

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- | | |
|---|--|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input checked="" type="checkbox"/> Continuous pagination/
Pagination continue |
| <input checked="" type="checkbox"/> Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure | <input type="checkbox"/> Includes index(es)/
Comprend un (des) index |
| <input type="checkbox"/> Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées. | <input type="checkbox"/> Title on header taken from:/
Le titre de l'en-tête provient: |
| <input type="checkbox"/> Additional comments:/
Commentaires supplémentaires: | <input type="checkbox"/> Title page of issue/
Page de titre de la livraison |
| | <input type="checkbox"/> Caption of issue/
Titre de départ de la livraison |
| | <input type="checkbox"/> Masthead/
Générique (périodiques) de la livraison |

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

Canada

RESBYTERIAN.

TORONTO ENGRAVING CO.

Vol. 17.—No. 5.
Whole No. 832.

Toronto, Wednesday, January 25th, 1888.

\$2.00 per Annum, in advance.
Single Copies Five Cents.

A Blue Cross before this paragraph signifies that the subscription is due. We should be pleased to have a remittance. We send no receipts, so please note the change of date upon address slip, and if not made within two weeks advise us by post card. No paper discontinued except at the option of the publishers, until all arrearages are paid.

BOOKS.

PELOUBETS NOTES
— ON THE — 3/52
INTERNATIONAL S. S. LESSONS FOR 1888.
PRICE, \$1.25.

VINCENT'S COMMENTARY
ON THE INTERNATIONAL S. S. LESSONS
FOR 1888.
PRICE, \$1.25.

MONDAY CLUB SERMONS
ON THE INTERNATIONAL S. S. LESSONS
FOR 1888.

QUESTION BOOKS, LESSON LEAVES,
ETC., ETC., ETC.

JOHN YOUNG,

Upper Canada Tract Society, 102 Yonge Street
TORONTO.

PELOUBET'S
SELECT NOTES
ON THE
S. S. Lessons for 1888

NOW READY. Postpaid \$1.25.

FOR S. S. PAPERS AND LESSON LEAVES

SEND TO

JAMES BAIN & SON,
Booksellers, - Toronto.

S. S. LIBRARIES. 1/52

Schools desiring to replenish their Libraries cannot do better than send to

W. Drysdale & Co.,

232 St. James Street, Montreal, where they can select from the choicest stock in the Dominion, and at very low prices. Mr. Drysdale having purchased the stock of the Canada S. S. Union, who have given up the supplying of Books, is prepared to give special inducements. Send for catalogue and prices. School requisites of every description constantly on hand.

W. DRYSDALE & CO.,
232 St. James Street Montreal.

THE CANADIAN
BIRTHDAY BOOK,

— WITH —

POETICAL SELECTIONS FOR EVERY
DAY IN THE YEAR.

Compiled by "SERANUS."

Cloth, extra, \$1.50; Leather, \$2.50;
Plush boxed, \$2.50.

For sale by all leading Booksellers, or sent free per post on receipt of price by

C. BLACKETT ROBINSON,
5 Jordan Street, Toronto.

TWO GOOD MEN WANTED
to take agencies. Big money for the right man. Send at once for descriptive circulars, etc. P. O. Box 252, Toronto, Ont.

Books and Stationery.

"A strong story of real life."—Saturday Review.

JAMES HEPBURN

FREE CHURCH MINISTER.

By SOPHIE F. F. VEITCH, Author of "Angus Graeme, Gamekeeper," etc.

Crown 8vo, Cloth, \$1; Paper, 60 cents.

CANADIAN COPYRIGHT EDITION

"There are chapters in 'James Hepburn,' of which we feel convinced that the author of 'Scenes of Clerical Life' would not have been ashamed. Such a novel is not only a book to admire, but one for which to be grateful."—The Spectator.
"At once a striking character study, a skilful picture of the social life of a country town and district, and a powerful sensational story."—Sootsman.
"The book is a drama palpitating with intense and real life."—Whitehall Review.
"No one who begins this story will pause till he has seen the hero through his troubles, and we are sure no one who has done so will think he has spent his time badly."—The British Weekly.

WILLIAMSON & Co.,
PUBLISHERS, TORONTO.

ORDER THROUGH YOUR BOOKSELLER.

Miscellaneous.

NORTH AMERICAN
LIFE ASSURANCE CO.,
Manning Arcade, Toronto.

FULL GOVERNMENT DEPOSIT.

President, HON. A. MACKENZIE, M.P.,
Ex-Prime Minister of Canada.

The Semi-Tontine Return Premium Plan of the North American Life Assurance Co. provides that should death occur prior to the expiration of the Tontine period, the whole of the premiums that may have been paid will be payable with, and in addition to, the face of the policy—thus securing a dividend of 100 per cent. on the premiums paid, should death occur during said period.

The Commercial Plan.—The large number of business and professional men who have taken out large policies on element which constitutes the overpayments of the ordinary plans, is not confined to men of small incomes, but exists among all classes of our people.

For further information apply to
WM. McCABE,
Managing Director, Toronto.

THE ROYAL CANADIAN

Fire and Marine Insurance Co.,
157 ST. JAMES ST., MONTREAL.

Capital.....\$500,000
Assets.....708,826
Income, 1885.....517,378

ANDREW ROBERTSON, ESQ., President.
HON. J. R. THIBAUDEAU, Vice-President.
HARRY CUTT, ARCHD. NICOLL,
Secretary, Marine Underwrite
Geo. H. McHENRY, Manager.
GEORGE McMURRICH,
General Agent for Toronto and vicinity.

Western Assurance Company.
FIRE AND MARINE.
Capital and Assets over \$1,600,000.00
Annual Income over - 1,500,000.00

HEAD OFFICE:
Cor. Scott and Wellington Streets,
Toronto.

Insurances effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favourable terms.

Losses Promptly and Liberally Settled.

Miscellaneous.

RATES REDUCED. 14/52
The Standard Life Assurance Co'y.

ESTABLISHED 1825.

Head Offices—Edinburgh, Scotland; and Montreal, Canada.

Total Risks, about \$100,000,000; Invested Funds, over \$37,000,000; Annual Income, about \$4,000,000, or over \$10,000 a day; Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$15,000,000, or about \$5,000 a day; Deposit in Ottawa for Canadian Policy Holders, \$352,000.

W. M. RAMSAY, Manager.
THOMAS KERR,
240 Gerrard Street, Toronto,
Inspector.

Professional.

THE DISEASES OF WOMEN
DR. ROSEBRUGH, of Hamilton, may be consulted in Toronto, at 121 Church Street, the last Thursday of every month. 5/152

DR. BARTON, 14/52
Office hours: 10 a.m. to 2 p.m.; 8 p.m. to 10 p.m.
121 Louis St. Telephone 925.

R. HASLITT, SURGEON-DENTIST.
129 Yonge, Cor. Yonge and Ann Sts., Toronto.

PROF. VERNON'S ELECTRO-THERAPEUTIC INSTITUTION, 197 Jarvis Street, Toronto. 3/152

Electricity scientifically applied positively cures nervous and chronic diseases, not cured by other means. Our improved family Battery with full instructions for home use is simply invaluable. (No family can afford to be without one.) Send for circular with testimonials, etc.

SPAULDING & CHEESBROUGH, DENTISTS, 51 King Street East, Toronto, Ont. A. W. SPAULDING, L.D.S. Residence: 43 Lansdowne Avenue, Parkdale. A. M. CHEESBROUGH, L.D.S. Residence: 23 Brunswick Avenue.

J. W. ELLIOT, DENTIST,
43 & 45 King Street, West.

New mode celluloid, Gold and Rubber Base, Separate or Combined: Natural Teeth Regulated, regardless of malformation of the mouth.

C. P. LENNOX, DENTIST, 35/52
Rooms A & B, Yonge St. Arcade, Toronto.

The new system of teeth without plates can be had at my office. Gold Filling and Crowning warranted to stand. Artificial Teeth on all the known bases, varying in price from \$6 per set. Vitalized Air for painless extraction. Residence, 40 Beaconsfield Avenue. Night calls attended to at residence.

WM. R. GREGG, 35/52
ARCHITECT,
9 VICTORIA ST., TORONTO,

GORDON & HELLIWELL, 4/152
ARCHITECTS,
26 KING STREET EAST, TORONTO.

MCCAUSLAND & SON, 14/52
DESIGNERS OF AND WORKERS IN
STAINED GLASS, MEMORIAL WINDOWS.
Ornamental Glass of all kinds for
CHURCHES, DWELLINGS, ETC.
Show Rooms—72 TO 76 KING STREET WEST,
TORONTO.

CHARLES REEVE, 40/52
HOUSE AND SIGN PAINTER,
131 YORK STREET TORONTO.

Miscellaneous.

JOHN SIM & CO., 44/52
Plumbers, Steam, Gas and Hot Water Fitters,

have removed to larger premises at
17 Richmond St. West, Toronto.
Telephone 1349.

JOHN P. MILL, 51/52
Watchmaker and Jeweller.
WATCHES AND WEDDING RINGS A SPECIALTY
Special attention to all kinds of Repairing.

445 1/2 Yonge St., Opp. College Avenue, TORONTO.

KILGOUR BROTHERS, 3/152
Manufacturers and Printers.
PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC.

21 and 23 Wellington Street W., Toronto.

SHIRTS TO ORDER 14/52
At \$1.50, \$2.75, \$2.00. Or ready-made, at 50c., \$1, \$1.25, \$1.50.

A. WHITE, 65 KING ST. WEST, TORONTO.
Send or Circular.

JOHNSTON & LARMOUR, 45/52
TAILORS,
ROBE AND GOWN MAKERS,
No. 2 Rossin Block, Toronto.

PHOTOGRAPHS.
Finest Cabinet Photographs, \$2 per doz.
Four Ambrotypes, 25 cents.

3/152 R. LANE,
147 YONGE STREET.

E. STANTON, 28/52
(Late Stanton & Vicars.)
PHOTOGRAPHER,
184 Yonge Street, - Toronto.

H. SLIGHT, 22/26 E.O.
CITY NURSERIES,
407 Yonge St., Toronto, Ont.

The Floral Palace of Canada.

An exceedingly well-grown stock of Ornamenta. and Fruit Trees of all the choicest varieties. New Roses—Bennet, Sunset, The Bride, Her Majesty. A large stock of all the standard sorts. Choicest Flower Seeds.

EPPS' COCOA.
GRATEFUL AND COMFORTING

Only Boiling Water or Milk needed.
Sold only in packets, labelled.
JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS,
LONDON, ENGLAND.]

ELIAS ROGERS & CO'Y,

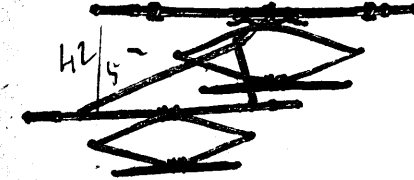


BRANCH OFFICES:—409 Yonge St.; 760 Yonge St. 552 Queen St. West, and 244 Queen St. East. YARDS AND BRANCH OFFICES:—Esplanade East, near Berkeley St.; Esplanade, foot of Princess St.; Bathurst St., nearly opposite Front St.

BUY YOUR COAL FROM CONGER COAL COMPANY, 6 King Street East.

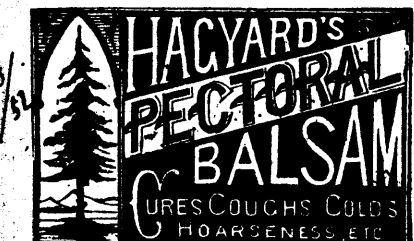
The Best is the Cheapest.

ARMSTRONG'S ELLIPTIC SPRING GEAR.



All hung with our Improved Perfect Mangle Plate Springs, setting body two inches lower than formerly, and plates tapered to do away with all quick upward spring or undue motion. The result of our many years' experience practically applied for the benefit of the driving public. A perfect riding buggy, neat and stylish in appearance. Light and strong in use. For sale by all the leading carriage makers. Send for descriptive circular.

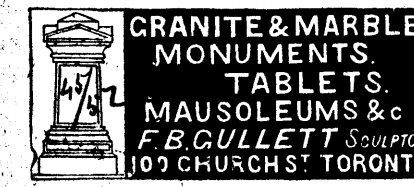
J. B. ARMSTRONG M'FG CO. (Ld.), Guelph, Canada.



SOHO Ornamental Iron Works.

Manufacturer of Fencing, Iron Cresting, Gallery Fronts, Altar Scrolls, Sash Weights, Flower Stands, Fials, Seat Ends, Brackets, Statuary, Weather Vanes, Fountains, Aquariums, Lawn Seats, Cuspators, Carriage Steps, Sinks, Vases, Wire Goody, Etc.

T. J. NORMAN, 29 Adelaide Street West, Toronto. Prices and cuts on application. Special terms for church work.



ALEX. ROSS'S NOSE MACHINE. Applied to the nose for an hour daily, so directs the soft Cartilage of which the member consists that an ill-formed nose is quickly shaped to perfection, ros. 6d.; post free for 37 secretly packed. Pamphlet, two stamps—21 Lady's Conduit Street, High Holborn, London. Hair Curling Fluid, curls the straightest and most unmanageable hair, 3s. 6d.; sent for 54 stamps. Alex. Ross's Ear Machine, to remedy outstanding ears, 10s. 6d., or stamps. His Great Hair Restorer, 3s. 6d.; it changes gray hair to its original colour very quickly; sent for 54 stamps. Every specialty for the toilet supplied. As Chemists keep his articles, see that you get his Hair Dye for either light or dark colours, his Depilatory for Removing Hair, and his Oil of Cantharides for the Growth of whiskers.

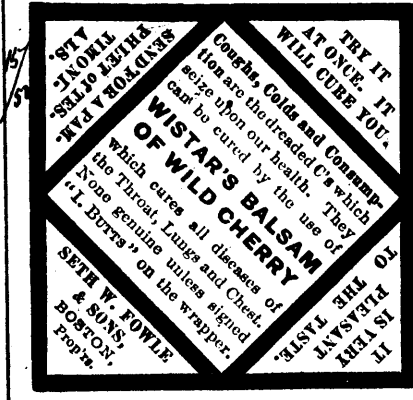
OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, L. Johnson, &c. DESTROY THE WORMS or they may destroy the children. Use Freeman's Worm Powders, they expel all kinds of worms.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's the only Baking Powder that does not contain Ammonia, Lime, or Alum. Sold only in Cans. PRICE BAKING POWDER CO. NEW YORK. CHICAGO. ST. LOUIS.



BRISTOL'S Sarsaparilla The Great Purifier OF THE BLOOD AND HUMORS



ELY'S CREAM BALM IS WORTH \$1,000 TO ANY MAN WOMAN OR CHILD suffering from CATARRH Not a Liquid or 34-1/2 Stamp. Gives Relief at once and Cures. A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists; by mail registered, 60 cents. ELY BROTHERS, 236 Greenwich St., New York.

FOR NETTLE RASH, Itching Piles, Ringworm, Eruptions, and all skin diseases, use Prof. Low's sulphur soap. Live at home and make more money working for us than at anything else in the world. Either sex. Costly outfit FREE. Terms FREE. Address: T. H. & C. O., Augusta, Maine.

Sparkles.

A VACANT lot—dudes. COATS of arms—twenty-button gloves. WHISKEY lowers the man and raises the devil.

WHY should a blockhead be promoted? Because he is equal to any post.

READING by lamplight probably accounts for the different shades of opinion.

THE road to success is open to all, but too many want to get there without the trouble of going.

A GREAT many people who are crazy to get into the social swim are drowned before they can get out.

THE obscure Arab who invented alcoholic stimulants died more than 900 years ago, but his "spirit" still lives.

AN United States paper asks: Why is Blaine like a grand piano? Give it up? Because he is neither square nor upright?

"SEE here, waiter, how is it that I find a trousers button in my salad?" "Dat am a part of the dressing, sah."

JONES (who catches his pastor out fishing): Good morning, doctor! Are you studying theology? Minister: Yes, Ichthyology.

A SOUTH CAROLINA paper tells of a farmer in that State who has been at the plough for sixty-eight years. It is time to call the old man to dinner.

MISS WALDO (of Boston): Have you ever read Kant, Mr. Wabash? Mr. Wabash (of Chicago): Er—excuse me, Miss Waldo, but do you mean "Don't"?

"PARADISE LOST," says a recent writer, "was sold for a song." The man who bought it for a song must have considered himself badly sold when he tried to sing it.

THE Spectator gives as a good example of an Irish bull the "celebrated remark of the man who asserted that the state of affairs was 'enough to make a man commit suicide, or perish in the attempt.'"

FIRST City Sportsman: Just back from a hunting trip, I see. Get any game? Second City Sportsman (who did considerable unintentional killing): No—o, I had to come home, ran out of dogs.

PRESENCE OF MIND.—Presence of mind is good in case of accidents and emergencies, and when coupled with Hacyard's Yellow Oil will often save life. Yellow Oil cures all painful injuries, burns, scalds, bruises, frost bites, rheumatic and neuralgic pains, and is in fact a handy and reliable surgical aid.

HUSBAND: The photographer is ready to take your picture, I guess. Photographer: Yes, all ready. Now look pleasant. Wife (before the camera): My dear, I think you'd better go into the other room.

CAUTION.—A source of much ill health is neglected Constipation. The utmost caution should be observed to keep the bowels regular. The best regulator of the bowels to promote their natural action is Burdock Blood Bitters. Try it if troubled with constipation.

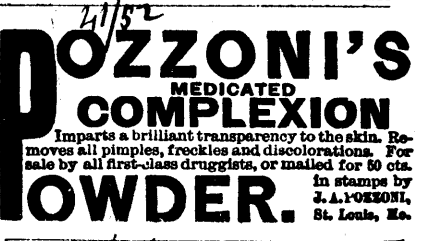
"Now," said old Borewell, after he had given an exhaustive criticism of American authors, "what, in brief, is your opinion of Howells and James?" "Sick of one and half a dozing of the other," answered his friend, as he fell down stairs in his eagerness to escape.

REMARKABLE RESTORATION.—Matthew Sullivan, of Westover, Ont., was ill with dyspepsia for four years. Finding doctors did little good, he tried Burdock Blood Bitters; six bottles cured him, and he gained in weight to 178 pounds. B. B. B. cures the worst known cases of chronic dyspepsia after all else fails.

THIS is the synopsis of a physiological lecture to which a public school pupil had listened: The human body is made up of the head, thorax and the abdomen. The head contains the brain when there is any. The thorax contains the heart and the lungs. The abdomen contains the bowels, of which there are five, A, E, I, O, U, and sometimes W and Y.

THE BREATH of a chronic catarrh patient is often so offensive that he cannot go into society and he becomes an object of disgust. After a time ulceration sets in, the spongy bones are attacked, and frequently, entirely destroyed. A constant source of discomfort is the dripping of the purulent secretions into the throat, sometimes producing inveterate bronchitis, which in its turn has been the exciting cause of pulmonary disease. The brilliant results which have attended its use for years past properly designate Ely's Cream Balm as by far the best, if not the only real cure for hay fever, rose cold and catarrh.

NATIONAL PILLS purify the Blood, regulate Stomach, Liver and Bowels.



Have you a Pain anywhere about you? USE PERRY DAVIS' "PAIN KILLER" and Get Instant Relief. BEWARE OF IMITATIONS. 25 Cts. Per Bottle.

WHAT AILS YOU?

Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both physically and mentally; experience a sense of fullness or bloating after eating, or of "goneness," or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, Dr. Pierce's Golden Medical Discovery will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption of the Lungs, Skin Diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in and, sooner or later, induce a fatal termination.

Dr. Pierce's Golden Medical Discovery acts powerfully upon the Liver, and through that great blood-purifying organ, cleanses the system of all blood-taints and impurities, from whatever cause arising. It is equally efficacious in acting upon the Kidneys, and other excretory organs, cleansing, strengthening, and healing their diseases. As an appetizing, restorative tonic, it promotes digestion and nutrition, thereby building up both flesh and strength. In malarial districts, this wonderful medicine has gained great celebrity in curing Fever and Ague, Chills and Fever, Dumb Ague, and kindred diseases.

Dr. Pierce's Golden Medical Discovery CURES ALL HUMORS, from a common Blotch, or Eruption, to the worst Scrofula, Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short, all diseases caused by bad blood are conquered by this powerful, purifying, and invigorating medicine. Great Eating Ulcers rapidly heal under its benign influence. Especially has it manifested its potency in curing Tetter, Eczema, Erysipelas, Bolls, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, Hip-joint Disease, "White Swellings," Gout, or Thick Neck, and Enlarged Glands. Send ten cents in stamps for a large Treatise, with colored plates, on Skin Diseases, or the same amount for a Treatise on Scrofulous Affections.

"FOR THE BLOOD IS THE LIFE." Thoroughly cleanse it by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength and bodily health will be established.

CONSUMPTION, which is Scrofula of the Lungs, is arrested and cured by this remedy, if taken in the earlier stages of the disease. From its marvelous power over this terribly fatal disease, when first offering this now world-famed remedy to the public, Dr. Pierce thought seriously of calling it his "CONSUMPTION CURE," but abandoned that name as too restrictive for a medicine which, from its wonderful combination of tonic, or strengthening, alterative, or blood-cleansing, anti-bilious, pectoral, and nutritive properties, is unequalled, not only as a remedy for Consumption, but for all Chronic Diseases of the Liver, Blood, and Lungs.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Chronic Nasal Catarrh, Bronchitis, Asthma, Severe Coughs, and kindred affections, it is an efficient remedy. Sold by Druggists, at \$1.00, or Six Bottles for \$5.00. Send ten cents in stamps for Dr. Pierce's book on Consumption. Address, World's Dispensary Medical Association, 663 Main St., BUFFALO, N. Y.

Notes of the Week.

DR. AIRD, of Creich, who had been selected as Moderator of the Free Church General Assembly, an honour which he declined, has spoken bravely in defence of the distressed Lewis cottars. He said it was unjust to characterize them as rebels because they broke one of the iniquitous laws of man, which permitted wild animals to fatten on the land while human beings were allowed to starve. A breach of such a law could not be accounted sin in the eyes of God.

It is said that of the 120 Chinese youths who were sent to American colleges in detachments of thirty, under the charge of the Chinese Commission, all but about a dozen have obtained positions in their own country in different departments of the Government, as civil engineers or as naval officers, or teachers in the naval school. Of the few who returned to the States, the majority are Chinese Consuls, some are attached to the Chinese Legation. One, Hong Yen Chang, a graduate of the Columbia Law School, is striving for admission to the Bar in New York.

YALE University at any rate is having a happy new year. President Timothy Dwight has received a \$20,000 gift for that institution from Alexander Duncan, of London, who graduated in 1825. Mr. Duncan states that he desires the money to be used in providing for the immediate necessities of the university. Mr. S. B. Chittenden, of Brooklyn, has added \$25,000 to his original gift of \$100,000 to Yale University for the building of a library. The building will occupy a position large enough for a structure of about three times its size, and capable of holding 1,500,000 books. The library to be built from Mr. Chittenden's gift will be ample for the present needs of the university, and the plans have been made with a view to enlarging it at some future time.

THE Toronto Vocal Society gave their first concert of the season under the most favourable auspices last week. Under the careful, conscientious and competent training of Mr. W. Elliott Haslam, the society has made marked progress and improvement. The numbers in the programme were selected with admirable judgment and good taste. They were rendered with great beauty, precision and effectiveness. The solos by Miss Agnes Thomson and Miss Robinson were worthy of the hearty appreciation with which they were received. Not the least enjoyable part of the entertainment was the strikingly effective piano solos by Mlle. Aus der Ohe, who, in addition to remarkable musical skill and culture, is evidently possessed of the higher gift of genius. The Vocal Society merits a prosperous future.

ONE of the minor moralities of life, says a contemporary, is the duty of answering letters. Perhaps the "minor" would be better omitted. Yet complaints are rife among Conveners of committees and others whom duty compels to indulge in extensive correspondence (by circular and otherwise), of the difficulty of getting either replies or attention, and of how they are hampered in consequence. Indeed, many a Conventer will tell you that his work would be child's play if he could only get the courtesy of a reply from each of those whom he is obliged to address. Yet post-cards are not dear, and time is not so precious that five minutes out of the twenty-four hours are always an unattainable commodity. That wide-reaching statute, the Golden Rule, is as often broken in the matter of our letters as in most ways we know of. Yet why?

THE petition of the women of England in favour of prohibiting the sale of intoxicating liquors on Sundays, says the *British Weekly*, has an immense number of signatures, and must have its effect. Sunday drinking in England is a disgrace to the nation, and we may wonder that women, anxious for the morality

of their homes, have so long endured it. Of course there will be an outcry about shebeening and its dangers, but the scandal of the open public-house door is a thousand times worse. The petition to the Queen was truly described by one of the ladies as "an agonized appeal," and a strong claim made for it that it is the most numerously-signed petition ever presented on the subject of intemperance. But how will the Ministry treat it? Her Majesty has spoken before; we pray that she will speak that way again.

IN view of Dr. Aird's refusal to accept the Moderatorship of the Free Church General Assembly, it is probable, says a contemporary, that the position will be offered to Rev. Alexander Mackenzie of Tolbooth, or Rev. Andrew D. Mackenzie of Kilmorack, both of whom were previously mentioned for the office. The claims of Dr. J. A. Wylie have been urged for the following reasons. As 1888 is a memorial year, being the sixth jubilee of the deliverance from threatened Romish oppression in 1588, the fifth jubilee of the Reformation from Prelacy in 1638, and the fourth of deliverance from persecution in 1688, it will be most appropriate that the venerable historian of Protestantism and of the Scottish nation should then occupy the place of honour. Though in the fifty-seventh year of his ministry, Dr. Wylie is in good health, and, intellectually, is as vigorous as when in younger days he fought the battles of ecclesiastical freedom, as coadjutor with the late Hugh Miller in the editorship of the *Witness*.

THE Edinburgh Free Church Presbytery at its last meeting adopted, by forty votes to fourteen, the overture from the General Assembly on ministerial inefficiency. Mr. W. Balfour moved, and Mr. John McEwan seconded, that the Presbytery do not approve of the overture. Principal Rainy moved its adoption. It was, he said, of great importance that those who wished to maintain the stability as a rule of the ministerial tie should take care that it did not become a pretext for maintaining an abuse, or a wrong state of things, such as would give offence to Christian congregations, and such as might amount to a real scandal in various districts of the Church. He was no true friend of the stability of the ministerial tie who was opposed to the application of a remedy in cases of that kind. That the ministry should represent the care of Christ for His own people, and that it should be carried on in such a way as to gain that end, was the very end for which they existed at all, for which they had any organization of Presbyteries or superior Courts. Mr. Thomas Brown, Dean Church, seconded and the overture was supported by Dr. Walter C. Smith and others.

THE interchange of presents and compliments between her Majesty and Leo XIII., the *Christian Leader* says, is calculated to give grave offence to all sound Protestants. The Queen's gift took the form of a massive basin and ewer of gold designed for service in the celebration of the mass, with which the Pope was greatly pleased. The Duke of Norfolk has conveyed to the Queen an autograph letter from the Pontiff in which he promises, it is said, to use all the influences of the Holy See to bring about a good understanding between the British Government and the people of Ireland. If Mr. Dillon may be accepted as the mouthpiece of the latter, this promise will not count for much. For the reassurance of those who fear that the action of the Queen, and the covert political mission of the Duke of Norfolk, may mean a recognition of the Papal temporal sovereignty, the Roman Catholic Bishop of Salford's denial of such a consequence is worthy of note. In some quarters it is thought that the resumption of diplomatic relations between the British Government and the Vatican can only be a question of time. Before such a consummation—by no means one "devoutly to be wished" is realized, would it not be well to have a new issue of coins with the significant letters "F. D." left out?

THE *Christian Leader*, though a warm admirer of Mr. Spurgeon, is not prepared to defend the extreme position he has assumed in the "Down-Grade" controversy. In a recent issue it says: "While the pastor of the Metropolitan Tabernacle does not sustain the fierceness of his controversy, it is evident that he does not budge from his position. Of 'modern thought' he says: 'The creed of the new religion is not fact nor truth, but mere 'thought.' The new religion practically sets 'thought' above revelation, and constitutes man the supreme judge of what ought to be true.' The confusion of all this would be ridiculous, if it were not the workings of a good man's mind. He cannot define, and he therefore cannot understand that the Puritan Fathers were as much the modern thinkers of their day as equally trustful men are of this Protestantism itself was the result of contemporary thought. We fear, however, that there is small chance of the brethren from whom he has seceded conciliating Mr. Spurgeon. He is not right because he is strong, but his strength will make him staunch. If he will not admit deviation from his own 'thought' of what is fact or truth about the future, then the die is already cast and we judge from his language that he will not assent to this being an 'open question'."

THE Belfast Presbyter, did a right and fitting thing, says the *Witness* of that city, when they appointed a deputation to convey to Dr. Johnston their congratulations on his recovery from his recent illness, and on his having attained the age of seventy. Far beyond Belfast the utmost joy is felt at his restoration to health, and now that it is known that he has reached the Psalmist's threescore years and ten, we are sure congratulations on that auspicious event will be pouring in on him from all quarters. We have not many such valuable lives among us, and everybody knows that we have no greater favourite in the entire Church. Long may he live to enjoy the love of his brethren, and to exercise that influence for good in the affairs of the Church, which has so long been associated with his name. Yet who can really think of Dr. Johnston being seventy years of age? By arithmetical computation he may be, but as a matter of fact, we venture to say he is as young a man as the Church contains. One has only to look into his cheerful, happy countenance, or to watch his light, elastic step as he goes about the streets of Belfast on his multifarious business, to be convinced that he has discovered the secret of perpetual youth which the ancients dreamed of. May he long be a living illustration of its potency!

THE New York *Independent* says that the Rev. Dr. John Hall is finishing the twentieth year of his pastorate of the Fifth Avenue Presbyterian Church in that city. His pastorate has been a great success, and yet, as Professor Wilkinson said in a late article in the *Homiletical Monthly*, it would be very difficult to tell in what his power lies, he is so simple, unaffected and so full of rare common sense. But that is just his power. We presume there is no pastor in the city who has been made confident and adviser in more delicate matters of family difficulties. He is a man of colossal proportions, whose stooping head and shoulders do not bring him down to a level with common men, but whose stoop gives him the air of special fatherliness and benediction. He has the smooth-shaved ruddy face of a Roman Catholic bishop and all the dignity of the Pope himself. He is a diligent writer on religious subjects, having for years written notes on the Sabbath School Lessons for the *Sunday School World* and a weekly article for the *Ledger*. His church is the wealthiest in the Presbyterian denomination, and last year \$131,758 was reported as contributed by his church to outside benevolent objects, besides \$32,266 for the support of their own Church. On a recent Sabbath Dr. Hall asked quietly for \$12,000 for their missions, and more was contributed. He came to this country on a contract, and under the present United States law would be refused permission to land.

Our Contributors.

MORE SOMETHING ELSE THAN CHRISTIAN.

BY KNOXONIAN.

Here is a man who hates Popery much more than he hates sin. He hates a Roman Catholic far more than he hates the devil. Holy water is far more distasteful to him than bad whiskey. His highest and most spiritual aspiration is expressed by the phrase, "To hell with the Pope." He sings "Croppies, Lie Down" with greater gusto than he would sing "Jesus, Lover of My Soul," or "Nearer, My God, to Thee." In fact he never does sing these hymns at all. They don't remind him of the good, old days when Catholic and Protestant neighbours butchered each other. The greatest sacrifice this man ever made for Protestantism was to curse Popery; his highest work for this fallen world was to incite his neighbours to vote against Mowat, and burn the Ross Selections. This man is more *Protestant* than Christian. Pity that Protestantism should have to carry such men.

Here is a pompous looking man who puts on insufferable airs. He is not anybody in particular, but he always poses as if he were a distinguished person. He talks in very affected tones about "the Church." He turns up his nose at what he calls "the sects." He sniffs the air and says he won't "mix" with these sects. He speaks patronizingly of Spurgeon, John Hall and other men of distinction. Poor Spurgeon. He always hates Methodists and Methodism with a peculiarly bitter hatred. This man is more *Episcopalian* than Christian.

Look at this brawny, pugilistic fellow who is always anxious to do battle for his Church. If a Scotchman, he is ready for argument. He can quote from the good Book with considerable readiness and skill, and he has at his finger ends the stock arguments against Methodism. Drunk or sober he can argue. If an Irishman, he is ready to "lick" at a moment's notice any man in the township who dares to say one word against the Confession of Faith, the Catechism, or against any person or thing distinctively Presbyterian. This man is more *Presbyterian* than Christian.

Who is this smooth-tongued, oily-looking little man who moves about in a sneaking sort of a way, with a smirk on his countenance, and pious phrases on his lips? He is very civil in a quiet time. When there is no "boom" on he is soft and sweet. But let a special effort get well under way, and begin to draw, or a camp-meeting raise a commotion in the neighbourhood, and that sweet little brother in one hour turns bitter and abusive. His brotherly love he used to speak about at Union meetings vanishes into thin air, and he denounces all the other denominations, especially the Presbyterians. He says Calvinism sends thousands of men to the bad place. That little brother is more *Methodist* than Christian.

See this grim, ill-natured looking man who goes around the other denominations and coaxes the people to leave. If he hears that anybody in some other Church has a difficulty of any kind, he immediately goes to him, and gives him a tract on Baptism. If the discontented man is a Presbyterian, he generally gives him some garbled extracts from Chalmers, Barnes, or the proceedings of the Westminster Assembly. This grim, angry man goes into shops and offices, and rings the changes on "into and out of." He sneaks into kitchens and back-yards, and tells the servant-girl something about baptidzo and the lexicons. If foreman in a shop, or any position that gives him power, the power is certain to be used in favour of the tank. It is not necessary to say that this man is more *Baptist* than Christian. Rowland Hill said that he would not cross the street to make a man a Baptist, though he would travel a long distance to make him a Christian. This grim proselytizer would not cross the street to make a man a Christian, but he would travel around the globe to make him a Baptist.

Watch this man with the furtive glance, the slouched hat, and the limp Bible. He begins his meetings by solemnly declaring a great many times that he has no object in view but to save souls. Were he an honest man, and had no other object in view, he would not make the statement so often. A man who knows he is telling the truth generally says a thing but once. After getting the ear of the people, this man with the furtive glance begins to make

attacks on the Churches and ministers in the neighbourhood. The next step is to form an organization of his own, though he declared a dozen times he had no such intention. Then follows a system of proselytizing that would make the cheek of the toughest ward politician crimson with shame. Whatever misrepresentation, trickery and deceit of the vilest kind can do to break down the Churches is done—and done under a thin veneering of hypocrisy. Lying is never so odious as when done in the name of the Lord. Misrepresentation is never so vile as when uttered with a pious snivel. Hypocrisy is never so loathsome as when the hypocrite lays one hand on the horns of the altar, and tries to stab his neighbour with the other. This man with the furtive glance is more *Plymouth* than Christian. In fact he is all Plymouth.

THE POWER OF CHRISTIANITY.

The unity of man with man. Sin shuts man up in himself, renders Him regardless of any one or every one outside of himself, and leads him to deeds of injustice, violence and cruelty.

Man's inhumanity to man makes countless thousands mourn. Christianity, on the contrary, opens man out of himself, imbues him with the spirit of love to his neighbour and actuates him to live in the practice of righteousness, charity and kindness. Glowing with genuine sympathy, which Christianity has awakened within him, he

EXULTS IN ALL THE GOOD OF ALL MANKIND. Christianity generates in us the sentiment of universal benevolence, and presses on us the practice of it in the antithesis. Look not every man on his own things, but every man also on the things of others. Christ, who is the essence of Christianity, makes us the recipients of grace upon grace out of His fulness not simply for our own spiritual and eternal good, but also for the spiritual and eternal good of others, that the kingdom of God may be advanced among the sons of men from sea to sea unto the uttermost parts of the earth. Hence, as Christians, we are designated the lights of the world, and we are accordingly exhorted to let our light so shine before men that they may see our good works and glorify our Father who is in heaven; again, we are designated the salt of the earth, and to emphasize this designation, it is immediately added, if the salt have lost his savour, wherewith shall it be salted?

The question, which here appeals to our intuitive knowledge of adequacy in the cause to produce the required effect, implies the lack of what is necessary to the practical spread of the truth in the walks of life. In each of the designations which has just occupied our attention the functions of Christian life stand out before us in metaphors, fragrant with significance and plainly show the design—as well as the efficiency—of Christianity to bind mankind together by a union founded on the common alliance of their nature to God. Besides what has already been set forth in regard to the unifying power of Christianity, there is a grand central power in Christianity which unites age with age, country with country and one end of the earth with the other. It is the love of Christ which springs up in the soul from a view of Him in the work of redemption. How does that power of love reason and act within us? The love of Christ constraineth us; because we thus judge, that if One died for all then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again. It is so directly or indirectly in all the circumstances in which we may be placed in a Christian land, but in the further consideration of the point at issue, there are three things worthy of note as practical illustrations of it. The first is home. Christianity is to the home the source of pure affection, moral tone and genuine happiness.

Home! the heart's resting-place, its sheltered nook,
Amid the rough disturbings of the world;
How pure and comely in its daily look,
But now with all adoring art unfurled!
Flowers and sweet fruits; and, better far than all,
The kiss of welcome and the hearty joy;
The easy chair and slow-relaxing fall,
Into its depths; the rest without alloy
Of further travel; and the countless charms
That nestle in the dear old cherished place;
Not splendid state, it is not that which warms
And solaces the heart, but love's embrace;
This, this is Home, shut out from life's alarms,
Of all that precious is the light and grace.

The second is society. Christianity, which is the grand fountain of pure knowledge concerning God and the things of God, is the pillar and ornament of society. How is it so? Besides making us wise unto salvation, Christianity blends the intellectual, the imaginative and the emotional in fine harmony the one with the other. The outcome of this Christian cultus in society is apparent, whether it is viewed in the individual members of society or in the general conditions of society. When it is viewed in the individual members of society there appear genial influences exerted by each of them from his inward or outward conduct. The emotions of joy or of gladness beaming in the countenance of the his heart, are effervescences of a spirit at peace with God and man. The words of wisdom, which are uttered by the Christian in social intercourse, are moral tonics necessary to Christian, which portray the spiritual condition of well-directed activity constant watchfulness and good behaviour. The principles of righteousness, which are the guides of the Christian on all occasions and in all circumstances, are the exponents of honesty, candour and truthfulness. When it is viewed in the general condition of society there appears what cannot be found in any other than in Christian communities.

There are safety of person, security of property and the certainty of men in the transactions of business, which are all the outcome of Christian doctrine. There are the amities, the amenities and courtesies, which are all the outcome of Christian sentiment. There are light, sweetness and beauty, which are all the outcome of that truth as it is in Jesus. The members of society are thus united together by subtle influences, mutual sympathies and spiritual forces, when they live within the sphere of Christian agency. The third is the Church. The bond of union among the members of the Church are the grand points. There is one body and one spirit—even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all. Viewed from another standpoint, the fellowship of Christians with one another is in the Gospel of Christ. That which we have seen and heard declare we unto you, that ye may also have fellowship with us; and truly our fellowship is with the Father and with His Son, Jesus Christ. This does not imply dead uniformity in dogma or in organization, but it coincides with unity or diversity among the Churches.

Dr. Philip Schaff believes that denominationalism is consistent with the unity of the Christian Church. "To an outside spectator, especially to a Romanist and to an infidel, Protestantism presents the aspect of a religious chaos or anarchy, which must end in dissolution. But a calm review of the history of the last three centuries and the present condition of Christendom tends to a very different conclusion. It is an undeniable fact that Christianity has the strongest hold upon the people and displays the greatest vitality and energy in English-speaking countries where it is most divided into denominations. A comparison of England with Spain, or Scotland with Portugal, or the United States with Mexico and Peru or Brazil, proves the advantage of living variety over dead uniformity. Division is an element of weakness in attacking a consolidated foe; but it also multiplies the missionary, educational and converting agencies. Nor should we overlook the important fact that the differences which divide the various Protestant denominations are not fundamental, and that the articles of faith in which they agree are more numerous than those in which they disagree. There is then unity in diversity as well as diversity in unity. And the tendency to separation and division is counteracted by the opposite tendency to Christian union and denominational intercommunion, which manifests itself in a rising degree and in various forms among Protestants of the present day, especially in America, and which is sure to triumph in the end. The spirit of narrowness, bigotry and exclusiveness must give way at last to a spirit of evangelical catholicity. The great problem of Christian unity cannot be solved by returning to a uniformity of belief and outward organization. Diversity in unity and unity in diversity is the law of God in history as well as in nature. Every aspect of truth must be allowed room for free development. Every possibility of Christian life must be realized. The past cannot be undone; history moves zig-zag, like a sailing vessel, but never backward. The work of Church history, whether Greek, Roman or Protestant, cannot be in vain. Every denomination and sect has to furnish some stones for the building of the temple of God. And out of the greatest human discord God will bring the richest concord."

THE SECOND COMING.

MR. EDITOR,—In my previous papers on the "Second Coming," in answer to "Berean," it has been, I think, clearly set forth that the second coming of Christ will be premillennial, and that at His advent there will be an eclectic resurrection, in which those only who are accounted worthy and who are God's children will have a part. In this paper I have a few words to say concerning the judgment. "Berean" contends "that the resurrection and judgment of the righteous and the wicked will be simultaneous." To prove this he sets down a number of passages without attempting to explain. I cannot now expound all these passages, but I will ask the attention of your readers to a few statements, by way of shedding light on this subject, or at least of awakening thoughtful and earnest inquiry about it.

The prevailing idea on this subject is, that when the history of this world is ended, the sleeping dead, the righteous and the wicked will rise from their graves, and that a grand assize will be held and sentence pronounced on each individual, and that then the righteous will ascend to glory in heaven, and the wicked be banished to a dark and terrible perdition.

"Berean," without, as far as we can see, any earnest critical inquiry, has followed the beaten track. This course was easy, and cost little thought and little labour.

But is this position sustained by the teachings of the Word? What is the voice of Scripture about judgment?

We have already seen that the word *opa* hour, as used in John v. 25, means a period which has now extended over 1,800 years. And the expression "day of salvation," evidently means an extended period. And there is, we think, good ground for believing that the day of judgment is to be viewed in the same way. Peter, in speaking of the day of judgment, explains it in this way: "But, beloved, be not ignorant of this one thing, that 'one day' is with the Lord as a thousand years, and a thousand years as one day;" i.e., "the day of judgment is as a thousand years—one judgment day." This view of the subject in hand is confirmed by the teaching of the Word in other passages. There are several scenes in the great judgment drama. In 2 Cor. v. 10 we have the judgment of the faithful in Christ Jesus. This passage has been quoted as a proof of a general judgment. But we only need to read the context carefully to see that it speaks only of those who belong to Christ. The "we" in verse 1 is the same "we" as in the 10th verse, and to use it to prove that the righteous and the wicked appear together to be judged is a violation of grammar, and makes language meaningless.

Besides, there is really nothing said about trial or passing sentence. The literal rendering of the passage (verse 10) is: "We must all be made manifest before the seat of Christ." And as they are all Christians who are represented in that scene, they are there to have their places assigned them in the everlasting kingdom, and receive their rewards according to their merits.

That this manifestation of the saints before the seat of Christ when He comes in glory is a different scene from the judgment of the wicked is abundantly evident from Scripture. The prophecy of Enoch in regard to the Parousia or second coming, is: "Behold the Lord cometh with ten thousand of His saints to execute judgment upon all," etc. The plain teaching of this passage is 1. That the judgment of the saints was past, and their condition settled before this visible appearing. And this agrees with both Paul and John. Paul says "When Christ, who is our life, shall be manifested, then shall we be manifested in glory." And John says "We know that when He shall be manifested, we shall be like Him." And as Christ will be manifested in His glorified resurrection body, so the saints that appear with Him will also be manifested in their glorified resurrection bodies. This is the teaching of Paul and John, and sheds a clear light on the first resurrection, of which John speaks in Rev. xx. 1-5.

2. This prophecy of Enoch teaches clearly that the risen glorified saints will take part in the judgment of the ungodly. The voice of the prophets and the teachings of the New Testament are one on this subject. Zechariah, in speaking of the glory of the latter day, says: "The Lord my God shall come, and all the

saints with Thee. And the Lord shall be King over all the earth; in that day shall the Lord be one and His name one." And Daniel says: "But the saints of the Most High shall receive the kingdom and possess the kingdom for ever." "And the kingdom and the dominion shall be given to the saints of the Most High." And Paul says "Do ye not know that the saints shall judge the world?" And in 1 Thes. iii. 13, he speaks of "the coming of our Lord Jesus Christ with all His saints." And in the Revelation John says (chap. v. 9) "They sing a new song. 'Worthy, etc.' and they shall reign on the earth." And in chap. xv. 4, 6 he says "Reigned with Christ a thousand years." "Shall reign with Christ a thousand years."

These passages teach very clearly that those who are called saints have been raised and glorified, and, as Paul puts it, have been taken up to meet the Lord in the air (1 Thess. iv) before the judgment of the world takes place. There is therefore to the saints in Christ, no more judgment (Rom. viii. 1). If, as Paul teaches, the saints shall judge the world, shall even judge angels, how could they appear before the judgment seat along with the wicked to have their case settled? As the Lord's redeemed people, they have been accepted and saved and made heirs of God and joint heirs with Christ, and have had their places assigned them in the everlasting kingdom, and will not come into judgment. As a certain writer says "The question was forever settled for the believers at the cross, and actually determined by the Judge of all when they believed on Christ." And Christ Himself says: "He that heareth My word, and believeth on Him that sent Me, shall not come into judgment."

I may say here that the word *κρίσις*, translated judgment, occurs forty-eight times in the New Testament, and in the authorized version was so translated in forty-one instances. And the reading in the New Version of John v. 29 is very clear and expressive in defence of our position: "They that have done good shall rise to the resurrection of life, and they that have done ill to the resurrection of judgment." According to this, the saints rise, not for judgment, but to realize in all its fullness the blessedness of a completed redemption. And doubtless the reference is here to the blessedness of those who have part in the first resurrection.

But some thoughtful reader is saying "What do you think of Matt. xxv. 31-46?" I have already said that according to Scripture teaching there are several scenes in the great judgment drama. I am fully aware that this passage in Matt. xxv. is held by many to be descriptive of a grand closing scene, in which the whole human race will have a part when this world has run its course. I will not venture to dogmatize in differing from this view. But I call attention to a few points which appear to me to show clearly that this passage does not refer to a general judgment at the end of the world.

1. There is no reference to the resurrection, no mention of the dead, and no intimation that this scene in the judgment drama closes the world's history. By what logical process this passage has been made to synchronize with the scene around the great white throne I cannot understand.

2. Those who appear here for judgments are *τῶν ἐθνῶν* the nations. "This expression occurs 132 times in the New Testament, and it is translated Gentiles ninety-two times." And it is specially to be noted that this expression is never applied to men only as living and acting on this earthly scene, unless the case before us be an exception. And without a very valid reason we have no right to make it an exception. Moreover, there are other prophecies which speak of the nations being gathered to judgment in the same way. In Joel iii. 2 we hear God's call to the nations. "I will also gather all nations, and will bring them down into the valley of Jehoshaphat and plead with them there." And in verse 12, "For there will I sit to judge all the heathen, *πάντα τὰ ἔθνη* round about." And in verse 21, "And I will set My glory among the heathen, and all the heathen *πάντα τὰ ἔθνη* shall see the judgment I have executed." Now if the reference in the passages, as is generally admitted, be only to the living nations, why should we suppose the reference in Matt. xxv. 31-32 should be to the dead as well as to the living? Moreover, in this wonderful scene there are three parties. The "all nations" are divided into two par-

ties, sheep and goats. But there is a third party.

Christ as Judge deals with them on one point, viz., their treatment of His brethren. It is on this ground they are rewarded or punished. If you ask who Christ's brethren are we would say that the reference must be either to the Jews as a people or to His own faithful followers. We wait for clearer light before saying more. But one thing is clear from the reading of the passage, that, whoever they are, they were not a part of the all nations who appear to be judged. There is much still to be said to make this subject complete. But I trust enough has been said to show that the resurrection and judgment of the wicked and the righteous is not simultaneous. And if all difficulties have not been removed, enough I trust has been said to awaken inquiry, and to lead the faithful in Christ Jesus to see more fully the preciousness of the great salvation provided for them in Christ, and to look forward with a surer hope and a gladder expectation to the glorious future which lies before them. FAITHFUL.

PUNISHING CRIMINALS.

MR. EDITOR,—It must be evident to all intelligent people that crime is not punished in this Province as it should be. Reference has frequently been made in THE CANADA PRESBYTERIAN to the apathy exhibited by the authorities in detecting the parties guilty of the numerous dynamite outrages committed here, not one of the miscreants having been convicted. It is no wonder that people are saying that there is something wrong somewhere. It seems to me that the Government is greatly to blame in this respect. When officers are appointed by the Government to enforce law, such as police magistrates, inspectors and constables, they should be sustained in the performance of their duty, and when dynamite is used to deter them from carrying out the law, it is the duty of the Government to use all the means at its disposal to punish the perpetrators of these outrages. It seems that the authorities are more zealous in punishing any one who is guilty of such crimes as theft or forgery than that of murder, or attempt to murder. Is property of more importance than life? Would not a man rather be robbed of a thousand dollars than have the lives of his wife and children attempted by a dynamite fiend? And yet we find that if a poor person steals anything, though the value may not be more than a few dollars, every effort is made to secure the guilty person, and if caught a severe sentence is inflicted.

A man obtains a hundred dollars by fraud, and the detectives are at once put on the case, and no effort is spared to bring him to justice; but let the same man blow up a house with dynamite, and not only cause the loss of a large amount of property, but seriously endanger the lives of innocent women and children, and the thing is treated as of little consequence.

Now, in my opinion, the Government should be more determined to punish the scoundrels who resort to such hellish practices than in those other offences that so much pains are taken to ferret out. Why should Government officials be left so helpless in a Province like Ontario? Surely it is not for want of means to detect the criminals. Money will do it. If the proper men are engaged, and well paid for the work, they will succeed in securing the guilty parties and the expense should not be considered in a matter of such grave importance.

If men are permitted to commit such assaults on officials appointed to enforce the Scott Act, they will take the same means to deter officers from enforcing other laws, and the result will be that we shall soon become a lawless people. I know, from what I have seen in reference to this matter, that the lawless element has become much bolder in defying the officers of justice in consequence of the apathy exhibited in these Scott Act outrages. In the country, where there are no constables under salary, the punishment of criminals is very uncertain, as the county constables will not spend the necessary time for the work unless paid for it. Thus, when a dynamite outrage is committed, there is no one to do the work of a detective unless the Government pay men to do it.

Now, why should this not be done? I am satisfied that these criminals could be secured if good intelligent detectives were put to work. Let the public, therefore, put the blame where it belongs. I do not write this as an opponent of Mr. Mowat, for I have always supported him, and I believe that he is honestly endeavouring to do his duty; but I cannot say as much respecting the head of the department which has the control of the license department and Scott Act enforcement. TEMPERANCE.

Pastor and People.

THE SPIRIT OF HOME EDUCATION.

I suppose that, under God, the primary condition of a successful Christian education is, that the *parents should care more for the loyalty of their children to Christ than for anything else*, more for this than for their health, their intellectual vigour and brilliance, their material prosperity, their social position, their exemption from great sorrows and great misfortunes. Their loyalty to Christ must be cared for, not because it will be a defence and guarantee of the moral virtues, and a protection against vices which might end in disgrace and ruin, but for its own sake and for Christ's sake. Only when our children have found eternal righteousness and eternal life in Him, has the trust we have received from Him been successfully discharged, and then have our children discharged their supreme duty and achieved their supreme blessedness.

But there is a second condition of success. *Parents should expect their children to be loyal to Christ.* The children are the subjects of Christ by birth; and it should never be assumed that when they reach the years of moral freedom and moral responsibility they will be certain to revolt against Christ's authority. Why should they? They are born into the Divine household—why should it be taken for granted that they are certain to leave home and go into a far country and there waste their substance in riotous living? The true ideal of human nature is something fairer and better than this. The Spirit of God may control and direct the whole stream of human life, from the moment it leaves its source until it reaches the ocean.

We should expect our children to be loyal to Christ; we expect them to be truthful and honest, and this expectation is one of the principal causes of their truthfulness and honesty, if in our words and conduct we implied that we were very doubtful whether they would be honest and tell the truth, we should do very much to make them thieves and liars. Children, even more than men and women, respond instinctively to a generous confidence, and rise to the expectations which are formed of them.

We have the strongest grounds for expecting that their hearts will be touched by Christ's infinite love, and that the will of Christ will have supreme authority over their conduct. Everything is in favour of it. This is the eternal purpose of God, and for the fulfilment of that purpose we may rely upon "the exceeding greatness" of His power, and on "the unsearchable riches of His grace." We ourselves are but the ministers of a higher will; and if we are loyal to Christ and dwell in Him, the discipline of the home is not ours, "it is the chastening and admonition of the Lord"—and Christ Himself is with us to give it effect.

God forbid that I should say a word to add bitterness to the sorrow of those whose children have broken away from the control of Christ. The will of a child is free, and cannot be absolutely determined by any earthly authority, or even by the light and power of the Spirit of God. But when paternal affection, parental example and the atmosphere and discipline of the home are on the side of Christ—when the strongest and tenderest human influences are blended with the gracious energy of the Divine Spirit when earth is confederate with heaven—we ought not to fear defeat. We ought to expect that children who are brought up in the "chastening and admonition of the Lord" will illustrate in their childhood the beauty and grace of the Christian life, and that when they reach the strength and joy of Christian manhood they will be unable to recall a time when they were not living in the light of God.—*Dr. R. W. Dale*

A MOTHER'S LOVE.

There are two kinds of love—love which receives, and love which gives, and as it is more blessed to give than to receive, a mother's love which is always giving, is the choicest love of all. Children honour most the mother that loves most; and religious daughters make pious mothers. One hundred and twenty clergymen, being assembled together, were invited to state the human instrument of their change of heart. How many laid the crown of that mercy on their mother? Above 100! Her children rise up, and call her blessed.

THE FORGIVING KING.

A king, famed for his greatness and graciousness, had been invited to a supper, prepared for him by one of his subjects. It was an Oriental feast, and the guests reclined on couches whilst they ate. As thus they rested and refreshed themselves, a woman who had done that which was worthy of death, knowing that the king was there, and having heard of his wonderful compassion and goodness, went to the house, and, stealing softly into the room, knelt at his feet weeping. Not a word she spake, but kissing his feet while she wept, brake over them an alabaster flask of very precious ointment of spikenard, whose fragrance filled the house. And there she knelt, not daring to speak. She only wept, and kissed and anointed his feet, until the king, who knew full well her guilt, turned to her and said "Go in peace, thy sins are forgiven; thy faith hath saved thee."

"O wonderful words spoken by the King of kings! They were heard at the throne, and "the morning stars sang together, and all the sons of God shouted for joy, for now another voice would sing, "Glorify to God in the highest," another knee would bow before King Emmanuel, and another harp would join in the music of the heavenly choir.

These wonderful words were heard in hell, and Satan and his angels trembled with wrath and indignation, for she to whom they were spoken was one they had doomed to weep and wail and gnash her teeth with them in everlasting torment. "O wonderful words spoken by the gracious King to the penitent one. Henceforth the outcast will be a member of the royal household. Henceforth His ministers—the angels will have the charge of her. Henceforth the homeless has a mansion awaiting her. Henceforth, when the King calls her, He will say, "Come, ye blessed of My Father." Jesus is the name of this great and compassionate King. Fellow sinner, He is waiting to be gracious to you. Will you, too, venture to Him, kneel before Him, and with penitent heart await His words? Then you will also hear Him say: "Thy sins are forgiven; thy faith hath saved thee; go in peace."—*Occident*

DO WHAT IS NEXT TO THEE

Do what is next to thee;
Love doth not measure,
If not thy pleasure,
Still thine the peace will be.

Do it with all thy might:
Brief is the living,
Blest those in giving,
As in God's holy sight.

Do it for Jesus' sake,
Though it be trying;
Sweet thy denying
His love can ever make.

Do it with all thy strength:
Be not delaying,
But swift obeying,
For night will come at length.

Do all with care and rest:
Patient in doing,
Watchful, pursuing;
So life's long days are blest.

Do thou with prayerful heart,
Always rejoicing;
Let thy sweet voicing
Some good to all impart.

Do what is right and meet,
Wait not the morrow;
So shall not sorrow
Burden love's willing feet.

CHILDREN'S FRIENDSHIPS.

Children are apt to seek the society of other children at about the sixth year of their ages. This should be a watchful period for the parents, as friendships contracted at this time have a very decided influence on the mind, morals and manners of their children. Nearly every child is influenced for good or for evil through early associations. If allowed to be constantly with a nurse, their language and manners will in nearly every case be identical with those of the nurse. A mother should spend the greater portion of every day in the society of her children. If to rid herself of their noise she permits them to seek companionship outside, she has no one to blame but herself if their manners and morals are corrupted. All children require the companionship of those of their own age, but it is very essential that the parents should choose their companions.

THE COVENANTER.

You have all heard of the old Covenanters of Scotland, their decision of mind and force of character. Their theory of government for the kingdom of Scotland was quaintly unpractical, but it grew out of true and deep fear of the Lord. The Old Testament spirit in them was not enough tintured with the meekness of the Lord Jesus, or they would not have touched the weapon of steel, but in this mistake they were very far from being alone. In my bedroom I have hung up the picture of an old Covenanter. He sits in a wild glen with his bible open before him on a huge stone. He leans on his great broadsword, and his horse stands quietly at his side. Evidently he smelleth the battle afar off, and is preparing for it by drinking in some mighty promise. As you look into the old man's face you can almost hear him saying to himself, "For the crown of Christ and the covenant I would gladly lay down my life this day. They did lay down their lives, too, right gloriously, and Scotland owes to her covenanting fathers far more than she knows. It was a grand day that in which they spread the Solemn League and the Covenant upon the tombstones of the old kirkyard in Edinburgh, and all sorts of men came forward to set their names to it. Glorious was that roll of worthies. There were the lords of the Covenant, and the common men of the Covenant; and some pricked a vein and dipped the pen into their blood; that they might write their names with the very fluid of their hearts. All over England also there were men who entered into a like solemn league and covenant, and met together to worship God according to their light, and not according to human order-books. They were resolved upon this one thing—that Rome should not come back to place and power while they could lift a hand against her; neither should any other power in throne or Parliament prevent the free exercise of their consciences for Christ's cause and covenant. These stern old men, with their stiff notions, have gone. And what have we in their places? Indifference and frivolity. We have no Roundheads and Puritans; but then we have scientific dressmaking and we play lawn-tennis! We have no contentions for the faith; but then our amusements occupy all our time. This wonderful nineteenth century has become a child, and put away manly things. Self-contained men, men in whom is the true grit, are now few and far between as compared with the old covenanting days.

Would to God we had among us great companies of "such as keep His covenant and remember His commandments to do them!" The true Covenanter is one who has found out God, and therein has made the greatest discovery that was ever made. He has discovered not only a God, but the living and true God; and he is resolved to be on living terms with Him for time and for eternity. He will henceforth never shut his eyes to God, for his longing is to see more and more of him. He is determined to be right with God; for he feels that if he were right with all his fellow-creatures and everything about him, yet if he were wrong with God he would be out of order in the main point. He has settled in his own soul that he will know the Lord, be right with Him, at peace with Him, yea, and in the league with Him. It is not natural to men thus to cling to God, and seek after Him, but it has become natural to this man, so that he hungers and thirsts for the living God. By this very fact he is ennobled; he is lifted up above the brutes that perish. A man capable of the idea of covenant with God, and taken up with a passion for it, must surely be born from above. There must be a divine nature within him, or he would not be drawn toward the Divine One above Him. It is ever so; the Spirit of God has been working here.—*Spurgeon.*

LIMITED BENEVOLENCE.

There are persons who melt into tears of pity at the sight of sorrow, who suffer with the suffering of others and rejoice in their joy, who are tender and gentle in their manner, showering kindly words and sympathetic greetings on all whom they meet, but whose benevolence ends just there. When it comes to actually giving or doing or denying self for others' welfare, they have expended themselves in feeling, and there is nothing left. Of course this refers to such as are able to give—not to those who cannot.

STRUCK BLIND.

THE DEADLY POISON THAT BLIGHTED THE OPTIC NERVE.

Rochester Union and Advertiser.

Our reporter was very much struck with a conversation between two well-known citizens, a short time ago.

"I notice you wear very strong eye-glasses."

"Yes, yes, I am a perfect slave to my goggles. It is hard for me to understand why one's eyesight fails when all other faculties appear to be in good condition. Even the young appear to lose their eyesight."

"I question very much the theory and the old notion that poor light, fine print, etc., is responsible for it."

"It is well you may. If you consult an oculist for eye treatment, you will find he is almost sure to analyze the fluids passed before he will commence treatment; one once told me that over half of the failing eyesight was attributable to disease of the kidneys, because of their inability to expel the uric acid from the system."

"How is that?" "I do not know. He claimed that failing eyesight was one of the most prominent symptoms of advanced kidney and Bright's disease."

Becoming more interested, our reporter thought he would carry investigations still further, and called upon an institution where several prominent physicians are employed, and asked the question:

"Why is it that uric acid or kidney poison affects the eyes?"

One of them answered, "It does not affect the eyes any more than any other organ. It is one of the symptoms of kidney disease. The system becomes saturated with uric acid, and, as a result, the weakest organ is the first to suffer. It may be the lungs, heart, brain or any other organ; it generally affects many of the other organs, and the persons so affected may call it general debility, or premature old age, when in reality it is but the effect of uric acid, continually poisoning the system, gradually consuming the patient. It is for this reason our remedy cures so many persons of what are ordinarily called diseases, which in fact are only symptoms. We cure the cause and the cause cures the effect."

"Then you cure blindness, do you?"

"I will say, yes, if you wish to put it as broad as that, and yet we are not entitled to the credit. When we restore the kidneys to health, they in turn restore the failing eyesight. Our remedy restores the kidneys to a healthy action, and they cause the cure and so it is with many of the diseases that we cure, which in reality are but symptoms. For instance, N. S. Sparks, of Rochester, says, 'I had lost the use of one eye, and the other was rapidly failing, caused by impure blood. I took Warner's safe cure to purify my blood. Hardly expected it to restore my eye-sight, but it has done so.'"

W. A. Bargy, of this city, says, "My little daughter, seven years old, complained some two years since of inability to see, and we noticed that she stumbled over things while walking about the house. I looked at her eyes and found them almost white. This so alarmed me that I consulted a physician who said it would be necessary to have an operation performed upon them. To this I could not consent, but allowed him to give her several treatments. She grew worse and wasted to a mere skeleton, until a doctor more honest than the rest, advised Warner's safe cure, and we began its use. I noticed improvement at once, and gradually she regained her health."

Mrs. Emma A. Densmore, Washington, D. C., had her eye-sight suddenly fail her, so she was unable, as she says, to read even the largest print, or recognize friends on the street. After a few bottles of Warner's safe cure, her eye-sight began to return, and continuing its use, she was completely restored.

Uric acid has a special liking for the optic nerve, and it is no uncommon thing for the eye-sight to begin to fail as the kidney disorder advances, while the other organs remain in apparent good health for a longer period, or until there is a general giving way of the system. Then physicians blandly pronounce the malady general debility, or call a symptom a disease, that was the most prominent before death claimed its victims. They may call it apoplexy, paralysis, consumption, pneumonia, blood poisoning, impoverished blood, malaria, rheumatism, pleurisy—nevertheless it is kidney disease, all the same, under another name.

"Why all this deception?"

"Because the so-called medical fraternity have no preparations that can cure kidney disease, especially when it has become ad-

vanced, and they are ashamed to acknowledge it, and many of them are too hide-bound to their code to use a prescription and a specific for the kidneys, because it is advertised, and the proprietors refuse to expose their formula. That is exactly as it is, in as few words as I can give it."

"Thanks. You have no objections to my publishing this interview?"

"None, whatever. We have no secrets here, except our formula."

FRIED PIGS' FEET.—Make a batter, dip the feet into it. Fry in hot fat until brown. Make a little drawn butter, then add a spoonful of vinegar to serve with them.

NUT CAKE.—Two cups of sugar, one cup of butter, four eggs, one cup of cold water, three cups of flour, two teaspoonfuls of baking powder, two cups of hickory nut meats.

LEMON SAUCE.—Half cup of butter, one cup of sugar, one egg, one grated lemon, three tablespoonfuls of boiling water; put in a tin pail and set in a pan of boiling water to thicken.

Scientific and Useful.

PERFECTLY CHARMING is what the ladies say about "Lotus of the Nile" Perfume.

CROUP AND THROAT and Lung Troubles are treated successfully with Allen's Lung Balsam.

DROP CAKES.—Four eggs, one pint of milk, a little salt, and flour enough for a batter; bake in cups.

PAIN-KILLER as a liniment is unequalled for Chilblains, Burns, Bruises, Cuts, Sprains, etc.

KISSES.—Five ounces of sugar, three eggs, six ounces of flour, pinch of salt; to be dropped and sugar sprinkled on before baking.

TRY CAMPBELL'S CATHARTIC COMPOUND for Constipation or Costiveness.

POVERTY CAKE.—Two cups of cream, two cups of stoned and chopped raisins, two cups of sugar, four cups of flour, one teaspoonful of soda, salt and spice.

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

CLAM FRITTERS.—One pint sour milk, one even teaspoon of soda, one egg, one dozen of finely chopped clams, and flour to make a stiff batter; drop into boiling lard and fry until cooked.

A CURE FOR DRUNKENNESS.—Opium, morphine, chloral, tobacco and kindred habits. The medicine may be given in tea or coffee without the knowledge of the person taking it, if so desired. Send 6 cents in stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

MANY SUFFER rather than take nauseous medicine; and this is not strange, as the remedy is often worse than the disease. Sufferers from coughs, influenza, sore throat, or tendency to consumption, will find in Dr. Wistar's Balsam of Wild Cherry a remedy as agreeable to the palate as effective in removing disease.

THE Calendar issued by the S. R. Niles Advertising Agency is always the same style, and of exceptional value to business men, being so arranged as to show at a glance the number of days between any two dates in the year,—a great assistance in computing interest, and a convenience in many other ways. For Banks, Insurance Companies, Newspaper offices, and business men generally it is the best Calendar issued.

BREAKFAST CAKES.—One and a half cups of Indian meal, one and a half cups of flour, half a cup of sugar, butter, teaspoonful of soda, milk, one egg; stir cream of tartar in the flour and dissolve the soda in a little cold water; mix all this quite soft with milk; bake in shallow pans. To be eaten hot with butter, and is very nice.

COUNTERFEITS are always made to look as near like the original as possible. Housekeepers are cautioned against the many worthless and damaging imitations of JAMES PYLE'S PEARLINE, some put up in similar looking packages, and others with names sounding like Pearlina, which dealers may endeavour to urge upon them.

Make a Start in Life.

by taking hold of the live business of a live house. You do not have to put in capital, but are started free. Any one can do the work. You can live at home if you like. Both sexes, all ages. One dollar per hour and upwards easily earned. No special ability or training needed. Let us show you all at once, and then if you don't take hold, why, no harm is done. Address Stinson & Co., Portland, Maine.

BABY'S SKIN & SCALP CLEANSER PURIFIED AND BEAUTIFIED BY CUTICURA. FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants...

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

BABY'S Skin and Scalp preserved and beautified by CUTICURA MEDICATED SOAP.

JAMES PYLE'S PEARLINE THE BEST THING KNOWN FOR Washing and Bleaching In Hard or Soft, Hot or Cold Water. SAVES LABOUR, TIME and SOAP AMAZINGLY, and gives universal satisfaction.

Burdock BLOOD BITTERS. WILL CURE OR RELIEVE BILIOUSNESS, DYSPESTIA, JAUNDICE, ERYSIPELAS, SALT RHEUM, HEARTBURN, HEADACHE, DIZZINESS, DROPSY, FLUTTERING OF THE HEART, ACIDITY OF THE STOMACH, DRYNESS OF THE SKIN, And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

T. MILBURN & CO., Proprietors, TORONTO.

The great popularity of this safe and efficacious preparation is alone attributable to its intrinsic worth. In the cure of Coughs, Colds, Asthma, Bronchitis, Whooping Cough, Scrofulous Humours, and all Consumptive Symptoms, it has no superior, if equal.

\$93 Sewing Machine Free! We want one person in every village, town and township, to keep in their homes a line of our ART SAMPLES; to those who will keep and simply show these samples to those who call, we will send, free, the very best Sewing Machine manufactured in the world, with all the attachments.

Guaranteed to give Perfect Satisfaction. James' Foot Dome Black Lead. Beware of common Imitations. Use James' Extra French Square Blue. Use James' Royal Laundry Washing Blues. Use James' Prize Medal Rice Starch. MANUFACTURED BY Plymouth, England.

THE Improved Magic Patent FEED BOX, made only by The B. G. Tisdale Co. Brantford, Ont., and BUFFALO, N. Y. Send for testimonial circular and catalogue of Iron Stable Fittings; we lead in this line.

HUMPHREYS' DR. HUMPHREYS' BOOK Cloth & Gold Binding 144 Pages, with Steel Engraving, MAILED FREE. Address: P. O. Box 1810, N. Y.

HOMEOPATHIC SPECIFICS. Sold by Druggists, or sent postpaid on receipt of price.—HUMPHREYS' MEDICINE CO., 109 Fulton St., N. Y.

Over 6,000,000 PEOPLE USE FERRY'S SEEDS. D.M. FERRY & CO. are admitted to be THE LARGEST SEEDSMEN in the world. SEED ANNUAL For 1888 will be mailed FREE TO ALL applicants, and to last season's customers without ordering it.

ASK YOUR DEALER FOR STEELE BROS & CO'S SEEDS. FOR SALE BY ALL LEADING MERCHANTS. ILLUSTRATED CATALOGUE MAILED FREE. ADDRESS STEELE BROS & CO TORONTO, ONT.

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing and Publishing Company

(C. BLACKETT ROBINSON),

AT 5 JORDAN STREET, TORONTO.

TERMS: \$2 per annum, in advance.

ADVERTISING TERM 3.—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.50 per line; 1 year, \$2.50. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.



TORONTO, WEDNESDAY, JANUARY 25th, 1888.

CLUBBING ARRANGEMENTS.

Canada Presbyterian, \$2, and Life of Rev. Walter Inglis, \$1, both, \$2.
Canada Presbyterian, \$2, and the Weekly Globe, \$1, both, \$2.
Canada Presbyterian, \$2, and the Weekly Mail, \$1, both, \$2.
Canada Presbyterian, \$2, and Dr. Gregg's History of the Presbyterian Church, \$3, both, \$4.
Canada Presbyterian, \$2, and The Rural Canadian, \$1, both, \$2.

THE meanest of all shams is mock humility. The most nauseating kind of pride is to be proud of one's humility. A writer in one of our exchanges says:

It is a great thing to be humble. But how few there are who work at it very much, except when called upon to teach a class in Sabbath school, lead the prayer meeting, or take part in the missionary society, and the amount of humility that can be displayed on such occasions is truly pitiable.

Yes, it is a great thing to be humble, but the feeling called by that name which never manifests itself except to shirk duty is not humility. It is something very different.

DR. JOHN HALL has an article in the last issue of the New York *Evangelist* on "The Right Work in the Right Spirit," in which he says:

We do not need to join a society to justify our efforts; if Christ has saved us and led us into His Church, we are to be workers. It is the Church militant, and we are to fight against all evil and for all good.

If any person on uniting with the Church feels it necessary to join some society to find work there must be something peculiar about him, or about the Church, or perhaps about both. It is not likely the Church is so near perfection that no work can be found in it. An earnest man will find his work anywhere, and certainly it is easier to find it within Church lines than anywhere else. The very fact that a man has to go outside of his Church to find work is almost presumptive evidence against him. It may prove that his Church has little confidence in him as a worker, or it may prove that he is not well fitted for Christian work. Nor need any one join a society to find something to stimulate his efforts. If the love of Christ, and a desire to help his fellow-men do not stimulate him, all the motive power he can get in any society will not do him much good.

To save some most excellent people pain, it should be stated that the names of the distinguished people that fill two or three columns in the reports of public balls given in Toronto are not the names of persons who were present, but of persons who were invited to attend the festivities. We once saw a very worthy man deeply grieved at seeing the name of an honoured Toronto minister, who has since gone to his rest, figuring prominently in the list of invitations to a public ball. It is one thing to be invited to such entertainments—another and entirely different thing to go. It does not by any means follow that because a minister or elder has been invited he has been there. Should any of our readers who have been grieved at seeing the names of prominent ministers and elders in these lists find the names of Principal Caven or Dr. Reid on the honour roll, they must not conclude that these esteemed gentlemen have been at the ball. The presence of their names in the list merely shows that they had been invited. To some people this explanation may seem unimportant. Nothing is unimportant that wounds the feelings of a good man, and lessens his respect for and confidence in the ministers of his Church.

THERE is a law in Boston which prevents men from preaching on the famous Boston Common without a permit. Lately an unfortunate preacher violated the law, and was put behind the bars for so doing. A committee of the Evangelical Alliance took up his case, and instead of shedding crocodile tears over the unfortunate preacher came to the following sensible deliverance:

First, Accept the situation. If one wishes to preach in public places, ask permission; if it is refused, refrain from preaching. This course will have the advantage of respecting the law; it will have the disadvantage that the needed preaching of the Gospel is liable to be limited.

Second, If denied a permit, refrain from preaching, but agitate for the repeal of the restriction. This will have the advantage of protesting against the character of the law, while obeying it, and perhaps may result in its repeal.

Third, Obey the law while it stands. Agitate for its repeal, and also endeavour to secure, by a test case, from the highest courts in the land, an authoritative declaration on the constitutionality of all such ordinances. This latter course would, at all events, set at rest the legal uncertainties involved.

We respectfully suggest to the Mayor and Council of this city of Toronto the propriety of taking some measure for the better regulation of the Queen's Park in this city on Sabbath afternoons. Does liberty of speech make it necessary to allow every ranting crank—every second-hand retailer of infidelity—to air his eloquence there every Sabbath during the warm weather? The people of Boston understand these matters quite as well as we do, and they find it well to keep a check on certain kinds of oratory. We know all that can be said on the other side. We have heard all the homilies about the sacred right of free speech. Does the exercise of that right involve the right to make oneself a public nuisance?

ONE good way to ascertain the progress that public opinion is making on any given question is to compare what the press said on the question ten or fifteen years ago with what the press says now. Ten years ago the Rev. James Cameron, of Chatsworth, one of the ablest as well as one of the most lovable ministers that ever served in this Church, summed up the varieties of public opinion on the question of using the Bible in Public Schools in this way:

As might be expected, however, there will exist among our readers diversity of opinion as to the best remedy for the evil. Some would seek to cure this evil of religious ignorance amongst our young solely through the agency of their parents. To this, others would conjoin the agency of Sabbath Schools. To both these, others, again, would add the agency of our Public Schools to the extent—which is the length we have gone in our articles on this matter—of causing the children to read the Scriptures daily, without comment from the teacher, and of committing suitable portions to memory. Of those that would allow the Bible this position in our Public Schools, some would be content to leave its introduction or exclusion, as at present, entirely in the hands of trustees; while, others, again, feeling that this has been tried with no very flattering success, and fearing that from the state of the country no better success can for a long time be expected, desire to place the matter on a permanent basis, by securing that wherever a Public School be found in Ontario there the Bible be found also, and a portion of it be read every day by those children whose parents have no objections that it should be so. We believe that all these varieties of opinions, regarding the true remedy for juvenile religious ignorance, will be found amongst our readers.

To these "varieties" may be added one or two more on the propriety of using a book of selections from the Scriptures. Taking Mr. Cameron's description as correct, how much progress has been made in ten years? The plain, unvarnished truth is that Protestants cannot, or do not, agree among themselves about what they want. Were Protestantism a unit on the question, the Bible would be used in every Public School in Ontario in any way united Protestantism wished it to be used and so used within a month.

THERE was a grand rally of New York Presbyterians the other evening to give a good send-off to the centennial work of raising \$1,000,000 for the Aged and Infirm Ministers' Fund. Mr. Van Norden, a worthy elder, made a ringing, business-like speech, and, among other good things, made the following comparison to which we ask the earnest attention of our readers:

The city of New York supports about 16,000 paupers and criminals and objects of charity—about one per cent. of the population. Their maintenance costs, including police, etc., over \$200 apiece per annum. Who are these people? Are they some near kin? No; over seventy per cent. are foreigners, and of the balance, nearly all are children of foreign parents. Are they, then, those who have served

the country or fought its battles? No; they have never been of the slightest benefit to us. Why, then, should you and I be taxed so heavily for their support? Simply for the well-being of society and our own protection. The Presbyterian Church represents a population of about 3,000,000. They support gratuitously 562 persons, less than one-fiftieth of one per cent. Who are these people? Are they objects of charity? No; not by any means. Are they aliens? No; they belong to our own families—they are our fathers and mothers in Israel. They are men and women of the highest cultivation, used to moving in the best social circles in the communities in which they have lived, and loved and honoured throughout the land. Well, then, does the Church support them in their old age in a way commensurate with their abilities and attainments, providing them with books and gratifying a cultivated taste? It gives each family a little less than \$200 per annum. What—the great, wise, wealthy Presbyterian Church gives its aged ministers, worn out in the service, less for a family than a single pauper receives? We believe the Church is only just awakening to its duty, and will deal generously in the future.

Thanks, Mr. Van Norden. There is another Presbyterian Church—whether it is "great, wise and wealthy" or not we do not say—that needs a waking-up on this question. It is to be hoped that it will deal generously in the near future.

THE REV. JOHN SMITH.

ONE of the commonest of commonplaces is the statement that life is uncertain. There is much truth in the old world saying, "All men think all men mortal but themselves." Only when a death occurs with startling suddenness in a community is general attention turned to the fact that death is certain. Such an event occurred in this city last week, when the Rev. John Smith, the beloved pastor of Erskine Church, was suddenly summoned to come up higher. Why should sudden death be so alarming? The soldier sometimes dies with startling suddenness while at his post. If assured that victory crowns the cause for which he fights he dies contented. Why should it be otherwise with the soldier of the Cross? For all the faithful, to be absent from the body is to be present with the Lord. They exchange the earth with its trials and imperfections for the glory enduring. The great apostle of the Gentiles could say when face to face with death, I have fought a good fight; I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing. There are many now who see in the swift and sudden ending of a faithful yet imperfect life something in itself merciful and by no means repellent. If some pray to be delivered from sudden death, others supplicate that they may die in harness. A strong and confiding faith is ready to go or stay as the Master wills and when and how He, in His infinite wisdom, is pleased to appoint. The death of the good pastor of Erskine Church was very sudden, and therefore strikingly impressive, but save by an accommodation of language it cannot well be called sad.

The Rev. John Smith was a native of Ireland, having been born in Armagh on the 28th March, 1824. When only three years old he came with his parents to Canada who settled in Brampton, where a brother who takes an active part in church work still resides. In the acquisition of learning, Mr. Smith, when a young man, displayed great aptitude, and for a time was a successful teacher. He was one of the early alumni of Knox College, a band of good men now rapidly diminishing. Completing his theological course in 1851, he was, soon after obtaining license, ordained in St. Paul's Presbyterian Church, Bowmanville. Under his faithful and devoted pastorate the congregation increased in numbers, piety and Christian activity, and it still retains an influential position in that prosperous little town. His pastorate continued for the space of twenty-four years, and he was held in affectionate remembrance till the day of his death, whose tidings occasioned the most heartfelt and unaffected sorrow.

When the Rev. Dr. Jennings retired from the pastorate of Bay Street Church, Mr. Smith received and accepted a call to the ministry in that congregation. Here he did excellent work, and in a short time it was resolved to build a more modern and commodious edifice on a more eligible site. This resulted in the erection of Erskine Church, at the head of Simcoe Street, where continued prosperity attended the efforts of pastor and people. The fine building was much injured by fire, which broke out on the after-

noon of Sabbath, 20th January, 1888, just four years previous to the date on which Mr. Smith died. His ministry in Toronto was greatly blessed. The congregation is prosperous, as is evidenced by the cordial harmony existing and the large activity in Sabbath school and mission work. The pastor's efforts were well sustained by energetic and devoted workers in all departments of Christian endeavour.

As a minister the Rev. John Smith was earnest, devoted and evangelical. His efforts were mainly confined to his special vocation. There was the happy absence of striving for effect and the exercise of those little arts to secure the pleasing increase of popular adulation. He strove to have a conscience void of offence toward God and toward man. As a moral and social reformer Mr. Smith stood out in bold relief. Whether a movement for the betterment of mankind was popular or unpopular, Mr. Smith followed his matured convictions, and remained steadfast. His convictions of duty were sincere and profound. These he followed without fear or favour. By pursuing this course he never lost a friend whose friendship was worth having. Because he realized his responsibility for his own opinions, therefore he respected those whose views did not always accord with his own. As a man he was simple and unaffected in all his ways. His nature was singularly straightforward and open. Duplicity and cunning were foreign to his being. It is not surprising that such a man was loved and trusted by all who knew him. His departure will be sincerely mourned not only by the family circle, on whom the blow has so unexpectedly fallen, and by the large and attached congregation to which he so faithfully ministered, but wherever he was known. His sterling excellencies and worth, and the good work he was enabled to accomplish, will long be held in grateful remembrance.

The close of this good man's life was fitting as it was impressive. His last Sabbath was spent in the work he loved so well. In the morning he preached with more than his wonted power and fervour on the parable of the Pearl of Great Price, in St. James Square Church, and in the evening to his own people on "Prepare to meet thy God." In his study the uncompleted sermon for last Sabbath was found after his voice was still and his pen finally laid aside. His last evening on earth was spent at the meeting convened to bid the first missionary sent forth by the alumni and students of Knox College God-speed, and by next morning there came the benediction, "Blessed are the dead that die in the Lord," and the monition to all that remain, "Work while it is called day, for the night cometh wherein no man can work."

HAVE A DEFINITE AIM.

No good can be accomplished without a clear and well-defined purpose. Great events have often been determined by apparently trivial accidents. Results not infrequently turn out very different from those intended. God, nevertheless, rules the universe, and in relation to human action, as in all else, His ways are not as our ways, nor His thoughts as ours. Exercising supreme control over all, He directs and permits events for the accomplishment of His own vast and glorious purposes, that do not always fit in with our desires and limited designs. But He, seeing the end from the beginning, works out His designs according to plans devised by infinite wisdom. If effective work is to be done in any sphere, it cannot issue successfully if pursued in a haphazard and aimless fashion. The fortunate inventor does not usually stumble on his invention. Important discoveries have soetimes been made accidentally, but this is the exception, not the rule. The young man who sets out in life with a high ideal may fail in its realization, but he will practically accomplish all the more, and better work, because he has striven to achieve something corresponding to his ideal.

The same law holds good in relation to Christian life and work. The Christian who has no definite purpose ready before his mind will not attain a high degree of excellence or approximate conformity with the Christian ideal. Advancement in faith and knowledge will be both feeble and feeble. To some extent he will be at the mercy of circumstances, swayed hither and thither by every passing breeze of popular emotion. With only vague and aimless desires his attainments will remain meagre, and the work in which he spasmodically engages will afford but little evidence of permanent result.

In all Christian work there must not only be true and earnest consecration, but there should also be a well-defined purpose. There must be something to work for, that will call into exercise regulated and sustained effort. There will be indeed various and subsidiary considerations influencing all such activity, some of them praiseworthy, others questionable, yet there ought ever to be one pure and exalted motive overshadowing all else. The Westminster divines grasped a great and comprehensive truth when they formulated the answer to the question, What is the chief end of man? If that great truth was more fully and more consciously realized, the purity of motive and the purposes of life would be greatly enhanced, and the result of Christian effort much more telling than it has yet been. What more constraining motive than the love of Christ and love for fellow-men is needed? All who have served God best, all who have permanently benefited others, have felt its fervour. To win souls for Christ must obviously be the aim of all true Christian workers, whether in the humblest or highest spheres of endeavour. The district visitor, the tract distributor, the Sabbath school teacher, the private Christian, old or young, as well as those who occupy the high places of the field, should have this before them, as the one great aim, to which all their labours tend. Methods of work may be endlessly varied. Uniformity would be as certainly injurious, as happily it is unattainable; but all gifts and graces, all methods in harmony with the Spirit and teaching of Christ, should be consecrated to the one great purpose of saving sinners, and edifying the body of Christ.

Books and Magazines.

THE first issue of LIFE AND WORK, published in connection with Erskine Church, Montreal, is admirably fitted to stimulate the cultivation of the Christian life and the graces of the Spirit.

SERMONS PREACHED IN ST. ANDREW'S CHURCH, QUEBEC. By John Cook, D.D., LL.D. (Montreal: Dawson Brothers.)—This volume of instructive and thoughtful discourses by the venerable and esteemed senior pastor of St. Andrew's Church, Quebec, will be highly prized as a permanent memorial of a lengthened and fruitful ministry. To the members of that congregation the dedication is inscribed. Interest in the work, however, will not be confined to present and former parishioners of St. Andrew's in the Citadel City. The twenty-seven discourses that compose the volume range over a wide variety of theme. They are calm and lucid expositions of Christian doctrine, practice and experience. They afford instructive and elevating reading, and will be highly prized by all into whose hands this excellent volume may come. It needs nothing adventitious to commend it. Its own intrinsic merits are commendation sufficient.

THE GIST OF II. A PHILOSOPHY OF HUMAN LIFE. By Rev. Thomas E. Barr, B.A. With an Introductory Note by Rev. D. S. Gregory, D.D., ex-President of Lake Forest University. (New York: A. C. Armstrong & Son; Toronto; Upper Canada Tract Society.) The object of this treatise is to present in a popular but systematic form the several factors in the great problem of life, and to set forth the Christian religion as its only sufficient solution. Part I. considers the Facts of Life in answer to these five questions: What am I? Where am I? Whence am I? Whither am I going? What is my Relation to my Situation, my Origin, my Future? The discussion of these questions is based on a wide sweep of investigation, and is so arranged that each successive page marks a positive advance in the progress of the argument, until with the summation of the final chapter the answer is complete. Part II. logically rounds out the volume by giving The Interpretation of the Facts. Here the author examines, first, the Fundamental Requisites of an Interpretation; secondly, The Schemes Proposed, and concludes with the proof that Christianity alone is able to meet all the tests. A carefully compiled index renders reference easy. Such a work is timely and valuable.

RECEIVED: OUR BIBLE STUDENTS' ALMANAC (Toronto: A. G. Watson, Willard Tract Depository), QUEEN'S COLLEGE JOURNAL (Kingston).

THE MISSIONARY WORLD.

ENCOURAGEMENTS FROM CUDDAPAH, SOUTH INDIA.

Long years of patient toil in tilling and sowing are now beginning to yield the harvest which faith knew would surely come. Rarely does a more refreshing story reach us than the following from the Rev. W. Howard Campbell, M.A., B.D., who, with the Rev. J. R. Beacon as his fellow labourer, is stationed at Cuddapah. He says:

I have spent most of my time this year in camp, have visited most parts of the district. In the season I spent a month in Kayachati and Kadri taluqs. The villages in these taluqs are small and numerous, and by dividing our forces we were able to visit and preach in five or six villages each day. Everywhere we were well received. In a village called Wan-lah the people literally pressed on us to hear the Gospel. During the three days I was there my tent was never empty. People kept coming and going, and some of them would sit for hours listening to what we said, and questioning us as to the way of life. When my voice got tired one of our catechists would begin to sing and expound a hymn or some verses from a little book called the "History of Salvation," a great favourite with the people. At the earnest request of the people I left a catechist with them for a couple of months, and I am in hopes that before long we shall be able to put a man there permanently.

I was much interested in the work that is going on in Pulivendla talug. In a number of places there are earnest inquirers after the truth, and some who are, I believe, secret disciples of Christ. We spent a day in a village called Gorlagudur, where a large number of people are inclined to embrace Christianity. Four men, all of them, I believe, true earnest Christians, desired baptism, but wished to wait until a man named Narayana Reddi, who had been their teacher, should accompany them. I, of course, left the matter quite to themselves; and I expect them to come to Cuddapah for baptism in the course of a few weeks, when the sowing time is past. These people seem, like the Christians of Bakenatnam, to have been led to Christ by their own study of the Bible. They told me their story. Four years ago a man belonging to another village brought a large Telugu Bible from Madras. Shortly afterward he died, and his wife, thinking his death due to his Bible-reading, threw the dangerous book out of doors. These people took it, they told me, to their own village and read it carefully. In reading it the light dawned upon them; they saw that Jesus is indeed their Saviour, and gave their hearts to him. In their study of the Bible they were much helped by the man named Narayana Reddi, to whom I have already referred. He, although he had never met with a missionary, and has not, of course, been baptized, goes from village to village with his Bible, preaching Jesus. Recently he has met with Shantayya, our catechist, residing in Pulivendla town, and has promised to join the others in making a public confession of Christ by baptism.

I met with two very interesting cases lately—one of a weaver, who has for some years been a believer in Christ, but shrunk from confessing Him publicly; the other a young man of the Balga caste, who has been seeking truth in many quarters, and has travelled to distant places to see if anywhere he could find rest. He became acquainted with David Leighton at Siddhout some months ago, and through him was led to Christ. Both men are, I believe, true followers of Christ; so, at their desire, I baptized them.

The China Inland Mission has the largest number of missionaries (187); the American Presbyterian Church, North, the next (ninety-five); the Methodist Episcopal Church stands third (seventy-four); the American Board fourth (sixty-five); the London Missionary Society fifth (fifty); the English Church Missionary Society sixth (forty-nine). In 1886 the native churches contributed about 19,000 toward their own support, and there is constant progress in this direction. In addition to what the different missionary and Bible societies are doing in China there are several independent missionaries, who are supporting themselves or are being supported by individual friends. Our latest reports from China inform us that the openings for successful mission work were never as many as now.

Choice Literature.

SALEM. A TALE OF THE SEVENTEENTH CENTURY.

BY D. R. CASTLETON

CHAPTER XI.—Continued.

"Why, Hannah? what a casuist you are! There has been a mistake in our family. You should have been bred to the law, not I."

"Thank heaven I was not," said Mrs. Browne, fervently.

"You have reason to say so in these present times," said her brother, sadly. "But you seem to have reasoned upon these matters a great deal. Will you tell me what conclusion you have come to?"

"I am but an ignorant woman, Jonathan, wholly unskilled in all these subtle questions. I never, indeed, thought of these things before; but I cannot shut my eye or close my mind to the terrible realities that are going around me. I have suffered deeply, and thought much, and of course I have formed my own conclusion."

"And will you not let me have the benefit of them?"

"You put me to the blush, brother. You are a magistrate, and I know nothing of the law."

"But I think the instincts of a pure and earnest, healthful mind are the voice of a higher law—the voice of God. Tell me, then—surely you believe in the existence of the devil?"

"Of course I do. I must. The bible affirms it, and our Lord Jesus Christ His words do so instruct us. I do believe in persons being bedevilled; but that does not, to my apprehension, imply a belief in witchcraft."

"But where do you make the distinction?"

"It seems to me that it is a very plain one. It is this. If the devil hath power, which we dare not deny, surely the Lord God Almighty hath a greater power. I think a person may, by his own act, by means of his own sins, forsake God, and be brought into bondage to the power of the devil. Such a one is bedevilled. But I do not believe the devil hath power to take possession of any innocent soul that trusts in God, and make use of it to torment others; and that, as far as I can understand it, is witchcraft—being a witch, having power from the devil to torment and bewitch others."

There was silence for a moment, and then Justice Corwin rose, and, grasping his sister's hand warmly he said, "I think, Hannah, if you will allow me to change my mind, I will not be here to-day. What you have said has given me much to reflect upon. I want the quiet of my own study."

"But, brother, my husband has just come home. I hear his footsteps of his horse at the door. His hospitality will be wounded, if you should leave his house just at the very dinner hour. Do stay, and take a hasty dinner with him. He is too busy himself just now to tarry long over the table. Stay, and we will speak of these terrible things no more. You can talk to him about his vessels, his farm, his garden; but do not go until after dinner. You will oblige me if you will stay."

CHAPTER XII.—GONDOLANCE.

"No! had all earth decreed that doom of shame,
I would have set, against all earth's decree,
The impenetrable trust of my firm soul in thee."

Among all the various members of the community that had been shocked and saddened by the tragical death of Rebecca Nurse, possibly no single individual out of the circle of her own immediate family felt more keenly or sorrowed more deeply than Alice Campbell. The kind, cheerful, generous-hearted old woman had distinguished her by many little acts of affectionate kindness and many tokens of good will, and the loving heart of the young girl had warmly responded. Alice was naturally affectionate and grateful, and the extremely limited circle of her personal friends had perhaps intensified the love she bore them.

Then, again, it was the first time that the grim skeleton, death, had ever crossed her own horizon, and here he was revealed indeed as the very "king of terrors." There were no mitigating circumstances—no softening of the awful shadow. The words, "here to-day, and gone to-morrow," "in the midst of life we are to death," to which she had listened so often, had suddenly taken on a new meaning, and become to her an awful reality.

The glad young spirit of the girl, so new to suffering, was rent alike with grief for her own loss and intense sympathy for the bereaved family, and her own powerlessness to help or comfort them, and she longed at least to assure them of her undiminished love and trust.

One evening she came up the little door yard of her humble home, with a step so heavy, so slow and lagging, that her listening grandmother, who was waiting for her, did not recognize it, it was so unlike the usual firm, free, bounding step of her child. As Alice entered the room the old woman looked up and started, shuddered at the ghastly paleness of her darling's face.

"Oh, Allie, my ain precious bairn!" she cried. "Oh! what is it, my darlin'? what ha' kin ower ye?"

Alice did not speak, but, sinking down at her grandmother's feet, she laid her head upon the kind knees that had ever been her refuge in all her childhood's troubles, and burst into tears.

"Oh, Allie, Allie, my ain bonnie lassie! what—oh, what is it? Dinna ye greet sae sarely! Tell me what it is that's greevin' ye. Is there any new trouble? Oh, tell me, tell me!"

"Oh, no, no, grandmother!" sobbed Alice, whose hearty burst of tears had relieved her overcharged feelings. "No, there is nothing new. My heart is broken."

"Na, na, my dearie! Dinna say that, nor think it, either," said the grandmother, fondly patting the girl's sunny curls, and tenderly kissing her. "Ye are young, lassie, an' young hearts danna break when they think they will. Ye

will win ower it, my darlin', in time, though it's hard to bear now. But tell me, lassie, where hae ye been, an' what hae ye ha' met wi', that ha' so cast ye doon?"

"I have been over to Nurse's Farm, grannie."

"To Nurse's Farm, indeed? Ye don't tell me sae. An' did ye walk it a' the way there an' back? Ah, weel-a-weel! I dinna wonder a' ye are a' used up. Ye are na' fit to be gangin' sae lang a walk."

"Oh, it was not that, grandmother," said Alice, relapsing into tears again. "I did not mind the walk."

"To Nurse's Farm?" repeated the old woman. "Oh, Allie, my dearie, how could ye hae the heart, to go there?"

"Say, rather, how could I have the heart to keep away," answered the sobbing girl. "Think how kind and good she was to me, and how much I loved her: think, too, what they have suffered. Oh, how could I keep away, and let them think I believed all those lying, infamous charges?—think that I did not love her, and sorrow with them? Oh, I could not keep away; and though to go has almost broken my heart, still I am glad I have been."

"I believe ye, dear. It wa' a hard thing to do; but ye wa' right to go. Tell me about it, Allie."

"Oh, grandmother, it was sad! I sad!—sadder even than I expected it would be. Every thing was so changed—since I was there last, and that only so short a time ago." Alice paused a moment to recover herself, and then went on.

"You know when I went there last, it was all so bright and gay. The doors and windows were all set wide open, and the merry children were trooping in and out all the time, laughing and play'ng, and all the family were gathered there, so glad and happy, and all seeming so secure. The very house seemed to be full of sunshine and laughter; and now—oh, such a sad contrast! It seemed to me as if I could have told from the very look of the house outside that she had gone, and they were mourning for her."

"Every door and window was shut fast. Not a creature to be seen moving about—no happy children, no merry voices, no laughter, no sunshine! It seemed the stillness of death. I scarcely dared to go in. Two or three times I lifted the knocker; but my heart failed me, and my hand fell, and I did not knock; but at last I did, and the sound came back to me so hollow and strange that I thought the house must be deserted and empty."

"There was a long silence, and then I heard the shuffling of feet inside, and old Landlord Nurse himself opened the door for me. Oh, grandmother! I thought I should scream when I saw him; he is so changed, you would not know him—his flesh has all fallen away; he is sunken, and all bent over on a cane, and his eyes looked so glassy and bewildered and winking, as if he had wept the very sight out of them."

"Puir auld mon! I dare say; I suppose he is just fairly dementit wi' the sorrow."

"I could not speak a word to him. I only held out my hand to him, and broke down, crying. I could not help it; but I think he knew me, and knew what I felt, for he squeezed my hand hard, and laid the other on my head; and then without a word he led me into the room where his daughter Sarah was sitting all alone, and oh! so sad. She held out her arms to me, and I tried to tell her what I felt, but we both broke down, and cried together; and the poor old man went into the other room, and sat down in his big chair, and rested his head on the top of his cane, and never spoke or looked up."

"And then, when we had got a little more composed, she tried to tell me about her mother; but every time she tried to speak of her her voice choked, and she cried so terribly, I begged her not to speak of her; and I tried to talk to her of other things—of her father, her sisters, the children, the garden, the poultry—but somehow or other, everything seemed to lead round to her mother again."

"At last her sisters came in, and I was thankful they did, for they were more composed. I suppose they may have loved their mother as well as she did—perhaps they did; but of course they do not miss her so much, for they have their own houses and their husbands and children to interest them; but poor Sarah is the youngest, and has always lived at home with her, and of course she must miss her the most."

"But when she went out to get the old man's supper ready for him, the others told me all they could about their mother—how patient and resigned and forgiving she was; and, oh! grandmother! this is a great secret, but they told me I might tell you, and I am sure you will be glad to know—they have got their dear mother's body, and buried it decently in their own grounds, and that is such a comfort to them."

"They told me all about it how one of their kind neighbours kept watch to see what was done with it, and came and told them; and how they all gathered together at their father's house, and the sisters remained with poor Sarah, who was almost beside herself, while their poor old father, with all his sons and sons-in-law, went off at midnight to that awful place to try to recover it. Oh! it would make your heart ache to hear them tell of it."

"There they sat, they said, all alone in the dark, for they did not dare to have a light at that hour in the house, fearing some one might see it and inform against them, or might betray the party going out or coming home. And so they sat in darkness, holding each other's hands, weeping and praying, it seemed, they said, as if it was hours and hours."

"But at last they heard the slow steps of the father and brothers returning, and they knew by their heavy, solemn tread that their search had been successful; and sobbing but silent, they all hurried out and opened the door to give her a sad welcome to her home once more, though they knew it was but for a few hours. And they said, terrible as it was, they were thankful even for that."

"And then the young men went out again and dug the grave in their own ground; and they, her daughters, with their own trembling, loving hands, hastily made her ready for it. And when all was prepared, they all went out together and placed her in silence and darkness; not a word was spoken, but they all knelt and prayed silently—for who could tell who might be listening; they did not even dare

to raise up the sods above her, lest enemies might suspect, and steal the body from them; and so they just smoothed it off, and got back to the house just as day dawned. And the young men have taken turns to watch there every night, but it has not been disturbed. And when I was coming away, they took me round to see where they had laid her, but they told me not to pause or even turn my head as we passed the spot, for fear it might betray it, for they think her enemies may still be on the watch to steal her away."

"And so they came with me to the gate, and kissed me, and thanked me for my sympathy, and I came away; but I am glad I went, grandmother, sad as it was."

"Yes, I am sure ye maun be; if it wa' hard to do, it wa' the mair merit—no cross, no crown—'an' sure an' certain they maun ha' felt thankful to ye."

"Yes; I am sure they were pleased and grateful for my visit. But, grandmother, I have got something more to tell you—something which seems very strange to me."

"Weel! an' what wad that be, Allie?"

"As I was coming home, walking through the village, thinking sadly of all I had just seen and heard, I heard my own name spoken on the other side of the street—I was sure I was not mistaken—'There, that is the Campbell girl,' I heard a voice say. 'That is Alice Campbell, now.'"

"Haith! ye wa' mistaken, lassie—ye wa' thinkin' of other things."

"No, I could not be mistaken—I heard it plainly. You will see I was not mistaken, for as I looked over across the street (I could not help doing that, of course, hearing my own name spoken out so), there stood two women, and one of them was one of those dreadful, lying accusers."

The sensitive young girl stopped and shuddered; her naturally clear mind had doubted the charge of witchcraft—even when its victims had been vagrants of a more than questionable reputation. But when the awful charge had been brought against her own old friend, whose truth and consistent piety and excellence she had intimately known and admired, the whole baseness and falsity of the charge seemed to stand out in bold prominence to her, and she hesitated not to deny the whole thing as an imposture; the cruel injustice of her doom, so opposed to all law, human or divine, which reached out hands eager to secure the victim, had outraged her feelings, and she looked upon the cruel accusers as murderers of her friend.

"But, an' who were they, Allie?" asked her grandmother, as Alice paused.

"I do not know her name—I do not think I ever heard it, though she was pointed out to me as one of them; and the other, an elder woman, was her aunt—I have seen her with her before. When I looked round, the girl called to me, and beckoned with her hand: 'Alice Campbell! come over here; we want to speak to you.'"

"But when I saw who it was, and remembered how those lying lips had falsely sworn away the life of my dear old friend, I could not bear to speak to them, or even look at them; I shook my head, and hurried on. In a moment they had crossed the street, and I heard their footsteps hurrying after me."

"Stop, Alice Campbell," says the girl; 'I want to speak to you.'"

"I cannot stop," says I; and I almost ran on.

"Well," says she, catching my sleeve, 'I must say you're civil; we will walk with you.'"

"I do not care for company," says I; 'and I am in a hurry.'"

"Oh, Alice, my child! wa' it safe to offend them? Wha' kens what arm they may do ye?"

"I know grandmother; but I could not bear to look at them, have them touch me; I felt as if they were murderers—there was blood, innocent blood, on their cruel hands."

"V' do you walk?' says she. 'If you are in a hurry, why don't you ride?'"

"You might have been riding in your own coach," says the woman, 'if your old grandmother had not stood in your way.' And then they both laughed."

"You know nothing of me or my grandmother," said I. 'Let me go, will you?' and I pulled away my sleeve."

"Don't I? indeed!" says the woman; 'maybe I know more of her than you do. And when did you hear last from your father, my dear?'"

"You have mistaken me for some one else," says I, 'for I have no father.' And I broke from them."

"No; none to speak of, you mean," says the woman, laughing, but I would not hear any more—I broke from them, and fairly ran down the street. But what did it all mean, grannie?—was it not strange?"

Could Alice have seen her grandmother's averted face at the gathering twilight, she would have been struck with its sudden change—the ruddy complexion was ashy pale.

"An' hoo should I ken?" she answered angrily, snapping out the words with sharp bitterness; "I did na' see her."

"But what could she have meant?"

"Her meannin'? don't ye ken well enough that they are awfu' liars?"

"But you know who the woman is, I suppose?"

"An' hoo should I? If she is one of those vile creatures, I wad na' wish to ha' any thing to do wi' her."

"Oh! but I thought you might have known something of her at some years ago, because she is a Scotch woman, and came out in the spring. Her name is Evans, I think, and I heard she had been making many inquiries about us—so I thought it was possible it might be some one you used to know at home. But never mind about her now. I am all tired out, grandmother, and I think I will go to bed now—it has been a very hard day to me. I am weary all over, in body and mind; I do not think there is a bone in my body that does not ache, and my head and heart the worst of all; I hope I shall feel better to-morrow—and a good-night, grandmother."

And Alice kissed her fondly and left her; but for hours after, Goody Campbell sat silent and motionless, just when Alice left her. But if she moved not, her restless thoughts roved far and wide in vivid recollections of the past; which, if the working of her features might be regarded as indicative of their nature, were any thing but satisfactory.

(To be continued.)

FROM DAY TO DAY.

Only from day to day
We hold our way,
Uncertain ever,
Though hope and gay desire
Touch with their fire
Each fresh endeavour.

Only from day to day
We grope our way
Through hurrying hours
But still our castles fair
Lift to the air
Their glistening towers.

And still from day to day
Along the way
Beckon us ever,
To follow, follow, follow,
O'er hill and hollow,
With fresh endeavour.

Sometimes, triumphant, gay,
The bugles play
And trumpets sound
From out those glistening towers,
And rainbow showers
Bedew the ground.

Then "sweet, oh, sweet the way,"
We smiling say,
And forward press
With swift, impatient feet
And hearts that beat
With eagerness.

Yet still beyond, the gay
Sweet bugles play,
The trumpets blow,
How'er we flying haste,
Or lagging waste,
The hours that go:

Still far and far away,
Till comes the day
We gain that peak
In Darien; then, blind
No more, we find,
Perchance, what we do seek.

—Nora Perry, in Harper's Magazine for January.

HOW THE BLIND SEE.

I also asked those who became blind in youth, or later, whether they were in the habit of giving imaginary faces to the persons they met after their blindness, and whether they ever saw such in their dreams. Some answered in very vague terms, but several undoubtedly make good use of this power, probably somewhat on the same basis as we imagine the appearance of eminent men of whom we have read or heard, but whose features we have never seen. When we remember how erroneous such impressions often are, we can understand how it often misleads the blind. Such imaginary faces and scenes also enter into their dreams, but to a less extent than into those of the sighted. Doctor Kitto quotes a letter from a musician who lost his sight when eighteen years old, but who retains a very strong visualizing power both in waking life and in dreams. The mention of a famous man, of a friend, or of a scene, always carries with it a visual picture, complete and vivid. Moreover, these images of his friends change as the friends grow old; and he feels himself intellectually in no way different from the seeing. —Joseph Jastrow, Ph.D., in New Princeton Review for January.

ENGLAND AND HER MUSSULMAN SUBJECTS.

England has in India some 50,000,000 of Mussulman subjects, including in their mass the most warlike of the native races, the races upon whom England must chiefly rely to roll back the tide of Russian aggression; and England is not likely to forget that it was these very races who, in 1857, at the bidding of their Caliph, the Sultan Abdul Medjid, gave their united support to the British connection at that supreme moment when their defection might have cost the life of every white man and woman in India. My late father frequently assured me that the whole influence of the Caliphate was used most unremittingly from Constantinople to check the spread of the Mutiny, to rally to the English standards the Mussulman masses of India, and that in this way the debt which Turkey owed to Great Britain for British support in the Crimea was paid in full. And the time may again come when the devotion of the Mussulmans to their Caliph and the shrine of St. Sofia may be not less necessary to Great Britain than in 1857. I am aware that in the Western World the religious sentiment of nations is no longer considered an important factor in politics, but it would not be wise to regard any such maxim as applicable to the East. The myriads who to-day in the hottest regions in the world keep for an entire month each year the fast of Ramadan—entire abstinence from all food and water between sunrise and sunset while continuing their full daily toil—the religious zeal that has endured this trial steadfastly for more than 1,000 years at the bidding of the Prophet is not likely to look on unmoved when his shrine at Mecca and his tomb at Medina have become the objective points of foreign aggression. The enlightened classes in India recognize that the rule of England has secured us against incessant internal strife, involving a perpetual exhaustion of the resources of our community, and also that by a just administration of equal laws a very sufficient measure of individual liberty is now our birthright.

We have lost, as some think, our national liberties, which after all were merely the liberties enjoyed by despots to compel their subjects to make war on one another; this so-called "liberty" is denied us; but more than 240,000,000 of us have now the right to live our own lives on what lines we please, and to be subject only to the control of a known and written law; and this being so, the one further inducement needed to keep the Mohammedan millions forever steadfast in the British connection is the bond of a religious faith and a cherished conviction that, being the loyal subjects of the Great White Empress, we are therefore the strongest link in the natural alliance between our Queen and our Caliph, between the temporal power in India and the spiritual power that radiates from the Bosphorus. *The Nineteenth Century*

SACRED BO TREE OF CEYLON.

The sacred Bo tree of Anuzadhapura (Ficus religiosa), the most ancient and authentic relic of Guatama, and probably the most aged tree in the world, has been shattered in a storm. The facts as related by more than one local correspondent of the Colombo newspapers, are as follows. —The district of Anuzadhapura suffered this year, as it frequently does, from a continuous drought of eight months. On October 4, the inhabitants were bidden by beat of tom-tom to assemble at the Bo tree and pray for rain. The same night, apparently before the invocation, the storm broke with a violent wind, lightning, thunder and rain. The main branch of the sacred tree was severed, leaving only a stem of four feet; but whether this is in height or circumference is not stated. What remains of our present information must be of interest to students of ritual. The Bo tree is a semi-sentient being; it is "worshipful" and "ever victorious." Wherefore, when part of it dies, it receives last rites, similar to those paid to kings and priests, the most honoured of mankind—it is cremated. This ceremony took place with full honours on October 6. Early in the morning two men called *kappuras* (cutters), arrayed in suits of black, arrived at the tree. "They covered their mouths with black handkerchiefs, tying the ends at the back of their heads, and with a small cross-cut saw divide the broken branch." Two tom-tom beaters supplied the music of their craft while the ceremony proceeded. The branch was then sawn into convenient pieces, and loaded in a cart "prepared for the purpose with white cloth ceiling," etc. This was borne in *perahera* (solemn procession) to the Thuparama Dagoba, where the cremation of the local chief priests is wont to be held. The ashes were reverently carried to the tank of Tisawewa hard by, and there dissolved. *Le Roi est mort, vive le Roi!* The remnant of the tree now received its appropriate treatment. Women bore water for the bathing of the bleeding trunk, and on the following night the *Pisit* service, for the exorcism of evil spirits, was solemnly performed at the time-honoured site, where the remaining stem, though probably unsightly now, will in time flourish with all the vitality of the *Ficus religiosa*. —*The Magazine for January.*

AMERICA IS NOT RUSSIA.

We do not see how anything could more clearly demonstrate the folly and crime of an anarchical movement in America than the papers by Mr. Kennan, on the condition of affairs in the Russian Empire, now being published in the *Century*. These criticisms proceed from a country whose relations with Russia are particularly cordial. They are printed in a periodical where "The Life of Peter the Great," published as a two-years' serial, did much to increase the amicable interest of Americans in the affairs of Russia, and they are from a hand that has shown conspicuously its friendliness toward the Russian Government. Without favouring or defending the methods of the Russian revolutionists, Mr. Kennan shows that the violence which individuals, or groups of individuals, are guilty of in Russia, is a natural result of the absence of civil liberty. The Russian Liberals (not revolutionists) demand what? The readers of the *November Century* have seen the moderation of their demand: they desire freedom of speech, freedom of the press, security for personal rights, and a constitutional form of government. America, above all nations of the world, means these very things. Anarchy, and the dastardly methods of the Anarchist, have not the slightest colour of excuse to exist in a free country. And, thank Heaven! America is continually making it evident that a free country is abundantly adapted to the defence of its own freedom; that is to say, of its own existence. —*Century, Topics of the Time.*

A CRITIC'S GOLDEN MEAN.

After all, blame lends itself to wit so much more readily than praise does, and to praise with self-respect and without gush, and with a certainty that the praise is not all a mistake, is so difficult, that the critic suspends his pen on its way from the inkstand to the paper, and hesitates. Blame is always safe, for nothing in the way of human thought or conception ever was or ever can be perfect. And the more nearly good in itself is the thing that critic blames, why, of course, so much the loftier must be the critical standard. Nevertheless, indiscriminate eulogy is vapid and valueless. Even the person eulogized does not, in the bottom of his soul, believe in what is said of him. At the best (if there be any true stuff in him) he will feel that you have divined his intention, and have praised, not his achievement, but that. If, on the other hand, he have no true stuff in him, he is led to fancy that his bad work is good enough, and does not try to make it better. Between indiscriminate eulogy and sweeping condemnation there is a golden mean, but how hard it is to hit it! —*Julian H. St. Pierre, in American Magazine for January.*

British and Foreign.

THE Rev. A. Stone, of Ince, in consequence of continued ill-health, is to have an assistant and successor.

THE Rev. W. Lytton, of Longtown, the author of the most learned guide to the Cumbraes, is likely to settle in New York.

PRINCIPAL CAIRD preached on New Year's day in St. Paul's, Greenock, his native town, to an overflowing congregation.

THE Rev. Dr. Norman Macleod, of St. Stephen's, Edinburgh, writes from Cannes that he is much better and beginning to feel rested.

THE Hon. Granville Waldegrave has been delivering evangelistic addresses to large and interested audiences in the town of Forres.

THE scheme to raise \$100,000 as a Consolidated Foreign Mission Fund by the United Presbyterian Church has been successful to the amount of \$70,625.

MR. PARNELL has devoted the \$200,000 presented to him for his services to Ireland to the improvement of the dwellings of his tenants in the Vale of Avoca.

TOWARD the \$50,000 needed for the new church at Largy, about \$42,500 has been secured. It is contemplated to erect the new building on the site of the old one.

NO fewer than 1,032,000 signatures have been affixed to a jubilee petition to the Queen from the women of Great Britain in favour of closing public houses on Sunday.

NUMEROUS correspondents of the Jewish papers, writing from Jerusalem, bear testimony to the exceptionally harsh treatment of the Jews at the hands of the Turkish authorities.

MR. WILLIAM McCARTER, of Derry and Castlerock, a respected Presbyterian elder and Sabbath school worker, has been appointed to the magistracy for the county of Derry.

A GENEROUS friend has placed a copy of Dr. W. M. Taylor's Yale lectures on "The Scottish Pulpit" in the hand of each of the students at the United Presbyterian theological hall.

PERTH Free Church Presbytery, on motion of Rev. Hugh Ross, unanimously agreed to an overture asking the General Assembly to give elders as well as ministers a place on the special committees of the house.

A BEER and wine license has been granted in connection with a bazaar in aid of Christ Church, Leeds. Application was made for a license to include the sale of spirits, but this the magistrates refused to grant.

THE Rev. Dr. Oswald Dykes has left for Como, in Italy, where he will stay for a fortnight for rest and change. It is rumoured that Dr. Dykes has received an invitation to visit the Presbyterian Churches of Australia.

MR. HENRY DRUMMOND, seedsman, Stirling, the youngest brother of the late Mr. Peter Drummond, founder of the Tract enterprise, and father of Prof. Henry Drummond, died lately in his seventy-eighth year.

THE late Rev. Mr. Mackenzie devoted a large portion of his private income to the bringing up of the children of his brother, the rector of Winchester, who was almost ruined by the failure of the Glasgow City bank.

A STATUE of the late Rev. William Graham, for thirty-seven years a minister of Newhaven, was unveiled lately in his native town, Lochmaben, by Mr. William McDowall, F.S.A., Dumfries, before a large gathering of people.

IN one of the British organs of the Society of Friends Miss Sarah M. Fryer has made an earnest appeal on behalf of the highly civilized Indians of Metlakahla, who lately obtained the consent of the American Government to settle in Alaska.

THE Rev. Jacob Primmer, of Townhill, Dunfermline, has made another violent attack on his pulpit on the Queen and the Pope. He hopes her Majesty and the Prime Minister, who is evidently using her as a tool, would discover that Protestantism is not dead yet.

IN spite of rain and storm, the attendance of the parishioners at the induction of Rev. Donald Macallum at Tieve was the largest the members of Presbytery ever saw on such an occasion. At Mr. Macallum's first Sabbath service, many could not find even standing room in the church.

IT is estimated that there are 5,500,000 of Romanists in Great Britain and Ireland. There are thirty-two in the House of Lords and eighty in the Commons: fifty-two are baronets. Neither the Presbyterians nor any other non-Episcopal body are so well represented in rank and in politics.

THE Women's Missionary Association is proving a most helpful and efficient auxiliary to the China Mission of the English Presbyterian Church. The report for 1887 proves the most encouraging yet issued. The Association has a quarterly magazine of its own, entitled *Our Sisters in Other Lands*.

THE Commissioners on Irish Educational Endowments have issued their second report. They have found it impossible for Protestants and Catholics to work together, but they think all Protestant denominations would combine, and accordingly propose the establishment of two managing boards for each district—one Protestant and the other Catholic.

AT a session to the denunciation of prize-fighting, Rev. R. S. Stoney, of Blackpool, waxed eloquent over the "gigantic struggle" between Smith and Kilrain. Here is a choice sentence from this pugilism-loving parson: "He felt proud of men who in these degenerate days could stand up and fight for their country, and pummel each other until no one could tell which was the better man."

Ministers and Churches.

Mrs. McClelland, of Ashburn, was lately presented by her Sabbath school class with a beautiful and costly album.

The congregation of Ashburn lately held their annual meeting, and found things in a most satisfactory condition. There has been steady growth both temporally and spiritually.

The Rev. Wm Smith, of Centreville, preached in St. Andrew's Church, Scarborough, Sabbath week, at the request of the congregations expressed through the Toronto Presbytery.

The Rev. George Burnfield, B.D., late of the First Presbyterian Church, Brockville, has taken up his residence for a time in Parkdale. For the present he is open to preaching and lecture engagements.

ESSON and Wilton Churches, Ont., for some time vacant, have called the Rev. A. B. Dobson to be their minister. The reverend gentleman recently declined a call to Ancaster, which in some respects is a better charge; but the Oro people are not without hope that he may be led to see Providential indications that their call should now be accepted.

The Rev. Peter Wright, Convener of the General Assembly's Temperance Committee, writes: "As I am receiving numerous letters inquiring about the Questions on Temperance, I beg to state for the information of our Sessions that the usual Temperance circular has been prepared, and parcels containing a sufficient number of copies have been sent to Clerks of Presbyteries. I have no doubt the Clerks will forward them without delay to the various Sessions and mission stations within their bounds."

The annual congregational meeting of St. Andrew's, Pickering, was held on Tuesday, the 10th inst., the pastor, Rev. J. J. Cameron, in the chair. The attendance, considering the state of the weather, was good. The treasurer's report was very satisfactory, showing a balance, after all expenses had been met, of \$59.88 to commence the year with. The past year has been a very prosperous one, not only financially but spiritually. There has been an accession of several families to the congregation, so much so that the need of additional accommodation is much felt.

THERE was a large attendance at the annual meeting of Old St. Andrew's Church, Mr. A. MacMurchy in the chair. The reports showed the total receipts as \$8,383.15, all of which was expended save a balance of \$351. Besides this \$15,000 was raised for Queen's College. The salary of Mr. Miligan was advanced from \$3,000 to \$3,600. The congregation adopted the free pew system, after a long discussion, by a large majority. These managers were elected: A. MacMurchy, Joseph Oliver, A. B. McNeil, John Lays, jun., W. D. Gillman, J. F. Eby, James G. Kent, R. McClain and Robert McLean.

The first annual meeting of the South Westminister Woman's Foreign Missionary Society was held in St. Andrew's Church on the evening of January 3. The building was crowded to its utmost capacity. The programme consisted of an address by the pastor, papers and readings by members of the society, recitations, a dialogue and pretty kindergarten songs by little children, all bearing on mission work. The choir also rendered some excellent music. The pastor, Rev. Mr. Sawers, occupied the chair, and added much to the success of the evening by well-timed remarks. The carefully prepared programme was most successfully carried out, and the meeting was felt by all to be both pleasant and profitable. The proceeds of collection amounted to \$20.25.

The annual meeting of the Presbyterian Women's Foreign Missionary Association met in St. Andrew's Church, Whitby, on January 17, the president, Miss Gordon, in the chair. There was a fair attendance of delegates from the neighbouring Branches. The annual report was read. It gave a detailed account of the doings of the various Branches; while the treasurer reported that the amount contributed in all was \$1,126, being an increase over last year of \$45. The president was re-elected by a standing vote; Mrs. Jacobi was appointed corresponding secretary, Mrs. Gibson, treasurer, and Miss Drummond, recording secretary. The public meeting was held in the evening, when Messrs. Cameron and Abraham gave appropriate addresses on the Woman's Mission. Mr. Goforth was expected at the meeting but owing to his sudden departure for China he was not able to be present.

THE annual meeting of the congregation of the East End Presbyterian Church was held in the school room, with Dr. J. T. Duncan in the chair. The receipts for the past year were \$3,363.94, an increase of between \$500 and \$600 over the previous year. The amounts received from the missions during 1887 were \$807. The report of the Session showed an increase of thirty-four in the membership. It was stated that Rev. J. M. Cameron had just completed the nineteenth year of his pastorate. A vote was taken to mortgage the present church for the erection of a new building, which was carried unanimously. The membership of the Sabbath school for the past year was 589, the average attendance being 394. The collections amounted to \$297.70. Messrs. Culross, Dickson, Anderson, Cowan, McGregor and Crawford were elected managers, and Messrs. McGregor and Crichton, trustees.

The annual meeting of Knox Church, Toronto, was held last week in the school room, under the chairmanship of the pastor, Rev. H. M. Parsons. The trustees' report, read by Mr. A. J. Somerville, showed that the mortgage debt of the church had been reduced during the year by \$1,000, and is now only \$5,000. Mr. Thomas McCracken, treasurer, read a good report, showing the total receipts and contributions to be \$22,213.17; collections and seat rents netted \$9,435.18. On account of Mr. McCracken's retirement as treasurer after ten years' service, he

was presented with a handsome gold watch. An illuminated address was given to Mr. Blaikie on his retirement from the congregation with which he has long been identified. There has been an increase of fifty in the membership, making a total of 950. The board of managers for 1888 will be the same as that of last year, with the exception that Mr. Paul Campbell takes the place of Mr. McCracken, resigned.

THE valedictory meeting in connection with Rev. Jona than Goforth's departure for China, held in Knox Church, Toronto, on Thursday evening last, was one of deep interest. The large building was completely filled. In the unavoidable absence of Dr. Wardrope, through sickness, the chair was occupied by the former Convener of the Foreign Mission Board, the Rev. Professor McLaren. Stirring and appropriate addresses were delivered by Rev. William Patterson, of Cooke's Church, and Mr. A. J. McLeod as fellow students of Mr. Goforth, and the Rev. John McKay, of Scarborough, as representing the alumni of Knox College, whose representative in the Foreign Mission held Mr. Goforth designs to be. The audience was addressed by Rev. Dr. Kellogg, ex Mayor Howland, Mr. Goforth and others and a collection for the Honan sufferers by the recent disastrous floods was taken up. Many took leave of Mr. and Mrs. Goforth with words of Christian cheer and encouragement, several accompanying them to the train, when they commenced their long journey. Mr. and Mrs. Goforth intended spending Sabbath in Winnipeg, whence they travel by the C. P. R. to Vancouver, where they embark for Yokohama, Japan. Crossing to China they continue their journey to Cheetoo, where Mrs. Goforth will remain for a time till her husband has made preparations for his life-work in Honan. They carry with them the confidence, esteem and the prayers of many in Canada.

AT the annual congregational meeting of St. James Square Church, held last week, presided over by Mr. H. W. Darling, the Rev. Dr. Kellogg stated that the number of families at present were 253, an increase of forty-nine; number of single persons not connected with families, 220, an increase of seventy-nine; communicants received on profession of faith, fifty-nine, an increase of thirty-six; communicants received on certificate, 103, an increase of twenty-four; total added to communion roll 162, an increase of sixty; removals and deaths, forty-one, total on roll December 31, 1887, 624, an increase of 121; children in Sabbath school, 333; officers in Sabbath school, thirty-four, a decrease of one; Don Sabbath School scholars, 125, an increase of eighty-five; officers, ten, an increase of two; Wilton Avenue Sabbath School—scholars 130, a decrease of fifty-four; officers, nineteen, total Sabbath school membership, 588, an increase of 130; total Sabbath school officers sixty-three, an increase of three. Collected for the Schemes of the Church by Collectors, \$2,118.25, an increase of \$330.60; Church Sabbath School, \$363, an increase of \$55; Wilton Avenue Sabbath School, \$68; Don Sabbath School, \$40.45; Boys' Missionary Society, \$39.39; Wayside Gatherers, \$33.57; total from Sabbath school scholars, \$544.32, an increase of \$216.32; Murray Mitchell Auxiliary, \$600.31, an increase of \$306.31; Mission Band, \$522.41, an increase of \$52.55. Total contributions from above sources in 1886, \$2,970.51; in 1887, \$3,785.29, an increase of \$905.78. Several hundred dollars from divers sources, not reported in the above, are yet to be added for the Schemes of the Church; also it is to be noted that \$1,930 has been paid on the property purchased for the mission school across the Don, the balance of nearly \$3,000 is already pledged by subscriptions. To this must be added \$946.35 paid for current expenses of the two mission schools, and other local mission purposes, making about \$2,855 paid within the year on city evangelization. The following were elected to the Board of Management in place of the retiring members Messrs. John Paton, W. D. McIntosh, Robert Darling, Alexander Nairn, R. C. Steele and A. R. Christie; William Gray and R. M. Gray, auditors.

A MISSIONARY meeting of unusual interest was held on Tuesday, Jan. 10, in the Scotch Presbyterian Church, Jersey City, N. J. Rev. Charles F. Deems, D.D., pastor of the Church of the Strangers, New York, occupied the chair. There was a good audience. Prayer was offered by Rev. Mr. Garrettson, and the Scripture read by Rev. Dr. Imrie. A letter from Colonel Elliott F. Shepherd was received, in which regret was expressed for inability to attend through sickness. The Colonel, however, in this letter stated clearly the objects of the St. Paul's Institute at Tarus, and breathed the fervent prayer that God would bless his two young friends, Messrs. Jenyanan and McLachlan, who were about to go forth on their mission. Rev. Dr. Deems spoke shortly in favour of Foreign Mission work, stating there was no longer a distinction between Home and Foreign, and that some of those present might have sons yet in Tarus who would find these missionaries their best friends. Rev. H. S. Jenyanan charmed the audience with his foreign manner and broken accent, yet simple and beautiful English, and with his singing in Arabic, the Moslem call to worship and a verse of Rock of Ages in the Turkish language, and with the earnest way in which he set forth the work undertaken by his companion and himself, Rev. Alexander McLachlan, who was just recovering from a long and severe attack of malaria, spoke a few words of earnest appeal for the sympathy and prayers of the Scotch Church. He explained the objects of their mission. Mr. McLachlan's manner was very impressive, it being that of one just emerging from a dangerous illness and yet of hopefulness as one called a second time to the work that lay before him. Rev. W. D. Grant, a fellow student of these two missionaries, spoke on behalf of Home Missions, and told the story of his call to work in New York. A liberal collection was taken up, and, after a few words from Rev. David Mitchell, pastor of the church, and George R. Mackenzie, president of the Singer Co., it was agreed to undertake several of the scholarships connected with St. Paul's Institute—one devoted Christian woman who earns her living by washing, actually taking one scholarship for herself, or \$50 per annum for an indefinite period. Dr. Deems touchingly alluded in

prayer to Jesus, in whose eyes all missions were Home Missions, and then commended the brethren to God and the word of His grace. It is interesting to know that Rev. A. McLachlan and his young wife were members of the Bible class taught by Rev. Mr. Mitchell while pastor of Toronto Central Presbyterian Church.

TRAVELLERS on the Northern Railway, while passing through the village of Stayner, if they enquired for the Presbyterian Church would have pointed out to them a small white building at a little distance on the east side of the R.R. Station. That unpretending structure has served its uses for a generation, and is given up for one of a different site, better suited to the times, of larger capacity, of attractive appearance, at once massive and beautiful. It would seem boastful to repeat what visitors have said in praise of this church, but it may be said with confidence that no one will now regard the place of worship here as unworthy of the Presbyterian Church. This new church was opened for divine service on Sabbath, the 16th inst. Though the day was cold and somewhat stormy the attendance at all the services was large. In the forenoon the church was well filled, in the afternoon still better, and in the evening packed with probably more than 500 people. Divine service was conducted by the Rev. D. D. McLeod, of Barrie, in the forenoon and evening, and by the Rev. G. W. Stevenson, of the Methodist Church, in the afternoon. The sermons of both gentlemen were appropriate and much enjoyed. The neighbouring congregations in Nottawasaga and Sunnidale gave up their services for the day, as did also the Methodist Church in the village. On Monday evening, 16th inst., a successful tea meeting was held. The people, many of them from long distances, were fully provided for in the basement, where tea was served; but all could not find room in the church for hearing. The chair was taken about eight o'clock by Dr. Wylie, M.P.P., who made an appropriate opening address, and happy remarks in introducing subsequent speakers. Addresses were delivered by the local clergymen, Rev. Mr. Croft (Episcopal), Rev. Mr. Stevenson (Methodist), and Rev. Mr. Carey (Baptist), also by members of the Presbytery, the Rev. Messrs. McLeod, of Barrie, Duncan, of Churchill, Leshman, of Angus, Acheson, of Essa, and Henry, of Greenore. The speakers were all discreet as to the length of their addresses, and were applauded for their sentiments and pleasantness. At intervals the choir of the church sang pieces of sacred music with fine taste, and in such a manner as to show the good results of training and diligent practice under the leadership of Mr. D. Bell. "The Pilgrim Fathers" was given sweetly by Mrs. Warner, of Oultha. After customary thanks the meeting was dismissed with the benediction. The proceeds of the tea meeting were about \$230, which, with the collections on the Sabbath, made about \$370, as the sum accruing from the meetings. Thus passed an event memorable to the congregation of Stayner. The whole proceedings were pleasant and profitable, without a jar or murmur so far as known to the writer. The congregation is grateful all round, to the public, to the neighbouring Churches and resident clergymen, and to the members of Presbytery for their kind interest and help to the success of the opening meeting. The style of architecture, it may be added, is Baroque-Romanesque, and the design was executed by Messrs. Kennedy & Holland, Barrie, architects, and carried out under their supervision.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met at Port Hope on the 10th of January. There were fifteen ministers and six elders present. Not much business of interest to the public was transacted. The church and church lot at Oakhill were reported as having been made secure as the property of the Presbytery. The thanks of the Presbytery were given to Messrs. Cleland and Chisholm for their diligence and care in the case. Messrs. Roxborough, Norwood, Henderson, Cobourg, Chisholm and Dingwall, Port Hope, and Sheriff Hall, of Peterborough, were appointed a committee to visit the augmented congregations within the bounds in accordance with the laws of the Church. The Convener of the committee was empowered to make arrangements with the pastors of the congregations to be visited as to the time of meeting. The remit on the Marriage question was approved of simpliciter. Messrs. Cooke, Mitchell and Macmillan were appointed a committee to consider the remit on the Book of Forms, and on the constitution of the General Assembly, and to report at next meeting. Next meeting of Presbytery was appointed to be held in St. Paul's Church, Peterborough, on the second Tuesday of March at ten o'clock a.m. Principal Grant was nominated as the Moderator of the General Assembly to meet in Halifax in June next. A meeting was held in the evening in connection with the Woman's Foreign Missionary Society. Mr. McCrae, as appointed at the previous sederunt, acted as chairman. An abstract of the report of the society was read, showing marked progress during the year in the funds of the society and a great increase of interest in the cause of missions. Mr. McKenzie, of Graton, and Mr. McLeod, of Brighton, as appointed at a previous meeting of Presbytery, addressed the meeting on the subject of Missions.—WILLIAM BENNETT, *Pres. Clerk*.

PRESBYTERY OF STRATFORD.—A regular meeting of the Court was held in the First Presbyterian Church, St. Mary's, on the 10th inst., Rev. E. W. Panton, Moderator, Rev. I. Campbell, of Listowel, was appointed Moderator for the next six months. The report of the committee appointed to consider how expenses should be reckoned by members doing Presbytery work was adopted, and it is as follows: "That those who have means of conveyance be paid at the same rate as those who have to hire in order to do the work appointed by the Presbytery." It was resolved that the Presbytery should spend the first sederunt of each regular meeting in devotional exercises, and the discussion of some topic bearing upon the practical work of ministers and elders. The topic of next meeting is "On Individual Responsibility," to be introduced by Mr. Hamilton. Mr. Tully gave notice that he would, at next regular

MONTREAL NOTES.

The Rev. G. H. Wells, of the American Presbyterian Church here leaves shortly for a four months' trip to Spain and Italy. His congregation have generously presented him with a purse of \$1,000 to aid in meeting his travelling expenses while absent.

On Wednesday last the annual meeting of the congregation of Melville Church, Cote St Antoine, was held. The chair was occupied by Mr. M. Hutchinson, B.C.L., president of the Board of Management, and there was a large attendance of the members and adherents. The annual report showed that the receipts for ordinary revenue for 1887 were \$1,834, the year closing with a balance on hand of \$145. The revenue was made up of Sabbath contributions by envelope, \$1,557, and plate collections, \$277. The Building Fund debt was reduced by \$682, leaving the indebtedness at present under \$2,000. The congregation has from the outset been self-supporting, and last year even contributed to the Augmentation Fund. The church building has already become too small, both for the congregation and the Sabbath school, and it was unanimously resolved by the meeting to enlarge it to fully double its present size. A Building Committee was appointed, with instructions to take immediate steps to secure subscriptions, and to go on with the enlargement. Mr. A. C. Hutchison presented a report of the Sabbath school. There are now 175 scholars on the roll, and the missionary contributions amounted to \$155 for last year. The Ladies' Aid Society raised \$318 during the year for the Organ Fund, besides carpeting the vestry, etc. The congregation, under the Rev. J. MacGillivray, has before it bright prospects. Mr. M. Hutchinson was re-elected president of the Managers; Mr. D. Rutherford, vice-president; Mr. C. Harvie, treasurer, and Mr. H. C. Russell, secretary. It was agreed to organize a missionary society, and a meeting for this purpose was appointed for February 1.

At the close of the annual meeting of the Cote St. Antoine Church, the Rev. R. H. Warden was presented with a very handsome set of silver fruit knives and forks, spoons, nut-cracker, etc., in a substantial Old English oak case. Mr. Warden took an active part in the formation of the congregation, and was Moderator of Session up to the settlement of Mr. MacGillivray, and in appreciation of his services this magnificent presentation was made by Mr. M. Hutchinson on behalf of the congregation.

This is anniversary week, and the meetings have been largely attended, and of much interest. Among the speakers from beyond the city were Rev. P. McF. Macleod, at the French meeting; Hon. S. H. Blake at the Y.M.C.A. and Bible Society; Dr. Dunning, of Boston, and Miss Reynolds, of Woodstock, at the Sunday School Union, and Rev. Dr. Strong at the Evangelical Alliance meeting.

On Tuesday afternoon, the pupils of the Pointe-aux-Trembles Schools were publicly examined in the lecture room of Erskine Church, which was filled with friends of the work. The Rev. Principal MacVicar presided, and among those who took part in the examination were Rev. Messrs. Macleod, of Toronto, Heine, Doudiet, Smyth, Warden, Cruikshank, Therrien, Professor Scrimger, etc. The pupils acquitted themselves exceedingly well in all the subjects on which they were examined, reflecting great credit on themselves and their teachers. Their intelligent acquaintance with the Bible and its leading doctrines was most manifest to all. The appearance of the pupils—their demeanour, their intelligent faces and their aptness—made a most favourable impression on the large number of visitors present. They were entertained to tea and supper by the ladies of St. Paul's, Crescent Street, Knox, and Erskine Churches. In the evening they conducted the singing at the French Mission anniversary meeting, assisted by the pupils of the Sabrevois School. The whole of the west side of the large gallery of Erskine Church was filled that evening with the pupils, and the sight of them, as well as their singing, was most inspiring.

The Montreal Woman's Missionary Society, impressed with the urgent necessity of the work, resolved at their last meeting to put forth a special effort to raise \$5,000 to provide accommodation for forty additional girls at the Pointe-aux-Trembles schools. They regard the French-Canadian children as their peculiar trust, and desire to give as many of them as possible a good education under thoroughly Christian auspices. The plan of the society is first to canvas the 2,500 ladies in Montreal City, and also to secure the co-operation of their sisters throughout the country. They have already begun operations in the city and have been warmly welcomed by those visited, the subscriptions received ranging from \$100 downwards. They have issued a leaflet and are scattering it broadcast in the hope of securing the \$5,000 in time to have the additional accommodation ready for the next session of the schools. The following extract is taken from the leaflet: To send forth every year into Roman Catholic homes throughout Canada from seventy to eighty young women, neat in person, well educated, trained to housework, etc., and lovers of the Bible, is surely a task worthy of any Christian community, and one that cannot but bear abundant fruit. Every such scholar is in her own person a missionary for the Saviour, speaking often more loudly than words to those who behold in the light of awakened intelligence and true Christian joy, the best contrast to the unreasoning victims of Rome's tyranny. With the fullest possible confidence the work in the Pointe-aux-Trembles schools can be commended to all who love the Saviour and desire to further His cause. Last winter twenty-eight of the pupils gave their hearts to Christ. Thirty-five of the present year's pupils are members of the Church, and nineteen of them intend to become missionaries or teachers. The address of the treasurer of the Woman's Missionary Society is Mrs. Walter Paul, 2,355 St. Catharine Street, Montreal.

The Young Men's Christian Association of the city have purchased a fine piece of property on Dorchester Street, adjoining Knox Church, on which they contemplate erecting a large and commodious building for the purposes of the society, and disposing of their present property on Craig Street.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

THE TRANSFIGURATION.

Mat. 17: 1-12.

GOLDEN TEXT.—And there came a voice out of the cloud, saying, This is My beloved Son: hear Him.— Luke ix. 35.

SHORTER CATECHISM.

Question 59.—From the creation to the resurrection of Christ, the seventh day of the week, our Saturday, was the day set apart for God's worship and man's rest from toil. The Jews observe the seventh day of the week as their Sabbath. There is the express command for the sanctification of the Sabbath, but in the New Testament there is no positive command for the change of the day. There is, however, no room for doubt that the Christian Sabbath has Divine sanction. On that day Christ rose from the dead. The apostles with the early Church held their services on the first day of the week. The apostles had the special guidance of the Holy Spirit. From the time of Christ's resurrection the Christian Church throughout the world has observed the Lord's Day as the Christian Sabbath.

INTRODUCTORY.

The last lesson foreshadowed the sufferings of Jesus and foretold His death; this gives a glimpse of His glory and was designed to strengthen the convictions and hopes of the disciples, and enable them to endure the dark and trying days that were approaching. The particular mountain on which the transfiguration took place cannot now be determined. The Scriptures give no countenance to pilgrimages to sacred places nor any other forms of superstition.

I. A Revelation of Christ's Glory.—Jesus did not take the twelve disciples with Him when He ascended the mountain apart. Three were chosen as trustworthy eyewitnesses of His majesty—Peter, James and John. Possibly they were best fitted intellectually and spiritually to observe and testify of what they had seen. These three were the chosen witnesses of the raising of Jairus' daughter, and the Saviour's agony in the garden of Gethsemane. From the account in Luke's Gospel it was while Jesus was praying that the wondrous transformation occurred. "His face did shine as the sun, and His raiment was white as the light." We may not know the subtle relations between matter and spirit, but here it may without presumption be assumed that the spiritual glory of Christ's divine nature suffused with heavenly splendour, even His bodily appearance. His countenance in brightness was like the sun, the grandest of all objects in the natural world with which we are acquainted. His raiment was white and glistening. While the three disciples are gazing with awe and wonder on the radiant countenance of the glorious One, their intense interest is heightened by

II. The Appearance of Moses and Elijah.—Both had long been inhabitants of the unseen world. Both had left this earth in mysterious fashion. Moses died alone on the top of Mount Nebo. His body was not found. Elijah was translated. Both stood in intimate relation to the work of Christ. The Mosaic dispensation with its sacrificial service instituted by God's appointment was to prepare and prefigure the sacrifice of the Lamb of God which taketh away the sins of the world. Elijah was the representative of the prophets, all of whom predicted the sufferings of Christ and the glory that should follow. Here in the presence of the three disciples they met with their Lord, and they speak of the decease that He was to accomplish at Jerusalem. The impression made on the minds of the disciples was deep and abiding. They never forgot that they were with Christ on the holy mount. Peter, ever ready to voice his impressions, says, "It is good for us to be here." Every word of that saying was true and right, but he was not content to stop with that. In his confusion, Luke says, "knew not what he said." He proposed to make three tabernacles in which the Master and His glorified servants might abide. The event showed that this could not be. While their duties lay in the world they could not dwell on the mount of privilege. A bright cloud overshadowed them, and the Old Testament worthies were gone, as mysteriously as they had come.

III. The Divine Testimony to Christ.—From out the cloud came the words clear and distinct, "This is My beloved Son, in whom I am well pleased; hear ye Him." At His baptism, now during His public ministry and once again at its close came these words of the Father's approbation. How these words would tend to confirm the disciples' faith in Christ as the Messiah! Through the ages they continue to direct us to the Son of God as the Saviour and enlightener of men. The immediate effect of the words on the favoured three was that they were prostrated with fear. With kindly touch and with tender accents Christ says, "Arise, and be not afraid." The others are gone, but He abides. Descending the mountain, Jesus cautions them against speaking of these things until He has risen from the dead. Their full meaning would not be understood till then. Recognizing Jesus as the Messiah, they were perplexed concerning the teaching of the Scribes that Elijah should first come. This Christ explains to them had been fulfilled in the life and work of John the Baptist. As the Scribes had failed to understand John and his mission, so would they fail to discern that Jesus was the Messiah, and as John had been put to death, "likewise shall also the Son of man suffer of them."

PRACTICAL SUGGESTIONS.

If Christ's transfiguration on earth was glorious, what must it be to see the King in His beauty?

In Him are fulfilled all the law and the prophets.

God is not the God of the dead, but of the living. They all live unto God.

See that ye refuse not Him that speaketh from heaven.

meeting, move that the regular meetings be reduced from six to four per year, and that the first sederunt be held on the second Monday of every third month, at half-past seven p.m. Rev. Messrs. Robertson, Superintendent of Missions in the North-West, Stevenson, retired minister, and Morrison, of the American Church being present, were invited to sit and correspond with the Presbytery. Mr. Robertson was heard in behalf of missions in the North-West, and the Presbytery thanked him for his excellent and interesting address. A call from North Mornington, addressed to Rev. J. W. Cameron, late of Richmond Hill, was laid on the table by Mr. Boyd. The call was sustained, and the Presbytery ordered the Clerk to forward it to Mr. Cameron. Provisional arrangements were made for his induction in North Mornington. The Stratford Presbyterial Woman's Foreign Missionary Society presented their annual report, and the Presbytery expressed its gratification at the success of the society. The Presbytery spent the evening in a public meeting with the ladies, when suitable addresses were delivered by Mr. Robertson, and members of the Presbytery. The committee appointed to revise the Book of Forms reported, and the Presbytery, after careful considering the same, adopted it with some slight alterations. This report will be published in full in a week or two. It was moved by Mr. Chrystal, seconded by Mr. McKibbin, and carried unanimously, That Dr. Laing, of Dundas, be nominated as Moderator of next General Assembly. The Clerk of Presbytery was instructed to correspond with the Board of Managers of Knox Church, Stratford, anent the payment of the amount due Mr. McPherson. Mr. McPherson having published his reasons of dissent, which were read at the last meeting of Presbytery, the following resolution was passed: "Seeing that the reasons of dissent were published in the public press, that the motion anent those reasons be also published, and the Presbytery express its disapproval of the publication of those reasons by Mr. McPherson, notwithstanding the expressed desire of the Presbytery to the contrary." The motion referred to is: "That the reasons be received, notwithstanding the fact that they are expressed in a manner exceedingly disrespectful to this Presbytery, and that they be kept in retentis; but that we take no further action anent the same, seeing that the evidence, which is kept in retentis, is the only proper, and is an all-sufficient reply to each and all of said reasons." A very hearty vote of thanks was passed to the ladies of the First Presbyterian Church, St. Mary's, for their kindness and hospitality to the Presbytery. The Presbytery then adjourned to meet in Knox Church, Stratford, on the second Tuesday of March next, at half-past ten a.m.—A. F. TULLY, Pres. Clerk.

DEATH OF REV. R. C. MURRAY, OF UFFAIN.

The Foreign Missionary Committee Board at its recent meeting adopted the following resolution:—

The Foreign Mission Committee having learned this day by cable of the sudden and entirely unlooked-for death of Rev. R. C. Murray, of the Central India Mission, desire to record their sense of the loss sustained by the Mission and the Church in the removal, at such an early stage of his missionary life, of one who, by his gifts and graces, seemed peculiarly fitted for a career of fruitful service among the heathen. The sense of loss is to them intensified by the fact that his death followed so quickly that of his most estimable and devoted wife. The removal of two such members of the mission staff at the very time when they seemed almost ready to enter efficiently on the great work upon which they had set their hearts, is a severe blow to the Mission, by which some of Christ's followers may be not a little cast down.

The committee desire to record their conviction that, in this sore trial, there has been given to the Church no real ground for discouragement in her foreign work, but she has been incited to cling more closely to Him who holds the stars in His right hand, and has been called to trust more in the unchanging Head of the Church, who "must reign until all His enemies are put under His feet," and less in the changing human instruments which He employs to advance His cause.

The committee feel deeply with the members of the mission staff in Central India under the great trial which has befallen them, and they earnestly hope that this dispensation of God's providence may be much blessed to the missionaries; and that a sense of their common loss may draw them closer to each other and to their divine Lord, and stimulate them to more entire consecration to His service.

The committee desire very specially to express their deep sympathy with the family circles in Canada, which have been so sorely bereaved, and they pray that as these sad tidings are carried to them, the abundant consolations of the Gospel may be so richly poured into their hearts that even in the midst of their sorrows they may rejoice that their loved ones were enabled to devote their lives to a cause dear to the heart of Christ, and were so soon counted worthy to enter into His glory.

On Tuesday evening last the young people connected with the Midland Presbyterian Church waited on their pastor, the Rev. David James, and presented to him an address expressive of their great appreciation of his labours among them, and of the high esteem in which he is held by the whole congregation. A beautiful purse, well-filled, accompanied the address.

ACKNOWLEDGMENTS.—Dr. Reid has received from: A Friend of Missions, \$100, equally for Home Mission and Stipend Augmentation Fund; A Friend, Rosseau Station, \$2 for Home Missions, and \$3 for Foreign Mission; May R., Newmarket, \$3 for Home Missions, \$2.50 for Foreign Missions, Formosa, \$2.50 for New Hebrides; W. R. Norwood, \$1 for Home Missions; Thank-offering from Bradford, \$50, thus, for Foreign Missions, \$30, for Jewish Mission, \$20; Friend of the Church, Lindsay, \$16, thus, for Home Missions, \$10, for Foreign Missions, \$6.

Words of the Wise.

PARSLEY AND BUTTER.—Wash and pick leaf by leaf some parsley, put a teaspoonful of salt into half a pint of boiling water, boil the parsley about ten minutes, drain it on a sieve, mince it quite fine, and then bruise it to a pulp; put it into a sauce boat, and mix with it by degrees about one-half a pint of drawn or melted butter. Serve it in the sauce boat.

UNALTERABLE PASTE.—Take one table-spoonful of flour, add gradually one pint of cold water; boil slowly and stir well to prevent burning until it thickens; keep boiling till it becomes thin, add one teaspoonful of nitro-muriatic acid, and boil till it again thickens, when it is ready for use. This paste is harmless, cheap, and will neither urn sour nor mould.

CHOCOLATE CAKE.—Take the whole of the dough; half cup of grated sweet chocolate; beat together thoroughly; bake in three layers. Put together with frosting in which one tablespoonful of grated chocolate has been thoroughly mixed; frost the cake; sprinkle chocolate over it as heavily as you like, or put chocolate creams at regular intervals over it.

TO DESTROY ANTS.—Houses that are infested with ants, black or red, may be disinfected with a little attention to trapping them. A sponge is one of the best things for the purpose. Sprinkle it with dry, white sugar: the sponge being slightly moist, it will adhere. The ants will go into the cells of the sponge after the sugar in large numbers and can be destroyed in hot water, and the sponge squeezed out and sugared again and returned to the closet for another haul, until all are caught.

PRESSED APPLES.—Choose some firm, sound apples, not too ripe; put them on a baking tin in a slack oven, and leave them in all night. In the morning take them out and pinch them one at a time between your finger and thumb, working all around them. Put them into the oven again at night, and pinch them in the morning, and continue doing both until they are soft enough. Then place them between two boards with a weight upon them, so as to press them flat, but not so heavy as to burst them, and let them dry slowly.

EXCELLENT ORANGE CAKE.—Two cups of sugar, half a cup of water that has been boiled, yolks of five eggs, two cups of flour, grated rind and juice of one orange, one teaspoonful of cream of tartar, a half teaspoonful of soda and a little salt; bake in layers. Icing for the cake: Beat the reserved whites of four eggs to a froth, stir in powdered sugar until quite stiff, add grated rind and juice of an orange. Put the cakes together with this. If you wish to cover the top of the cake with icing, make stiffer with powdered sugar.

BAKED APPLE DUMPLINGS.—Peel and chop fine tart apples, make a crust of one cup of rich buttermilk, one teaspoonful of soda and flour enough to roll; roll half an inch thick, spread with the apple, sprinkle well with sugar and cinnamon, cut in strips two inches wide, roll up like jelly-cake, set up the roll on end in a dripping-pan, putting a teaspoonful of butter on each; put in a moderate oven and baste often with the juice. Use the juice for the sauce and flavour with brandy if you choose. A sauce of milk and butter, sweetened and flavoured, is mostly preferred.

BOSTON BROWN BREAD.—Four coffee-cupfuls of sifted Indian meal, two cups of coarse flour, either wheat or rye, one teaspoonful of salt, one teacupful of molasses, and boiling water enough to make it as thick as griddle-cake batter. When nearly cool, add half a teacupful of yeast, either home-made or distillery. Put the mixture into an iron baking-dish, cover tightly, let it stand in a warm place until it cracks over the top (which should be smoothed over with wet hands before it is placed to rise). Bake it five or six hours in a moderate oven which will not burn the crust to a cinder.

9/13 Nasal Catarrh—Not Consumption.

GENTLEMEN:—I have obeyed you to the letter, by cleansing my nose, and inserting the saturated tent to-night. Have taken the Cannabis Indica as directed, and am happy to tell you that I am perfectly cured of Nasal Catarrh. You were right, my trouble was not Consumption, but Catarrh. Very gratefully, yours, JAMES M. CALDWELL, Wash Ave., Chicago, Ill.

This remedy speaks for itself. Dr. H. JAMES' preparation of **East India Hemp** will arrest Catarrh, and prevent it entering the lungs, and will positively cure Consumption, Asthma, Bronchitis, Nasal Catarrh and General Debility. \$2.50 per bottle, or three bottles \$6.50. Pills and Ointment, \$1.25 each.

CHADDOCK & CO., Sole Proprietors.
1039 Race Street, Philadelphia

THE TEMPERANCE AND GENERAL Life Assurance Company,

^{25/26} HEAD OFFICE Manning Arcade, TORONTO.

THE INSTALMENT BOND, SEMI-ENDOWMENT AND GRADUATED PREMIUM.

Plans of this Company are meeting with universal favour among the insuring public. Special advantages given to Total Abstainers.
HON. GEO. W. ROSS, Minister of Education, PRESIDENT. HON. S. H. BLAKE, Q.C., ROBT. McLEAN, Esq., VICE-PRESIDENT

HENRY O'HARA, Managing Director.

^{23/26} **BELL ORGANS.**
AT THE COLONIAL EXHIBITION.

The Marquis of Lorne and H. R. H. the Princess Louise, after testing all the exhibits in Canadian Court, purchased a handsome BELL ORGAN. Sales were made also to Right Hon. Sir Robert Bourke, Governor of Madras, Sir Robert Affleck and Lady Douglass, of Victoria, B. C.

For Tone and Pleasing Design the BELL ORGAN maintains its supremacy as the best. Send for latest circular to

W. Bell & Co., Guelph, Ont.

KARN ORGANS.

^{51/52} SUPERIOR TO ALL OTHERS.

3,500 Sold at the Colonial Exhibition, London, Eng.

75 STYLES. FOR CHAPEL, LODGE, SCHOOL, PARLOR, ETC. EVERY INSTRUMENT WARRANTED FOR 7 YEARS.

Send for Catalogue and Price to D. W. KARN & CO., Woodstock, Ont.



COMMENCE THE NEW YEAR WELL

^{32/52} by making the good resolution to

TAKE REGULARLY

JOHNSTON'S FLUID BEEF!

and practically test its Great Strength-giving Powers

KENSINGTON EMBROIDERY,

AND THE

COLOURS OF FLOWERS.

A COMPLETE GUIDE TO ART NEEDLEWORK

Containing a description of the proper stitches and the correct colours and shades to be used in embroidering the leaves, stems, petals, etc., of the various flowers.

OVER SEVENTY ILLUSTRATIONS

Showing the Kensington Outline Stitch, Filling-in Stitch, Stem Stitch, Laid Embroidery, Seed Stitch, the French Knot, etc. Arrasene and Chenille, with full working instructions.

THE COLOURS OF FLOWERS.

Shades suitable for Wild Sweet Brier and Yellow Roses, Daisies, Lilacs, Clover, Poppy, Forget-me-not, Bachelor's Button, Sorrel, Violet, Sunflowers, Pansies, Lily of the Valley, Sumach, Woodbine, Trailing Arbutus, Golden Rod, Thistle, Apple Blossom, Peach Blossom, Pond Lily, Tulips, Buttercups, Coleus, Wheat, Grasses, Ferns, Mountain Ash, Morning Glory, Flowering Almond, Fuchsias, etc., etc., with Illustrated Designs of these and numerous other flowers; also

HOW TO FINISH FANCY WORK,

with twenty beautiful illustrations, making the most concise and complete Book of Instructions ever offered to the public.

Address **Women's Work Co., 5 Jordan Street, Toronto.**

GAS FIXTURES



We are manufacturing a choice lot of these Goods AT VERY LOW PRICES, Below anything that can be imported. Estimates Given on Application.

KEITH & FITZSIMONS,
109 King Street West.

THE BENNETT FURNISHING COMPANY,

MANUFACTURERS OF

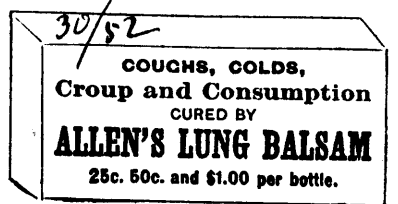
SCHOOL, CHURCH AND HALL FURNITURE.

Send for Illustrated Catalogue, now in press, and which appears in a few days, with

THE LATEST DESIGNS IN School, Church, and Hall Furniture.

WORKS—Rectory Street, London, Canada; 64 London Road, Glasgow, Scotland; Victoria Works, Bow, London, Eng.

OFFICES—Rectory Street, London, Canada; 24 Dalmarock Road, Glasgow, Scotland; and 173 Usher Road, Bow, London, Eng.



^{30/52} CHURCH AND Sunday School Seating.

For particulars communicate with **GEO. F. BOSTWICK,**
56 King Street West, Toronto.

M'MASTER, DARLING & CO.,
Wholesale Woollen and General

Dry Goods Merchants,
4 TO 12 FRONT STREET WEST, TORONTO.

OFFICES—34 Clement's Lane, Lombard Street, London, E.C.

J. SHORT MCMMASTER, HENRY W. DARLING, London, Eng. Toronto.

LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE.

Mrs. MARY A. MCCLURE, Columbus, Kans., writes: "I addressed you in November, 1884, in regard to my health, being afflicted with liver disease, heart trouble, and female weakness. I was advised to use Dr. Pierce's Golden Medical Discovery, Favorite Prescription and Pellets. I used one bottle of the 'Prescription,' five of the 'Discovery,' and four of the 'Pleasant Purgative Pellets.' My health began to improve under the use of your medicine, and my strength came back. My difficulties have all disappeared. I can work hard all day, or walk four or five miles a day, and stand it well; and when I began using the medicine I could scarcely walk across the room, most of the time, and I did not think I could ever feel well again. I have a little baby girl eight months old. Although she is a little delicate in size and appearance, she is healthy. I give your remedies all the credit for curing me, as I took no other treatment after beginning their use. I am very grateful for your kindness, and thank God and thank you that I am as well as I am after years of suffering."

LIVER DISEASE.

Mrs. I. V. WEBBER, of Yorkshire, Cattaraugus Co., N. Y., writes: "I wish to say a few words in praise of your 'Golden Medical Discovery' and 'Pleasant Purgative Pellets.' For five years previous to taking them I was a great sufferer; I had a severe pain in my right side continually; was unable to do my own work. I am happy to say I am now well and strong, thanks to your medicines."

Chronic Diarrhea Cured.—D. LAZARRE, Esq., 275 and 277 Decatur Street, New Orleans, La., writes: "I used three bottles of the 'Golden Medical Discovery,' and it has cured me of chronic diarrhea. My bowels are now regular."

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established. Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

INDIGESTION BOILS, BLOTCHES.

Rev. F. ASBURY HOWELL, Pastor of the M. E. Church, of Silvertown, N. J., says: "I was afflicted with catarrh and indigestion. Boils and blotches began to arise on the surface of the skin, and I experienced a tired feeling and dullness. I began the use of Dr. Pierce's Golden Medical Discovery as directed by him for such complaints, and in one week's time I began to feel like a new man, and am now sound and well. The 'Pleasant Purgative Pellets' are the best remedy for bilious or sick headache, or tightness about the chest, and bad taste in the mouth, that I have ever used. My wife could not walk across the door when she began to take your 'Golden Medical Discovery.' Now she can walk quite a little ways, and do some light work."

HIP-JOINT DISEASE.

Mrs. IDA M. STRONG, of Ainsworth, Ind., writes: "My little boy had been troubled with hip-joint disease for two years. When he commenced the use of your 'Golden Medical Discovery' and 'Pellets,' he was confined to his bed, and could not be moved without suffering great pain. But now, thanks to your 'Discovery,' he is able to be up all the time."

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

GOLDEN MEDICAL DISCOVERY cures Consumption (which is Scrofula of the Lungs), by its wonderful blood-purifying, invigorating and nutritive properties. For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Asthma, and kindred affections, it is a sovereign remedy. While it promptly cures the severest Coughs it strengthens the system and purifies the blood.

WASTED TO A SKELETON.

Consumption.—Mrs. EDWARD NEWTON, of Harrowsmith, Ont., writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my friends had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He told me that medicine was only a punishment in my case, and would not undertake to treat me. He said I might try Cod liver oil if I liked, as that was the only thing that could possibly have any curative power over consumption so far advanced. I tried the Cod liver oil as a last treatment, but I was so weak I could not keep it on my stomach. My husband, not feeling satisfied to give me up yet, though he had bought for me everything he saw advertised for my complaint, procured a quantity of your 'Golden Medical Discovery.' I took only four bottles, and to the surprise of everybody, am to-day doing my own work, and am entirely free from that terrible cough which harassed me night and day. I have been afflicted with rheumatism for a number of years, and now feel so much better that I believe, with a continuation of your 'Golden Medical Discovery,' I will be restored to perfect health. I would say to those who are falling a prey to that terrible disease consumption, do not do as I did, take everything else first; but take the 'Golden Medical Discovery' in the early stages of the disease, and thereby save a great deal of suffering and be restored to health at once. Any person who is in doubt, need but write me, inclosing a stamped, self-addressed envelope for reply, when the foregoing statement will be fully substantiated by me."

Ulcer Cured.—ISAAC E. DOWNS, Esq., of Spring Valley, Rockland Co., N. Y. (P. O. Box 28), writes: "The 'Golden Medical Discovery' has cured my daughter of a very bad ulcer located on the thigh. After trying almost everything without success, we procured three bottles of your 'Discovery,' which healed it up perfectly." Mr. Downs continues:

Consumption and Heart Disease.—"I also wish to thank you for the remarkable cure you have effected in my case. For three years I had suffered from that terrible disease, consumption, and heart disease. Before consulting you I had wasted away to a skeleton; could not sleep nor rest, and many times wished to die to be out of my misery. I then consulted you, and you told me you had hopes of curing me, but it would take time. I took five months' treatment in all. The first two months I was almost discouraged; could not perceive any favorable symptoms, but the third month I began to pick up in flesh and strength. I cannot now recite how, step by step, the signs and realities of returning health gradually but surely developed themselves. To-day I tip the scales at one hundred and sixty, and am well and strong."

Our principal reliance in curing Mr. Downs' terrible disease was the "Golden Medical Discovery."

Bleeding from Lungs.—JOSEPH F. MCFARLAND, Esq., Athens, La., writes: "My wife had frequent bleeding from the lungs before she commenced using your 'Golden Medical Discovery.' She has not had any since its use. For some six months she has been feeling so well that she has discontinued it."

Price \$1.00 per Bottle, or Six Bottles for \$5.00.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors, No. 663 Main Street, BUFFALO, N. Y.

GENERAL DEBILITY.

Mrs. PARMELLA BRUNDAGE, of 161 Lock Street, Lockport, N. Y., writes: "I was troubled with chills, nervous and general debility, with frequent sore throat, and my mouth was badly cankered. My liver was inactive, and I suffered much from dyspepsia. I am pleased to say that your 'Golden Medical Discovery' and 'Pellets' have cured me of all these ailments and I cannot say enough in their praise. I must also say a word in reference to your 'Favorite Prescription,' as it has proven itself a most excellent medicine for weak females. It has been used in my family with excellent results."

Dyspepsia.—JAMES L. COLBY, Esq., of Yucatan, Houston Co., Minn., writes: "I was troubled with indigestion, and would eat heartily and grow poor at the same time. I experienced heartburn, sour stomach, and many other disagreeable symptoms common to that disorder. I commenced taking your 'Golden Medical Discovery' and 'Pellets,' and am now entirely free from the dyspepsia, and am, in fact, healthier than I have been for five years. I weigh one hundred and seventy-one and one-half pounds, and have done as much work the past summer as I have ever done in the same length of time in my life. I never took a medicine that seemed to tone up the muscles and invigorate the whole system equal to your 'Discovery' and 'Pellets.'"

INVIGORATES THE SYSTEM.

Dyspepsia.—THERESA A. CASS, of Springfield, Mo., writes: "I was troubled one year with liver complaint, dyspepsia, and sleeplessness, but your 'Golden Medical Discovery' cured me."

Chills and Fever.—REV. H. E. MOSLEY, Montmorenci, S. C., writes: "Last August I thought I would die with chills and fever. I took your 'Discovery' and it stopped them in a very short time."

A TERRIBLE AFFLICTION.

Skin Disease.—The "Democrat and News," of Cambridge, Maryland, says: "Mrs. ELIZA ANN POOLE, wife of Leonard Poole, of Williamsburg, Dorchester Co., Md., has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease appeared first in her feet, extended to the knees, covering the whole of the lower limbs from feet to knees, then attacked the elbows and became so severe as to prostrate her. After being treated by several physicians for a year or two she commenced the use of the medicine named above. She soon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and prolonged her days." Mr. T. A. AYRES, of East New Market, Dorchester County, Md., vouches for the above facts.

BLEEDING FROM LUNGS.

Consumption.—Mrs. EDWARD NEWTON, of Harrowsmith, Ont., writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my friends had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He told me that medicine was only a punishment in my case, and would not undertake to treat me. He said I might try Cod liver oil if I liked, as that was the only thing that could possibly have any curative power over consumption so far advanced. I tried the Cod liver oil as a last treatment, but I was so weak I could not keep it on my stomach. My husband, not feeling satisfied to give me up yet, though he had bought for me everything he saw advertised for my complaint, procured a quantity of your 'Golden Medical Discovery.' I took only four bottles, and to the surprise of everybody, am to-day doing my own work, and am entirely free from that terrible cough which harassed me night and day. I have been afflicted with rheumatism for a number of years, and now feel so much better that I believe, with a continuation of your 'Golden Medical Discovery,' I will be restored to perfect health. I would say to those who are falling a prey to that terrible disease consumption, do not do as I did, take everything else first; but take the 'Golden Medical Discovery' in the early stages of the disease, and thereby save a great deal of suffering and be restored to health at once. Any person who is in doubt, need but write me, inclosing a stamped, self-addressed envelope for reply, when the foregoing statement will be fully substantiated by me."

BLEEDING FROM LUNGS.

Consumption.—Mrs. EDWARD NEWTON, of Harrowsmith, Ont., writes: "You will ever be praised by me for the remarkable cure in my case. I was so reduced that my friends had all given me up, and I had also been given up by two doctors. I then went to the best doctor in these parts. He told me that medicine was only a punishment in my case, and would not undertake to treat me. He said I might try Cod liver oil if I liked, as that was the only thing that could possibly have any curative power over consumption so far advanced. I tried the Cod liver oil as a last treatment, but I was so weak I could not keep it on my stomach. My husband, not feeling satisfied to give me up yet, though he had bought for me everything he saw advertised for my complaint, procured a quantity of your 'Golden Medical Discovery.' I took only four bottles, and to the surprise of everybody, am to-day doing my own work, and am entirely free from that terrible cough which harassed me night and day. I have been afflicted with rheumatism for a number of years, and now feel so much better that I believe, with a continuation of your 'Golden Medical Discovery,' I will be restored to perfect health. I would say to those who are falling a prey to that terrible disease consumption, do not do as I did, take everything else first; but take the 'Golden Medical Discovery' in the early stages of the disease, and thereby save a great deal of suffering and be restored to health at once. Any person who is in doubt, need but write me, inclosing a stamped, self-addressed envelope for reply, when the foregoing statement will be fully substantiated by me."

Price \$1.00 per Bottle, or Six Bottles for \$5.00.

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors, No. 663 Main Street, BUFFALO, N. Y.

HAGYARD'S YELLOW OIL
CURES RHEUMATISM

FREEMAN'S WORM POWDERS.

Are pleasant to take. Contain their own Purgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

DR. LOW'S WORM SYRUP will remove Worms and Cause quicker than any other Medicine.

HOLLOWAY'S OINTMENT
Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism.
FOR DISORDERS OF THE CHEST IT HAS NO EQUAL.
FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS.
Glandular Swellings, and all Skin Diseases, it has no rival; and for contracted and stiff joints it acts like a charm.
Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London.
And sold by all Medicine Vendors throughout the World.
N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

"DOMINION" PIANOS AND ORGANS.
RUSE'S TEMPLE OF MUSIC—THE PIANO AND ORGAN METROPOLIS OF CANADA.
The Best Place in Canada to Buy Pianos and Organs.
RUSE'S TEMPLE OF MUSIC 68 KING ST. WEST, TORONTO.

AT FREQUENT DATES EACH MONTH FROM CHICAGO, PEORIA OR ST. LOUIS.

Burlington Route C.B. & Q.R.R.

CALIFORNIA EXCURSIONS WITH CHOICE OF ROUTES; VIA DENVER, COUNCIL BLUFFS, OMAHA, ST. JOSEPH, ATCHISON OR KANSAS CITY.

For dates, rates, tickets or further information apply to Ticket Agents of connecting lines, or address
PAUL MORTON, Gen. Pass. & Tkt. Agt., Chicago, Ill.

FOR GAS: **BAILEY'S COMPOUND** Light-Spreading Silver-Plated CORRUGATED GLASS REFLECTORS! A wonderful invention for LIGHTING Churches, Halls, &c. Handsome designs. Satisfaction guaranteed. Catalogue & price list free. **BAILEY REFLECTOR CO.,** 113 Wood St., Pittsburgh, Pa.

LEPAGE'S LIQUID GLUE THE ONLY GENUINE. OVER 1600 YEARS IN USE.

Used by thousands of first-class Manufacturers and Mechanics on their best work. Its success has brought a lot of imitations copying us in every way possible. Remember that THE ONLY GENUINE Lepage's Liquid Glue is manufactured solely by the **RUSSIA CEMENT CO., GLOUCESTER, MASS.** Sample by mail 20c. stamp.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BLYMVER BELLS TO THE BLYMVER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS. BELLS CHURCH SCHOOL FIRE ALARM. NO DUTY ON CHURCH BELLS.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. **VANDUZEN & TIFT, Cincinnati, O.**

CLINTON H. MENEELY BELL COMPANY TROY, N. Y. MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.

MENEELY & COMPANY WEST TROY, N. Y., BELLS. Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells; also Chimes and Peals.

I CURE FITS!

When I say CURE I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE. I have made the disease of

FITS, EPILEPSY or FALLING SICKNESS.

A life long study. I WARRANT my remedy to CURE the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a FREE BOTTLE of my INFALLIBLE REMEDY. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address **Dr. H. G. ROOT, 37 Yonge St., Toronto, Ont.**

Literary REVOLUTION

STANDARD AND NEW PUBLICATIONS; lowest prices ever known. NOT sold by Booksellers; books sent for EXAMINATION before payment, on satisfactory reference being given. 64-PAGE CATALOGUE free. **JOHN B. ALDEN, Publisher, 383 Pearl St., New York, or Lakeside Building, Chicago, Ill. Mention this paper.** 30 Adelaide Street East up stairs

PURE GOLD GOODS ARE THE BEST MADE. ASK FOR THEM IN CANS BOTTLES OR PACKAGES

MEETINGS OF PRESBYTERY.

QUEBEC.—In Sherbrooke, on Tuesday, March 20, at eight p.m.
MAITLAND.—At Lucknow, on March 13, at half-past one p.m.
SAUGEY.—In Palmerston, on Tuesday, March 13, at ten a.m.
TORONTO.—In the usual place, on Tuesday, Feb. 14, at ten a.m.
CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
WHITBY.—In Bowmanville, on Tuesday, April 17, at half-past ten a.m.
LINDSAY.—At Cannington, on Tuesday, February 28, 1888, at eleven a.m.
CHATHAM.—In First Church, Chatham, on Tuesday, February 28, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 20, at one p.m.
LONDON.—In First Presbyterian Church, on Tuesday, March 13, at half-past two p.m.
BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1888, at half-past seven p.m.
STRATFORD.—In Knox Church, Stratford, on Tuesday, March 14, at half-past ten a.m.
PETERBOROUGH.—In St. Paul's Church, Peterborough, on Tuesday, March 13, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 13, at half-past seven p.m.
LAWARK & RENEW.—In Union Church, Smith's Falls, on Monday, February 27, at half-past two p.m.
KINGSTON.—Next ordinary meeting in Cooke's Church, Kingston, on Monday, March 19, at three p.m.
HAMILTON.—An adjourned meeting will be held in the First Presbyterian Church, St. Catharines, on Tuesday, the 31st inst., at eleven a.m. The calls from Newmarket and Knox Church, Ingersoll, will then be disposed of.

BIRTHS, MARRIAGES, AND DEATHS. NOT EXCEEDING FOUR LINES, 25 CENTS.

DIED.

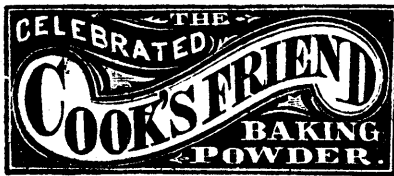
At 240 Victoria Street, Toronto, on the 20th inst., the Rev. John Smith, of Erskine Church, in the sixty-third year of his age.

MARRIED.

On the 28th ult., at the residence of the bride's father, by the Rev. John Stewart, Duncan Sinclair, to Emma Jane, daughter of Mr. John Hall, all of Keady.

On the 11th inst., at the residence of the bride's father, by the Rev. John Stewart, William James Turner, to Anne Mary, daughter of Mr. William McInnes, Keady.

On the 11th inst., at the residence of the bride's father, by the Rev. John Stewart, Thomas Sutcliffe, to Nancy, daughter of Mr. William McInnes, all of Keady.



PURE, HEALTHY, RELIABLE.

27/5 Betailed Everywhere.

CHINA, GLASSWARE, ROCKERY, SILVER PLATED GOODS, CUTLERY, ART POTTERY. One of the Finest Stocks in Canada. PANTECHNETHECA, 116 Yonge St., Toronto.

J. YOUNG, 19 1/2 THE LEADING UNDERTAKER, 347 Yonge Street. TELEPHONE 679.

LEADERS THE ONLY GENUINE LIQUID GLUE. UNQUALLED FOR CEMENTING wood, glass, china, paper, leather, etc. Always ready for use. MADE BY THE WARRINGTON GOLD MEDAL RUBBER CO. Russia Cement Co., Sample 30c stamps

RADWAY'S PILLS

For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases, Loss of Appetite, Headache, Constipation, Costiveness, Indigestion, Bilioussness, Fever, Inflammation of the Bowels, Piles and all derangements of the Internal Viscera. Purely vegetable, containing no mercury, minerals or deleterious drugs.

PERFECT DIGESTION

Will be accomplished by taking one of Radway's Pills every morning, about 10 o'clock, as a dinner pill. By so doing, Sick Headache, Dyspepsia, Foul Stomach, Bilioussness will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste of the body.

Observe the following symptoms resulting from Diseases of the Digestive Organs, Constipation, Inward Piles, Fulness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fulness of Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs, and Sudden Flushes of Heat, Burning in the Flesh.

A few doses of RADWAY'S PILLS will free the system of all the above-named disorders. PRICE 25 CENTS PER BOX. Sold by all druggists.

3/4 DR. RADWAY'S Sarsaparillian Resolvent.

THE GREAT BLOOD PURIFIER.

Pure blood makes sound flesh, strong bones and a clear skin. If you would have your flesh firm, your bones sound and your complexion fair, use RADWAY'S SARSAPARILLIAN RESOLVENT.

It possesses wonderful power in curing, all forms of scrofulous and eruptive diseases, syphilitic ulcers, tumours, sores, enlarged glands, etc., rapidly and permanently. Dr. Randolph McIntire, of St. Hyacinthe, Canada, says: "I completely and marvelously cured a victim of Scrofula in its last stage by following your advice given in your little treatise on that disease."

Joseph Bushell, of Dennison Mills, Quebec, was "completely cured by two bottles of RADWAY'S RESOLVENT of an old sore on the leg."

J. F. Trunel, South St. Louis, Mo., "was cured of a bad case of Scrofula after having been given up as incurable."

A remedy composed of ingredients of extraordinary medical properties, essential to purify, heal, repair and invigorate the broken down and wasted body. Sold by all druggists: \$1 a bottle.

Send postage stamp for our book of advice to RADWAY & CO. (Limited), 419 ST. JAMES STREET, MONTREAL.

LAWSON'S 3/5 CONCENTRATED FLUID BEEF.

Makes most delicious BEEF TEA.

It is a great strength giver, as it contains all the nutritious and life-giving properties of meat in a concentrated form. Recommended by the leading physicians.

SOLE CONSIGNEES; LOWDEN, PATON & CO. 55 FRONT ST. W., TORONTO.

PULPIT BIBLES. PARALLEL EDITION.

Beautifully printed on extra fine sized and calendered paper. Especially designed for Desk, Pulpit and Society purposes. Containing the Authorized and Revised Versions of the Old and New Testaments in parallel columns. References on the outside margin of each page, Cruden's Concordance, the Psalms in metre.

- American Morocco, raised panel, gilt title, gilt edges. \$7 50
French Morocco, raised panels, antique. 10 50
Turkey Morocco, London antique, 15 00
Levant Morocco, antique, Oxford Style. 20 00

Also Family Bibles in 114 varieties, containing from 200 to 2,500 Illustrations, and over 300 Extra Features.

Special Inducements to Agents. C. BLACKETT ROBINSON, 5 Jordan St., Toronto.

ESTERBROOK STEEL PENS

Popular Nos.: 048, 14, 130, 333, 161. For Sale by all Stationers. MILLER, SON & CO., Ag's., Montreal.



EDWARD LYE & SONS, ORGAN BUILDERS, 18 St. John's Street, Toronto. Builders of all Organs in St. Andrew's Church, Peterboro'; Cook's Church, Toronto; Presbyterian Church, Parkville; St. Andrew's Church, Paris, Ont.; Central Presbyterian Church, Toronto; John Street Presbyterian Church, Belleville.

3 1/2 COMPLETE FALL AND WINTER STOCK.

A Magnificent Display of Fine Woollens and Furnishings.

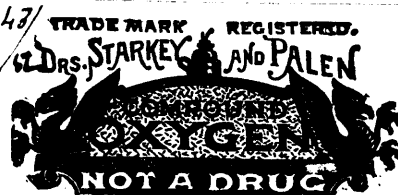
Gentlemen residing at a distance can have their Goods delivered free of express charges, and by placing their order in the morning (when in Toronto), can have their Coats fitted before leaving in the afternoon.

R. J. HUNTER, Merchant Tailor, CORNER KING AND CHURCH STS., TORONTO.

DOMINION LINE ROYAL MAIL STEAMSHIPS

3 1/2 Liverpool Service—Dates of Sailing: FROM BALTIMORE. FROM HALIFAX. Sarnia, Tuesday 17th Jan.; Saturday 21st Jan. Oregon, 31st. Vancouver, 14th Feb., 18th.

*The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep. Special rates for clergymen and their wives. Cabin Rates from Baltimore or Halifax \$50, \$60, \$65 and \$75, according to position of stateroom, with equal saloon privileges. Apply to GZOWSKI & BUCHAN, 24 King St. East; or to GEO. W. TORRANCE, 18 Front St. West, Toronto.



1529 Arch Street, Philadelphia, Pa. CANADA DEPOSITORY: CHAS. G. KING, 58 Church St. Toronto. No Home Treatment of Compound Oxygen genuine which has not this trade mark on the bottle containing it.

A Well-tried Treatment for Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders. Treatise on Compound Oxygen free on application to CHAS. G. KING, 58 Church St., Toronto.

THE LION Provident Life and Live Stock Association.

1 1/2 CHIEF OFFICE—47 YONGE STREET ARCADE, TORONTO.

INCORPORATED A MUTUAL BENEFIT ASSOCIATION.

IN THE LIFE DEPARTMENT Indemnity provided for SICKNESS or ACCIDENT and substantial assistance in the time of bereavement.

IN THE LIVE STOCK DEPARTMENT Two-thirds the loss by death of the LIVE STOCK of its members through disease or accident. Also for depreciation in value for accidental injury.

Those interested send for prospectuses, etc. RELIABLE AGENTS WANTED. WILLIAM JONES, Secretary.

NOW READY. (NINTH EDITION.) A Catechism on the Doctrines of the PLYMOUTH BRETHERN.

By Rev. Thos. Croskery, M.A., Magee College, Belfast.

Price 10 cents, or \$1 per dozen. Sent free on receipt of price.

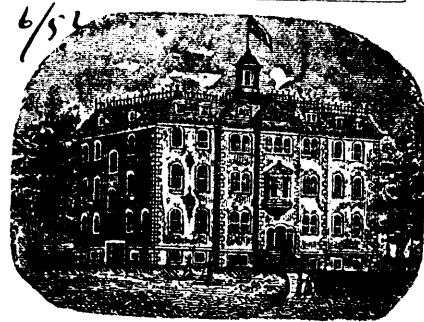
C. BLACKETT ROBINSON, 5 Jordan Street, Toronto. Publisher.

ROYAL BAKING POWDER



Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO. 106 Wall St., N. Y.



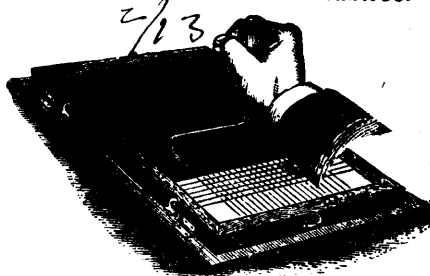
Ottawa Ladies' College.

Chartered 1869. Situation healthy, beautiful and commanding.

Winter Term begins Jan. 4, 1888.

Apply to REV. W. D. BALLANTYNE, B.A., PRINCIPAL

THE CYCLOSTYLE DUPLICATING APPARATUS.



From one writing gives 2,000 fac-simile copies in indelible black ink of any circular, drawing or music. To merchants requiring price lists, circulars, etc., to colleges and schools requiring examination papers, etc., to railroads, offices, banks and insurance companies, and to all professional men, the Cyclostyle offers the readiest and simplest method of duplicating from one writing. The price of No. 2 machine, size 14x9, which prints any commercial sheet or less, is \$15 complete, consisting of black walnut printing frame, Cyclostyle roller, paper, ink and pen, in polished black walnut case. CYCLOSTYLE CO., 16 King Street East, Toronto.

COLEMAN Business NEWARK, N. J. Open all the year. Best course of Business Training. Best Facilities. Pleasantest Location. Lowest Rates. Shortest Time. Most Highly Recommended. Write for Catalogue and be convinced. H. COLEMAN, President.

A NEW INVENTION NO BACKACHE. RUNS EASY

7 1/2 Cords of Birch have been Sawed by one man in nine hours. Hundreds have saved 5 and 6 cords daily. "Easily" what every Farmer and Wood Chopper wants. First order from your vicinity secure the Agency. No Duty to pay, we manufacture in Canada. Write for Illustrated Catalogue sent FREE to all Address FOLDING SAWING MACHINE CO., 208 to 211 S. Canal St., Chicago, Ill.