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Vol. 15.-No. 52. Whole No. 776.

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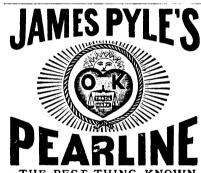
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as soft, press them through a colander to remove the skins, return to the kettle with one pound of white sugar, as soon as they boil put them in the mould, they will turn out when cold.

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oured him, and saved his life.

MINCE MEAT.—Three pounds of lean beef, boil, and when cold, chop fine; three pounds of suet, chopped and shredded; five pounds of good brown sugar; six pounds of apples, chopped fine; three pounds of seeded raisins; two pounds of currants; one pound of citron, cut in small pieces; the grated rind of a lemon; the peel of one large orange (remove all the white part from the peel, cut it very small, pour boiling water on it, let it stand an hour, drain it, and then add to the other ingredients); two grated nutmegs; one teaspoonful of ground cinnamon; enough boiled cider to wet it thoroughly.

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FRUIT CAKE.—One pound of white sugar,

FRUIT CAKE.—One pound of white sugar, one of flour, two of raisins, seeded and chopped fine, two of currants, washed and dried, three-fourths of a pound of butter, a half pound of citron cut in small pieces, one dozen eggs, one-fourth of an ounce each of cinnamon, nutmeg, and cloves, one wine glass of brandy. Rub butter and sugar together, add the yolks of the eggs well beaten, then flour and spice, the whites of the eggs well beaten to a stiff froth, the brandy, lastly the fruit, which has been well dredged with part of the flour. Beat well, do not stir. Bake four hours. Have a good fire that will not soon need replenishing, oven about as hot as for bread.

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enclose a stamped envelope.

MOTHER'S PLUM PUDDING.—One and one-half cupfuls of suet, rubbed fine; two cupfuls raisins, seeded and chopped; one of currants; one-fourth pound citron, cut small; two tablespoonfuls of flour rubbed through the fruit; three heaping cupfuls of bread crumbs; two tablespoonsful of ginger; two teaspoonfuls of cinnamon; a half nutmeg, grated; one cupful of New Orleans molasses; add, lastly, one and a half cups of milk, in which a heaping teaspoonful of soda has been dissolved; put in a mould and steam four hours. Or tie in a cloth, wrung from hot water, and dredged with flour, and boil four hours. The water should boil when the pudding is put in, should not cease boiling till the pudding is done, and replenished as it boils away.

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# THE CANADA PRESBYTERIAN.

VOL 15

TORONTO, WEDNESDAY, DECEMBER 22nd, 1886.

No. 52.

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## Rotes of the Wleek.

THE establishment of a school in New York for teaching young women such special branches as phonography, telegraphy, book-keeping, cooking, sewing and type-writing is proposed by Mayor Grace. Admission to such a schools, he think, should be from the grammar departments of the various grammar schools, and the practical effect would thus be to relieve to a large extent the yearly pressure upon the Normal College.

LAST week Sam Jones paid another visit to Toronto. He lectured in the Metropolitan Church on practical questions. His lectures abounded with characteristic sayings, many of them forcible and not a few that no known canon of good taste could include. His advocacy of temperance was certainly very powerful, and will doubtless be productive of good results. Though an admission fee was charged on each occasion, the building was crowded to its utmost capacity.

DR. McGLYNN, paster of St. Stephen's Catholic Church, New York, has been cited to appear at Rome to answer before the Pope certain charges brought against him by Archbishop Corrigan, for his campaign speeches in favour of Henry George for mayor, and for advocating his doctrine against the rights of property. His friends state that the opinions which Dr. McGlynn entertains are advocated by a number of eminent Catholic clergymen, and that he will not be deposed.

At the Medical Students' Missionary Conference, held at the Y.M.C.A. building in New York, seventeen men, fifteen of them being medical students, signed a paper headed by the words, "I am willing and desirous, God permitting, to be a foreign missionary." A weekly consecration meeting will be held hereafter by those seventeen men at the Y.M.C.A. building on Wednesdays, and it is hoped and expected that a new interest in foreign medical missions may be thus aroused among medical students.

In prosecuting their work in the Province of Quebec the Salvation Army encountered the opposition of the mob. This was effectually checked by the strict application of law. Now they have to encounter another form of opposition. Cardinal Taschereau issued a letter which was read in the Roman Catholic Churches, forbidding all Catholics, under pain of committing mortal sin, to attend the Salvation Army services, and enjoining upon them to purchase or accept no more of the Army's devotional publications, and to commit to the flames all such publications as they may already have in their possession.

A WRITER in the North Carolina Presbyterian says: In 1866 we had 823 ministers; licentiates and candidates together, 92; churches, 1,291; communicants, 68,664, and about 21,000 scholars in all our Sabbath schools. In 1886 we have 1,085 ministers; licentiates and candidates, 336, churches, 2,198, communicants, 143,743, and in our Sabbath schools we have 10,702 teachers, and 88,663 scholars; adding the teachers and pupils, the whole number is 99,665, lacking only 335 of being 100,000 1 More than four times the number reported twenty years ago. We have doubled our communicants and 6,415 more 1 and we believe in increasing our ministry.

LADIES of Toronto are taking an active part in municipal politics. They are not hampered by party lines, but are bent on securing good men for aldermen. "Temperance and Social Reform" are the objects they seek to promote. In several of the wards they already have effective organizations, and it is certain they will make their influence felt. They will support Mayor Howland for a second term, which he has every prospect of securing. An effort is being made to contest his claim, but as yet no candidate is in the field. The general impression is that Mr. Howland will obtain a preponderating vote over any one who may be induced to appeal to the electorate.

THE following story is told by the New York Independent : The late Charles Francis Adams (as is quite natural) grew a little tired of being introduced about, during his busy career, as the "grandson or John Adams, and the son of the great John Quincy Adams." At a political meeting at which he once spoke several prominent men observed casually that they had with them that day the son and grandson of a President, and when Mr. Adams was introduced, the chairman of the meeting said: "I am very glad that I can introduce to you to-day the grandson of President John Adams, and son of the great John Quincy Adams." Mr. Adams frowned, smiled and began his speech by saying: "The fact of my ancestry has been referred to several times during the evening. I am proud of my father and grandfather; but I wish it distinctly understood that I appear before you as myself, and not as the son and grandson of any man." He then went on and made one of his best speeches.

WE are not to conclude that any one thing or obiect in society is the chief one, the most important, the necessary, one, before which all others must give Very earnest people, says the Pittsburg United Presbyterian, sometimes get filled with an idea or possessed with a new devotion, and then passionate in their wish to do good, declare that they alone are doing any good, or are giving their industries to worthy objects. Not only so, but they have a pity, and sometimes a disgust for the trifling people who refuse to agree with them, or consent to the same impetuous spirit of revolution they are exhibiting. The singleness and concentration are good; nevertheless, the claim that the alone are good is not a right one. There are dozens of questions in society requiring discussion and settlement, the difference between which, as to importance, it might be hard to detect. The broad view that recognizes them all is the right one. It preserves the balance of thought, and it saves excitable people from a temptation to extravagance and intolerance.

A MEETING of prominent persons took place last week at the Union League House, New York, to establish temperance coffee-houses throughout that city in order to counteract the influence of liquor saloons and bar-rooms, by affording places of resort for labouring people, so that they need not frequent drinking saloons for companionship with their fellows. Dr. Howard Crosby presided, and Frederick Gore, of London, addressed the meeting, setting forth the success which coffee-houses like those contemplated had met with in London and other cities of Great Britain, Judge Arnoux submitted a plan for organizing a

company with a capital of \$150,000 to begin the movement, and a committee was appointed to solicit subscriptions for shares. William E. Dodge, D. Willis James and Morris K. Jessup are on the committee. This is one of the most important practical methods for promoting the temperance cause in our cities. Poor labouring people there have no comfortable places to which they can resort, except the liquor saloons, which are always open for their accommodation; and it is idle to expect them to change their drinking habits, unless we can place them under different associations.

THE Glasgow Christian Leader cannot, by its worst enemy, be accused of unduly favouring Romanism. In its exposure of Romish errors it is outspoken and unflinching. There is no political "No Popery" cry at present in Great Britain, but this is how it deals with bigoted intolerance. The secretary of a Protestant workingmen's league somewhere was far left to himself or to the evil one when he objected to the subscription made for Father, Damien and his poor lepers in the island of Molokai, When a young priest goes to live in a community of lepers, cutting himself off from the world, and exposing himself to frightful suffering of body and mind, every person who makes profession of Christianity should thank God for such wonderful heroism, and go about his own task with a new heat of devotion. When the priest himself becomes a leper, and some friends raise a little money for him and his flock, one would imagine that even the sturdiest Protestant might subscribe. Is it credible that anybody, not insane, could speak of Father Damien as a child of hell whose devotion is utterly unworthy of praise or even of respect-because he is "an idolatrous priest of an abominable system"? From such devilish Protestantism as this, good Lord deliver us! It is as abominable as the cynical atheism of Paul Bert, or the stupid betises of Mr. Bradlaugh and Mrs. Besant. And on the whole it does more harm. According to this wonderful "Protestant," it is "unscriptural" to have any sympathy with the heroism of a Roman Catholic. Does he know that if there is one thing more unscriptural, more unchristian than another, it is the mercilessness of phariseeism?

THOUGH the eyils complained of in the following from the Interior are not so conspicuous on this side of the border, not a few of our prominent educationalists have called attention to them: Albion W. Tourgee is preaching the gospel of "Rest" in our Western lyceums, and his showing of the wreck and ruin of our American life amid the rush and crash of competition is startling. If men choose to kill themselves by overwork, there is no way of hindering them. But there is a way of hindering the grinding of young brains into imbecility in our great public schools. There is scarcely a home in all this wide land-none, we are safe in saying, in the cities and villages in which the graded system prevails-scarcely a home in which there is not one little child that is undergoing torture by being drawn on the procrustean class bed. Parents everywhere know it, and complain of it-though they do not realize the evils and sufferings involved-and yet they drive and grind on year by year with increasing severity. The prize school of the State is regarded as an honour to the town, and as conferring high distinction upon its teachers. That prize school is the feeder of the lunatic asylums and the grave-yards. It kills both teachers and scholars, and those who are not killed are intellectually maimed for life. Two young ladies who sought employment of the writer of this, and who were asked why they did not continue the occupation of teaching, replied that it was impossible. One had gone so far in nervous ruin as to lose command of her mind; the other had lost the ability to sleep. Teaching in the graded schools is sooner or later death to a woman. What good is to be gained by precipitating the rush and crash of human nerves which storm through the world upon the children and their teachers? Shall we never learn mercy and sense?

## Our Contributors.

SOME PRELATES THAT PUT PROTES-TANTISM IN DANGER;

BY KNOXONIAN.

The Protestantism of Ontario, we are told, is in danger. There are six Protestants in Ontario for one Catholic. Just how that one Catholic is to make it dangerous for the six Protestants has not been made clear. During the Peninsular War an Irish soldier brought in a dozen prisoners. His superior officer asked him how he had captured so many. "Sure, sor," answered Patrick, "I surrounded them." In some such way, perhaps, that one Catholic may lead the six Protestants to prison or somewhere else. He may surround them. Whilst Dr. Laing and other eminent men are heading off Archbishop Lynch, and keeping the one Catholic from surrounding the six Protestants, we address ourselves to the humbler duty of naming a few prelates that we think do Protestantism much more harm than Archbishop Lynch is doing. Of course we are quite liable to be wrong in our opinions in regard to these prelates. We have never been able to rise to the sublime height of infallibility that some Protestants rise to. We are sadly conscious of the fact that we sometimes make mistakes. This fact places us at a terrible disadvantage, when compared with some of the critics of Archbishop Lynch, for of course . re all as infallible as the Pope himself. They no do or say anything that is not in absolute and perfect accord with the highest standard that can be applied to human actions. Let us name a few prelates that we think are doing Protestantism more harm than Archbishep Lynch is doing, or can do.

#### ARCHBISHOP PENURIOUSNESS

is a bad prelate. He strikes directly at the Schemes of the Church, and in this way cripples Protestantism. He cuts the sinews of war, and makes the Church very weak in battle. When this Archbishop gets a fair hold of a man he-the man, not the Archbishop,—generally gives 5 cents for Home Missions, I cent for Foreign Missions, I cent for Colleges, nothing-for Augmentation, and the same amount for the Aged and Infirm Ministers' Fund. One of the worst things about this prelate is that he travels over. all the Churches, and carries on his operations among all classes of people. He cripples Protestantism so badly that the managers of the funds are often compelled to go to the banks and borrow money to keep the work going on. Owing to the villany of this prelate, some of the worn-out ministers are kept on the verge of starvation. If Archbishop Lynch did anything like that he would be lynched. Stringe to say, some of the people who make war on Archbishop Lynch are the fast friends of Archbishop Penuriousness. Sometimes these people pay a cent for the defence and propagation of Protestantism and sometimes they don't.

#### ARCHBISHOP JEALOUSY

is a dangerous prelate. He strikes mainly at the clergy of his diocese. It is reported that at times he enters into doctors of divinity, college professors and other distinguished men. This report may be as truthful as the report that Archbishop Lynch prepared the Scripture selections for the public schools. It may be more so. Archbishop Jealousy often gets possession of ministers. Mr. A makes a good speech at a meeting, gets the ear of the people, makes a favourable impression and gets a round or two of applause. The Rev. Mr. B sits on the platform, with a face as dark as a thunder cloud. When he rises to speak he tries to be sarcastic on Mr. A, but only succeeds in being stupid. He tries to sneer at Mr. A, but succeeds in nothing but making the people steer at himself. What is the trouble with Mr. B? Asshorshop Jealousy is in him. Say to him that somebody is a fine preacher. " Never heard him," growls Mr. B. The Archbishop has got him again. Say to him that somebody is doing good work in his congregation. "Hope it will last," snarls Mr. B. The Archbishop has him down. Say to him that somebody writes a good article. "Never read such stuff," he hisses out. The Archbishop has him worse than ever. In fact, Archbishop Jealousy attacks some ministers far more violently than Archbishop Lynch ever does. He keeps some ministers from ever hearing a good sermon, or a good speech, or reading

a good article. He is a cruel prelate. He takes the flesh off some ministers' bones, and gives them a lean and angry look. He is a bad prelate.

#### BISHOP STRIFE

is a dangerous prelate. He attacks the Church courts, and does sad work there at times. Sometimes he enters the Conference, or General Assembly, or Synod, or Presbytery, and makes the members act in such a way as to convince people that the doctrine of entire sanctification has no foundation in act, whatever it may have in books. Bishop Strife has been known to demoralize Presbyteries until the superior courts had to interfere. He has torn many a good congregation into fragments, and made religion a laughing stock in the community. He has ruined the character of many a good man, and made him a nulsance in the community, when he might have been a useful citizen and good neighbour. Bishop Strife is one of the worst prelates on this footstool. Strange circumstance is it not that some of those people who profess to have a holy horror for Archbishop Lynch have such a friendly feeling toward Bishop Strife, even when he threatens to make neighbours butcher each other as they did in Belfast?"

#### ARCHDEACON SLANDER

is a dangerous prelate, and often injures Protestantism. He sometimes attacks ministers and elders, and seriously injures their influence for good. He hurts the Church more than Archbishop Lynch ever hurt it. Some of those who attack Archbishop Lynch are on quite friendly terms with this prelate.

#### RURAL DEAN GOSSIP

disturbs more Protestant congregations in one year than Archbishop Lynch ever disturbed in his life. It is said that sewing circles are his favourite field of operations. This may be as true as some of the election stories we read at the present time.

#### CANON WORLDLINESS

hurts Protestantism more than any Roman Catholic prelate in the Dominion hurts it. The war against this prelate is not fierce. Some of those who should be making war against the Canon are quite as worldly as the Canon himself.

#### DEAN ALCOHOL

is, next to old Satan, the worst prelate in the Dominion. He destroys more Protestants in a week than Romanism has done since Canada was settled. Strange to say some of the people who profess to be terribly afraid of Archbishop Lynch are on very friend ly terms with Dean Alcohol.

If there is one spectacle in Ontario that sickens decent people, and makes one doubt whether Canadians are fit to govern themselves, it is that of a whiskeysoaked sot jabbering about the "whole Bible," while his speech is "thick." and his breath smells like an open sewer.

#### For The Canada Presenterian.

#### FRAGMENTARY NOTES.

Owing to the enterprise of the Grand Trunk Railway in extending their line into the city of Kingston, timid passengers are saved the ordeal of having to fight their way through an army of howling hackmen, who sometimes would drag passengers into their coaches, so anxious were they to give them a drive. The city station being so near the hotels, passengers now can welk or drive as they please.

#### Kingston,

which was at one time the capital of Upper Canada, is beautifully situated at the east end of Lake Ontario, and occupies the site of Fort Frontenac, and is one of the strongest fortified towns or cities in the Dominion.

The city is well laid out, and the buildings, mostly of limestone, would do credit to any city. Among them may be mentioned the Provincial Penitentiary, the City Hall, Rockwood Asylum, Queen's College and Cooke's Church, which has been recently erected, and was formerly known as Brock Street Church. The present edifice is named after the eloquent Dr. Cooke, of Belfast. By reason of his celebrated speech on the Repeal question in his own city, which put the great Dan O'Connell to flight, he was known ever after as the "Cock of the North."

The Rev. Samuel Houston, M.A., is the minister of this church, and was a student in Belfast when Dr. Cooke was minister of May Street Church and Professor of Gacred Rhetoric in the Belfast College, Mr.

Houston is a man of more than average ability; besides being an able preacher, he wields the pen of a ready writer, and is a constant contributor to some of our best magazines and periodicals, including THE CANADA PRESBYTERIAN, which is finding its way into the homes of nearly all our Presbyterian families,

Of Queen's College I need not speak. Its stately buildings, its crowded benches, its able principal and learned professors continue to make it one of the institutions not only of Kingston, but of Eastern Ontario.

#### MONTREAL.

This is the commercial capital of Canada, and right well it deserves the name. The city is situated on the south side of the Island of Montreal, which, at this point is about two miles wide. Montreal is about 600 miles from the seaboard. The Island of Montreal is about thirty miles in length and about ten in width. The wharves along the river are the best in the Dominion, and are constantly crowded, during the season of navigation, with the largest ocean ships. The bustling streets are covered by the moving masses who are bent either on business or pleasure. Its beautiful scenery, including the famous Mountain, Mount Royal Cemetery, etc., make the city and its environs specially interesting to visitors, whilst its private palatial residences, churches and public buildings are among the finest to be found in any city.

It was Sabbath. Early in the morning the music of the church bells reminds the church-goer of his duty, and promptly is the call responded to. Well-dressed crowds can be seen at an early hour wending their way to the sanctuary.

The Presbyterian Churches of Montreal are a credit to the denomination, and they are all well manned; and the difficulty with a stranger on Sunday is to decide where to go, where all are so good.

Then the principal churches are all so near each other that one would like to take them all in. This can be done by a glance, but that is all. However, hearing that the sacrament of the Lord's supper would be dispensed in St. Paul's Church at the morning service, I availed myself of this privilege and, with a number of other strangers, had a warm invitation from the popular pastor, Rev. James Barclay, to participate. We responded. The services throughout were of the most interesting character. The sermon was a model of its kind, appropriate to the solemn occasion, abounding with rich thought and clothed in that chaste but simple language of which the reverend preacher seemed to be a perfect master. The services did not exceed the usual length, and were brought to a close with a short, suitable address.

The latest addition to the strength of our Presbyterian pulpit in Montreal is the settlement of Rev F. Dewey in Stanley Street Church. Mr. Dewey had a record in his former charge of which any minister might be proud. It may well afford a sufficient guarantee of his success in Montreal.

#### BATHURST, N. B.

Since the settlement of the present minister, Rev. A. F. Thomson, the Church has been prosperous. A revival started in the Sabbath school, but was by no means confined to it, having spread throughout the congregation, and it is confidently hoped and believed that a large number have been savingly converted. Over forty have been added to the Church. The prayer meetings are still kept up, and are well attended.

· Windsor, N. S.,

is a very pretty town, located on an arm of Minas Basin, and is an important station on the Windsor and Annapolis Railway. It is the county town of Hants, and is surrounded by a lovely country. It is the seat of King's College, which has the oldest charter in Canada, and was the home of "Sam Slick" (Judge Haliburton). A large shipping and banking business is done in Windsor. It is also the centre of a large Presbyterian population, whose spiritual wants are well looked after by the esteemed pastor, Rev. T. A. Nelson. This congregation is in a flourishing state. The church has been renovated, and a new organ supplied, also a manse for the minister near the church.

Windsor is a pleasant place to drop into on a Saturday evening. One is sure to meet with warm friends, and hear a good sermon on Sunday. The town is improving. A new post office has been opened lately, and several new residences are in course of erection.

There are two banks doing a good business, and

expectation of Paul that after the Christian Church

both agents are Presbyterians. Mr. J. A. Russell, the agent of the Halifax Bank, is a son of the manse. His father is an honoured minister of the Irish Presbyterian Church, and he has a brother a professor in China and another a wrangler of Cambridge.

#### ST. JOHN, N. IL

St. Andrew's Church, vacant since February last by the removal of Rev. Dr. Smith, has been filled by the settlement of the Rev. L. G. Macneill, late of St. John's, Nfld. Mr. Macneill will be a decided acquisition to the Presbyterian pulpit-power of St. John. Hts popularity as a preacher and his success in for mer charges give assurance of a successful ministry in this important congregation. Mr. Macneill made his mark in St. John's, and both as a preacher and a platform speaker he held a foremost place, whilst as a social reformer and general member of society he was held in high esteem. The expressions of regret at parting, confirmed by substantial .okens of regard, showed in the clearest manner the place which Mr. and Mrs. Macneill held in the affections of the people. It is but simple justice to say that Mrs. Macneill took her full share of such work as Christian women can and are expected to do.

#### FREDERICTON.

This little city, formerly called St. Ann's, was founded one hundred years ago, in 1786. It now has a population of about 5,000. It is situated on the west side of the St. John River, and is about 100 miles from the Bay of Fundy. The river is navigable for small vessels. Fredericton is the capital of the Province. In it are located the Provincial buildings, Government House, and several other handsome edifices, including the University, which is beautifully situated on the side of a hill in the outskirts of the city. The head office of the People's Bank is here, and there are three branch banks, one of whose agents, Mr. D. R. Forgan, is a prominent member of St. PAUL'S CHURCH.

of which Rev. A. J. Mowat is pastor. About a year ago this congregation entered their new church, which was opened under the most favourable circumstances by the Revs. Dr. Burns, of Halifax, and Dr. Macrae, of St. John. The church appointments are complete in every particular, and the edifice is not only a credit to this old and respectable congregation, but is an ornament to the part of the city in which it stands, the emblem of "order," having a Baptist Church on each side of it. The old church is now being fitted up as a lecture hall and a Sabbath school room, and will be a valuable addition to the church property. The attendance at the Sabbath school and prayer meetings is steadily increasing, and the membership at present is about 200, having nearly doubled since the settlement of the present pastor, who is well known to be one of the most vigorous preachers in those Provinces.

No Church in Christendom was ever blessed with a more faithful and laborious ministry than the Presbyterian Church in Canada. In view of all this it is no wonder she is at present occupying such an enviable position. Her Home Missionary work now extends from the old settled Provinces by the Atlantic to the new and ever-widening fields on the Pacific. As her cords are being rapidly lengthened, may her stakes be proportionately strengthened.

Fredericton, December, 1886.

#### PRESBYTERIANISM SCRIPTURAL.

BY THE REV. NEIL M'NISH, B.D., LL.D, CORNWALL.
(Concluded.)

It is high time that, out of deference to the Christian intelligence of our day, an end should come tothe well-worn habit of citing the case of Paul and of the other apostles, in order to justify the insufficient stipends which are paid to our ministers. These early heralds of the cross were in a very difficult and, from our point of view, in a very anomalous position. It does immense honour to Paul that-fully cognizant of the delicacy of his mission, and of the necessity under which he lay, or commending by precept and example the Gospel of Jesus Christ to those who had no traditional knowledge of it and no sympathy with it through early associations—he laboured repeatedly with his own hands that he might earn his own subsistence, and be entirely free, as occasion demanded, to censure and admonish those who were led by him to embrace the Gospel. If it were the

had made a powerful name and a lofty influence for itself among the nations of the earth, and after the Christian Church had travelled over almost nineteen centuries-proving itself to be the active, influential, progressive nurse of the highest names that shine in the galaxy of human story, and the queen of the realm of benevolence and charity-Christian ministers were to receive and to be content with receiving for their sefvices such an acknowledgment, as, alas, in too many cases, is barely sufficient to satisfy the demands of a very modest respectability, would he have written these unmistakable words, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel"? "The plain ordinance of Christ," remarks Hooker, "appointeth as large and as ample a proportion out of His own treasure unto them that serve Him in the Gospel as ever the priests of the law did enjoy. According to the ordinance of God Himself the estate of teachers of the Gospel of Christ for worldly maintenance ought to be no worse than is granted unto other sorts of men, each according to the degree they were placed in." It is gratifying to reflect that a vast improvement has taken place during the last twenty years in the support of Canadian ministers, and that an effort, which is worthy of generous co-operation, is made so to increase the supends of our ministers that while they are faithfully, and to the best of their strength and ability, breaking-up the fallow ground of our Church in many cases, they shall be free, to a certain extent at least, from the gnawing cares and grave anxieties with which the occupants of not a few of our manses in their large hospitality and unmurmuring self-sacrifice have had rather a painful familiarity. We shall agree with Richard Hall when he says "that the labour cannot want dignity which is exerted in improving man in his highest character, and fitting him for his eternal destination. For no man ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm, though indeed what in other professions is enthusiasm is in ours the dictate of sobriety and truth." The question however recurs, Why should so much self-sacrifice be exacted from ministers, and why should not the members of the Christian Church cultivate and exhibit a larger spirit of selfsacrifice? Do not common sense, the greatest fairness and Christian intelligence demand that in the Christian Church, and in the support and advancement of its spiritual aims and blessings, the spirit of selfsacrifice should pervade all its members?

No fair-minded man will dispute the accuracy of the contention that whenever a minister has entered the service of the Chaistian Church-whenever on the strength of the examinations to which he has been subjected, and on the evidence which has been adduced with regard to his purity of character and apparent fitness, he has been admitted into the ranks of the Christian ministry—he is entitled to look for continuous employment from the Church and in the Church, so long as he has the strength and the inclination to labour. Is not an injustice done to a minister who -while his character is blameless and his desire is strong for discharging the functions of his sacred office-does not receive the recognition which he has every right to expect from a Church that has many vacant congregations, and that has need of his services in many respects? The admission has to be mad that, so far as our own Church is concerned, there is an urgent necessity for devising some better and more equitable method than now obtains for the filling of our vacant charges, and for respecting the rights and feelings of our ministers. What would be regarded as almost a literature in itself has already appeared in connection with the best methods of filling vacancies, and of extending honourable treatment toward our ministers and probationers. It is surely the reverse of what is right and what ought to obtain that in the common battle of lite, and in the enjoyment of the independence and manful satisfaction which must be dear to every human heart, a Christian minister is doomed to occupy a very inferior position indeed, and to be at times without any official employment whatsoever, though it may be true of him that during his career at college he far excelled another who chose a different sphere in life, and to whom affluence, influence and abundant comfort have ac-"You are aware," exclaimed Robert Hall, "that moral delinquency in a minister produces a sensation as when an armour bearer fainteth." Even

when there is no moral delinquency on the part of a minister, so strongly has the conviction that he pught to devote all his strength and all his years to the duty of his sacred calling affected, imperceptibly it may be, the social life of the world that if he is one of several candidates for a secular position for which he has an acknowledged aptitude, his success is materially injured owing to the fact that he is a minister. Nations are content to entrust their political interests and the administration of their laws to statesmen and judges, who, as modern experience amply testifies, have passed threescore and ten years, and have approximated fourscore years. An avowed or a tacit deference is here paid to the wisdom and experience which years bring with them, and why should not the same value be attached in the Christian Church to the wisdom and experience which years are presumed to bring? Is it not anomalous and harmful in the extreme that the feeling should be abroad in our own land, and in other lands as well, that whenever a minister has reached a certain number of years, his experience is to be disregarded, and the confidence and consideration are to be withheld from him which are lavished on judges and statesmen? The time has fairly come in our Church for stemming a tide of opinion and of practice that, unfair and unreasonable in itself, threatens to do grievous harm in more respects than one to the present and future stability and prosperity of our Church. Near me, writes an American minister, is a Church seeking a pastor. The scorn with which the suggestion of a man over fifty years of age-with no other objection whatever-has been met, would be amusing if it were not so unjust and wrong. Now, the effect of this is not very helpful to a pastor who would persuade young men to enter the ministry, or who would ask his people to aid in their education for the ministry. We are wont to speak warm words in praise of our Presbyterianism. us as a Church avail ourselves of the elasticity which enters into our polity and betake ourselves to the removal of all the real or imaginary incongruities that obtain in the government of our Church. Having a wide diversity of ecclesiastical labour to perform, and possessing, to an extent that few Churches do, fields possessing, to an extent that lew Churches do, fields of labour and of usefulness that are as numerous as they are rapid in their increase, let us honour the legitimate claims and expectations of all our ministers. Let us utilize, and be glad to utilize, in our easier and smaller charges the labours of our venerable brethern who are in the evening of their days, after spending their strongest vigour of heart and spirit, and their utilizes possession of physical robustness and endurrichest possession of physical robustness and endurance for the giory of our common Lord in the bosom and under the direction of our Church. Let our Church hasten with rapid and earnest footsteps to make something like an adequate provision for the comforts of our ministers when the hours of feeblaness of old age are upon them. Let our Church, as the kindly and generous genius of the Cospet comthe kindly and generous genius of the Gospel com-mends, and indeed commands, show, with liberal gratitude and appreciation, proper regard for the old age and the natural feelings and wishes of sensible old men over the centuries; let our Church, with an alacrity and a thoughtfulness and a munificence which have not hitherto been displayed, honour our venerable fathers who take a pardonable pride in dwelling on the goodly proportion which our Church now enjoys, and who can never lorget that, true to their calling as ambassadors of Jesus Christ, they thought, in other and stronger and more youthful days, little or nothing of physical fatigue and of endurance in their ardour to preach the Gospel to those who, with stalwart arms, were felling the primeval forests of our country, and making homes for themselves and for their children in his new and great land of civil and feligious freedom. Let us as a Church rise betimes to the lofty plane of magnanimous conviction that in honouring our aged ministers and in extendingsympa-pathy and kindly affection to them, we are merely honouring ourselves and the God-Man whose Humanhonouring ourselves and the God-Man whose Humanity is one of the most precious blessings of the human race. Let us as a Church with stern resolve refuse to be affected and guided by the feeling, whether silent or avowed, that, with the decline of mental and physical vigour, and with the presence of the snow of years, there may come, or there ought to come, a decrease of regard for those of whom it has been said that they have forever ceased to be active combatants in the battles which the Church of Christ is waging on this earth. Let us the rather smooth the pillow of their old age, and, so far as we may be able, bring about that serenity of far as we may be able, bring about that serenity of look and heart which forms so graceful an ornament of the aged Christian, as he is about to see light in God's light, and to enter the heavenly Jerusalem, where there shall be no night, and where they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

## Pastor and People.

THE PUBLIC READING OF THE SCRIP-TURES.

BY S. H. KELLOGG, D.D., TORONTO.

It is the custom in all Protestant Churches to read a portion of Holy Scripture at each public service. In most congregations, however, little seems to be made of it, and it is doubtful if, on the whole, there is any part of the service from which the people generally derive less benefit. A chapter more or less is indeed read, sometimes well, too often poorly. Very commonly a passage is selected which contains the text of the sermon which is to follow or it least Very commonly a passage is selected which contains the text of the sermon which is to follow, or it least, has some bearing upon it. But, as the congregation do not know what is coming, they do not have much advantage from this. As a general thing, whatever be the reason, the public reading of the Scriptures is a part of the service in which most of the people seem to feel little concern. In too many cases it is impossible to mistake, as one looks over the congregation, the manifest lack of attention and of interest in the Word which is read.

Feeling and deploring this, many have introduced a system of responsive readings. Against this we are by no m ans concerned to argue, but rather to suggest another remedy for the evil which so many, with reason, lament. Let the minister who is troubled by this inattention of the people to the reading of the Word try to return to the old fashion of exposition in connection with the public reading, and, in many cases at least, we venture to predict, he will be delighted with the result. If rightly done, it will be found to work admirably in keeping the attention and interest of the congregation awake in the reading of Scripture.

Scripture.

Such exposition will naturally be, to a great extent, explanatory. It will have regard now to the force of a particular word; now, to the rendering of a phrase; now, again, it will call attention to the logical relation of a statement to that which precedes or follows. Those who, with the most, still use the version of King James in public worship, have in the revised version of the Old and New Testaments an invaluable aid for this part of the service. All renderings of any importance which, in the judgment of the minister, bring out more clearly the sense of the original should be given to the people in the public reading. More persons than we think will not have noticed such variations, especially in the Old Testament; and, if they have, the comparison will interest them none the less. Reference to other illustrative Scriptures should also be freely made. The more of this the better, so that the references are really pertinent. tures should also be freely made. The more of this the better, so that the references are really pertinent. We not only can thus teach the people the meaning of the passage which we read, but also show them how to search the Scriptures to good purpose themselves. Where, as often, there is no occasion for explanatory exposition, a single pointed word will often be of great use in calling attention to the lesson of the passage, or emphasizing to the hearer the force of a warning, promise or precept.

To succeed in this expository mode of reading, as in everything else, it must, of course, be done aright, and this means study and hard work. Remark must be brief, clear and to the point. Long drawn homily and exhortation are in this connection wholly out of place. They will kill the so-called exposition outright. What is said must also be fresh and pertinent. To deliver trite commonplaces and pious platitudes

place. They will kill the so-called exposition outright. What is said must also be fresh and pertinent. To deliver trite commonplaces and pious platitudes under the impression that, because these accompany the reading, they therefore constitute an exposition of the Word, will be fatal. Exposition is, indeed, most desirable, but such remarks expound nothing, and no one will thank us for them. Better by far hold to the usual fashion and say nothing.

But in order to secure this brevity, pointedness and freshness, preparation must be made for this part of the service no less than for the sermon. We should never read in the pulpit a passage which we have not thoughtfully and prayerfully read over first in the common version in our study. This is necessary for most of us even in order to proper elocution. To this should be added the careful reading and study of the passage selected for public reading, in the original Greek or Hebrew. This also will often enable a man without any necessary appearance of pedantry, to cast a welcome light on many a word and phrase. To this, again, may with great advantage be added the reading of the chapter selected in other versions than the English, as the Greek, German, French, or whatever else the minister may be so happy as to be able to use. Lastly, as already suggested, the careful comparison of the Scripture chosen with related Scripture will be a most helpful part of preparation for the public reading.

Objections, will no doubt be made to these suggestions. It may be said that it will add materially to the minister's work thus to prepare for this part of

Objections will no doubt be made to these suggestions. It may be said that it will add materially to the minister's work thus to prepare for this part of the service. This is true. But it is work that will repay ricilly, both to the profit of the people and of the minister himself. Indirectly all this will in time tell powerfully on the preparation of the sermon, if the work only be well done.

It will be suggested, perhaps, that in these days of mutuplied commentaries, the people, having all these helps, do not need this exposition with the public reading of the Scriptures as they did in former days. But this is much to be doubted, at least as regards a large part of our congregations. regards a large part of our congregations. Compari-tively few in most of our Churches have our best comnentaries; fewer still among our busy men have, or think they have, the leisure to use what helps they do possess, in any thorough way. And then, in any case, thoughts which we have worked out for ourselves in the manner indicated will have a freshness and

thoughts which we have worked out for ourselves in the manner indicated will have a freshness and force to the minds of our hearers which the mere reading of commentaries can never have. We must not forget the power of the living voice over that of the printed page.

It will be said, again, by some, that this plan will make the service too long. The answer is, that this depends upon the man. The service certainly must not be made too long. But it need not be. We can well afford, if need be, to shorten some other parts of the service to secure thereby better and more profitable attention to the reading of the Word. Then we must study and prepare for the expository reading till we can be brief. And then, if it still occupies too large a preportion of the time of worship, we have a remedy in reading a shorter passage than is common. It is better so to read ten or fifteen verses that the people shall really listen and take in, than to go in a perfunctory way through a long chapter without a word which shall rouse listless occupants of the pews to think what it is to which they are supposed to be listening.

FOR THE CANADA PRESBYTERIAN.

CHRISTMAS.

BY T. K. HENDERSON, TORONTO.

"List up your heads, O ye gates. '-Ps. xxiv. 7.

Lift up your heads, ye gates ! The King of Glory waits Upon the threshold of His world ! He comes, but not with pomp Of clation and trump, And banners to the winds unfurled.

No ruthless monarch He In war's proud panoply, And bleeding nations in His train; Great Rome's two headed god Had laid aside his rod, When bounteous peace came down to reign!

Far o'er that sceptered land,
Where Casar stretched his hand,
And votive incense dimmed the skies,
The Pagan on his knee,
Saw superstition flee,
And Faiths's fair moroing star arise.

So may it ever shine, Into that soul of thine,
O reader of this simple lay,
And guide thy struggling feet
Into the calm retreat,
Through doubt and sorrow's darkest day.

Up, up beyond the blue
Of heaven's celestial hue,
Beyond the changeful things of time,
Swelled the grand choir of praise
That they alone could raise
Where has were touched with fire Javine:

And soon the heavenly strain
Fell like the blessed rain
Upon the thirsty soul of man;
And angels on the wing
The gladdest tidings bring
He heard since Adam's race began.

Then fling the portals wide! He comes, for whom they cried-"Mercy on us, O David's son!" To the regenerate earth,
On which Thou had'st Thy birth,
O Son of God! in triumph come!

#### BISHOP BEVERIDGE'S RESOLUTIONS.

1. I am resolved, by the grace of God, to walk by rule, and therefore think it necessary to resolve upon rules to walk by.

2. I am resolved, by the grace of God, to make the divine word the rule of all the rules I propose to

3. I am resolved, that as I am not able to think or do anything that is good without the influence of the divine grace; so I will not pretend to merit any favour from God, upon account of anything I do for His glory and service.

#### CONCERNING MY BEHAVIOUR IN GENERAL.

1. I am resolved, by the grace of God, to make Christ the pattern of my life here, that so Christ may be the portion of my soul hereafter.

2. I am resolved, by the grace of God, to walk by faith, and not by sight, on earth, that so I may live by sight, and not by faith, in heaven.

3. I am resolved by the grace of God, always to be looking upon God, as always looking upon me. CONCERNING MY THOUGHTS.

1. I am resolved, by the grace of God, to watch as much over the inward motions of my heart, as the outward actions of my life.

2. I am resolved, by the grace of God, to stop every thought at its first entering into my heart, and to examine it, thence it comes and whither it tends.

3. I am resolved, by the grace of God, to be as fearful to let in vain, as careful to keep out sinful thoughts.

thoughts.

4. I am resolved, by the grace o' God, to be always exercising my thoughts upon good objects, that the devil may not exercise them upon had.

5. I am resolved, by the grace of God, so to marshal my thoughts that they may not one jostle out another, nor any of them prejudice the business I am about.

#### CONCERNING MY AFFECTIONS.

1. I am resolved, by the grace of God, always to make my affections subservient to the dictates of my understanding, that my reason may not follow, but guide my affections.

2. I am resolved, by the grace of God, to love God as the best of goods, and to hate sin as the worst of evils.

3. I am resolved, by the assistance of divine grace, to make God the principal object of my joy, and sin the principal object of my grief and sorrow; so as to grieve for sin more than suffering, and for suffering only for sin's sake.

4. I am resolved, by the grace of God, to desire spiritual mercies more than temporal; and temporal

spiritual mercies more than temporal; and temporal mercies only in reference to spiritual.

5. I am resolved, by the grace of God, to hope for nothing so much as the promises, and to fear nothing so much as the threatenings of God.

6. I am resolved, by the grace of God, to arm myself with that spiritual courage and magnanimity as to press through all duties and difficulties whatsoever, for the advancement of God's glary and my own hope. for the advancement of God's glory and my own hap piness.

7. I am resolved, by the grace of God, so to be angry, as not to sin, and, therefore, to be angry at nothing

#### INTELLECTUAL LOYALTY TO CHRIST.

When a person is converted he enters not only into a new way of living, but into a new way of thinking. His intellect, as well as his conscience

when a person is converted he enters not only into a new way of living, but into a new way of thinking. His intellect, as well as his conscience and affections, hegins to work after a Christian fashion. His mind is "born again," and "born of the Spirit." No new faculties are given him, and the dunce is not made a philosopher. But the new life makes itself felt in all the mental operations, and he who once "thought as a child," now thinks as a son of God.

This is due to the fact that Christ lives in the disciple and possesses his whole nature. The "new creature" is redeemed intellectually as well as ethically and spiritually. This does not ensure his infallibility, but it does ensure his inheritance of the promise, "ye shall know the truth."

The Christian should recognize the obligation which comes with the inheritance—the obligation of intellectual loyalty to Christ. For his co-operation is as necessary in using his mental faculties to the glory of God as in eating or drinking or whatsoever he does. He must work out his own intellectual salvation while God works in him. How shall he place and keep himself intellectually under the leadership of Christ? By thinking in a Christian spirit and by taking Christ as authority.

There is a worldliness of the intellectual, as there is of the practical, life. It is self-confident, self-ufficient, impatient of opposition, disputatious. The Christian mind is docile, receptive, humble, patient, sincere. Truth is not something that we master; it is something that masters us. It is not the coat we put on and off; it is life. Its power to sanctify us depends upon the heartiness with which we surrender ourselves to its sway. The Christian will be hungry for trutb Some persons seem to be exceedingly fearful lest they shall believe too much. Not by reducing truth to its lowest terms shall we be sanctified. We must believe all we can. Dr. Bushby reducing truth to its lowest terms shall we be sanctified. We must believe all we can. Dr. Bush-

sanctified. We must believe all we can. Dr. Bushnell said he would sign the crecds if they would bring him enough of them.

Take Christ as Lord of the intellect. He speaks "with authority." It is painful in the midst of discussions of great doctrines and great duties to observe how rare is the appeal to Christ as ultimate authority. If a biblical truth does not accord with somebody's "feeling," he dismisses it as unreasonable. That a duty is disagreeable is sufficient ground for refusing it. The true Christian lights his candle at the Sun. "One is your Master." It man guesses at truth are worth little. What saith the Lord? If the faithful disciple is troubled as to duty or doctrine, he will go for instruction to Christ's words. He will test every sermon by the teachings of Him who will test every sermon by the teachings of Him who spake as man never spake. If his conscience or heart becomes restless under the pressure of solemn truths, he will renewedly submit his faculties to the sway of Christ .- Golden Rule.

#### Snarkles.

BEFORE the wedding day she was dear and he was her treasure; but afterwards she became dearer and he treasurer.

TEACHER: "How many wars were waged with Spain?" Pupil: "Six." Teacher: "Enumerate them." Pupil: "One, two, three, four, five, six."

THE definition of an English curate, as given by Sidney Smith, is as follows: "A curate is the poorest and most respectable man in the parish."

man in the parish."

"My DOCTOR'S BILL for the past four years has not been \$10," writes F. G. Bailey, of 30 South 9th street, Dayton, O. He had Vertigo. Indigestion, Great Nervousness, Inflammation of the Bladder, Kidney Disease and Bleeding Piles. Eighteen bottles of Warner's safe cure permanently cured him, as he will tell you if you write and enclose a stamped envelope. Ask your friends and neighbours about Warner's safe cure.

The New York Times fourse that 7.000

THE New York Times figures that 7,000 "barrelled sermons" have been made useless by the change of one text in the Revised Old Testament.

"DRIED tongue" was the laconic answer made by a minister to the question, "What have you in that packet?" The contents were two old sermons.

Important to all Who Work

for a living. Write to Hallett & Co., Portland, Maine, and they will send you full information, free, showing you how you can make from \$5 to \$25 and upwards a day and live at home, wherever you are located. Some have made over \$50 in a day. Capital not required; you are started free. All ages; both sexes. All is new. Great incomes sure from the start. Fortunes await all workers who begin at once.

sure from the start. Fortunes await all workers who begin at once.

DR. OLIVER WENDELL HOLMES used to be an amateur photographer. When he presented a picture to a friend, he wrote on the back of it, "Taken by O. W. Holmes & Sun."

THE New York Examiner says: Every mother and housekeeper must often act as a family physician in the many illnesses and a family physician in the many linesses and accidents that occur among children and servants. For many of these cases I have used Davis' Pain-Killer, and consider it an indispensable article in the medicine box. In diarrhœa, it has been used and effected cures. For cuts and bruises, it is invaluable.

"WHEN is a man in his prime?" inquired somebody of Lord Palmerston. "Old Pam" replied quickly: "At about seventynine; I am past my prime, for I am just eightv."

THE HISTORY OF HUNDREDS. -Mr. John Morrison, of St. Anns, N. S., was so seriously afflicted with a disease of the kidneys that dropsy was developing and his life was despaired of. Two bottles of Burdock Blood Bitters cured him after physicians had

"Did you carry that prescription to old Mrs. Smith last night," said a doctor to his office boy. "Yes, sir." "Did she take it?" "Yes, sir." "How do you know?" "Crape on the door this morning."

"Yes, sir." "How do you know?" "Crape on the door this morning."

Mrs. J. J. Bayne, 52 Lake Avenue, Rochester, N. Y., will tell you if you write, enclosing stamp, that this wonderful story is true: "In 1882 I was taken to the Clifton Springs Sanitarium, in a most deplorable condition, with congestion of liver, constant cold hands and feet, rushing of blood to the head, purple spots on my face, and my skin as yellow as a lemon. The slightest food could not be taken, without such distress and spasms that my screams could be a long distance. I had prolapsus very severely, profuse leucorrhæa, and uterine ulceration so that I could not wear a supporter. The doctors said that I had the worst case they ever saw. In two months I lost 40 pounds of flesh, and suffering all the time from intense headaches, and unable to obtain sleep, while cold, clammy sweats would break out over my body frequently. Under the operation of Warner's safe cure my skin cleared up and I began to gain flesh, and was able to walk one full mile. My case created such an interest at the Sanitarium that Warner's safe cure has since been prescribed for its patients with good results. I never was so healthy in my life."

"My dear boy, I am waiting for a vacancy," said the dude when asked why he

"My dear boy, I am waiting for a va-cancy," said the dude when asked why he did not adopt some employment. "Then you need wait no longer," was the reply. "You have one right under your hat."

#### Horsford's Acid Phosphate.

In Endigention, and as a Nerve Feed.

Dr. H. O. HITCHCOCK, Kalamazoo, Mich., savs.

"I have used it in many cases of indigestion depending upon nervous exhaustion, with marked benefit. It appears to be a good nerve food."

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As a special inducement to have you try a Caddy of our TEAS, we enclose in each five pound Caddy costing 50c. and upwards, HALF DOZENELECTRO PLATED TEA SPOONS. Retailers' price of these spoons \$3.50. Send us your order and not only get superior Tea, any kind,

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wholesale price, but also free of cost A Half-dozen Benutiful Silver Plated Tea Spoods delivered at your nearest express office.

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Warerooms: 117 King St. West, Toronto.

## Sisters of

Asylum, Dorchester, Mass., certify to the inestimable value of Ayer's Sarsaparilla in the treatment of sore eyes and skin diseases, among the many unfortunate children under their care. Mrs. S. D. Bodwell, Wilmington, Mass., writes concerning the treatment of her daughter, who was troubled with sore eyes, as follows: "I gave Ayer's Sarsaparilla to

#### My Little Girl,

and must say that she never took anything that helped her so much. I think her eyes never looked so well, as now, since they were affected, and her general health is were affected, and her general health is improving every day. She has taken but half a bottle." A. J. Simpson, 147 East Merrimack st., Lowell, Mass., writes: "My weak eyes were made strong by using Ayer's Sarsaparilla." C. E. Upton, Nashua, N. H., writes: "For a number of years I have been troubled with a humor in my eyes, and was unable to obtain any relief, until I commenced

blood purifiers."

Ayer's Sar|saparilla

Charity

may be "fairest and foremost of the train

that wait on man's most dignified and

happiest state," but the dignity and hap-

piness of man cannot long endure with-

out the health that may be obtained in a

few bottles of Ayer's Sarsaparilla. A.W. Parker, lumber dealer, 209 Bleury street, Montreal, Que., writes: "After being

troubled with Dyspepsia for a year, and

For a Number of Years,

I was cured of both diseases by using six bottles of Ayer's Sarsaparilla." M. G. Traine, Duxbury, Mass., writes: "I have

found Ayer's Sarsaparilla an efficacious remedy for bilious troubles and Dyspep

sia." Henry Cobb, 41 Russell st., Charles-

town, Mass., writes: "I was completely cured of Dyspepsia, by the use of Ayer's Sarsaparilla." Wm. Lee, Joppa, Md., writes: "I have tried Ayer's Sarsaparilla,

and it has done me so much good that I

shall always regard it as the best of blood purifiers." Eminent physicians prescribe

with Salt Rheum

saparilla. I believe it to be the best of in all cases requiring a powerful alterative treatment.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

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ANOTHER IMPORTANT TESTIMONIAL.

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TORONTO, September 8th, 1886.

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ST. LEON WATER CO., No. 1011/2 KING STREET WEST.

C. J. E. COTE, Manager.

N.B.—For Dyspepsia or Indigestion drink the Water after each meal, and for Constipation take it before breakfast

#### "MYSTERIOUS PEOPLE."

Celestial Children of the pig-tailed race! Scorned by us Easterns, who are yet obliged to face and bow before thy ingression! What do we owe thee? Nothing more or less than thy anti-Christian idea that gave to Caxton his Printing Press, who multiplied the Bible, that superstition killed and gave freedom to ourselves—and now to-day on Yonge Street loads with Books our groaning shelves. We owe this debt as as well thy Hindoo brother for those fragrant, pungent leaves, that give light, health and pleasure to all who use the Li-Quor Teas. All grades from 50c. to 80c. a pound. A handsome volume, your own choice, from our catalogue, with every 3 pounds. GEO. MANN & Co., Sole Wholesale Agents, 295 Yonge St., Toronto.

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Dyspepsia, Loss of Appetite
And all derangements of the Stomach
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Also for Impure Blood, Itching, Nettle Rash, and any other over-acid state of the Blood

Skin Eruptions, Boils, etc., Rheumatic or Gouty Poisons, the Bad Effects of any Excess in Eating or Drinking

A Pleasant, Refreshing and Invigorating Beverage. May be used in place of Seidlitz Powders, Citrate of Magnesia, Effervescing Soda or Potash Water, and is not so expensive. It does not lower the system, and may be used in any condition as a refreshing, invigorating and sparkling draught.

PRICE - 50 UENTS.

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LYMAN BROS. & CO., WHOLESALE AGENTS



The only house on Yonge Street where you can get J. & T. Bell's Fine Boots and Shoes. You can have half sizes and numerous widths.

No. 444 Yonge Street, third door south of College Avenue.



### Notice to Contractors.

TENDERS will be invited in a few days for the construction of the Section of the Cape Breton Railway extending from the Grand Narrows to Sydney, a distance of about forty-five miles. This preliminary notice is given in order that Contractors desiring to tender for the work may have an opportunity to examine the location before the winter sets in.

By order, A. P. BRADLEY, Secretary.

Dept. of Railways and Canals, Ottawa, 26th Nov., 1886.

WORMS often destroy children, but Freeman's Worm Powders destroy Worms, and expel them from the system,

#### THE CANADA PRESBYTERIAN,

- PUBLISHED BY THE -

Presbyterian Printing and Publishing Company
(C. BLACKETT ROBINSON),
AT A LORDAN STREET. TORONTO

AT 5 JORDAN STREET, - TORONTO.

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ADVERTISING TERMS: "Under 3 months, so cents per line per insertion; 3 months, \$1 ;4. line; 6 months, 1.50 per line; 1 year \$2.50. No advertisement, enarged at less than five lines. None other than unoblectionable advertisements taken



TORONTO, WEDNESDAY, DECEMBER 22, 1886.

SPECIAL NOTICES.

ATTENTION is invited to the following very liberal combination offers: THE CANADA PRESENTERIAN and
Weekly Globe for \$2.00; THE CANADA PRESENTERIAN
and the Rural Canadian for \$2.00; THE CANADA
PRESENTERIAN and the Weekly Mail for \$2.00; THE
CANADA PRESENTERIAN and the London Advertiser
for \$2.00; und THE PRESENTEVIAN and Dr. Gregg's
"History of the Presbyterian Church in Canada," for
\$4.00. These combinations will prove most advantageous to our readers; and that such is being generally recognized is evidenced by the large number of new
subscriptions and renewals daily received at this office.
Might we respectfully request our readers to draw the
attention of their friends to these offers?

OUR SABBATH SCHOOL PAPERS for 1887 will be unusually attractive to young people. Already arrangements are perfected for illustrations for the coming year. Why send your money abroad when you can do better at home? Our publications comprise the following. SABBATH SCHOOL PRESEVTERIAN, GOLDEN HOURS, EARLY DAYS. The latter is published twice a month, and is intended for the infant class. Specimen copies free to any address.

LESSON SCHEMES, especially prepared for Presbyterian schools, now ready for mailing, 60 cents per 100 copies.

Some interesting facts are being brought to light in the discussion about the office of the elder, to which we have several times referred. Dr. Gray, of the Interior, states that the Presbyterian Church of England elected Dr. Collingwood Bruce, a ruling elder, to the moderatorship; that the Scottish Assembly elected Mr. George Buchanan, a ruling elder, and that the chair of the Free Assembly was offered not long ago to Mr. Murray Dunlop, M.P. for Greenock, but he deconed. The Cumberland Presbyterian Church elects elder moderators, and its form of government is Presbyterian, though its doctrines are not highly Calvinistic. If these facts are correct, making a ruling elder a moderator is not, after all, much of an innovation.

WOULD it not be a grand thing if the Church could be waked up for a few weeks on Augmentation, or the Aged and Infirm Ministers' Fund, to something the same extent as Ontario is now aroused on political questions? Of course we do not mean it would be a good thing to wake the devil to the same degree of activity that he now manifests. We simply mean that it would be a great thing if the mind of the Church could be aroused for a show ame about some of the more needful of our Schemes as the mind of the Province is now aroused about politics. Nobody would like such a condition to become chronic, but if people would only wake up long enough to give one or two Schemes a rousing good start. The fault does not all lie with the people. If the Church used as likely means to wake up the people as politicians use, Aug mentation and the Aged and Infirm Ministers' Fund would be in a more prosperous condition.

WE hope that our readers, especially the ministers and elders among them, have read, marked and in wardly digested the practical, and in every way admirable, letter of Rev. Mr. Bayne, in our last issue. We ask them to turn up last week's PRESBYTERIAN

again, and meditate for a little on that paragraph in which Mr. Bayne says that the improved method of holding missionary meetings filled the churches, created missionary enthusiasm, and raised the contributions for the Schemes thirty per cent,, and the contributions for Augmentation seventy-five percent. Is there any reason why other Presbyteries might not do the same thing? Has the Presbytery of Brockville a monopoly of ability in the way of bringing our Schemes before the people? If all the other Presbyteries made similar efforts, would not the same result have followed? If other Presbyteries had increased their contributions seventy five per cent., would there have been a deficit in the Augmentation Fund? There would have been a surplus. We ask any candid man who has attended a few meetings of almost any Presbytery, if precious hours are not often frittered away in uscless discussions, that might be given to the more important business of devising methods for informing our people about our Church work.

LET those good people who think that Presbyterianism in Canada should be modelled as nearly as possible after some of the "Churches at home" read the following:

At a meeting of Wigtown Presbytery, at Wigtown, or Tuesday, Rev. James Cullen, Wigtown, moved, in accordance with previous notice, That the Presbytery find that the members of Presbytery who have been employing students of divinity during this year, and since the 23rd of February last, have transgressed the law of the Church with respect to the employment of divinity students at the usual hour of service in churches, as all ministers within their bounds are bound to carefully abstain from employing unlicensed men. An amendment setting forth that the law only referred to "the preaching of the Word," and that students, when conducting services, did not preach the Word, but merely gave "missionary addresses," found no seconder. What would the Presbyterianism of Canada amount to to-day had there been a law in force forbidding divinity students to preach the Word? Possibly we go to the other extreme, but we have an idea that our plan is the better of the two, not only for the Church, but for the student. Apart altogether from the necessities of the Church, there are some things about preaching that a student can learn only by preaching. Is it not better to learn these things while a student than learn them 'ater on, perhaps at the expense of some congregation?

To those who do not look upon a missionary meeting as an "ratiquated fiction, a concomitant of saddle bags and corduroy roads," we commend the following recipe for making speeches at a live missionary meetings:

The addresses were prepared. No man was allowed to talk at random. Each member of the deputation knew what he wanted to say, and said it within proper time. Able, practical laymen discussed the subjects of Augmentical laymentical layers and layers are layers.

Able, practical laymen discussed the subjects of Augmentation and France generally. The propriety of this arrangement must be apparent. Paul tells us of certain people "whose mouths must be stepped." This is the way to do it. Put the laymen forward on the questions of Finance and Augmentation, and the support of our honoured and retired veterans. Ever since the meetings were held, in the first district at least, the voice of the crank, who croak eth a'our "ministers preaching for money." has been hushed as in the silence of the tomb.

Yes, that is the way to stop the mouth of the crank who croaketh about the Schemes. Able and practical laymen can lay these matters before the people better than many clergymen. But if the minister in any case is secretly or openly opposed to a Scheme, or if a Presbytery spends hours whittling at small points and minutes, or no time at all in considering the best methods for bringing the Schemes before the people, what able and practical layman can be expected to trouble himself about such matters? The laity can hardly be expected to go before the clergy in doing Church work.

DR. CLYLER has written about 3,000 constitutions to the religious press of the United States. He possesses the rare faculty of writing just what the average reader likes to read. The whole number of copies of his contributions, published in the United States and elsewhere, he thinks amounts to about 100,000,000. Though one of the most useful preschers in America, Dr. Cuyler thinks the labour of his pen has been more useful than the labour of his tongue. In a recent contribution to the Christian-at-Work the worthy Doctor gives the following sound advice to writers for the religious press:

Always aim at the medium mind; never too high, never too low. Take the collequial vein, and imagine somebody sitting beside you, to whom you are takking. Horace Greeley's best editorials were vigorous talks. Vary your topics—the descriptive and the narrative with the didactic; or else you will bore your readers with monotony. Too easy writing makes sometimes very hard reading; you can condense with the pen more effectively than you can with the tongue. Take practical topics and write at a mark; write to instruct and to kindle, write to do good, to save souls and to serve your Lord. At to,000 firesides you may be implanting precious, helpful and quickening [thoughts which may echo at the judgment seat of Christ.

The foregoing reveals the secret of Dr. Cuyler's great popularity as a writer. He aims at the average man, takes live practical topics, and writes as if he were talking to somebody sitting beside him. To write as if talking to somebody at your side seems the easiest thing in the world, but sit down and try to do it. It thing a writer to write in this way is like telling a speaker to "be natural." Easily enough said, but not so easily done.

#### A MEMORABLE DAY.

It is the commonest of commonplaces to say that time knows no pause. And yet it is none the less wonderful and striking when we give it the slightest consideration. We are ceaselessly going forward in the journey of life. We cannot retrace our steps nor undo the wrongs of the past. We are powerless to relume the lights that have gone out. Neither is it possible for us to recall vanished joys and unfulfilled hopes. The past, with its light and shade, its joys and its sorrows, is now a sealed book. The present, with its duties and its enjoyments, claims our attention, and the future beckons us onward.

When coming to the landmarks of the revolving year we cannot help reflecting on the past, and anticipating the future, but meanwhile Christmas, with its manifold associations, is here. Mere controversial quibbling as to the specific date of the Saviour's birth, when "the Word was made flesh, and dwelt among us," in no way invalidates the fact that

A little child the Saviour came:
The Mighty God was still His name;
And angels worshipped, as He lay,
The seeming infant of a day.

This stupendous fact in world-history has shed a purer and a more joyous light on childhood. No wonder, then, that throughout Christendom the children hail with delight the coming of Christmas. It may be that they do not understand the full significance of the Incarnation; but who is able to comprehend the meaning of that wonderful manifestation of God's love to mankind proclaimed in the Angels' Song, "Glory to God in the highest, peace on earth, and good-will to men"? No wonder that home is brightened by unwonted joy and gladness on that most eventful day of all the year. Should it not be the wish of every Christian heart that all the children everywhere may enjoy the privileges and the pleasures it brings? There are thousands of children, even in this highly-favoured Canada of ours, to whom many dark and dreary days are appointed. There are young inmates of hospitals and orphan homes who, despite all that is done for them by a considerate charity, heave many a sigh and drop many a tear over the sorrows and trials with which their young lives are burdened. They have many kind friends and might, were there simply a little more consideration, have many more. There is no need for any one being overlooked, and it is sincerely hoped none will have to complain that the hand of Christian kindness has not reached them with it blessing and its benefaction.

In Ontario, and indeed throughout the Dominion, the keen concention and no less keen feeling incident to election contests do not altogether harmonize with the spirit that should prevail at this season. For that matter, however, bitterness and hatred are not suited to any season of the year, and if the kindliness that ought to prevail should in any degree soften political asperities, something will be gained. The business outlook is apparently more favourable than it was this time last year, prospects are encouraging, and all this will tend to make the season joyous and hopeful.

On the European continent the prospect is shaded by forebodings of conflict. The Great Powers say they hope for peace, but they are at the same time making chormous warlike preparations, and appealing to their respective legislative assemblies for extraordinary credits for the equipment of their naval and military forces. Some are of opinion that many

months will not elapse before gigantic armies are confronting one another, and the dread scourge of war be let loose. If the Almighty Ruler of the universe in His infinite wisdom permits contending nations to join in the shock of battle, we may be sure that the conflict of the nations will be overruled to haster the coming of the better and more peaceful days when the kingdom of God, the reign of righteousness, shall be established; when the nations shall not learn the art of war any more.

In this goodly land of peace, plenty and progress, let us enjoy with thankful hearts the blessings bestowed, and, while desiring their continuance, may the reflection that God having sent His Son, the Saviour Christ, into the world, we ought to do what we can that others may share the blessings He came to bestow. To its ever-extending circle of readers, old and young, THE CANADA PRESBYTERIAN extends most cordially the compliments of the season, and the wish that the blessing of God may abide with our Church and country.

#### A COUPLE OF CIRCULARS.

FROM the Home Mission executive the following circulars have been issued. They are entitled to careful perusal, and it is confidently expected that the Church will not be behind in contributing all that is required by the Home Mission Committee for the vigorous prosecution of the important work with which it is entrusted. It is no less confidently expected that the liberality of the Church will this year supply all that is needed to meet the claims of the Augmention Scheme. The circulars speak for themselves.

HOME MISSION COMMITTEE (WESTERN SECTION).

The many appeals already issued by Conveners of impor-The many appeals already issued by Conveners of important Schemes have led me to postpone the annual circular in behalf of Home Missions to a somewhat later date than usual. I feel, however, that this great work of our Church is so deeply rooted in the affections of office-bearers and members that it needs hardly any appeal to call forth their prayers and their liberal contributions.

This year (1886 S7) the sum of \$36,000 will be required for Home Missions, in addition to the \$30,000 needed for Augmentation. Of this sum \$23,000 is expended upon Manitoba and the North West alone. For British Columbia some \$4,000 or \$5,000 will be required, leaving only about \$8,000 for the older Provinces. Unless, indeed, our own contributions are supplemented by the kind donations

about \$8,000 for the older Provinces. Unless, indeed, our own contributions are supplemented by the kind donations of the British Churches, it is to be feared that the expenditure for the year will exceed the revenue.

Since last General Assembly the new Presbytery of Columbia has been erected, and several additional missionaries sent to that distant Province. Other names are before the Committee for appointment. The salaries of those missionaries are, of necessity, guaranteed for the first year by the Committee, as the fields are new, and the amount that the people can give not easily determined. Besides this, the travelling expenses of the missionaries and their wives, to their respective fields of labour, have to be borne by the committee. The prospects in British Columbia for our Church were never so good as they are to-day, if we can only respond to the urgent calls that are made for additional missionaries.

The number of mission stations reported by Presbyteries

The number of mission stations reported by Presbyteries

The number of mission stations reported by Presbyterics last June, as under the care of the committee, was 650, with an average attendance every Sabbath of 27,112, and a membership of 8,520. These stations contribute themselves the sum of \$37,845 for the support of ordinances.

I need add nothing more. Every well wisher of the Presbyterian Church will, I feel certain, make the cause of Home Missions prominent in his prayers and in his apportionment of moneys, that our beloved Zion may not only mai-tain the inonourable place she has already attained, but go forward to still greater conquests. to still greater conquests.

I call special attention to Mr. Macdonnell's circular on behalf of Augmentation, which is herewith appended.

WILLIAM COCHRANE.

WILLIAM COCHRANE.

Convener of Home Mission Committee.

Brantford, Di., 7, 1886.

N.B.—Contributions from congregations, both for Home Missions and Stipend Augmentation, should be remitted as promptly as possible to Rev. Dr Reid, Post Office Drawer 2,607, Toronto.

#### AUGMENTATION OF STIPENDS.

My DEAR Six, -In view of the full setting forth of the

My Dear Sir,—In view of the full setting forth of the claims of the Augmentation Fund in the pastoral issued by the Moderator of the General Assembly, it is unnecessary that I should do more than ask you to bring the matter lefore your people, and take such steps as you may deem best in order to secure a gener as contribution to this object.

There are this year 150 congregations in the Vestern Section of the Church receiving aid, and the whole amount required is \$30,000. This amount has been apportioned by the Committee among Presbyteries, in the have that each Presbytery will endeavour to secure the amount asked from it. It rests with ministers am Sessions to adopt plans for the actual raising of the money in the several congregations. May I rely on your hearty co-operation in this matter?

There will be no difficulty in raising \$20,000 it each congregation realizes its objugation to contribute its fair share. When I remind you, however, that the total receipts from congregations last year were under \$24,000, you will set that there is need of increased liberality if the honourable.

position which the Church has taken on this question of ministerial support is to be maintained.

Kindly bear in mind that the Augmentation Fund, while administered by the Home Mission Committee, is entirely distinct from the fund for Home Mission work.

Obtained from the fund for frome alission work,

Should you wish to use special envelopes, they may be obtained from the secretary, Rev. R. H. Warden, Montreal. I am faithfully yours,

D. J. MACDONNELL,

Convener of Sub-Committee on Augmentation,

Toronto, Dec. 27, 1886.

## Books and Magazines.

THE HOME AND SCHOOL SUPPLEMENT. Seymour Eaton, editor; Thomas Gibson, business manager. (Detroit and Toronto.)—This is a bright educational monthly, beautifully illustrated and beautifully printed.

MANITODA COLLEGE JOURNAL. (Winnipeg: Jas. E. Steen.)-The spirit of enterprise is characteristic of the West. The young college of Manitoba is determined not to be outrun by her older competitors in the East. The Manitoba College Journal is a proof of this. We welcome with pleasure the first number of the second volume of this most creditable literary enterprise.

JESUS. By C. F. C. (Toronto: S. R. Briggs, Willard Tract Depository.)-This is a little volume of verse in which a number of devout spiritual meditations find expression. It was written by a lady who, from a singularly happy station, was called upon to pass through successive and sore trials during which she found consolation and support in the contemplation of the Saviour and His truth. It may prove a blessing to others.

THE PULPIT TREASURY. (New York: E. B. Treat.)-The noted Episcopal preacher, Dr. Phillips Brooks, of Boston, supplies a sugestive sermon. The illustrations are a portrait of Phillips Brooks and a view of Trinity Church, Boston. "Leading Thoughts of Sermons" are given by Drs. Morgan Dix, William M. Taylor, Moses Hoge, R. S. Macarthur, Henry M. Scudder, and Rev. T. B. Meyer, B.A. The other contents of the number afford profitable and instructive reading.

FOUR THOUSAND SCRIPTURE QUESTIONS WITH Answers. For the use of parents and teachers. (London, Eng.: Samuel Bagster & Sons; Toronto: S. R. Briggs, Willard Tract Depository.)—Not only those for whom this excellent little work was primarily designed, but every one who uses it will find it a valuable help to the clear understanding of the sacred Scriptures. Its general use would tend to dispel much of the ignorance of Bible truth that in many cases unhappily prevails.

READINGS FROM MILTON. With an introduction, by Bishop Henry White Warren. (Boston: Chautaugua Press, Rand, Avery & Co.)—This is a handy and handsome book, including Bishop Warren's critical introduction and biographical sketch, the whole of "Paradise Lost," the "Hymn on the Nativity," "Lycidas," "L'Allegro," "Il Penseroso," and a cluster of Milton's incomparably beautiful sonnets. It is safe to say that whoever reads carefully this volume will have a clear idea of the greatest English poet, and will have enriched his mind with some of the grandest and most exalted ideas in our language.

RECEIVED :- KNOX COLLEGE MONTHLY for December (I oronto. James Murray & Co.), Deminion Almana, for 1887, illustrated (Toronto: Toronto Lithographing Co.)

#### "PROBATIONER" CORRECTED.

MR. EDITOR,-Permit me to correct an error or two in the communication of "Probationer" in your last issue.

- 1. I am not Convener, as he states, of the General Assembly's Committee on Supply and Distribution. The Rev. Mr. Laidlaw, of Hamilton, was appointed to that position and still occupies it.
- 2. Those probationers who have sent in their names to the Committee for appointments to Presbyteries are not "Dr. Torrance's men." They are men who have consecrated themselves to serve God in the Gospel of His Son, and given themselves to be servants of His Church.
- 3. It may be presumed that "Probationer" is correct in the judgment he has, formed of himself. He is best qualified to come to a conclusion in the mat-ROBERT TORRANCE.

Grelph, December 10, 1886.

#### THE MISSIONARY WORLD.

AN ANECDOTE OF DR. MOFFATT.

The following instructive anecdote was told by the late Rev. Robert Mossatt, D.D., at one of the London Missionary Society meetings:

He and his companions had travelled in the interior all day and night, weary and without food. They approached a village inhabited by the Coraumas, who were accustomed to bloodshed and rapine. An Individual who met them warned them against entering the village; they would do so at their peril. Ho pointed them to the heights beyond the town where he said they could sleep for the night. We tied about us the fasting girdle to prevent the gnawing of hunger. We looked at each other, for we were hungry and thirs; and fatigued beyond measure. At last an individual came. We asked for water. It was refused. I offered two or three buttons remaining on my jacket for a little milk. It was refused with acorn, It was evident that something was brewing in the minds of the people, and we had good reason to be alarmed. We lifted up our hearts to God. There we sat; and as we gazed saw a woman descend from the heights. She approached with a vessel in her hand and a bundle of wood. The vessel contained milk. Having set them down she immediately retired, and shortly came back, bringing a vessel of water in one hand and a leg of mutton in the other. She sat herself down, and cut up the meat. We asked her name, and if there was any relative of hers to whom we had shown any kindness; but she answered not a word. I again asked her to tell to whom we were indebted; and after repeating the question three or four times, she replied: "I know whose servants you are, and I love Him who hath told me, 'He that giveth a cup of cold water to one of My disciples, shall in no wise lose his reward." Her words seemed to glow, while she wept profusely to see one of the servants of Christ. On inquiring into her history I found she was a solitary lamp burning in that village. I asked her to tell me how she had kept the light of God alive in her soul. She drew from her bosom a Testament, and, holding it up, said: "That is the fountain from which I drink—that is the oil which keeps my lamp burning in this dark place !" I looked at the bock; it was a Dutch Testament, printed by the British and Foreign Bible Society. It was given her by a missionary when she left school; and it was that book that was the means of her conversion, and had kept alive her piety, without any teaching, save that of the Holy Ghost, or any Christian fellowship except communion with God. "He that goeth forth weeping bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.'

.... MARION OLIVER, ov. medical missionary to Ind:a, having sailed recently from Liverpool by steamship Persia for Bombay, her arrival in India is cooked forward to with much pleasure by all our missionaries, particularly by Dr. Beatty, who is greatly in need of assistance.

THE following, written by Miss Lorimer, of the Ladies' Missionaly Society connected with the Free Church of Scotland, applies as well to the ladies' societies of this country as if it had been written for them. We have the workers ready and anxious to go, if we could send them. Our income is far below what it should be, and what it would be if only all our congregations would give, little or much, according to their means. We should then be able to have the happiness of responding to the applications. It is just the blessing and success which have attended the work that cause the need for increased supplies; and is not that a cheering state of matters? This is true woman's work, woman's mission to women, and in every congregation there are women whose duty and privilege it is thus to take part in it. Truly we women of Scotland have received freely let us live.

UNION Seminary, New York, has celebrated the completion of the first half century of its existence. The venerable and accomplished Dr. Hitchcock presided, and Dr. George L. Prentiss was the orator of the occasion. The career of this institution has been eminently successful. From a small beginning it has resent to great usefulness, and exercises a wice influence. It numbers men of well-known reputation among its professore and many of its alumning reserved. among its professors, and many of its alumni now oc-cupy prominent and influential positions.

### Choice Literature.

#### MISUNDERSTOOD.

BY FLORENCE MONTGOMERY.

CHAPTER IX.

There was an unusual stir in the quiet household of Wareham Abbey that evening; for at nearly eight o'clock the two little boys had not returned home. Virginie had not been very much concerned at their ab-

sence during the first few hours, as they very often ran on before her, and then betook themselves to some of their

before her, and then betook themselves to some of their favourite haunts.

But when teatime came and passed, she got uneasy, and went to look for them. Her uneasiness changed to alarm when she had visited in vain the dairy, laundry, swing and dog-kennel. Then, when it came on to rain her anxiety increased; and when from duzzing it changed to a steady down-pour her "nerves" gave way completely, and she returned home to consult with the officer servants as to what steps had best be taken.

She went into the housekeeper's room, wringing her hands, and prognosticating all sorts of evils to Miles. "Never, never, would he recover from the effects of such a wetting!"

The gardener was despatched one way and the coachman

The gardener was despatched one way and the coachman another, bearing umbrellas and goloshes.

The two little culprits were soon discovered sitting in a damp ditch, sheltering themselves under a hedge.

Humphrey took great credit to himself for having hit

Humphrey took great credit to himself for having hit upon this plan.

"The fac' was," he said, "the pond and the water likes had been so engrossing, that he had forgotten all about the time till he saw the sun beginning to sink; then starting off in a great hurry, they had taken the wrong turning out of the field and lost their way in the wood."

They were wandering on in the wrong direction, when they met a boy, who had pointed out their mistake and brought them back to the high road. Here Humphrey had suddenly recollected that rain was apt to give his little brother cold, and with great pride in his own forethought had established him, dripping wet as he already was, under the hedge where they had been sitting for about half an hour before the coachman found them.

It was no use 'arginic venting her wrath upon Humphrey. All that could be done now was a ge! Miles into bed as quickly as could be, and ward off i 'effects if possible.

But the mischief was done. Miles tosseed about all night, and woke next morning with an oppr usion on his chest, which was always with him the forerunner of an attack on the lungs.

The dector came to see him, and ordered him to be kept

the lungs.
The dector came to see him, and ordered him to be kept

in bed.

Humphrey spent the morning with his little brother, but was dismissed at last, as talking only made Miles cough. In the afternoon Miles got worse, and Virginie sent off

In the afternoon Miles got worse, and Virginie sent off again for the doctor.

Humphrey kept out of her way, feeling that he was in disgrace, and went out into the garden. He felt dull and solitary without his little brother, but, childlike, he had not began to be anxious, for Miles had often been ill before, and had always got well again. Still there was no fun in anything without him, no exploit any sati-faction, without his applause. Humphrey betook himself at last to the little gardens, where he had a friend in the person of Dolly, the laundry maid. The gardens were close to the laundry, and often, when she was ironing at the window, Dolly had watched the children at their play, and overheard their long conversations. She was, perhaps, the only person who had seen Humphrey in his serious moods. Unconown to him, she had witnessed one of his rare bursts of feeling at the time of his mother's death, and after that, she had been one of his stannehest supporters. She could never forget how the little fellow had obbed over the mustard and cress he had sown for his mother and which had come up too late!

The weather had been dry for some time previously, and it had shown no sign of coming up. Every day he had intitled in the treatment of the standard in the sta

The weather had been dry for some time previously, and it had shown no sign of coming up. Every day he had visited it, that he might cut it for her to eat with her ofternoon tea; but every visit had been in vain. Then, on that sad day, when the funeral train had borne away all that remained of her, he had come to his garden in his restless longing to escape from his sorrow, and the first thing that had niet his eye was the green A. D. mocking him with its freshness and luxuriance.

"It's no use now," Dolly had heard him sob; "I wish it had never come up!"

This was the very day he had been chasing the young lambs in the incadow, while his father watched him from the window and this was how it had ended.

Humphrey found a good deal to do in his garden, and worked away be ly for some time; he then assisted Dolly to turn the mangle, and bottle some soap suds for future bubble blowing. He also informed her of the honour in store for her at the harvest home, and anxiously asked her what gown she meant to wear on the occasion. She must be very smart, he said awfully smart! Lolly confided her

what gown she meant to wear on the occasion. She must be very smart, he said awfully smart! Dolly confided her intention of investing in a new print dress, and consulted

Casting his thoughts back to the smartest thing he had lately seen, they reverted to the eight case, and he suggested crimson and gold.

Dully look rather scared, and expressed her doubts as to

the probability of those colours being found in any print sold in the village.
"Yellow would do, you know," said Hamphrey, and

it would be like the corn

st would be like the corn

So Dolly promised to try and procure a reliow print, with a red stripe or spot; and, if that were impossible, a plain reliow one could no doubt be found.

Time slipped by very quickly, but still Humphrev rather wondered at last that no one should call him into his tea; and after a while he put his tools away, and withed Dolly good-live.

He gathered a few young radishes for a treat for Miles,

He gathered a few young radishes for a treat for Miles, and then ran home.

He was surprised to find the nursery door locked, and began to kick it.

"Miles!" he called out, "I've brought you some radishes. Ouvrez, Virginie, c'est mui 1"

The door was opened with an angry jerk, and Virginie flounced into the passage.

Humphrey saw at a glance that she was in one of what he and Miles called "her states," but whether it was of anger or alarm, he could not at first make out. It was always a bad sign when her face was enveloped in flannel, as was now the case. Virginie always tied up her face on the smallest provocation, though to what end the children had never discovered. But anyhow, she was sure to be out of temper when she did so, and Humphrey waited rather anxiously to hear what she had to say.

She burst into a voluble flow of talk, which, owing to her excitement, the boy found it difficult to follow. He managed however, to gather that Miles was very, very ill, that the doctor was very much alarmed about him; that it was all his (Humphrey's) f. It; that he had woke Miles by kicking at the door just as he had hoped he was going to get some sleep; that he was to go away and keep away, and that everybody, including the doctor, was very angry with him.

Then she retreated into the room and shut the door, leav-

him.

Then she retreated into the room and shut the door, leaving him standing in the passage, with his bunch of radishes

All the light faded out of Humphrey's face, as he tried to think over what he had just heard.

"Miles so ill that the doctor was frightened."

That was the most prominent idea at first, and in his

That was the most prominent idea at first, and in his dread and apprehension, Humphrey hardly dare move.

Sometimes he put his eye to the keyhole, to see if he could discover what was going on in the room, and then, lying down on the door mat, he listened with all his might.

The silence within, only broken by whispering voices, frightened him, and his heart began to beat loudly.

If only the child could have looked into the room and seen his little brother lying in bed half asleep, and Virginie putting a linseed poultice on his chest, or whispering to Jane to bring her his cooling draught, his fears would have vanished.

But it is ever so with sudden illness. But it is ever so with sudden illness. Those who are kept in the dark always have the worst of it; for mystery and suspense are, like anticipation, always worse than reality. Imagination runs riot, and brings great suffering to the outsider. How much are children to be pitted on these occasions! Every one's thoughts are necessarily with the invalid, and no one has time to bestow a word on the core. Little translating thoughts are necessarily with the side to be stown as the right work. poor little trembling things standing outside the sick room. They feel they are useless, and considered in the way and do not dare make inquiries of the maids who ro in and out of the room with important faces, who probe y could not stop to answer even if they did; and so are left to magnify every sound into some terrible significance, which probably has no foundation but in their own disordered fancies.

There is a terror in whispering voices, agony in the sharp

ringing of a bell, mystery even in the calling for spoons and glasses, and their jir gling as they are handed in.

All this, and more, was experienced by little Hursphrey Duncombe. I say more, because his fears were net those of ordinary children. The dread I have been describing is for the most part a namiless dread; the children know not why they fear, nor what; it is all vague and undefined, be-

why they fear, nor what; it is all vague and undefined, because they have in experience of sorrow.

But remember that this child was no stranger to sickness and drath; that into his little life they had already entered; that the grim visitor had swept through the walls of his home, and left it very empty. What had happened once might happen again. So he gave it all up at once, "Miles was dying! perhaps already dead!"

A child of Humphrey's disposition suffers intensely when face to face with sorrow. Granted that the power of being

was dying? Perhaps already dead?"

A child of Humphrey's disposition suffers intensely when face to face with sorrow. Granted that the power of being easily distracted is a mingation, it does not alter the feeling for the time. Life, past and future, is grafted into the misery of the present, and existence itself is a blank.

He was so ander hearted, too, poor little fellow? so remorseful fo. his errors, so sensitive to any unkind word. Yet, as we have seen, with all this, he was so heedless, thoughtless and volatile that no one could give him credit for any deoth of feeling; and even his father (though he would not have had it etherwise, though he rejoiced that he should have the capabilities of turning into enjoyment, both for himself and Miles, every event of their lonely child life) had marveiled at him, and had more than once said to him self. "The boy has no heart?"

No heart? why, as we see him there in the passage, his poor little heart is filled to bursing.

Stung by Virginle's harsh words, wrung with fear for his little brother, alarmed as much for his father's anger, and remorseful at the thought of his own broken promise, Humphrey sank down on the ground and cried as if his heart would break.

In addition to grief, it was such a dreadful feeling, that, is a trouble like this, no one cared to help him; that he was looked upon as the cause of it all; that his hand seemed against every man, and every man's hand against him.

His sorrow must be greater than theirs, he reflected. Was not Miles more to him than to Virginie? And yet they left him— soblung and crying—unheeded.

Lying there, a ouched up to the door such an awful sense

Lying there, a outside of the door such an awful sense of ioneliness came down upon the door such an awful sense of ioneliness came down upon the boy's soul. In the hour of his trouble he nee led pity so much, and no one gave it

Then there arose in his heart suc, a terrible longing for his mother; such a yearning that would not be quieted, for all that he had had, and all that he had lost, such an ever whelming sense of the void in his life, that he could not bear it, and he started to his feet with a sob which was at-

most a cry.

This reciling must go, he could not bear it, and he fought with it with desperation; for it was an old enemy, one with whom he had often wrestled in desperate conflict before,

and upon whose attacks he always looked back with horror. Deep down in his heart it had its being, but it was only every now and then that it rose up to trouble him.

Of late it had assailed him much less, its attacks had been weaker, and occurring at much longer intervals. Why has it risen with such resistless force now? How is he to resist it? How is he to fight with it? This blank, empty feeling, how is he to drive it away?

He tried to think of his garden, of his games, and of all the things which constituted the joy of his young existence. Children of a larger growth, but children in understanding still, do not many of us wrestle with this undefined feeling in the same way? This mysterious thing, which we, with our maturer experience, call sorrow, is not our first thought when it assails us, "How shall we drive it away"? Call it grief, despair, disappointment, anxiety, care—call it what you will, do we not try to drown it in change of thought of some kind? Does it not drive the rich to society, travelling or excitement, and the poor to the public house? Here were the passages where he had romped with Miles; here were the stairs down which he had jumped that very morning, and the balustredes down which he had slid; why did they look so different?

God help him! the emptiness in his heart was so great, that it was repearing itself on all around. There was no help to be got from the feeling of his recent happiness in the old house. Never had it seemed so dreary; never had he realized before what an empty house it was, occupied only in one corner by a nurse and two little boys.

There was no sound, no life anywhere; the twilight was creeping over the silent hall and staircase, and he knew it was deepening in the uninhabited rooms below. And then, as if to mock him with the contrast, came before him so

was deepening in the unishabited rooms below. And then, as if to mock him with the contrast, came before him so vivid a recollection of life with his mother in the house; of vivid a recollection of life with his mother in the house; of her voice and her laugh upon that staircase; of her presence in those rooms; so clear and distinct a vision of her soft eyes and gentle smile, that the motherless child could bear it no longer, and covering his face with his hands to shut out the sight of the emptiness, he fled away down the passage, as if he thought to leave the desolation behind.

But the emptiness was with him as he went; all down the stairs and through the hall it pursued him; it gained upon him as he stood with his hand upon the drawingroom door; it preceded him into the darkened room, and was waiting for him when he entered.

The light that came in through the chinks of the shutters was very faint, but his longing eye sought the picture, and he could just distinguish the sweet face and the smiling babe in her arms.

in her arms.

in her arms.

He ran forward, and threw himself on the sofa beneath it.

"Mother I" he sobbed, "I want you back so much!

Every one is angry with me, and I am so very miserable!"

Cold, blank silence sll around; mother and child smiled on, unconscious of his words; even as he gazed the light faded away from the picture, and he was left alone in the gathering darkness!

In vain he tried to fancy himself once more the child in the picture; in vain he tried to fancy he felt her arms around him, and her shoulder against his head. It would not do! In fits of passion or disobedience he had come here, and the memory of his mother had soothed him and sent him away penitent; but in this dreadful sense of lone-liness he wanted comfort, and of comfort he found none

Yet was there comfort near, if he would but ask for it, and of the very kind he wanted: "As one whom his mother comforted, so will I comfort you." He knew it not; he cried not for it. He was not ignorant of God's omnipresence; in ordinary times the boy believed with a child's simple faith that God was always near him, but in the hour of his trouble he was incapable of deriving any comfort from the knowledge, incapable of any thought but his own sorrow. his own sorrow.

comfort from the knowledge, incapable of any thought but his own sorrow.

Children of a larger growth, but children in understanding still, do not many of us, in spite of our maturer experience, do likewise? "There is no help," we say; "our trouble is greater than we can bear." We lie like the child, crushed and despairing, and God, who at other times we feel to be so near, seems hidden from us altegether.

But thank God it is only seems, not is. He is unchangeable and unaffected by our changeability. Hidden, it may be, by the cloud we have ourselves raised, the dark cloud of hopelessness, He is still there, the Same whose presence we realize so fully in happier moments. "He," says a writer of the present century, "is immutable, unchangable, while we are different every hour. What He is in Himself, the great unalterable I Am, not what we in this or that moment feel Him to be, that is our hope."

The comfort, then, for us and for the stricken child is, that though we may not at such times do our part, He is ever ready to do His; and it would almost seem as if He were providing for this state of feeling when He says, "Before they call, I will answer." But what could be done for the child in the terrible hour of his trouble? We know not, but God vnew. The little heart was open before Him, and He knew that his server would flee at traceing light.

the child in the terrible hour of his trouble? We know not, but God Inew. The little heart was open before Him, and He knew that his sorrow would fice at morning light, and that he only wanted comfort for the present moment. So, looking physingly down upon the lonely child, He sent him the only thing that could help him—laid gently upon his heavy eyelids the only gift that do him any good—giving him the peace of unconsciousness till the hoar of sorrow and sighing should pass away!

There one of the maids found him an hour or so later, and carried him up to bed without waking him.

(To be centinued.)

THE Rev. John M. Johnson, rector of Scoulton, Norfolk, who died the other day, served in his youth for many years in the Royal Navy, and began to study for the Church at the age of thirty-one.

MR. THOMAS COOK, the founder of the railway exertsion system, in a brochere, giving some of his personal reminiscences, says he had very hard work at first, in convincing travellers in the Highlands, of the absolute safety of abstain-

#### CHRIS TMAS.

CHRISTMAS.

If the imagination of the child—and "a boy's thoughts are long, long thoughts"—could reveal its Christmas secrets, doubtless we should see it shaping for his wonder the strange woods of Santa Claus, in which the verdure is all of Christmas trees lit with tiny tapers, and blossoming, beyond apple trees in June, with rare and beautiful gifts, while yet from out that blooming realm of everlasting green the monarch, muffled from the cold, comes gliding over the hoar frost with airy reindeers tinkling in the chilly moon. To share that midnight ride, to behold the multitudinous stockings, and to return to the realm of eternal Christmas gifts, is a vision not beyond the daring imagination of the boy who, in the joy of the Christmas morning twilight, as he feels the forms, before seeing the beauty of his gifts, looks beyond the rifts to the region whence they come, as in touching ivory and beholding pearls and smelling spices he is rapt into a far Persian and African and Indian world, sees birds-of-paradise, and saunters under palms.

"Christmas comes but once a year" was the old English open sesame to the heart and hand of charity. To that appeal what lord or lady could be deaf? Let it be gold today, your honour, instead of silver or copper; flowing ale for limpid water; capon instead of crust; to-day let us own the equality that we profess; for one honest hour let us be brethren—for Christmas comes but once a year. To-morrow selfishness and meanness, and class and pride and hard inhumanity; but to-day generosity and hospitality and kindliness and human sympathy and brotherhood—for Christmas comes but once a year. We cannot, indeed, return with Santa Claus to his magical realm of gift-blossoming groves, nor step into that swift chariot and follow in the moonlight the soft music of fairy bells. No, wistful youth, we cannot stay the fleet angel, but we can compel his blessing. We can bow to the laying on of his hands, and rise his disciples and vicegerents, and make his happy benediction real through all the

#### FIRST SINGING OF "HOME, SWEET HOME."

Perhaps the most thrilling quarter of an hour of John Howard Payne's life was that when Jenny Lind sang "Home, Sweet Home," to him. The occasion was the Jenny Lind concert in Washington, the night of December 17, 1850. The assembly was, perhaps, the most distinguished ever seen in a concert room in this country. The immense National Hall, hastily constructed for the occasion on the ruins of the burnt National Theatre, was filled to overflowing. Among the notables present and occupying front seats were President Fillmore, Daniel Webster, Henry Clay, General Scott and John Howard Payne. Jenny Lind opened with the "Casta Diva," and followed with the "Flute Song" (in which her voice contested rivalry for purity and sweetness with a flute in the duet), then the famous "Bird Song," and next on her programme the "Greeting to America." All the pieces were applauded apparently to the full capacity of an enthusiastic audience, and Webster, who was in his most genial after-dinner mood, emphasized the plaudit by rising from his seat and making Jenny a prolound bow, as if responding for the country to her "Greeting." But when the "Swedish Nightingale" answered the encore by turning in the direction of John Howard Payne, and giving "Home, Sweet Home," with all the worderful tenderness, purity and simplicity fitting both the words and the air of the immortal sorig, the difference was at once seen between the mechanical applause called out by a display of fine vocalization, and that elicited by the "touch of nature that makes the whole world kin." Before the first line of the song was completed the audience was fairly "off its feet," and could scarcely wait for a pause to give expression to its enthusiasm. People ordinarily of the undemonstrative sort clapped, stamped and shouted as if they were mad, and it seemed as if there would be no end to the uproar. Meantime all eyes were turned upon Payne, a small-sized, elegantly-moulded, gray-haired gentleman, who blushed violen ly at finding himself the centre of so many glances.—\*B

#### FOX AND CROMWELL.

The early Friends refused to bow or to take off their hats to any one, justifying this by the plea that it would be an acknowledgement of superiority, whereas God had made all men equal. In this there was considerable reason. As a matter of fact, the sect by no means neglected to give honour where honour was due, only they showed it by tangible actions rather than lip service. Thus, when Fox called on Cromwell, he scrupulously kept his hat on his head, though both by word and act he showed the Protector that he respected his office. Instead of being offended Cromwell remarked: "Now I know there is a people risen that I cannot buy either with gifts, honours, offices, or places, but all other sects and people I can." Nor was Charles II., with all his faults, offended when Edward Borrough, with scant courtesy, went to him to complain of the persecution the Quakers were undergoing in New England.—Belgravia. The early Friends refused to bow or to take off their hats to

#### THE PATHANS.

The Pathans are a very different race in figure, in face and in disposition. The Sikh is a long-bodied and rather lightly-made man, whereas the Pathan is short and sturdy. The Sikh has a rather handsome, grave, regular set of features, while the Pathan is merrier, if less good looking. But it is in disposition that they differ most. The character of the Sikh somewhat resembles in its tactiurnity and doggedness that of the Scotchman, while the Pathan has more of the lightness, carelessness and dash of the Frenchman. The Pathan race lives almost entirely on the other side of the Indus, some in the hills beyond the Khyber Pass, and in the Takht-i-Suliman Mountains, and some in the plains which lie between these mountains and the river.

The country, the life, the bringing up of a young Pathan lad all tend to foster and develop in time the qualities which go to make up an ideal soldier, such as our native army, go to make up an ideal soldier, such as our native army, and especially our frontier regiments, require. His country consists for the most part of rugged bare hills with a few small vall-ys in which is grown scarcely enough grain to support the inhabitants. The villages are generally perched on some hilltop, and surrounded by tower-flanked walls; for pretty nearly every tribe has some vendetta of many years' standing with its neighbours on every side, and every man, even when carrying on his rare agricultural duties, goes armed as fully as his purse will allow him. They are poorly clad and dirty in their habits; seldom if ever taking a regular bath, and keeping their clothes on them as long as they will hang together. They lead an out-door life, and have all the appearance and springy walk of the mountaineer. Those who live in the hills and lead this free life make the best soldiers; but those who I ve in the lowlands have not yet become too much softened by our civilization to have lost their military qualities, though they have taken to clean clothes and ablutions.—Macmillan's Magazine.

For THE CANADA PRESBYTERIAN.

#### HAIL TO THE KING.

BY GEORGE INGLIS, B.A. TORONTO.

Praise the Lord, ye mighty mountains, Shout thanksgivings! O ye hills, Lift your heads, and raise your voices, For a universe rejoices For a universe rejoices
At the coming of its King,
All the starry spaces ring
With glad pæans worshipping.
Hallelujah! shout it loudly,
Peak to peak re-echo proudly,
Crag to crag tell out the story—
Lo, He comes! the King of Glory!
Look, how His splendour all things fills!
Hark, how adoring Nature thrills
With exulting expectation, With exulting expectation,
As she hails the consummation
Of her thousand thousand ills,—
All the blood and all the tears Of these sorrow-laden years.

Of these sorrow-laden years.

Praise the Lord! ye mighty waters,
Praise Him! all ye welling fountains,
Lakes and rivers swell the chorus,
Full, majestic and sonorous,
To the King who reigneth o'er us!
Deepest depths of furthest ocean
Safe from warring winds' commotion,
Giant billows, tempest-driven,
Thunder clouds by lightning riven,
Torrents dizzy crags o'erleaping,
Wavelets in the moonbeams sleeping,
Rivulets o'er pebbles dancing
Merrily in sunlight glancing,
Tides retreating or advancing,
With one accord take up the strain,
Shout the glorious glad refrain.
Hallelujah! tell the story,
Lo, He comes! the King of Glory.

Praise the Lord! ye mighty cedars
Praise Him! all ye woods and forests,
When sweet Spring your buds unfoldeth,
When your Summer birds are singing,
Autumn your rich tints beholdeth,
Or, with sad dead leaves still clinging,
Winter your delights withholdeth,
Let your solemn arches ring
With thanksgiving to your King.
Praise the Lord! ye mighty monsters,
Habiting or earth or ocean,
Join with them in their devotion,
One and all, ye brute creation,
Or of high or humble station.
Praise the Lord! ye men and maidens,
Shall the tongue of man alone
Fail to join these mighty voices
Wherein Nature loud rejoices,
And in pealing anthems sings And in pealing anthems sings Welcome to the King of Kings.

#### LINCOLN AS POSTMASTER.

In the spring of this year, 1833, he was appointed Postmaster of New Salem, and held the office for three years. Its emoluments were slender and its duties light, but there was in all probability no citizen of the village who could have made so much of it as he. The mails were so scanty that he was said to carry them in his hat, and he is also reported to have read every newspaper that arrived; it is altogether likely that this formed the leading inducement to his taking the office. His incumbency lasted until New Salem ceased to be populous enough for a post station, and the mail went by to Petersburg. Dr. Holland relates a sequel to this official experience which illustrates the quaint honesty of the man. Several years later, when he was a practising lawyer, an agent of the Post-office Department called upon him, and asked for a balance due from the New Salem office, some seventeen dollars. Lincoln arose, and opening a little trunk which lay it the corner of the room, took from it a cotton rag in which was tied up the exact sum required. "I never use any man's money but my own," he quietly remarked. When we consider the pinching poverty in which these years had been passed, we may appreciate the self-denial which had kept him from making even a temporary use of this little sum of government money.—Nicolay and Hay, December Century.

THE Lord Mayor of London unveiled a statue of Queen Anne, in front of St. Paul's, 15th inst.

## British and Foreign.

FORTY officers from England have joined the Salvation

THE Newcastle magistrates have resolved to grant no more licenses for the selling of drink at bazaars.

MR. FRANCIS H. UNDERWOOD, American Consul at Glasgow, is engaged on a popular history of British litera-

IT is stated that it was the late Samuel Morley who set Mr. Axel Gustatson to the writing of the "Foundation of Death."

THE family of the late Mr. James Arthur, of Barshaw, have erected a memorial window of five panels in Paisley

THE prison population of England, on 31st March, 1878, was 20,833; at the same date this year it had decreased to 15,375.

THE Baptists have resolved to start a college for ministers' daughters, similar to the Congregationalist college at Milton Mount.

THE Aberdeen Chamber of Commerce has proposed to public bodies that there should be a uniform observance of fast days in Scotland.

THE sheriff officer, instead of seizing the furniture of those found liable for the Abbotshall manse tax, has arrested the rents payable by their tenants.

THE sorely tried Dr. Vartan is doing good at Nazareth, in spite of the Turk, and his latest letters give most interesting information regarding it.

Decree has been given against twenty-four feuars, at Dingwall, for the manse assessment. They refuse to pay, and will allow their effects to be sold.

THE liquor traffic in Great Britain has a larger share of titles than any other trade—not fewer than three peerages, and about a dozen baronetcies and knighthoods.

At the Sunday evening service in St. Stephen's, Glasgow, selections are being performed from Handel, Haydn, and other good composers, and readings are also given.

THE Wesleyans have acquired what used to be Dr. W. M. Taylor's Presbyterian Church, at Bootle, and recently it was formally opened by Dr. Young, president of the Conference.

THE Rev. Mr. Sommerville, of Irvine, remarked at a soirce lately, that he had married in his time nearly 2,000 people, and none of them had ever come back to say it was not well done.

DURING the past year, the English Presbyterian Students' Missionary Society collected \$1,100, in aid of the work carried on by Dr. and Mrs. Morrison, at Rampore Bauleah, India.

IT is proposed to make use of electricity in cremating dead bodies. The process is much more rapid than any yet introduced, and is free from any of the objections met in the other methods.

WHILE alterations are being made on Largs Free Church, the congregation worships along with the United Presbyterians, Dr. Watson and Mr. M'Intyre, the two pastors, officiating alternately.

officiating alternately.

A WESLEY scientific society has been formed, to promote intercourse between Wesleyan students of science. Rev. W. H. Dallinger, F. R. S. is president, and it is proposed to issue a monthly journal.

Dr. STORY of Rosneath, on presenting his commission to the senate of Glasgow University, as professor of Ecclesiastical History and teacher of Civil History, read a Latin essay on a prescribed theme.

The Rev. P. Carmichael, Dr. Edmond's colleague, at Highbury, is attracting large congregations by his special Sunday evening lectures on such themes as "The Catacombs of Rome" and "The Crusaders."

Rev. James Stewart, Peterhead, has given notice in his

combs of Rome" and "The Crusaders."

REV. JAMES STEWART, Peterhead, has given notice in his Presbytery of a proposal to establish a judicial tribunal of the Church, so as to relieve Presbyteries from the anomalous position of being both prosecutors and judges.

A HALL, with accommodation for 250, has been opened free of debt, for the mission work carried on by Dr. Thain Davidson and his congregation. Special services are being conducted in it by members of Mr. Spurgeon's evangelistic association.

association.

It has been proposed to restore the nave of Dunblane Cathedral as a place of worship. One of the heritors has made a liberal offer toward the cost, on condition that the others contribute a certain sum. The amount required will be about about \$20,000.

be about about \$20,000.

PROFESSOR H. M. BAIRD has issued two more volumes of the series in which he is doing for the history of the Huguenots in France, what Motley has done for the Dutch. They continue the story from the accession of Henry of Valois to the Edict of Nantes.

MR. GEORGE J. ROMANES, in the second of his seven Rosebery lectures in Edinburgh University on "The Philosophy of Natural History," said the agreement between Genesis and geology was so remarkable, that it could only be explained by the hypothesis of inspiration.

THE Rev James Cullen, Wigtown, carried a resolution in his Presbytery, finding members who had employed students to preach, guilty of trangressing the law of the Church. Mr. A lan, of Mochrum, appealed to the Synod, on the gound that the law referred only to the preaching of the Word, and had no reference to students giving missionary addresses.

A COLONIAL and international congress on inebriety, with special reference to legislation for habitual drunkards, is to be held in London after Parliament has assembled next year. Papers have been promised by distinguished Continental and American experts, and a report will be submitted by Dr. Norman Kerr of a special inquiry which he has made into Colonial legislation for the inebriate.

## Ministers and Churches.

THE Rev. Dr. Beattle, of Brantford, has been re-appointed examiner in Oriental Literature in the University of Toronto.

ACKNOWLEDGMENT.—Dr. Reid has received from L. S. C., Toronto, \$5.70, for the Rev. Mr. Flett's Industrial Homes.

THE Rev. Bishop Ussher, of the Reformed Episcopal Church, Montreal, preached the anniversary sermons in First Presbyterian Church, Brockville, recently.

THE services in Cote St. Antoine, Montreal, were conducted on December 12 by the Rev 'Valter Reid, of Weston. The rev. gentleman's discourses were listened to with great pleasure and profit.

THE building occupied by Rev. D. C. Johnson, Oil Springs, was destroyed by fire on the morning of November 18. The fire originated in a neighbouring house, and both houses were burned, but the contents were mostly saved.

THE nineteenth anniversary of the Presbyterian Church, Georgetown, was celebrated recently by sermons by Rev. R. D. Fraser, M.A., of Bowmanville. The Methodists withdrew their morning service to attend the anniversary.

THE communion was observed last Sabbath in First Church, Brantford. There was the largest attendance in the history of the congregation. Ten new members were received, making the number of additions for the past year upware of forty, and the total membership about 230.

THE Rev. Alexander McDonald, pastor of the Presbyterian Churcu, Duntroon, on his arrival home from Europe, after an absence of four months, was presented with a cordial address of welcome. After a graceful acknowledgment by Mr. McDonald, the company sat down to dinner and spent a pleasant evening.

THE usual fortnightly meeting of Knox Church Young People's Christian Association, of this city, was held on Friday evening last. The programme consisted of a paper on the "Life and Character of Rev. Thomas Chalmers, D.D." which was prepared and read by Mr. James Knowles, jun. A very interesting sketch was given of the life and work of this illustrious divine, and was much enjoyed by all present.

On the evening of Wednesday, Sth inst, the Presbyterian Church, Underwood, was filled to the door, to hear the Rev. Mr. Howie, a native of Palestine, lecture on "Jerusalem to Bethlehem." The lecture was highly interesting and instructive, so much so that they asked him to remain for the second night, when Mr. Howie again lectured on "Joppa to Jerusalem." People would do well to avail themselves of these lectures.

RECENTLY a number of the congregation of West Winchester called at the manse and read an address to Rev. Dr. Mosfat, and presented a very handsomely-filled purse to buy a valuable fur overcoat and gauntlets, as a Christmas present. Since the Doctor was settled in his new charge he has got all the debt swept away, the church much improved without and within, and added twenty-five new members to the congregation.

At the manse, Howick, Que., a very enjoyable evening was spent on the 26th day of November, being the twenty-fifth anniversary of the marriage of the Rev. C. M. and Mrs. MacKeracher, twenty years of which time have been pleasantly spent at Howick. Quite a number of friends assembled to offer their congratulations, giving expression to their good will in silver gitts, both useful and ornamental. After tea came readings and music, and at a late hour the happy company dispersed.

DEEP interest was manifested in the special services held in Chalmers Church, Woodstock, last week. The spacious lecture room was crowded. Rev. Mr. Boyle, of Paris, preached a sermon of great earnestness and power. Mr. Boyle is an excellent singer, and singing as a solo the hymn, "Seeking for Me," produced a profound impression. Rev. Mr. McKay read the names of nineteen persons who are uniting with the church for the first time twelve by cer tificate and seven on profession of faith. It was intended to continue the special services another week.

The first annual meeting of the Kirkwall auxiliary of the Woman's Foreign Missionary Society was held in the Sabbath school toom on Tuesday, the 14th inst. A large number of the ladies of the congregation were present. Mrs. Grant and Mrs. Fletcher, of Hamilton, were also present, and took part in the meeting. The annual reports of the secretary and treasurer showed the good work the society has done during the first year of its existence. There has been a steady increase in the membership, which is now forty-four. From members' fees, monthly contributions, mite boxes and a contribution of \$9 from the Rev. Heigh McKay's meeting last July, the goodly sum of \$105 has been raised. Last July the society presented a box of books to Mr. McKay for the Indian children, and, last September, clothing for old and young, to the value of \$50, was sent to Broadview for Mr. McKay's mission. For the ensuing year the following were elected the officers of the society: Mrs. Carrathers, president; Mrs. R. McCucen, first vice-president; Mrs. McCoag, second vice-president; Mrs. Robertson, secretary; Miss Cowie, treasurer.

Miss Robertson, secretary; Miss Cowie, treasurer.

THE anniversary services of Union "hurch, Brucefield, were conducted by the Rev. John Gray, of Windsor, Sabbath, December 5, who preached very practical and excellent sermons to crowded congregations; in the morning from Romans xii. 1, and in the evening from Luke xvii 5. The following Monday evening was held the re-opening teameeting, which was also very largely attended, the church being filled to its full capacity. Excellent addresses were given by the Revx. John Gray, on the subject of "The more Secular Aspect of Church work," A. D. McDonald, Scafotth; Joseph McCoy, M.A., Egmondville; P. Musgrave, McKillop; S. Acheson, Kippen; R. Y. Tomson, M.A.,

B.D., Hensall. Excellent vocal and instrumental music was furnished by the Church choir, under the leadership of Mr. J. B. Jameson. The chair was taken by the pastor, Rev. J. H. Simpson. Proceeds of the services amounted to about \$125. The new gallery just completed, and occupied at these services for the first time, along with the new pulpit trimmings, add very much to the appearance and comfort of the church.

fort of the church.

The financial statement for the year just closed of the Presbyterian Church of Lakefield and North Smith, Rev. John McEwen, pastor, contains some items of considerable interest to themselves and, we trust, to the Church in general. About two years ago this charge was drawing from the Augmentation Fund \$100 per annum. In the statement above referred to we find that last year over \$900 was contributed for stipend purposes; \$400 for current expenditure; \$100 for missions, and \$200 for cancelling a debt on church property. In addition to this the Sabbath school, which may be regarded as, a model une, with an average attendance of about 100, gave \$100 for missions, and a similar sum was given to meet the current expenses of the school. We have also a flourishing branch of the Woman's Foreign Missionary Society, and Ladies Aid Societies, each of which raised handsome amounts for their respective objects. We believe many other supplemented congregations might, with much profit to themselves, imitate this example.

The Presbytery of Sarnia met at Forest on the 25th ult.

The Presbytery of Sarnia met at Forest on the 25th ult, for the induction of the Rev James Pritchard into the charge of the congregation there, and was constituted. A large congregation being assembled, intimation was given that if any had objections to the life or doctrine of Mr. Pritch rid, the Presbytery was now ready to hear them. No objections being offered, the Rev. A. Beamer, of Petrolea, proceeded to the pulpit, and preached an able and appropriate sermon from Zech. iv. 4. The sermon being ended, the Moderator gave a narrative of the various steps taken in the call, and put the questions usual in such cases to the minister, which were satisfactorily answered, and after the solemn prayer, inducted Mr. Pritchard into the charge of the congregation of Forest, in token whereof he gave him the right hand of fellowship, as did also other members of the court present. Rev. Dr. Thompson addressed the minister, and the Rev. George McClennan addressed the people in suitable terms in reference to their respective duties. Mr. Pritchard received a hearty welcome from the congregation as they retired from the church. The Presbytery closed with the benediction,

THE congregation of Erskine Church, Hamilton, held a special business meeting last week, for the purpose of appointing representatives to appear before the Hamilton Presbytery, when the call of Rev. Thomas Scouler to New Westminster. B. C., will be considered. Mr. James Brown was appointed chairman. The following resolution was moved by Mr. James Newlands, seconded by Mr. Samuel Crawford: That in the opinion of this meeting the translation, at the present time, of the Rev. Thomas Scouler from the pastoral charge of this congregation would be seriously detrimental to its highest interest; that, while acknowledging with gratitude to the Great Head of the Church the spiritual and temporal prosperity He has hitherto, under the ministry of the Rev. Thomas Scouler, vouch-safed to us as a congregation, and desiring that similar prosperity, but in increased measure, may be continued to us in the fature, we are prompted by feelings of affectionate esteem as well as by a sense of duty, to use every effort consistent with the rules of the Church to retain the Rev. Thomas Scouler as our pastor, and we therefore resolve for this end to appoint ortain of our number commissioners to represent us before the Presbytery of Hamilton, to answer their citation and to urge our claims. This resolution, being submitted to the meeting, was unanimously carried.

nitted to the meeting, was unanimously carried.

The Tilsonburg Liberal comes out in true Presbyterian blue in a recent number, which gives a most interesting historical account of the rise and progress of the Church in that enterprising little town. The tasteful and commodious new building was opened for divine service on the 5th inst. The Rev. G. M. Milligan, of Toronto, preached in the morning, the Rev. G. G. McRobbie, a former pastor, now of Ridgetown, was the afternoon preacher, and Mr. Milligan again occupied the pulpit in the evening; large audiences were in attendance, and the collection for the day amounted to the handsome sum of \$220. On Monday evening a largely attended tea-meeting was held, Mr. John Charlton, M. P., presiding. Addresses were delivered by Mr. C. Thomson, chair man of finance committee; the Rev. Messrs. Hamilton, of Lyndoch; Michell, of Tilsonburg; Milligan, of Toronto; Dr. Cochrane, of Brantford, and G. G. McRobbie, of Ridge town. The meeting was enlivened by excellent music by accomplished vocalists. The Liberal adds: "The speeches were all of a very high order, and, while sprightly in tone, were all solid and instructive, and free from that feature which has left tea-meeting addresses Ju-tly open to reproach." The efficient and faithful pastor, Rev. M. McGregor, M.A., and the congregation of Tilsonburg are to be congratulated on the completion and opening of their handsome new church. May their spritual prosperity co on augmenting.

on augmenting.

The fifty-ninth public debate of Knox College Metaphysical and Literary Society was held in Convocation Hall, on Friday evening, December 10, when a highly cultured and appreciative audience assembled to listen to an interesting and well prepared programme. The president, Mr. C. W. Gordon, B. A., invited Rev. Principal Sheraton to preside over the meeting, who, on coming forward, was cordially received by the audience. After a few well chosen words, he called upon the Glee Club for a musical selection, and "Comrades in Arms" was well rendered. Mr. A. R. Barron, B. A., read a well prepared visay, the subject being "Thomas De Quincey." A trio, "Oh, Skylark, for thy Wing" was well sung by Messrs. Gordon, McLeod and Hamilton. Profestror Neff gave an excellent reading, entitled "Maüd Miller," amid breathless silence, after which he was encored, and read a piece entitled "Mine Family."

The Glee Club then sang "Cheer up, Companions." The subject for debate was, "Resolved, That superstition is more injurious to Christianity than infidelity." The affirmative was vigorously maintained by Messrs. J. G. Shearer and J. J. Dobbin, and the negative was well supported by Messrs. W. A. Martin and M. McKinnon, B.A. A short review of the debate was then made by the chairman, and the audience decided in favour of the affirmative. The usual votes of thanks being passed, the meeting was brought to a close, Principal Caven pronouncing the benediction.

Principal Caven pronouncing the benediction.

The foundation stone of the Presbyterian Sabbath school in connection with the contemplated church at the corner of Bloor and Huron Streets, Toronto, having been auspiciously laid recently, last Friday evening a very successful conversazione was given by Mr. John Scott, at his residence, 155 St. George Street, in aid of the movement. The attendance was very large, including many prominent members of Churches of other denominations. The large drawing room of Mr. Scott's residence was ta tefully decorated for the occasion, and an admirable programme of recitations, readions and vocal and instrume tal selections was furnished by members and well wishers of the new congregation. Prof. McLaren occupied the chair, and Prof. Gregg preceded the programme with prayer. The Misses Kerr gave a piano duet, which was warmly received; Mr. Reid sang "Dearer than Life," with admirable effect; Mr. Bliott, of Knox College, read "The Roll-call at Fredericksburg"; the Knox College Glee Club sang "Bring Back My Barney to Me," in a manner that was more than satisfactory. Mr.G. W. E. Field, who has a remarkably fine tenor voice, sang "The White Squall," in a manner that deserved and elicited the heartiest applouse; and Prof. Reiggar gave a piano solo which, though brief, showed him to be a brilliant and accomplished performer; but the most marked success of the evening was Miss Maggie Lester's reading of a delightful little poem, suggested by Millais' well-known picture, "The Huguenots." Other numbers followed, one of the most amusing being a reading by Mr. Elliott, entirled "A Journey by Telegraph." At the conclusion of the programme refreshments were served, and a delightful evening's entertainment was brought to a close.

PRESENTERY OF WINNIPEG.—This Presbytery met in Knox Church recently. There were present Revs. D. M. Gordon, Convener, Principal King, Dr. Bryce, Professor Hait, and Messis. Quinn, Douglas, Laurence, Brydon, McLaren, Pitblado, Whimster and Robertson, Superintendent of Missions, ministers; and Honourable Justice Taylor, C. II. Campbell and R. Macbeth, elders. On motion of Dr. Bryce, Mr. McLaren was authorized to proceed to the election and ordination of elders in Milbrook. Rev. Messis. Farquharson and Roze, being present, were invited to sit as corresponding members. Itr. Bryce reported that he had organized the congregation at Niverville, and dispensed the communion there. Rev. Mr. McLaren reported that he had dispensed the communion at Clear Spring, He stated further that the people there were anxious to obtain the services of a catechus, and were willing to pay therefor at the rate of \$160 per annum. The Superintendent of Missions reported anent his visit to Gretina, as follows: If at all practicable, it is most desirable that a missionary should be secured for Gretna, for the future, that can speak English and German. There is room for mission work among the Mennonite reserve are swarming with children: in many of these villages there are no schools. work among the Mennonites in the neighbourhood of Gretna. The hamlets on the Mennonite reserve are swarming with children; in many of these villages there are no schools, and where schools do exist the teachers are very inefficient. The young people among the Mennonites are breaking away from the faith and cus oms of their fathers; and quite a number of Germans of the Lutheran faith are settling among them. For a German-speaking missionary of the right kind there is a good field in the neighbourhood of Gretna. Correspondence has been opened with Dr. Herrick Johnson, Dr. Hitchcock and others, with the view of getting a suitable missionary for the work. The Presbytery cordially approved of Mr. Robertson's action, and assured him of its hearty co-operation in the matter. The Presbytery's Home Mission Committee, in conjunction with the Church and Manse Buard, was authorized to take all necessary legal steps, in name and on behalf of the Presbytery, sary legal steps, in name and on behalf of the Presbytery, for the removal of the church from West Lynne to Gretna. Dr. Bryce's report anent his visit to Stonewall, stating that he had succeeded in obtaining souscriptions from Grassmere amounting to \$225, Rockwood, \$150, Stonewall, \$200, was presented. Dr. King moved, and it was agreed to, That Dr. Bryce's report be received, and he be thanked for his diligence, and that the Presbytery ask the Assembly's Augmentation Committee to increase the grant to this field by \$25 per annum. Principal King introduced Mr. Issac McDonald, a student of Manitoba College, and asked that the Presbytery examine him, and certify him to the Senate of the College as a theological student. The matter was referred to the Committee on the Examination of Students, which, at a later stage, after examination with him, cordially certified him. The Clerk submitted the report of the Presbytery's Home Mission Committee; it was received, and its recommendations were adopted. The Superintendent reported that he had secured the Rev. James Hamilton and Mr. C. H. Wilson, to labour within the bounds of this Presbytery. A petition was presented from La Salle, asking for moderation in a call to a minister; and also that the name of the congregation be changed to Blythfield. There appeared in support of this petition Messix. J. A. McKae and George Parker, who addressed the Presbytery. Mr. Pitblado then moved, and it was seconded an agreed to, That the prayer of this petition be granted; that Dr. Bryce be appointed to preach there on Sabbath, the 26th inst., and moderate in a call at Blythfield, and within Parker's school house there on Monday, the 27th inst., at eleven a.m. The Presbytery also authorized the charge of name requested. Rev. James Hamilton was appointed to supply this charge in the meantime; and the Presbytery's Home Mission Committee empowered to make further appointments for him. Professor Hart submitted and read a report of the committee appointed to sary legal steps, in name and on behalf of the Presbytery, for the removal of the church from West Lynne to Gretna.

draft a minute expressive of the feelings of the Presbytery in regard to the death of Mrs. King. The minute, paying a just tribute to the many Christian excellencies of Mrs. King, was adopted. A circular from the Convener and Secretary of the Assembly's Augmentation Committee was read, in which it was stated that \$750 was allocated to this Presbytery for said fund. It was resolved to divide the above tery for said fund. It was resolved to divide the above sum among the congregations as last year, and the Clerk was instructed to notify each congregation of the amount expected from it. The Presbytery instructed its Home Mission Committee to appoint deputations to visit augmented congregations, also to arrange for missionary meetings to be held within the bounds. Hon. Justice Taylor submitted a report from the committee appointed to examine the constitution of the North Church, Winnipeg, and laid upon the table of the Presbytery the said constitution with certain amendments. The Presbytery received the report, and resolved to approve of the constitution as thus amended, and to instruct the Clerk to certify it and transmit it to the North Church. Mr. Whimster tendered his resignation as Clerk of the Presbytery; the resignation was laid on the North Church. Mr. Whimster tendered his resignation as Clerk of the Presbytery; the resignation was laid on the table till next meeting. The Presbytery then adjourned to meet on the second Tuesday in March next, at half-past seven o'clock. in Knox Church.—D. B. WHIMSTER, Pres.

#### AGED AND INFIRM MINISTERS' FUND.

In view of the approach of the season when congregations

In view of the approach of the season when congregations make allocation of their contributions to the Schemes of the Church, the Committee on the Aged and Infirm Ministers' Fund would call attention to the action of the late General Assembly, in reference to an immediate increase of the annuities of fathers and brethren, who have little or no income except what they receive from the fund.

The proposals to discriminate against those who derive income from other sources, though strongly pressed by some of our people, are, it is ascertained, so largely disapproved of as to forbid their adoption. The Assembly, however, has instructed the committee not to exceed the present maximum (\$220) in the indiscriminate granting of annuities, and, if possible, to use the interest of the capital (of \$14,600) in making an addition to the annuities of those whose circumstances are such as to render such additions very desirable. That the committee may carry out this instruction, it in necessary that congregations should, far more more generally than heretofore, follow the good example of those whose contributions indicate a genuine interest in the fund.

The committee would respectfully urge all, in accordance with the solemn entreaty of the Assembly, to take to their hearts the many aged and infirm ministers of Christ who are almost entirely dependent on this fund for their support, and not to allow their Christian liberality to be restrained by the fact that there are two or three who, they have reason to think, might well refrain from taking advantage of a fund especially designed for those who cannot dispense with its aid. Our people may be well assured that such cases as are apt to operate injuriously, in weakening their interest in the fund, are exceptional, and that their contributions go very largely to the support and comfort of those who would otherwise be in straits. And they may be equally well assured that there is an earnest desire, and will be a sustained endeavour, to bring the administration of the fund into h

worthy of the Church.

JAMES MIDDLEMISS, D.D., Joint Conveners. J. K. MADDONALD,
Toronto, December 9, 1886.

#### OBITUARY.

JOHN LINTON.

John Linton died suddenly in Galt, on the forenoon of Wednesday. November 24. Up to that time he had been in his usual health; but he was, without any warning, called in a moment to go home. He was well prepared. He was not only a professing Christian; he was a possessing Christian; he lived in the enjoyment of the truth he believed. He was an obedient Christian. He sought to carry into actual practice the commandments of his Master. He was a happy Christian. He was in fellowship with the Lord, sympathizing with everything touching the advancement of His kingdom and seeking earnestly to further its work among men. He was an exemplary Christian. He embodied the truth in a character that was attractive and impressive, and in a blameless and holy life. He took great delight in religious meetings that sought the conversion of the ungodly, and the upbuilding of the believer in the faith of Christ and the life of God. He shall be missed, but he being dead yet speaketh. He was a member of the Presbyterian Church in Canada over forty years. Thirtyeight years ago he was an elder in Knox Church, Ayr, filling that office there for twenty-five years. He was an elder subsequently for about ten years in the Doon congregation, under the pastoral care of the Rev. George Haigh. On his coming into Galt, he connected himself with the Central Church, under the pastoral care of the Rev. George Haigh. On his coming into Galt, he connected himself with the Central Church, under the pastoral care of the Rev. J. A. R. Dickson, B. D., of which congregation he has been a faithful and worthy member. He was born in Roxburghshire, Scotland, February 25, 1813, so that at his death he was seventy-three years of age. He was married forty-two years ago. His wife survives and three children, two sons and a daughter, the daughter being the wife of the Rev. William Armstrong, of Hillsburg, Ont. The bereaved family have the sympathy of all their friends in their sudden and unexpected loss.

#### MONTREAL NOTES.

A considerable number of families have identified themselves with St. Gabriel Church since the congregation moved to St. Catharine Street. To give these an opportunity of becoming acquainted with the older families in the Church, a social w.s held under the auspices of the Ladies' Aid Society on Thursday of last week, when a very pleasant evening was spent. Short addresses were delivered by the pastor, Rev. R. Campbell, and by Messrs. James Robertson and James Stuart.

The Rev. R. Campbell was recently presented by the

The Rev. R. Campbell was recently presented by the ladies of his congregation with a handsome pulpit gown, etc., made by Messrs. Middlemass & Co., Edinburgh.

At the communion in Stanley Street Church on Sabbath last, thirty-two names were added to the membership roll, about one-half of whom were received on profession of faith. A social was given by the Willing Workers' Society of this Church on Friday evening. The Rev. Mr. Dewey and Sir William Dawson delivered short addresses.

and Sir William Dawson delivered short addresses.

The Salvation Army are having a somewhat unpleasant experience in Quebec City. At first their meetings were disturbed by the rowdy element till the civic authorities came to the rescue. Latterly their meetings have been attended by a number of French Canadian Roman Catholics, who seemed interested in the services. This, of course, could not be tolerated even by that liberal ecclesiastic, Cardinal Taschereau, and he issued a mandement, read on Sabbath last in the various Roman Catholic Churches, forbidding all Catholics, under penalty of committing mortal sin, from attending the Salvation Army services, and from purchasing or accepting gratuitously any of the Army's publications, and enjoining them to immediately burn any such publications which they had in their possession. Comment is unnecessary. The attendance at the Salvation Army services has very perceptibly diminished since the ment is unnecessary. The attendance at the Salvation Army services has very perceptibly diminished since the order was issued.

The Rev. James Barclay, of St. Paul's Church, has been confined to his room for several days by an attack of pleurisy. It is hoped, however, that he will soon be out, and able to resume his duties. It is an open secret that Mr. Barclay has recently had a tempting offer made him from Scotland, which, however, he has declined, to the great delight of his congregation here.

The congregation of Ormstown in the Montreal Presby.

The congregation here.

The congregation of Ormstown, in the Montreal Presbytery, has made most substantial progress since the induction, thirteen years ago, of the Rev. D. W. Morrison, B.A. Not only has the membership largely increased, but the contributions of the people for the Schemes of the Church have gone up from about \$100 to fully \$600 per annum. To accommodate the increasingly large number attending the services, the congregation has just completed the erection of a gallery in their beautiful church at a cost of \$700.

Instead of their annual Christmas festival, the Vankleek

Instead of their annual Christmas festival, the Vankleek Hill Sabbath school resolved this year to have a juvenile missionary meeting, each of the scholars to bring a Christmas offering for missionary purposes. This meeting was held on the evening of Saturday last, when the large church held on the evening of Saturday last, when the large church was filled to its utmost capacity, the aisles being so crowded that the collection plates could not be taken round by the teachers, but had to be passed from pew to pew. The chair was taken by Mr. McInnis, the superintendent of the school, and appropriate addresses were delivered by the Revs. J. M. McIntyre, Oliver (Methodist) and R. H. Warden, of Montreal. This Sabbath school now supports two pupils at Pointe-aux-Trembles. Special evangelistic services were held by the Rev. J. M. McIntyre in Vankleek Hill for five or six weeks last summer, and were largely attended. Since then a Bible class has been conducted weekly on Friday evenings by Mr. McInnis, the Sabbath school superintendent, and it is attended by about 250. The congregation of Vankleek Hill is at present without a settled pastor. In all this section of country the French-Canadians are mak-

tion of Vankleek Hill is at present without a settled pastor. In all this section of country the French-Canadians are making rapid inroads, and a large convent has just been built in the village, which is to be opened next month.

The quarterly communion was administered in Knox Church, Montreal, last Sabbath morning. The addition to the membership was twenty-five—nine on profession of faith and sixteen by certificate.

The social given by the ellers of Frsking Church lest.

The social given by the ellers of Erskine Church, last Friday evening, was largely attended, and proved most successful. The lecture room was tastefully decorated, and the seats so arranged as to present a homelike appearance. There was quite a profusion of plants, cut flowers, etc., on small tables, scattered through the room. The members small tables, scattered through the room. The members and friends were received on entering by the elders. A short programme was gone through, consisting of several hymns, solos with chorus, and addresses from Messrs. Warden King, Davis and the pastor, who presided. After a pleasant hour spent in social intercourse, refreshments were served by the wives and daughters of the elders, and a happy social gathering brought to a close about eleven o'clock.

The Protestant Ministerial Association of the city has now been fairly launched. At a meeting on Monday last the following office-bearers were elected by ballot:—President, Rev. Dean Carmichael; vice-president, Rev. G. H. Wells; secretary-treasurer, Rev. Dr. Smyth; assistant-secretary, Rev. James Henderson.

Dr. F. W Kelly lectured on Thursday evening before the oung People's Association of St. Matthew's Church on The Heights of Abraham." He contrasted the progress of "The Heights of Abraham." He contrasted the progress of the Colony under French and English rule, and predicted that in the lifetime of many now living there would be an English-speaking population on the continent of 150,000,000. He pointed out what in his opinion would tend to the improvement of the country, and to its material and moral prosperity. The lecture was highly appreciated by the large audience present, and at its close a cordial vote of thanks, on motion of Rev. Mr. Cruikshank, was tendered to Dr. Kellv. to Dr. Kelly.

THERE is a movement in the German universities to place the students under severer discipline, and to lay down more rigid rules, with a view to making them more indus-

### Sabbath School Teacher.

INTERNATIONAL LESSONS.

{Gen. 1: 26-31, 2: 1-3. THE BEGINNING.

GOLDEN TEXT.—" In the beginning God created the heaven and the earth."—Gen. i. 1.

#### SHORTER CATECHISM.

Questions 1 and 2.—This unsurpassed summary of Christian doctrine begins with the purpose of man's creation. That purpose was the manifestation of God's glory. Conformity to the will of God is the only way in which man can fulfil the end of his being. Though man has sinned, the purpose of God is unchangeable. It is seen in the work of redemption. God is glorified by man's salvation. The inseparable consequence of living to God's glory is the vision and enjoyment of God here and forever. Question 2.

—The Word of God in the question means the Holy Scriptures as we now have them. God inspired the men who wrote these Scriptures; they convey the truth of God, not the opinions of men; therefore they are the all-sufficient and only rule for instruction and guidance.

#### INTRODUCTORY.

INTRODUCTORY.

Creation is a divine work. Man can make and fashion; he cannot create. The word create signifies, in regard to material things, their formation out of nothing. (Matter was not pre-existent.) It is so used three times in the first chapter of Genesis to denote the origin of matter, the origin of life and the origin of soul. Between the Bible and the results of scientific discovery there is no real conflict. Up to the present science has not been able to set aside the plain teachings of Scripture. After describing creation and its order, the chapter proceeds to tell us of

I. The Creation of Man.—From the Scriptures.

order, the chapter proceeds to tell us of

I. The Creation of Man.—From the Scriptures we learn that man is the crowning work of God's creation. His body was formed of the dust of the ground. God breathed into his nostrils the breath of life. He was made in the image and likeness of God. This refers to his moral and spiritual nature, for God is a spirit. Created in a state of innocence and purity, man's moral and spiritual nature resembled in kind, though not in degree, the divine perfections so far as the finite can resemble the infinite. (Verse 27.) In the creation of man and woman God laid the foundation of the family. Forms of national government may change; but the family relation is permanent, and the divinely appointed basis of social order.

II. God Blesses Creation.—When creation was completed God looked with complacency on the result, and

pointed basis of social order.

II. God Blesses Creation.—When creation was completed God looked with complacency on the result, and man was entrusted with dominion over all inferior nature, thus affording him a field for the exercise of his faculties, and providing for his happiness. Ample provision was made for the sustenance of man and the lower animals. The earth's uninterrupted productiveness to the present time, and in no degree is it impaired, is a constant witness of the wisdom and goodness of God who created all things. When God finished His creative work He saw that it was good. Everything was perfect in its kind, and fitted for the end for which it was designed. When evil came into the world it did not come from God. All that comes from Him is good and only,good.

The first verse of the second chapter informs us that the heavens and the earth were finished, and all the host of them. These seem simple words, but how vast and all-comprehending is the meaning they convey! All in the earth and air and sea is God's handiwork. But glorious and beautiful as is man's dwelling-place, it is only a speck amid the vastness, magnificence and beauty of the material and spiritual creation. The material heavens, with their unnumbered suns and systems, the morning stars that sang together and all the sons of God that shouted for joy, came into being at God's creating word. They were finished. No alterations and subsequent improvements. Perfect—because they came from the hand of a perfect Creator. Keen-eyed science has been unable to trace any striking alteration in the order of nature, or even the discovery of a new species of existence. God blessed His work, and crowned man with blessing.

III. The Institution of the Sabbath.—On the seventh day, God rested from all his work, which He had made.

crowned man with blessing.

III. The Institution of the Sabbath.—On the seventh day, God rested from all his work, which He had made. God's resting does not imply the rest of inactivity. He has, through all the ages, been upholding all things by the word of His power. And God blessed the seventh day and sanctified it. This is the sure and absolute foundation on which the Sabbath rests. Some argue against the keeping of the Sabbath and say that it is only a part of the Jewish ceremonial, and therefore no longer binding upon us. But then, it is not a part of the ceremonial, but of the moral law, therefore binding on men through all time. Here we see that it was given to man in Eden, and has the divine sanction from the beginning. On that day we are to rest from our ordinary every-day work, and devote its sacred hours to the worshipping of God, our spiritual improvement and the spiritual welfare of others.

PRACTICAL SUGGESTIONS.

#### PRACTICAL SUGGESTIONS.

PRACTICAL SUGGESTIONS.

The personal God, who is above, and who was before all things, is the Creator of all.

God the Father willed the creation; God the Son was the revealer of the Father in creation, for all things were made by Him; and without Him was not anything made that was made. God the Holy Ghost was also active in creative work, "And the Spirit of God moved (or was brooding) upon the face of the waters." So in the new creation God wills our salvation, Christ redeems us from all iniquity, and the Holy Spirit sanctifies us, so that the divine image may be restored within us.

Between the Word and Works of God there is perfect harmony, which the progress of science makes manifest.

The Sabbath is a divine institution. Its obligation is permanent, and we ought to devote it to God's worship, and the moral and spiritual improvement of ourselves and others.

## Our Young Folks.

CHRISTMAS BELLS.

Hark I the merry, merry bells,
Christmas chimes are ringing;
Each the same glad story tells
Angel bests were singing
When on far Judea's plain
Shepherds heard their sweet refrain
From the welkin ringing.

"Peace on earth, good-will to men,"
Tidings glad they're telling;
"Blessed Christmas come again,"
On the air is swelling.
Now let notes of praise ascend,
Voices altogether blend,
Joy fill every dwelling.

"Christ is born, the Prince of Peace,"
Bells are now repeating.
Let all strife and discord cease,
Give all kindly greeting.
Let this day of Jesus' birth
Bind together hearts on earth;
Time is all too fleeting.

#### ANGER.

In a moment of anger a man may do what he will regret during all his after life. The following is an illustration of this fact. Two boys, Jerre Blunt and Will Hamlin, had been playfellows from babyhood, going to school together, and studying from the same books. They rarely disagreed.

One morning the two boys started off to school as usual. On the way a dispute arose about a jackknife. Will had, the previous day, horrowed Jerre's knife, and when he returned it the rivet was loose. Jerre said little at the time, but this unfortunate morning it was alluded to with great bitterness.

"You tried to spoil my knife, 'cause you ain't got one yourself?" said Jerre, angrily.

"Ididn't!" said Will; "an' you lie if you say so!"

More angry words followed, then blows. Neither of the boys could tell who struck the first blow; but they fought like wild beasts. Will was thrown to the ground, and before he could rise Jerry's coppered-toed boot hit him twice in the back. He cried out sharply with pain, and then lay very still. He was lying partly on his face, his back toward Jerre, and as he did not move, Jerre cried out with boyish scorn—

"Want to make believe I've hurt you awful! I hope I have, so't you'll let my jackknife alone!" and he turned and walked toward the school house. After going a short distance he looked back, and, seeing that Will had not moved, exclaimed—

"You'd better be comin' along; you'll be late;" and then he walked slowly back, and, bending down, took Will's arm, saying, more gently, for he had become somewhat a remed at his friend's silence, "Get up and come along to school. I didn't mean to hurt you."

"Oh, my back!" said Will, as if recovering from unconsciousness, and, moving slightly, turned a white face toward Jerre. "It feels so bad!" He tried to rise. "I can't! I can't!" he moaned, and sank back. Jerre was thoroughly alarmed now, and tried to assist him, but Will only groaned with pain at each effort. A neighbour's team came along at that moment, and the driver, seeing that something was wrong, lifted Will into his waggon, and told Jerre to go and call the doctor.

For long, painful weeks and months poor Will lay helpless; then he began to sit in a chair, and at last to walk with the aid of crutches. When at last the sorrowful decision was given, "Will can never walk without his crutches," poor Jerre was perhaps the most unhappy one of all concerned. Gladly would he have exchanged his own sound body for his friend's crippled one, for he felt he was the cause of his misfortune.

Had the two lade been the bitterest enemies they could have wished no worse fate for each other, the one a pitiful cripple, the other a lifelong regret—all for a moment's anger.

#### A FINE INSTANCE OF SELF-SACRIFICE.

"I have nothing to regret," said a young man, as he stood looking down upon the still, white face of his dead mother. "No, I have nothing to regret, now that she is at rest," he repeated. "I feel that everything that could be done to make her comfortable was done, but my heart bleeds when I remember that in all the years to come her corner will be empty."

Ten years before Benton Gibbons had entered college, full of ambitious plans for the future. At the beginning of his junior year his father died, but his mother, anxious that he should complete his education, insisted that he should keep up his studies, but before a twelvemonth had passed away this precious mother was laid aside by an incurable disease. The older children were all married and gone, so Benton cheerfully gave up his loved studies and came back to assist his young sister in caring for the helpless invalid.

Securing a subordinate position in a store in the village, the young man had spent the last seven years of his life in ministering to his mother. All his bright visions of a grand life had been set aside, that she might lack for nothing, and now at the end of these shattered years, he could look back and say he had nothing to regret. His own disappointed hopes counted for nothing. The best years of his life were not lost when they were devoted to mother. He had no regrets for the might-have-beens or the would-have-beens, if things had been different. No self-denial was a sacrifice when it was made for mother, and all his after years will be blessed by the knowledge that he did his duty, expecting no reward, but an approving conscience and a mother's benediction. The whole current of his life was changed when he turned his back upon his college friends; but the aching void in his heart at sight of the empty corner was all that troubled him, when the dear mother was called up higher.

#### CHRISTMAS DAY.

The Christmas chimes are pealing high
Beneath the solemn Christmas sky,
And glowing winds their notes prolong,
Like echees from an angel's song;
"Good-will and peace, peace and good-will,"
Ring out the carels glad and gay,
Telling the heavenly message still,
That Christ the Child was born to-day.

## HOW THE DOG HAD HIS LIKENESS TAKEN.

"Cæsar" was a fine Newfoundland of great intelligence. One morning his mistress took the dog, with some of the children of her family, to a photographer, with a view of having the picture taken of the group. For nearly an hour the lady tried to place "Cæsar" in a posture suitable for the purpose of getting a likeness; but when she thought he was all right he would slowly get up, shake his huge body, and of course spoil the picture.

Annoyed at his conduct, the lady opened the door, and in a stern voice said to "Cæsar," "Go home, sir! You have displeased me very much; you shall not stay with us any longer." Hereupon "Cæsar" slunk away with a crestfallen look; and his mistress made no further attempt to put him in the picture. But the next day, much to her surprise, "Cæsar" came home with a box tied round his neck. What could it mean! He seemed to be greatly pleased and wagged his tail expressively, while waiting for the opening of the box. His mistress was still more surprised when she found

that it contained a fine photograph of "Cresar" himself.

At her earliest convenience she called on the photographer to inquire how he had succeeded in enticing the dog into his room and keeping him quiet. He said that on the morning following the failure he heard a noise in the entry, as if some one was thumping on the door. On opening it, he found "Cæsar" standing there, with wistful and eager face. He tried to drive him away; but the dog insisted on entering; then walked to the cluplace directly in front of the instrument, and sat quietly down, as much as to say, "Now, sir, I'm ready to made amends for my undignified behaviour of yesterday."

As soon as he saw that the artist had dong with him, "Cæsar" rose and stretched himself, with the satisfaction of one who had wiped out a disgrace by making reparation. He then waited for the photograph which was tied around his neck, and he trotted home with it to his mistress.

#### THE REFINER.

There was once a little bit of gold lying hid in the earth. It had lain hid so long that it thought it should never be used, and it said to itself:

"Why do I lie idlo here? Why am I not picked up, that men may see me shine?"

One day a man dug it up, and looked at it, and said:

"There is some gold in this lump; but I cannot use it as it is; I must take it to the refiner."

When the refiner got it, he threw it into a melting-pot, and heated his fire to melt the gold. As soon as the little piece of gold felt the heat of the fire, it began to tremble, and cried:

"I wish I had lain quiet in the earth."

But the fire grew hotter and hotter, and at last the gold melted, and left all the earthy part of the lump by itself.

"Now," said the gold, "my troubles are over; now I shall shine."

But its troubles were not over yet. The man took it once more, and began to hammer it into some shape.

"Ah," said the gold, "what a trouble it is to be gold; if I had been dross or common earth I should not have been put to all this pain."

"That is true," replied the man! "if you had been dross you would not have had all this pain; but then you would not have become what you are now—a beautiful gold ring."

The piece of gold is a little child. The dross or common earth means the child's faults and weaknesses. Jesus is the Refiner. He sends trials and troubles to us to make us good and strong, and to take away our weaknesses and faults.

Pain is one of the little child's trials. If we bear it patiently, Jesus will make us better by pain. He will make you brave and gentle. Next time when you have to bear pain, say to yourself:

"Jesus is taking away my faults; I must be patient."

#### THE BEST FRIENDS.

"I wish I had some good friends to help me on in life!" said lazy Dennis. "Good friends? Why, you have ten," replied his master. "I'm sure I haven't half so many; and those I have are too poor to help me." "Count your fingers, my boy," said his master. "I have; there are ten," said the lad. "Then never say you have not ten good friends able to help you on in life. Try what those ten friends can do before you go to grumbling and fretting because you do not get help from others."

#### Discellaneous.

THE pupil of one's eye is made to attend to business by the lash that is held over it.

IT SELDOM FAILS.—J. D. Cameron, of Westlake, Ainslie, Cape Breton, had inflammatory rheumatism which Hagyard's Yellow Oil cured after all other treatment had failed.

THE curiosity of a child of five had been aroused by seeing a magnifying glass. "How many times does it magnify?" asked a gentleman, thinking to puzzle him. "As many times as you look through it!" was the quick reply.

Consumption is often only an indirect result of deranged kidneys. "Over two years ago I became a confirmed invalid. My friends all thought I was far gone in Consumption. I was sure the time had well nigh come when I must leave my helpless little children motherless. With this dreadful fact staring me in the face, I resolved to try Warner's safe cure. My hu-band tried to dissuade me, thinking I was too far gone for anything to help me. But I took it, and in two weeks time I was like a new creature; and in four weeks I was able to resume my household duties—at this writing I am perfectly well." Mrs. E. J. Wolf, wife of the Rev. Prof. T. Wolf, D. D., editor Lutheran Quarlerly, Gettysburg, Pa. editor Lutheran Quarlerly, Gettysburg, Pa. If you write her, enclose a stamp, and she will tell you the story is true.

"WHAT a lovely woman!" was the exclamation of an eminent judge upon passing a beauty, when walking on a fashionable avenue with a friend. "What an excellent judge!" said the lady, when her sensitive ear caught the flattering decree of the justice.

#### THE FAITH CURE.

THE FAITH CURE.

If you do not value your health, and your time is not worth anything, pin your faith to the "anointing oil," or the mortar from "Knock Chapel." But if you do value health and have not time to waste in useless experiments, take Dr. R. V. Pierce's "Golden Medical Discovery" on the appearance of the first symptoms of consumption; which are a loss of appetite and flesh, general debility, slight, dry, hacking cough, etc. Every day you defer treating your case in a rational manner, makes the disease harder to combat. Send ten cents in stamps to World's Dispensary Medical Association, Buffalo, N. Y., for Dr. Pierce's Treatise on Consumption.

sumption.

"Young man," said the professor, "you should not allow yourself to be guided altogether by your own opinions. You should defer to the opinions of others." Student—"But the poet says, 'Tis madness to defer." Professor—"True; but the poet was young when he said that."

## Mrs. Langtry, Sura Bernhardt, and Adelina Patti Revisit Toronto.

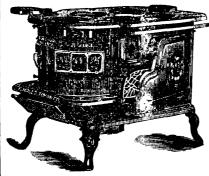
These celebrated artistes will arrive here in the coming season to give us pleasure during the dreary months. Some people, however, prefer a different kind of pleasure and that is to surnish a home of their own, and have music, cards and games to while away the hours. Jollisse's is the place to surnish these homes, and 467 to 473 Queen Street West contains an enormous variety for you to choose from.

you to choose from.

"YES," said Mr. Jones to the minister,
"I am proud of that dog. Why, he knows
the different days of the week." Just then
the dog began to run to a gun that stood in
the corner, then back to his master, and wag
his tail. "He's made a mistake this time,
Pa," said young Bobby. "He thinks it's
Sunday." Sunday.

Mss. Ruth Brown, Coldwater, Mich., if you write, enclosing a stamp, will tell you it is true that in July, 1885 she "was suddenly Paralyzed, and became entirely Blind, as her doctors claimed, from an Enlargement and Inflammation of the Kidneys and Liver. She was in an unconscious state for two weeks; face and body bloated, with agonizing Pain; could not keep any state for two weeks; face and body bloated, with agonizing Pain; could not keep anything on her stomach; irregular action of the heart. Physicians pronounced her case incurable. Within a few weeks the Paralysis left her, Bloat went down, Enlargement of the Liver Subsided, action of the heart became regular, and she became well in three months, and has felt in good condition ever since." Warner's safe oure did this amazing work for her, and she will tell you so. tell you so.

BUTTERED POTATOES.—Boil with skins on; peel carefully; lay in a heated bake dish; butter plentifully; pepper and salt; cover and set in the oven ten minutes, rolling them over in the melted butter several times. Remove with a split spoon to a hot, deep dish; add half a cup of hot milk to the butter left in the bake dish, stir well and pour boiling hot over the potatoes.



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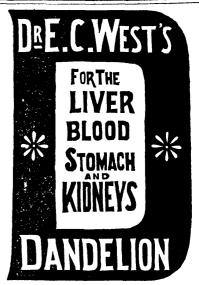
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#### MEETINGS OF PRESBYTERY.

MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, January 11, 1887, at ten a.m.

WHITBY.—In Oshawa, on Tuesday, January 18, 1887, at half-past ten p.m.

MIRAMICHI.—At Campbellton, on Tuesday, January 18, 1887, at eleven a.m.

PARIS.—At Tilsonburg, on January 11, 1887, at half-past twelve p.m.

STRATFORD.—On January 11, 1887, at half-past ten a.m.

ten a.m.
ORANGEVILLE.—At Shelburne, on Tuesday, Jan-uary 11, at eleven a.m.
Huron.—In Seaforth, on Tuesday, January 18,

HUNON.—In Seaforth, on Tuesday, January 18, at eleven a.m.
REGIMA.—At Moosejaw, on the first Tuesday of March, 1887.
GUELPH.—In Knox Church, Elora, on Tuesday, January 18, at ten a.m. Conferences on the State of Religion and Temperance on the afternoon and evening of the same day, and on Sabbath Schools on the forenoon of the day following.

PETERBOROUGH.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.

A.m.
LINDSAV.—At Lindsay, on Tuesday, February 22, 1887, at eleven a.m.
Toronto—In the lecture room of St. Andrew's Church, on Tuesday, January 25, 1887, at eleven a.m.
Toronto—In the lecture room of St. Andrew's Church, on Tuesday, January 11, at ten a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on the fourth Monday of February, 1887.



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## ALDERMAN FOR 1887.

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