired comet.

"Napoleon is the name of my dog," cried Mars. There was an awful pause—a suppressed titter—when precious little Venus, in a shrill voice with an exceedingly knowing look on her face, said that "Joan of Arc was the name of the dog that Noah saved from the flood!"

What wonder that Crampton roared with laughter? What wonder that Rev. Dr. Bloomer shook with powerful convulsions? What wonder that Mrs. Bloomer and Mrs. Wilton nudged each other? What wonder that Dr. Gilbert and Miss Fanny Gilbert bit their lips with mingled vexation and mirth? What wonder that Rev. Jonas Sliter grew red in the face?

But Rev. Jonas Sliter was up. The sole question with him was how to sit down. What should he say? He waited until the laughter had subsided, and then he told the children they had not got to that yet, but their excellent teacher would doubtless tell them all about it the next term.

"The next term!" The speaker had found a theme; for he deemed it his duty to "improve" all occasions of public speech for giving religious instruction. From the next term of school, he easily went over to the next term of existence, and told the Crampton Light Infantry that, in order to make that a happy term, they must all become soldiers of the Cross, and fight valiantly the battles of the church militant. The Rev. Jonas Sliter generously declared that he would occupy the time no longer, but would "make way for others."

Rev. J. Desilver Newman rose and came forward. He was very red in the face and very shaky in the knees. He regretted that he was left without a banner, there having been but two in the procession, and those having been appropriated by the gentlemen who had preceded him. He took it as a hint that he should say but little, and he should say but little. The children were tired, and were eager for their refreshments. He would not detain them. He owed it to himself, however, to say that no man could be more sensible of the splendour of the achievements of these children, and of their accomplished instructress. Though he had no children himself, he was interested in the rising generation, and was a convert to infant schools. He should have one organized immediately in Littleton on his arrival home. He would further gratify his sense of justice by saying that he fully agreed with the gentleman who had preceded him, in the opinion that the young lady who had shown such remarkable ability in training and instructing those children had the power of achieving a great career.

Mr. Newman sat down, having said a great deal more

than he expected to when he rose. Half-a-dozen children had fallen asleep upon the benches. Two or three had begun to cry. The remainder were tired and in confusion. Rev. Mr. Wilton, a quiet, sensible man, had intended to say something, but seeing the condition of things, came forward and pronounced a benediction upon the audience, and the exhibition was at a close.

Of the gorging of fruits and sweetmeats that followed in the grove back of Dr. Gilbert's house, nothing needs to be said. As evening came on, the throng separated, and the little ones went cross and very weary to their homes.

The ministers and their wives, the minister without a wife, and the doctor and his daughter, took tea quietly at the parsonage after all was over, and one by one, the clerical waggons, still very badly balanced, were driven out of the village.

Miss Gilbert had commenced her career.

(To be continued.)

THE OLD HOME.

"Return, return," the voices cried,  
"To your old valley, far away;  
For softly on the river tide  
The tender lights and shadows play:  
And all the banks are gay with flowers,  
And all the hills are sweet with thyme;  
We cannot find such bloom as ours  
In yon bright foreign clime."

For me, I thought, the olives grow,  
The sun lies warm upon the vines;  
And yet I will arise and go  
To that dear valley dim with pines!  
Old loves are dwelling there, I said,  
Untouched by years of change and pain;  
Old faiths, that I had counted dead,  
Shall rise, and live again.

And still "Return, return," they sung,  
"With us abides eternal calm;  
In these old fields, where you were young,  
We cull the heart's-ease and the balm;  
For us the flocks and herds increase,  
And children play around our feet;  
At eve the sun goes down in peace—  
Return, for rest is sweet."

Then I arose, and crossed the sea,  
And sought that home of younger days;  
No love of old was left to me  
(For love has wings and seldom stays);  
But there were graves upon the hill,  
And sunbeams shining on the sod,  
And low winds leaching. "Peace be still;  
Lost things are found in God."  
—Good Words.

CHOLERA MAKERS.

As we are hearing a great deal just now about the survival in Sicily of this folk superstition which other countries have thrown off with their swaddling-clothes, the following quotation from a recent article on the subject in an Italian paper, showing by whose means it is that that survival has been maintained, is one of the most significant of "Curiosities of Superstition in Italy." It would appear, then, that on the former visitation of cholera, in October, 1837, the revolutionary party did not hesitate to make use of it to further their alleged task of "enlightening" the people. From one end of the island to the other, manifestoes based on this fable incited the people to insurrection (temporarily successful). The following paragraph from one of them will serve as a fair sample of their teaching: "Sicilians rise up (*insorgete*) for your lives are in danger! \* \* \* Ferdinand II., opining that he is about to lose his hold of that most precious jewel of Europe, Sicily, seeing that 2,000,000 of citizens have sworn to restore to power and riches this depressed and unhappy land, has determined in his ferocious rage to render the land desolate. He first despatched (*spedi*) the cholera to Palermo, then to Syracuse, and shortly he will order his millions (*spedira*) to extend it (*estenderlo*) to every other part of the island. Courage, then; and take up arms against this infamous tyrant. For if you neglect this opportunity (*se neghittosi rimanete*) you and all your families will perish."—Notes and Queries.

PIUS IX. IN 1863.

The Pope was sitting in an armchair, dressed in white, with red slippers, and sat all the while that the faithful were worshipping him. When we entered, bowing most respectfully, he rose up like a gentleman, as he obviously is, came forward a little to receive us, and asked a few commonplace questions. He spoke in French, though he understands English quite well. He asked if we were all Scotch. Mme. de Launay said she was Swiss, and a Catholic; I said we three were Scotch. He then came forward to me and said: "I understand you are a member of Parliament." I said I had that honour, on which he asked if I was a member of the Parliament of Scotland or the Parliament of England. Proud to be able to correct an infallible man, I told him that since the union of England and Scotland, there was but one Parliament for the United Kingdom, of which I was a member. \* \* \* I was very well pleased with his Holiness, and believe if he had been born a Scotch laird he would have made a good landlord, or if his lot had fallen among the ministers of the Church of Scotland he would have been a respectable moderator.—Memoirs of Adam Black.

PROFESSOR TAYLOR opened the winter series of St Giles' lectures with "An Historical Account of the Union between Church and State: England and Scotland."

British and Foreign.

THE Danish Government have given 1,500 crowns in aid of temperance work.

THE number of public-houses in Berlin is double what it was fifteen years ago.

THE Bishop of Ely has left the bulk of his fortune to the theological college he founded.

DEAN PLUMPTRE's long expected translation of Dante is to make its appearance next year.

THE Rev. Dr. Marshall Lang, of Glasgow, preached in Duncarn Church, Belfast, lately.

THE Rev. A. E. Holart Hampden, Earl of Buckinghamshire, has died at the age of ninety-two.

LONDON chimneys yield annually 50,000 tons of soot, which are sold for manure and fetch about \$205,000.

THE Rev. Buchanan Blake, B.D., late of Bombay, has indicated to Dumbarton Free Church Presbytery his acceptance of the call from Clydebank.

LORD HARTINGTON looks to a thorough reform of local government for a satisfactory solution of the temperance problem by the transfer of the licensing authority to the rate payers.

THE Church Army have started a weekly halfpenny organ, entitled *the Battaxe*, edited by Rev. F. S. Webster, M.A. Canon Girdlestone and Rev. Evan H. Hopkins are its most notable contributors.

THE Rev. James Philippo Mursell, father of Arthur Mursell, died at Leicester recently in his eighty-fifth year. He succeeded Robert Hall in 1826, and till about fifteen years ago remained a preacher of remarkable power.

EX-PROVOST DICK gave notice in Glasgow South United Presbyterian Presbytery of an overture to the Synod in favour of appointing a committee to consider and report on the subject of union with other Christian denominations.

A NEW departure has been made in India on the part of the Bible Society, which, in conjunction with several missionary societies, is sending out native Bible-women to encourage their countrywomen to read the Scriptures.

THE inmates of the institutions of the New York Charity and Correction Department were provided on Thanksgiving Day with 3,495 pounds of turkey, 12,945 pounds of chicken, fifty barrels of onions, forty of apples and twenty of pork.

THE last of the seven ministers who were disposed in the Presbytery of Strathbogie before the Disruption had passed away by the death of Rev. J. A. Cruickshank, for forty-eight years minister of Mortlach; he had reached his eighty-first year.

THE Rev. John Smith, M.A., of Broughton Place Church, Edinburgh, regards temperance reform as one of the forces set free by the great Governor of the world, and points to the temperance platform as the most catholic platform of our day.

DR. GEORGE SMITH, of Edinburgh, formerly editor of the *Friend of India*, has completed a life of Dr. William Carey. Dr. Smith is the author of the standard biographies of Dr. John Wilson, of Bombay, and Dr. Alexander Duff, of Calcutta.

PROFESSOR DUFF has opened the winter session of the United Presbyterian Theological Hall by reviewing Cardinal Newman's article on "The Development of Religious Error," and by examining at some length the Scriptural argument for papal supremacy.

MR. DAVID HUNTER, General Manager of Government Railways, Natal, formerly a member of Brighton Street Baptist Church, Edinburgh, has been lecturing in the Congregational Church at Durban on "Dr. John Brown, the author of 'Kab and his Friends.'"

THE trappings of the white elephant of King Thebaw are said to be worth \$1,000,000. The regalia is reputed to be the most valuable in the world, especially in rubies and sapphires. Ruby mines exist just north of Mandalay, to which no European has ever been allowed access.

SECOND Ahoghill congregation, Irish Presbyterian, celebrated the jubilee of Rev. Frederick Buick, lately. Congratulatory addresses were presented by the Presbytery and the various congregational societies. Mr. Buick also received a purse of eighty sovereigns and Mrs. Buick a silver tray.

PROFESSOR ADAMS opened the winter session of Edinburgh University Divinity Hall by an address on "Universities and Theological Study," in which he stated that the Scotch halls were undermanned and argued that the doctrinal tests imposed on theological professors should be removed.

DR. STORY, of Rosneath, at a church defence meeting in Glasgow said that a man who stood in the relation of Lord Aberdeen to his Sovereign and the Church, and could yet sit and allow the motion for disestablishment to be put to the meeting recently held at Perth, was "guilty of disloyalty to his Sovereign."

PRINCIPAL BROWN opened the winter session of Aberdeen Free Church College with an address on "The Person of Christ in Relation to the Unity of God." The Principal has been presented with a replica of his bust in recognition of his educational and ministerial services to the city in which he has laboured so long.

THE Rev. Hugh Mair, of Wellpark Free Church, Glasgow, preaching at the induction of Mr. Livingstone to Stevenson Church, warned his hearers not to be too critical, and expressed the opinion that many a young man has been sent to prison and to hell through parents criticising what the minister said before their children.

PROFESSOR DAVIDSON opened the winter session of Edinburgh College with an address on Old Testament Revision, in the course of which he criticised Dr. Briggs' article in the *Presbyterian Review*. Revision, he contended, should be a slow and tentative process, and must be conducted by specialists of different countries, who could confirm or modify the results of their mutual labour.

## Ministers and Churches.

THE Presbyterians of Ailsa Craig have placed an organ in their church; it was used for the first time last Sabbath.

THE Rev. Dr. Cochrane has received £150 from the Presbyterian Church in Ireland, for the Home Mission Fund.

THE Barrie St. Andrew's Society's annual service was conducted by the chaplain, Rev. D. D. McLeod, in the Presbyterian Church last Sabbath.

THE Rev. W. A. Mackay's work on "Immersion," to which is appended "A Reviewer Reviewed," is now in its fourth edition, revised and enlarged.

A VERY successful entertainment in connection with Bank Street Church, Ottawa, was held recently. Music and recitations were among the chief attractions.

THE Rev. E. W. Panton, the esteemed pastor of St. Andrew's Church, Stratford, preached an appropriate sermon to St. Andrew's Society last Sabbath afternoon.

THE Rev. Joseph Annand, of Ancitcum, New Hebrides, has been delivering, in a number of places in Ontario, most interesting addresses on the work in which he is engaged.

IT is probable, says the Peterborough Review, that the St. Paul's Church congregation in that town will have their church illuminated with electric light outside as well as inside.

HAMILTON St. Andrew's Society attended Knox Church on Sunday evening last. Rev. Mungo Fraser preached the annual sermon. The sister societies turned out on the occasion.

LAST Sabbath evening the Rev. John James, D.D., who has agreed to occupy the pulpit of St. James Square Church till the induction of Dr. Kellogg, began a series of lectures on the Book of Revelation.

THE Rev. W. S. Ball, who was chaplain of the 7th Fusiliers in the North-West campaign, gave a very interesting lecture on Monday evening week, in the Sarnia town hall regarding the late rebellion.

THE Rev. D. B. McRae met with the congregations of Molesworth and Trowbridge on the 20th ult. for the purpose of moderating in a call to a minister. The call came out unanimously in favour of the Rev. A. Stevenson, late of Sunderland.

MRS. KEER, who was for some years a resident in Hindostan, addressed a meeting for women and children in St. Andrew's Church, London, last week. There was a special interest in her addresses, as she appeared in the costume of a high caste Hindoo lady.

THE Rev. J. K. Smith, of Knox Church, Galt, preached in Zion Congregational Church, Toronto, and addressed the Sabbath school in the afternoon of Sabbath last. The special services were held in celebration of the fifty-first anniversary of Zion Church.

AT the meeting of the Guelph Presbytery last week a committee was appointed to consider and suggest some appropriate way of celebrating the approaching jubilee of Dr. Smellie, of Fergus, who in March next will have completed his fiftieth year since his ordination.

THE first open meeting of the Literary Society of Knox Church, Hamilton, was held last week in the basement of the church, which was well filled by an attentive and appreciative audience. The president of the society, Rev. Mungo Fraser, M.A., occupied the chair. The meeting was very enjoyable.

THE Presbyterians at Carp presented their minister's wife, Mrs. Thomas Bennett, on the eve of her departure for Montreal, an address expressive of their appreciation of her, especially as a Sabbath school teacher and organist. The address was read by Miss Emily Wilson, and a purse was presented by Miss E. A. Carruthers.

THE Rev. E. N. B. Millard, M.A., was inducted at Lansdowne on the 17th of November. Mr. Mackie preached, Mr. Houston addressed the minister, and Mr. Gracey the people. Three settlements have taken place in the Presbytery of Kingston since the meeting of Assembly, namely, at Conseccon, St. Andrew's, Kingston, and Lansdowne.

THE young people of Knox Church, Cannington, have formed a Mutual Improvement Society with the following officers: President, J. C. Windell; vice-president, F. Chester; secretary and treasurer, Harry Horne; lady committee, Misses Ross, Dunoon and McDougall. The society will meet weekly, and no doubt much good will result from the lectures, debates, etc. Mr. McLaren, the pastor of this church, although only a short time in the village, is very popular with all classes.

AT the morning service in the Presbyterian Church, Woodstock, N. B., Sunday week, the pastor, Rev. G. S. Allen, A.B., delivered an able temperance sermon. This is in accordance with the request of the Synod to the clergymen within its bounds to deliver at least one sermon in the year in furtherance of the principles of temperance. In the afternoon the Sabbath school was visited by Mr. Thomas Kerr, of Toronto. His address to the pupils and teachers was practical and edifying.

THE new Presbyterian Church, Havelock, was dedicated for public worship on Sunday, the 22nd of November. The Rev. A. Bell, of Peterborough, preached a sermon in the afternoon, and the Rev. Mr. Carmichael, of Norwood, preached a sermon in the evening. At both services the church was filled to overflowing, and the collections were very liberal. The congregation at Havelock was inaugurated but two years ago, and at the present time they have a handsome new church, capable of comfortably seating 300 people. The new congregation is in a prosperous condition.

THE Berlin Telegraph says: A meeting of the ladies of St. Andrew's Church, Berlin, was held in the school room recently, to meet Mrs. Smellie, of Fergus, and Mrs. D.

McCrae, of Guelph, president and secretary of the Guelph Presbyterian Society in connection with the Woman's Foreign Missionary Society of the Presbyterian Church. The attendance was good. The chair was taken by Mrs. Smellie, the president, and after a few remarks in which she explained the object and methods of the society, a beautiful address was given by Miss McCrae, and listened to with much attention.

THE Rev. J. McMechan, of Port Perry, occupied the Presbyterian pulpit, Uxbridge, on Sabbath week, Mr. Cockburn being in Port Perry, conducting anniversary services there. On Monday evening, the ladies of Port Perry Presbyterian Church provided an excellent tea in the town hall, after which addresses were delivered by the Rev. Messrs. D. J. Macdonnell, of Toronto, Carmichael, of Columbus, Cockburn, of Uxbridge, and Dr. Carey and Mr. Oakley, of Port Perry. The addresses were interspersed with excellent music by the choir. The entertainment was in every respect a success.

THE Young People's Literary and Missionary Society recently formed in connection with the Presbyterian Church, St. George, is progressing admirably. A splendid audience assembled on Tuesday evening last to listen to a debate on the question, "Resolved that the Church would be benefited by the abolition of tea meetings, bazaars and socials." A spirited and enthusiastic debate resulted in a decision for the affirmative. The session and managers of the congregation are greatly encouraged by the steady progress of all branches of the work, under the able and earnest oversight of their recently inducted pastor, Rev. W. S. McTavish.

A "MITE" meeting, under the auspices of the Woman's Foreign Missionary Society in connection with St. Paul's Church, Peterborough, was held at the residence of the Rev. Mr. Torrance, pastor of St. Paul's, on Thursday evening week. The attendance was large and the evening passed off most pleasantly. Messrs. C. Brown, P. E. S. Cooper and the Rev. Mr. Torrance gave readings during the evening, and several ladies present contributed vocal and piano solos. The proceeds netted \$14, which, it must be understood, was the result of purely voluntary contribution, all who felt like giving having dropped their "mites" in the mite box.

THE sad tidings have been received that Dr. A. J. Dodds, medical missionary of the Syrian Mission of the Reformed Presbyterian Church in the United States, was lost from the Cunard steamer *Sidon* in the Mediterranean on October 27. The steamer was caught in a cyclone and was wrecked on the coast of Spain, about fifty miles from Coruna. The crew and all on board were saved, except four passengers, one of whom was Dr. Dodds. He was one of the most valuable missionaries in the Reformed Presbyterian Church, having been born in Syria while his father, Rev. R. J. Dodds, D.D., was stationed there, and the Arabic language and customs of the country were as familiar to him as the English.

THE reception accorded to the Rev. Mr. Grant, M.A., on the evening of the day on which he was inducted to the charge of Knox Church, St. Mary's, must have been very gratifying to that gentleman and was such that he cannot but have drawn therefrom happy auguries of his future residence in St. Mary's. A large congregation assembled to welcome him and welcoming and congratulatory addresses were delivered by the Rev. Messrs. Crystal, Boyd, Scott, Turnbull, Dr. James, Henderson and Hincks. Mr. Grant responded, reciprocating the kind remarks of the previous speakers, and thanking the people of St. Mary's for the warm welcome extended to him. Excellent music was furnished by the church choir under the able leadership of Mr. Johnston. Rev. R. Hamilton, Motherwell, occupied the chair.

THE Young People's Association of Knox Church, Cornwall, which was recently organized, held its first meeting on Tuesday evening, 17th November. An inaugural address was delivered by the hon. president, the Rev. James Hastie, on "Wit and Humour," and was followed by an interesting programme of readings and music. The officers are: Honorary president, the pastor; president, Henry C. Patterson; vice-presidents, Robert McKay and P. E. Campbell; secretaries, John Copeland, jun'r, and Miss Hastie; treasurer, Mark Hamilton; committee on meetings and entertainments, J. P. Watson, J. H. Porteous, P. E. Campbell, William Hodge, Miss Mary Smart, and Miss Daye; committee on invitation and reception, J. C. Alguire, W. J. Sennot, Alex. Bruce, Miss Hodge, Miss Smart and Miss Miller. The meetings will be held every alternate Friday evening.

THE Brantford *Witness* says: The last of the old pioneer settlers of this section has passed away in the person of Mr. Donald Sutherland, of the Scotch Settlement. He was one of the old Selkirk settlers that emigrated from Scotland about the year 1814, and after sojourning there a few years he, in company with a number of others, who have since "passed over to the majority," came to this part of the country and settled in West Gwillimbury. He endured the same privations and hardships which attended his companions in those days, the history of which has already several times appeared in these columns. Deceased attained a ripe age, ninety-one years, and died in the faith of the Presbyterian Church, of which he was for many years a staunch member. The funeral took place on Tuesday and was largely attended, Rev. Mr. Bryant performing the last solemn rites.

THE Rev. W. A. McKenzie, B.A., was inducted over the congregations of Grafton and Vernonville at Grafton on Wednesday of last week. Although it rained all day, the reception was most enthusiastic. The church was crowded during the day, and the town hall filled to overflowing in the evening, and all were well pleased with the interesting services held. Everybody thought the reverend gentlemen that had to do with the induction ceremony did their part well. It is seldom we hear the duties of pastor and people so ably defined. The feast given by the ladies of the congregations was sumptuous. The speakers of the evening were Rev. Messrs. Duncan, Beatty, Hay, Mitchell, McKenzie, Smith, Marvin and Percy. The speeches were excellent, and all more or

less on the theme of Christian unity. The music rendered by the choir of the Cobourg Presbyterian Church was highly appreciated. The receipts were \$107.

A VERY novel and pleasing entertainment was recently held in the lecture room of St. Andrew's Church, Whitby. The chief characteristic was the entire absence of formality in the proceedings. The room had previously been made as home-like as possible. Tables decked with prettily-arranged bouquets of flowers, and strewn with interesting books and magazines; groups of ladies and gentlemen in all parts of the room, some reading, some conversing seriously, others in more airy strains, some singing and all looking thoroughly happy, formed a pleasing scene. A neat repast of good things had also been supplied by the good ladies of the church, and was heartily enjoyed by those present. Occasionally the hum of conversation was hushed and some one would enliven the meeting with singing and music. Misses Mustard, Madill, Crosby, Ross, Perry, Lawler and Wilson, and Messrs. Fotheringham, Wilson and McGillivray and others contributed to the evening's programme. Altogether it was a most enjoyable entertainment.

PRESBYTERY OF MIRAMICHI.—This Presbytery met at River Charlo on the 10th inst. A circular letter from the Senate of Knox College, Toronto, anent the work of an additional professor in that institution, was read. Mr. Campbell's report of mission work in Caraquet was read and adopted, and his balance of salary and travelling expenses were recommended to be paid by the Home Mission Board. Mr. Johnstone's report of mission work in Kouchibouguac was also read and adopted. A report was presented anent the supply of Douglastown; the arrangements made by the Session and congregation were not deemed by the Presbytery adequate to meet the necessities of the case; the Moderator was therefore instructed to hold a joint meeting of the Session and congregation for the purpose of making more satisfactory arrangements. The Bathurst congregation presented a petition for moderation in a call and a guarantee for stipend of not less than \$750 per annum, with manse. The date of moderation was fixed for the 24th day of November, at eleven o'clock a.m. Mr. James Andrew appeared in support of the petition. The Presbytery recommended the congregations of Bathurst and Bellune to confer together, for the purpose of adopting some means by which Bathurst may secure unbroken Sabbath morning service. The Presbytery met at New Mills in the afternoon of the same day at half-past two o'clock. The Rev. E. Wallace Waits, and Messrs. W. S. Loggie and John Nicholson, Newcastle, were appointed a committee to audit the Presbytery fund. The resignation of Rev. Thomas Nicholson was considered. The clerk read the minutes of the last meeting of Presbytery thereanent. The elders and managers were then heard, and the congregation being assembled, several of them expressed their opinions on the subject. The Moderator asked at this stage what would be the probable retiring allowance that they would give to their minister. The elders and managers after consideration, brought in a unanimous recommendation for the sum of \$1,000. This was deemed satisfactory to the Presbytery and, therefore, the resignation was accepted, to take effect on and after the 1st day of December, the charge to be declared vacant on the first Sabbath of December, by Rev. James Murray. Mr. Nicholson was appointed *interim* Moderator of the Session of his former charge. The next ordinary meeting was appointed to be held at Newcastle on Tuesday, the 19th day of January, 1886, at eleven o'clock a.m.—E. WALLACE WAITS, Pres. Clerk

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, November 24. There was a good attendance of ministers and elders. The Rev. Messrs. Annand, foreign missionary, T. Nixon and H. Currie were present and invited to sit with the Presbytery. A call from Penetanguishene and Wyebudge to Rev. H. Currie was sustained and accepted by him. It was arranged that he be inducted to the charge on Tuesday, December 8, at 7 p.m., at Penetanguishene—Mr. D. James to preside, Mr. G. A. Morrison to preach, Messrs. Moodie and Leishman to address the minister and the congregation respectively. A call was sustained from Bracebridge and Monck to Dr. W. Clarke, and arrangements made for his induction if he should accept. Interesting reports were given in by Mr. R. N. Grant on the statistics of the Presbytery for last year, and by Mr. D. D. McLeod on the various methods adopted by congregations in the bounds in managing their finances. These reports were remitted to a committee for consideration, in order to frame a scheme on the financial work of the congregations to be recommended for their guidance. A circular was received from the Board and Senate of Knox College, intimating that in their judgment Church History, Homiletics and Pastoral Theology are the subjects to be committed to a fourth chair in the college. Mr. S. Acheson gave notice that at next regular meeting he would submit the name of a person to fill the new chair. Mr. Dawson was authorized to moderate in a call from Huntsville and Allansville when desired. Petitions from First and Second Tecumseth were received, asking for separation from Adjala, and for a change from their present designation to that of Fraser Church, Tottenham and Beeton. Commissioners were heard in support of the petition. Mr. N. Drummond, elder, represented the Adjala congregation, and stated that he was instructed not to oppose the petition. After deliberation the Presbytery agreed to grant the petition, and authorized Mr. Carswell, the Moderator of the vacant Session, to moderate in a call from Tottenham and Beeton when required. It was further agreed to request Rev. Mr. Tait, of Mono, to give supply in the meantime to Adjala until, if it be found that Adjala can be taken in as a part of his charge, arrangements may be made for transferring it to the Presbytery of Toronto, and the sanction of the Synod obtained. The circular of the Augmentation Committee was duly considered, and a committee appointed to arrange for visiting the congregations in the interests of the fund, and specially for raising the amount expected from this Presbytery. Owing to the continued indisposition of Mr. Fairbairn, the Presbytery expressed sympathy with him, and Mr. Grant was appointed to arrange for supply of the pulpits of Esson, Willis and Mitchell

Square Churches, and to call on the brethren for this purpose as long as may be necessary. Some details of home mission business were attended to. —ROBERT MOODIE, *Pres. Clerk.*

**PRESBYTERY OF PICTOU.**—This Presbytery met at Stellarton on the 17th inst. The principal business was the induction of Rev. J. H. Turnbull to the pastoral charge of the congregation of Sharon Church of that place. In the absence of the Moderator, Mr. Laird acted as Moderator *pro tem.* With him there were present Messrs. D. B. Blair, E. A. McCurdy, R. Cumming, J. R. Munroe, C. S. Lord, and G. T. Carson, ministers; and James McKay, John Millar and John Johnstone, ruling elders. The attendance of the congregation was very large, the church being filled to its utmost capacity. Mr. Carson preached an excellent sermon from the text, 2 Chron. vi. 18, "Will God indeed dwell with men?" showing what God's dwelling with men involved both on its divine and human sides, and indicating how the church and its members should bear themselves in view of the fact that God does dwell with men. Mr. Blair delivered a most suitable and impressive charge to the minister immediately after his induction, urging the necessity for cultivating personal holiness, and for exercising fidelity and tenderness in the preaching of the truth, as well as impartiality also in the administration of discipline. After the induction services were over, the meeting spontaneously and almost instantly resolved itself into a social reception, with the interim Moderator of the Session, Mr. R. Cumming, in the chair, when all present partook of the refreshments provided by friends in the congregation, and addresses of congratulation and welcome were delivered by the Chairman, Messrs. McCurdy, D. C. Fraser, Robert Drummond, J. R. Munroe and C. S. Lord, to which Mr. Turnbull responded most heartily and happily. At the close of the service Mr. Turnbull was introduced to the members of the Session, and took his place as moderator, and the managers handed him a cheque for \$275, being the amount in advance of the first quarter's salary. Mr. Turnbull enters upon his new sphere with every prospect of usefulness. He comes to Stellarton in the prime of life, with the ripe experience acquired in other fields of labour, and commended by warm expressions of appreciation on the part of brethren in the ministry with whom for the last nine years he has been intimately associated at Fall River. He comes to a congregation which, though comparatively young, has already, during its twenty years' history, gained an honourable record; to a congregation which, as was stated Tuesday evening by the Chairman, has largely increased the amount of its contributions to the Schemes of the Church even during the term of its vacancy; he comes to a congregation now well provided with elders, six new members having been added to the Session within a few days. It is hoped, therefore, that the relation which has just been established between him and this congregation may not only be abiding, but also fraught with much comfort and benefit to all concerned. A letter was read from Mr. Allan, intimating his declination of the call from Scotsburn, Hermon and Saltsprings. The Presbytery adjourned to meet again on the second Tuesday of January, in the new hall of St. James Church congregation at half-past nine o'clock.—E. A. McCURDY, *Pres. Clerk.*

**MONTREAL NOTES.**

In connection with Knox Church there is a vigorous Temperance Society, which has been instrumental in accomplishing much good in the past. On Friday last the annual meeting of this society was held, when the following were elected office-bearers for the year: Hon. president, Rev. J. Fleck, B.A.; president, Mr. R. Henderson; vice-president, Mr. J. McD. Hains; sec. treas., Mr. Robertson; committee—Misses Brown, Gardner, Locke, McNab, Bailie and Sutherland, and Messrs. H. B. Picken, J. B. Picken, Highmore, Wightman, Henry and Murdoch. The society purposes this winter giving a series of public entertainments, similar to those held in former years and which have been deservedly popular.

THE St. Mark's Church Young People's Association gave an entertainment on Monday evening of last week in the lecture hall of the church, which was well filled. The pastor of the congregation, Rev. J. Nichols, occupied the chair, and an interesting and instructive lecture was delivered by the Rev. Dr. Smyth, of St. Joseph Street Church, on "A Tour Through France." Mr. Nichols has devoted a great deal of time lately in connection with the epidemic, in helping in the relief of the families of those afflicted and in the work of vaccination. He has given a portion of every day to the latter, having vaccinated upwards of two thousand persons thus far.

THE Rev. Professor Scribner preached on Sabbath week in St. Andrew's Church, Ottawa, in the absence of the pastor, Rev. W. T. Herridge, on his wedding tour. On the same Sabbath the Rev. J. Fleck preached anniversary sermons in Bank Street Church, Ottawa.

AT its last regular meeting the Presbytery of Montreal appointed deputies to visit the several augmented congregations in the bounds, instructing them to use all diligence to increase the liberality of the people so as to reduce the grants from the fund, to report at the January meeting. The deputies are now engaged in this work. It is hoped, in the present condition of the fund, that there will be such increased liberality shown as to warrant a reduction of the grant to every congregation. With the success of the Augmentation movement is very largely bound up the existence of Presbyterianism, if not of Protestantism itself, in many districts of this Province. If any Presbyteries should feel interested in this scheme, those of Montreal and Quebec undoubtedly should. The impetus given to the movement by Rev. A. B. Mackay three years ago will, it is hoped, be followed up, especially in the congregations that have so largely benefited by it.

THE Sabbath School of Taylor Church, which has been closed for upwards of two months in consequence of the epidemic, was re-opened last Sabbath. It is gratifying to know

that most of the children are likely to return, about 150 being present on the re-opening day. The school is under the superintendence of Mr. James Brown, of Knox Church, to whom the Presbyterian families in the east end owe a deep debt of gratitude for his most unwearied and self-denying labours in connection with this Sabbath school for many years.

THE Montreal Presbyterian Sabbath School Association hold a meeting every month, at which this winter lectures are being delivered on the several books of the Bible from which the International Sabbath School lessons are taken. A month ago the Rev. G. H. Wells lectured on "Jonah," and last week, before a large audience of teachers and others, the Rev. James Fleck lectured on "Isaiah." After referring to the character and work of the prophets generally, Mr. Fleck spoke more particularly of Isaiah, his surroundings and the times in which he lived. Speaking of the book itself he pointed out the arguments for its integrity, classified its contents and dwelt upon its Messianic and evangelical character. The lecture was most interesting and of special value to the teachers present in helping them with the study of the Sabbath school lessons for the next few weeks.

ON Thursday evening Sir William Dawson delivered his second lecture on Egypt in Relation to Bible History in Stanley Street Presbyterian Church. The Rev. Canon Norman, of Cote St. Antoine, presided. The period dwelt upon was that of Moses and the Israelites. It is hoped that this and the preceding lecture will be published in pamphlet form, as they are valuable contributions to this important subject.

THE Rev. Dr. Smyth's lecture on the "Mound Builders," was delivered before the Young People's Association of St. Matthew's Church on Thursday night. The school hall was well filled and the lecture highly appreciated.

THE first public meeting this session of the Philosophical and Literary Society of the Presbyterian College, Montreal, took place in the David Morrice Hall, on Friday evening, the Rev. R. Campbell, M.A., in the chair. The programme was varied and was successfully carried out. Mr. W. L. Clay gave a reading in English and Mr. P. Cayer in French. Mr. J. McLaren sang "Nazareth," and the College Quartette rendered in fine style "God is Near thee" and "Walk in the Light." Messrs. Larkin, MacVicar, MacFarlane and Johnston compose the quartette. The debate of the evening was on the question: That the interests of Christianity demand the organic union of the Protestant churches. Messrs. A. Currie and J. McLaren argued for the affirmative and Messrs. Baron and Waddell for the negative. The speaking on the whole was good, and the chairman in his closing remarks commended the speakers on the ability they had displayed. Principal MacVicar reminded the large audience that this was the anniversary of the opening of the Hall, and new college buildings three years ago, and voiced the feelings of all present in wishing success and a blessing to the generous donor.

**Sabbath School Teacher.**

**INTERNATIONAL LESSONS.**

Dec 13, } **THE SUFFERING SAVIOUR.** { Isa. 52:  
1885. } 1-12.  
GOLDEN TEXT.—"The Lord hath laid on Him the iniquities of us all."—Isaiah liii. 6.

**INTRODUCTORY.**

This is the central portion of this most exalted of all the prophecies. It has been the subject of a great deal of discussion, because very much depends upon its interpretation. It is to the Jew a stumbling block. If the suffering Saviour is meant, then their rejection of Christ is inexcusable, for in Him this chapter has been most clearly fulfilled. To the infidel also it is an insuperable difficulty. If this passage was written seven hundred years before Christ, on what theory can the accuracy of its predictions be explained? Only on one, that the prophet was divinely inspired and that the Scriptures are true.

In no portion of the Bible, not even in the New Testament, is there so full a statement of the vicarious character of the death of Christ. It proves that "He bore our sins in His own body on the tree."

**EXPLANATORY.**

This chapter ought to begin at chap. lu. 13. In the closing verses of chap. lii. we have given briefly what is given more extensively in chap. liii. There is to be a strong contrast in the Saviour's life, it is said. As great as will be the astonishment at the marred and unattractive appearance of the Messiah, so great will be the astonishment at His success. He shall sprinkle (cleanse) many nations, and kings will be struck speechless with astonishment at the wonderful things they shall see and hear.

It is not easy to give a topical division of this chapter, each verse deserving prominence; but, for convenience, we shall make a division.

**I. The Unbelief of the Jews, ver. 1.**—The prophet Isaiah speaks about the smallness of the number that believed his own message or that of other prophets about Christ. He moreover sees, away in the future, the fact that the Messiah Himself would not be believed, and in John xii. 37, the rejection of Christ's teaching is said to be a fulfilment of this prophecy.

*To whom is the arm, etc.*—Who has been enabled by the Spirit of God to understand the power for good in the redemption purchased by Christ? The *arm* used as symbol of power.

**II. Christ's Rejection, Suffering and Death.**

*Tender plant, etc., ver. 2.*—As a sucker—a plant springing up from the root of a dead tree, in *dry ground*—hence wanting vigour and comeliness, and unattractive to look

upon. So Christ grew from the Jewish nation when in the last stages of decay—a *dry ground* and without any of the outward manifestations of royalty, etc., so beautiful to the eye of man.

*Before Him.—i. e., before Jehovah,* who could see the true character concealed from human eyes.

It is generally agreed that there was no physical deformity about Christ; but that on the contrary, He had a beautiful personal appearance. There is, however, no reliable record of what He looked like.

*Despised, etc., ver. 3.*—How true! In life and in death He was disowned and dishonoured by the rulers of the people, and at last by all, with a very few exceptions.

*Hide our faces, i. e., as one before whom men hide their faces—*as if repulsive to look upon.

*Smitten of God, ver. 4.*—His sorrows were regarded as a mark of God's displeasure for His own sins whilst in reality He was bearing the sorrows of others. It was *our griefs* and sorrows—that is, such as we ourselves would have to bear if He had not borne them.

*Wounded . . . bruised or crushed . . . chastisement . . . stripes, ver. 5.*—Different words descriptive of the sufferings of Christ, which were literally fulfilled in Gethsemane, the judgment-hall and on the cross. All this was for the purchase of our *peace and healing, i. e., our restoration to holiness.*

*Like sheep, etc., ver. 6.*—A figure used by Christ Himself to illustrate how man has wandered away from the paths of pleasantness and peace into the paths of sin and sorrow and death.

*Laid on Him, etc.*—The punishment deserved by us was laid on Him.

*Oppressed . . . burdened with ill-treatment . . . afflicted . . . or humbled Himself, and opened not His mouth, ver. 7.*—He did not revile again when reviled; but was as meek and submissive as a lamb when led to the slaughter, or as a sheep before her shearers.

It is only by due appreciation of the greatness of the suffering that we can understand the wonderful meekness. We should take the example, and seek to bear our trials in the same patient spirit.

*By oppression and judgment He was taken away (R.V.), ver. 8.*—He was cut off by an appearance of justice. It was done *in legal form*; but it was oppression and a perversion of judgment.

*As for His generation who shall declare it.*—This is a difficult passage, of which many interpretations are given. To make it agree with the preceding clause some explain it: "Who can describe the wickedness of those people that cut Him off?" Others find the explanation in verse 10: "He shall see His seed," that is, that His posterity, His spiritual children shall be *beyond computation*. Who shall declare or number them?

*His grave with the wicked, etc., ver. 9.*—That is, it was appointed by His persecutors that He should be insulted after death by a burial in a criminal's grave; but instead of that God ruled that He should be buried in the grave of a rich and good man, because He did not deserve such treatment. "He did no violence nor was there deceit in His mouth."

The work of atonement was finished on the cross, and therefore there was no more *shame* or *oppression*. Here, in the burial of Christ, is the beginning of His exaltation. The humiliation is forever past.

**III. Result of Suffering.**—We now come to the *joy that was set before Him*, for which he suffered.

"It pleased the Lord to bruise Him, put Him to grief" (ver. 10) for the salvation of men; but it pleased the Lord also to give Him the promise that, when that work was done, the sacrifice of His life given, then the reward would follow. *He shall prolong His days* by the resurrection from the dead and the perpetuity of His kingdom. His own satisfaction in all His work was that He was doing the Father's will. "The pleasure of the Lord shall prosper in His hands," is the greatest blessing that can crown the life of any man.

*Shall see of the travail, etc., ver. 11.*—He will reap the fruit of His labours. He is reaping now, and rejoicing as the work goes on, and by and by the work will be complete and he will be satisfied.

*By His knowledge, etc.*—It is by making Christ known that men shall be justified. They, by faith in Him, shall be clothed in His perfect righteousness, and stand accepted before God.

He goes forth to conquer and He will lead many of the great ones of the earth into His spiritual service (ver. 12).

Again the reason of success is given. It is because He hath poured out His soul unto death, was numbered with transgressors, bare the sin of many and made *intercession* for the transgressors. Intercession is the Saviour's present work. He is now exalted and *receiving* the reward of His humiliation.

**PRACTICAL SUGGESTIONS.**

1. Has the arm of the Lord been revealed to us? If not, we cannot reveal it to others.
2. Notice the expressions that teach the *substitutionary* character of Christ's work, "Wounded for our transgressions," etc.
3. The small beginning has the greatest results.
4. Now when He is exalted and known, He is by many wounded, etc.
5. What a prospect when Christ is satisfied!
6. We shall then be satisfied, when we awake in His likeness.

DUNFERMLINE United Presbyterian Presbytery has arranged a plan by which a series of services on the Sabbath and four week evenings will be held, at which all the departments of church life and work will be considered.

## Our Young Folks.

### LITTLE BARBARA'S HYMN.

A mother stood by her spinning wheel,  
Winding the yarn on an ancient reel;  
As she counted the thread in the twilight dim,  
She murmured the words of a quaint old hymn:  
"Whether we sleep, or whether we wake,  
We are His who gave His life for our sake."

Little Barbara, watching the spinning-wheel,  
And keeping time with her toe and heel  
To the hum of the thread and her mother's song,  
Sang in her own sweet words ere long—  
"Whether we sleep, or whether we wake,  
We are His who gave His life for our sake."

That night in her dream as she sleeping lay,  
Over and over again the scenes of the day  
Came back, till she seemed to hear again  
The hum of the thread and the quaint old strain,  
"Whether we sleep, or whether we wake,  
We are His who gave His life for our sake."

Next morning, with bounding heart and feet,  
Little Barbara walked in the crowded street;  
And up to her lips as she passed along  
Rose the tender words of her mother's song—  
"Whether we sleep, or whether we wake,  
We are His who gave His life for our sake."

A wanderer sat on a wayside stone,  
Weary and sighing, sick and lone;  
But he raised his head with a look of cheer  
As the gentle tones fell on his ear—  
"Whether we sleep, or whether we wake,  
We are His who gave His life for our sake."

Toiling all day in a crowded room,  
A worker stood at her noisy loom;  
A voice came up through the ceaseless din,  
These words at the window floated in:  
"Whether we sleep, or whether we wake,  
We are His who gave His life for our sake."

A mourner sat by her loved one's bier,  
The sun seemed darkened, the world was drear;  
But her sobs were stilled and her cheek grew dry,  
As she listened to Barbara passing by:  
"Whether we sleep, or whether we wake,  
We are His who gave His life for our sake."

A sufferer lay on his bed of pain,  
With burning brow and throbbing brain;  
The notes of the child were heard once more  
As she chanted low at his open door—  
"Whether we sleep, or whether we wake,  
We are His who gave His life for our sake."

Once and again, as the day passed by,  
And the shades of the evening-time drew nigh,  
Like the voice of a friend or the carol of birds  
Came back to his thoughts those welcome words  
"Whether we sleep, or whether we wake,  
We are His who gave His life for our sake."

Alike in all hearts as the years went on,  
The infant's voice rose up anon,  
In the grateful words that cheered their way,  
Of the hymn little Barbara sang that day—  
"Whether we sleep, or whether we wake,  
We are His who gave His life for our sake."

Perhaps when the labour of life is done,  
And they lay down their burdens one by one,  
Forgetting forever those days of pain,  
They will take up together the sweet refrain—  
"Whether we sleep, or whether we wake,  
We are His who gave His life for our sake."

### WHAT SHE DID.

She, herself, thought it a little thing, the heroine of the story we heard one day in a distant city. She was a prosperous woman. Her husband had won fame and fortune, and was a power in the country, and she, who had shared his struggles, shared his triumphs, was one of the social magnates of the city in which she lived.

She had dealt often at a store where one of the departments was in charge of a delicate and refined woman, in whom, through long dealing

with her, our friend had become sincerely interested.

One day she went to make a purchase at this store, and the young woman came forward to serve her. But our heroine—for she was really a heroine, as you will see—was shocked at the change a few weeks had wrought.

A sudden chill, a neglected cold, days of unremitting labour, and something that seemed like swift consumption had set in. The lady thought it a case for her interference. She asked the history of the malady, and then said:

"You must not stay here any longer. It will be death if you do. You must go home and be nursed."

The dark sad eyes of the saleswoman met hers with a mild surprise in them.

"My home is in Washington," she answered. "Here I live in a boarding house, and I am really more comfortable at the store than in my small room. Besides, madam, my weekly living is dependent upon my weekly work."

She had spoken uncomplainingly; simply stating the hard facts in answer to the inquiries whose unexpected kindness had beguiled her from her habitual reserve.

Our heroine considered for a moment whether this was not a work God had appointed her to do. She had left her luxurious country home, and was living for the winter in a furnished house—a small, pretty house, which was filled by her little family, and had no spare room. But yet—

"I shall come for you to-morrow," she said. "I shall arrange here for your absence. I am going to take you to my house and nurse you."

"You!" The saleswoman's eyes filled first with hope and then with tears. Then she tried to refuse this too-great kindness, but her weak protests were overruled.

The next day she was taken out of her task-work—taken home to Mrs. Blank's comfortable house, installed in Mrs. Blank's comfortable bed, and there for six weeks was nursed and tended like some beloved sister, until she was able to take up her burden of life again.

"It was so lovely of you," a friend said to the lady who had wrought this good work.

"Oh, no," was the answer, "I made no sacrifice. My husband was in Washington, or I could not have given up our bed; but I am such a good sleeper that my sleeping for a few weeks on a sofa was nothing."

And it really seemed to her that she had done nothing at all; but one day will not the Voice we wait for say to her: "I was sick, and ye comforted me."

### HER OWN FAULT.

"It is all her own fault. Let her pout it out."

The girls were on the way to the play-ground, and a happy group they were. Each one had some plan to talk about to her own chosen friend as she hurried down the stairs. All were bright and animated except one girl who passed along a little apart from the rest, and looked at them all with a sullen, discontented air.

The girl's name was Effie Lee. She had a jealous, suspicious temper, and although she was in very comfortable circumstances this scowl was too often to be seen on her otherwise pretty face. At home she was well cared for and kindly treated, but she was never satisfied because she fancied that she was not quite so much indulged as her younger brother and sister were. At school she was always on the watch for some slight either from the teachers or her companions.

On this day Effie had lost her place in the class, and although she could not deny that she had missed her lesson she was angry. She accused Martha Gay of cheating, and the teacher of partiality because she had allowed Martha to go above her. She had been one of the first to leave the room when the bell rang, but lingered on the stairs and allowed the other girls to pass her without speaking.

"How hateful she is!" said Martha, as she glanced back at her. "I do wish that she did not come to this school."

"Never mind her," said Martha's friend; "she is not worth minding."

"Do see the old cross-patch!" said Jane Elliott. "I would not have such a temper for the world."

"Do not point your finger at her," said Mary Armstrong, who was always considerate and kind.

But sweet Eva Perry could not enjoy herself when any one was in trouble without at least trying to impart comfort.

"I mean to speak to her," she said, hanging back as Ida Lewis tried to hurry her away. "I mean to ask her to come with us."

Then Ida put her hand on Eva's arm and said: "It is all her own fault. Let her pout it out."

Eva refused to yield to Ida, dearly as she loved her.

"It makes it all the worse for her that it is her own fault," she said. "It must be dreadful always to be so cross and unhappy. I pity her."

"I do not pity her one bit," said Ida. "She might have a good time if she would. And I do not want her to come with us, either. The very sight of her face spoils all our fun."

"But if we are kind to her and love her very much, perhaps she may not be so cross," said Eva.

"If she would only smile and be good I think her face would be nice to look at. Do not you?"

A loving heart is always prompting Eva to kind actions. A jealous temper carries its own punishment with it.

### HEROISM AT HOME.

How useless our lives seem to us sometimes! How we long for an opportunity to perform some great action! We become tired of the routine of home life, and imagine we would be far happier in other scenes.

We think of life's great battle-field, and wish to be heroes. We think of the good we might do if our lot had been cast in other scenes. We forget that the world bestows no such titles as noble as father, mother, sister, or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for another's trouble, the care for the sick, may all seem as nothing; yet who can tell the good they may accomplish? Our slightest word may have an influence over another for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest will be one we will be proud to garner. If some one in that dear home circle can look back in after years and, as he tenderly utters our name, say: "Her words and example prepared me for a life of usefulness; to her I owe my present happiness," we may well say "I have not lived in vain."

THE Lord loveth a cheerful giver.

THE lips of the righteous feed many; but fools die for want of wisdom.

ENTER not into the path of the wicked, and go not in the way of evil men.

Sparkles.

At a recent English wedding the bridesmaids carried huge bunches of grapes instead of flowers. Sour grapes, of course.

FATHER: "What is your favourite hymn, Clara, my darling?" Clara: "The one you chased away over the fence last night, dear papa."

All I had Another faster! A man in Ohio has gone twenty-eight days without eating anything. The name of the paper he is editing is not stated.

Horsford's Acid Phosphate.

Makes a Cooling Drink. Into a half a tumbler of ice water put a teaspoonful of Acid Phosphate; add sugar to the taste.

THE late Bishop Ames once said that he could stand the cry of a baby while he was preaching, but that the thumping of the mother's heels and the buzz-saw "H's's's'h!" nearly drove him crazy.

"SPEAKING of superstition, ladies," said the minister, "do you think any woman would consent to be married on Friday?" "Yes," spoke up one of the ladies, "she would—if it was her last chance."

THE most successful Hair Preparation in the market. If you are bald, if you have thin or gray hair, if you are troubled with falling out of the hair, or dandruff, don't fail to try a bottle of Dr. Dorenwend's Great German Hair Magic, the greatest discovery of the age. Sent to any address on receipt of price. \$1 per bottle, or six for \$5. Direct all communications to A. Dorenwend, sole manufacturer, 105 Yonge St., Toronto, Can.

Nobody likes to be nobody; but everybody is pleased to think himself somebody. And everybody is somebody; but when everybody thinks himself somebody, he generally thinks everybody else is nobody.

SHAKESPEARE never disapproved of marriage, although he made his witches sing: "Double, double, toil and trouble." The witches were evidently maiden ladies, who had been disappointed in their youth.

CURED OF DEAFNESS.—Harry Ricardo, of Toronto, was deaf for eight years, and also suffered with Chronic Rheumatism. After all else failed, Hagyard's Yellow Oil cured both afflictions. Yellow Oil is a reliable internal and external remedy for all painful and inflammatory complaints.

A LITTLE girl asked during a hail-storm, "Are the angels popping corn?" The same child asked, after attending the service at a Quaker church one cold morning, "Why don't they think at home instead of going to church and wasting fire?"

"They tell us that alcohol gives strength and nourishment. Now it does not; it gives stimulus." "But," his opponent said, "there can be no stimulus without nourishment." He replied, "You sit down on a hornet's nest and it's very quickening, but it is not nourishing."

INFLUENZA.—This is an epidemic worse and more depressing than an ordinary cold, and requires prompt remedies to break it up. Hagyard's Pectoral Balsam is a trustworthy remedy for all forms of colds and their dangerous results.

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You are allowed a free trial of thirty days of the use of Dr. Dyc's Celebrated Voltaic Belt with Electric Suspensory Appliances, for the speedy relief and permanent cure of Nervous Debility, loss of Vitality and Manhood, and all other ailments. Also, for many other diseases. Complete restoration to health, vigor and manhood guaranteed. No risk incurred. Illustrated pamphlet, with full information, terms, etc., mailed free by addressing Voltaic Belt Co., Marshall, Mich.

HOBSON JONES: "Yes, Miss Clare gave me every reason to think that she was interested in me, but when I asked her to be my wife she unqualifiedly refused." Mrs. DeBullion: "On what grounds did she refuse you?" Hobson Jones: "On the lawn tennis grounds in her father's own yard."

A PERSON, who was looking at a house the other day, said he could not afford to pay such rent. "Well, look at the neighbourhood," replied the woman, "you can borrow flat-irons next door, coffee and tea across the street, flour and sugar on the corner, and there is a pile of wood belonging to the school-house right across the alley."

CONSUMPTION CURED.

An old physician, retired from practice, having 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, etc. He tested his wonderful restorative 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.

THE INCREASE OF INSANITY.

Boston supports 800 insane, says Mr. T. B. Sanborn, not 75 of whom will recover! This is frightful! Insanity has increased 40 per cent in a decade and most of the cases are incurable. Whatever the individual cause may be, the fact remains that Uric Acid blood sets the brain on fire, destroys its tissues and then comes some form of fatal lunacy.

Nothing is so pitiable as a mind diseased. Most brain troubles begin in the stomach; then if the blood is filled with uric acid, caused by failure of kidney action, and the consequent destruction of the blood life—albumen—you have the fuel and the flame and a brain in full blaze as when one raves, or in slow combustion, as in milder forms of insanity. Rev. E. D. Hopkins, of St. Johnsbury, Vt., a few years ago was confined in an asylum. He took a terrible cold while aiding in putting out a fire in a neighbour's burning house and for twenty-five years that cold was slowly filling his blood with uric acid and finally the deadly work was done. The case looked hopeless but he happily used Warner's safe cure and recovered. That was three years ago and having ridden his blood of all surplus uric acid, he has remained well until this day.

It is indeed a terrible thing to lose one's mind, but it is a more terrible thing to suffer such a condition when it can be so easily prevented.

FROM THE PRESIDENT

OF BAYLOR UNIVERSITY.

"Independence, Texas, Sept. 26, 1882.

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Ayer's Hair Vigor

Has been used in my household for three reasons:—

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2d. To prevent too rapid change of color.
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It has given entire satisfaction in every instance. Yours respectfully, WM. CAREY CRANE."

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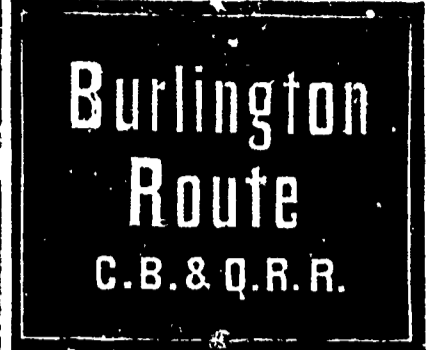
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MEETINGS OF PRESBYTERY.

SARNIA.—In St. Andrew's Church, Sarnia, on the second Tuesday in December, at ten a.m.
BRUCE.—In St. Paul's Church, Walkerton, on Tuesday, December 8th, at one p.m.
LONDON.—In First Presbyterian Church, London, on Tuesday, December 8th, at half-past two p.m.
MAYLAND.—At Wingham, on December 15th, at half-past one p.m.
PARIS.—In Zion Church, Brantford, on December 15th, at eleven a.m.
SAUGREN.—In the Presbyterian Church, Mount Forest, on Dec. 14, at eleven a.m.
GLRNGARRY.—At Lancastr, on December 15th, at eleven a.m.
STRATFORD.—In Knox Church, Stratford, on the second Tuesday in January, 1886.
WHITBY.—In Bowmanville, on the third Tuesday in January.
CHATHAM.—In the First Presbyterian Church, Chatham, on the 8th of December, at ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on December 15, at half-past one p.m.
MIRAMICHI.—At Newcastle, on Tuesday, January 19, 1886, at eleven a.m.
HURON.—At Clinton, on the third Tuesday of January, at half-past ten a.m.
GUELPH.—Burns Church, Erin, on the third Tuesday of January, 1886, at ten a.m. Conference on State of Religion, Temperance, and Sabbath Schools in the afternoon and evening, and on the forenoon of Wednesday.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 21st, at half-past seven p.m.
PETERBORO.—In St. Andrew's Church, Peterboro', on Tuesday, January 12th, at half-past ten a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on December 15, at half-past one p.m.
GLASGOW.—In the Hall of St. James Church, New Glasgow, on the second Tuesday of January, 1886, at half-past nine a.m.
BARRIE.—On the last Monday of January, 1886, at eleven a.m.

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BIRTH.
At the manse, Cornwall, Ont., on Tuesday, 24th November, the wife of the Rev. James Hastie, of a daughter.
MARRIED.
In Halifax, on the 10th November, at the residence of the bride's brother-in-law, Mr. H. G. Bauld, by the Rev. Professor Pullock, D.D., assisted by the Rev. W. Herdridge, father of the bridegroom, Rev. W. T. Herdridge, D.D., of St. Andrew's Church, Ottawa, to Marjory Duncan, eldest daughter of the Rev. T. Duncan, of the Bridge of Weir, Scotland.
On the 25th November, at the residence of the bride's father, 79 Baldwin street, by the Rev. Prof. McLaren, D.D., of Knox College, assisted by Revs. Thomas Griffiths, of Spadina Avenue Methodist Church, and R. H. Abraham, of Burlington, Rev. G. E. Freeman, of Deer Park, and Elizabeth, daughter of Mr. John Price.
On the 18th ult., at the residence of the bride's father, by the Rev. Dr. Smyth, of St. Joseph Street Presbyterian Church, Montreal, Mr. George H. Cornell, to Miss Helena M. Jeffrey, both of Montreal.

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