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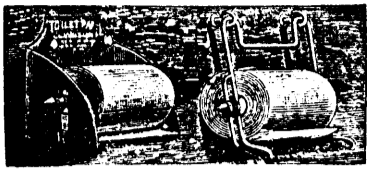
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SAUCE FOR PUDDING.—Rub together three tablespoonfuls of sugar, two of butter, two teaspoonfuls of corn starch, stir it in nearly one pint of boiling water, add nutmeg, and, just before serving, a cupful of wine.

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

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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 cloves; one tablespoonful of ground cinnamon; enough boiled cider to wet it thoroughly.

A HEAVY LOAD.—"When I ate, my food was like a lump of lead in my stomach. I took Burdock Blood Bitters. The more I took, the more it helped me, I am like a new man now," says Ezra Babcock, Cloyne P. O., Township Barrie, Ont.

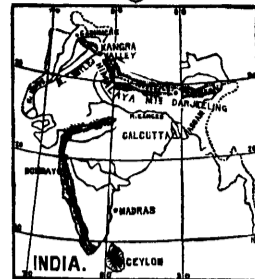
FRUIT CAKE.—One pound of white sugar, one of flour, two of raisins, seeded and chopped fine, two of currants, washed and dried, three-fourths of a pound of butter, a half pound of citron cut in small pieces, one dozen eggs, one-fourth of an ounce each of cinnamon, nutmeg, and cloves, one wine glass of 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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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 tablespoonfuls 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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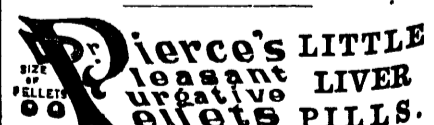
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\$500 REWARD

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Notes of the Week.

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 school, he thinks, 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. M'GLYNN, pastor 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 88,553 scholars; adding the teachers and pupils, the whole number is 99,665, lacking only 335 of being 100,000! More than four times the number reported twenty years ago. We have doubled our communicants and 6,415 more! 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 of 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 object in society is the chief one, the most important, the necessary one, before which all others must give place. 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 they 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 *belises* 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 evils 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 PROTESTANTISM 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 we are all as infallible as the Pope himself. They never 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 Archbishop Lynch is doing, or can do.

ARCHBISHOP PENURIOSITY

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, 1 cent for Foreign Missions, 1 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. Strange 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 sneer at himself. What is the trouble with Mr. B? Archbishop 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 fact, 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 nuisance 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 friendly 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 whiskey-soaked sot jabbering about the "whole Bible," while his speech is "thick," and his breath smells like an open sewer.

FOR THE CANADA PRESBYTERIAN.

FRAGMENTARY NOTES.

Owing to the enterprize 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 walk 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 Sacred 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

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. B.

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. His popularity as a preacher and his success in former 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 tokens 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. K.

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 to the 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, of 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

expectation of Paul that after the Christian Church 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 services 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 stipends 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 uncomplaining 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 self-sacrifice? 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 self-sacrifice 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 Christian 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 made 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 life, 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 accrued. "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 ought 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. Let 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 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 brethren who are in the evening of their days, after spending their strongest vigour of heart and spirit, and their richest possession of physical robustness and endurance for the glory 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 feebleness of old age are upon them. Let our Church, as the kindly and generous genius of the Gospel commands, 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 forget 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 this new and great land of civil and religious freedom. Let us as a Church rise betimes to the lofty plane of magnanimous conviction that in honouring our aged ministers and in extending sympathy and kindly affection to them, we are merely honouring 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 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 SCRIPTURES.

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, 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 means 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.

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. 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 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 the service. This is true. But it is work that will repay richly, 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 multiplied 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. Comparatively few in most of our Churches have our best commentaries; 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 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 proportion 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.

"Lift 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 clarion 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 Caesar stretched his hand,
And votive incense dimmed the skies,
The Pagan on his knee,
Saw superstition flee,
And Faith's fair morning 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 lips were touched with fire Divine!

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 myself.
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, hence 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.
4. I am resolved, by the grace of God, to be always exercising my thoughts upon good objects, that the devil may not exercise them upon bad.
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 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 glory and my own happiness.
7. I am resolved, by the grace of God, so to be angry, as not to sin, and, therefore, to be angry at nothing but sin.

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 and affections, begins 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-sufficient, 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 truth. 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. Bushnell said he would sign the creeds 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." No man guesses at truth as 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 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 way of Christ.—*Golden Rule.*

Sparkles.

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."

"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 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.

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 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 diarrhoea, 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 seventy-nine; I am past my prime, for I am just eighty."

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 failed.

"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."

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 leucorrhoea, 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 duke 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 Indigestion, and as a Nerve Food.
Dr. H. O. HITCHCOCK, Kalamazoo, Mich., says: "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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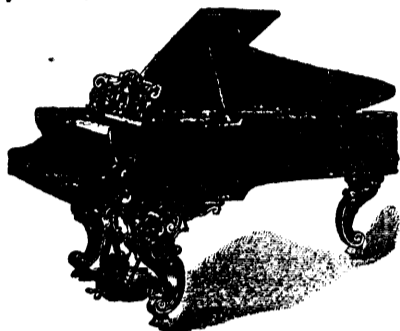
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Sisters of

Charity, attached to St. Mary's Infant 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 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 using

Ayer's Sarsaparilla

saparilla. I believe it to be the best of blood purifiers."

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.
For sale by all Druggists. Price \$1; six bottles for \$5.

Charity

may be "fairest and foremost of the train that wait on man's most dignified and happiest state," but the dignity and happiness of man cannot long endure without 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 with Salt Rheum

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 Dyspepsia." Henry Cobb, 41 Russell st., Charlestown, 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 Ayer's Sar-

in all cases requiring a powerful alterative treatment.

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Recommended by Physicians to their Patients.

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C. J. E. COTE, Manager.

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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.

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TORONTO, WEDNESDAY, DECEMBER 22, 1886.

SPECIAL NOTICES.

ATTENTION is invited to the following very liberal combination offers: THE CANADA PRESBYTERIAN and *Weekly Globe* for \$2.00; THE CANADA PRESBYTERIAN and the *Rural Canadian* for \$2.00; THE CANADA PRESBYTERIAN and the *Weekly Mail* for \$2.00; THE CANADA PRESBYTERIAN and the *London Advertiser* for \$2.00; and THE PRESBYTERIAN 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 PRESBYTERIAN, 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 declined. 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 short time 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, Augmentation 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 inwardly 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 per cent. 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 useless 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 later on, perhaps at the expense of some congregation?

To those who do not look upon a missionary meeting as an "antiquated fiction, a concomitant of saddle bags and corjuroy 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 Augmentation and Finance generally. The propriety of this arrangement must be apparent. Paul tells us of certain people "whose mouths must be stopped." 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 croaketh about "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. CUYLER has written about 3,000 contributions 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 preachers 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 colloquial vein, and imagine somebody sitting beside you, to whom you are talking. 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 10,000 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. Telling 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 its blessing and its beneficence.

In Ontario, and indeed throughout the Dominion, the keen contention 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 kindness 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 enormous 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 hasten 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 Augmentation Scheme. The circulars speak for themselves.

HOME MISSION COMMITTEE (WESTERN SECTION).

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 \$7) 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 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 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 maintain the honourable place she has already attained, but go forward to still greater conquests.

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

WILLIAM COCHRANE, Convener of Home Mission Committee.

Brantford, Dec. 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 SIR,—In view of the full settling 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 before your people, and take such steps as you may deem best in order to secure a general contribution to this object.

There are this year 159 congregations in the Western 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 hope that each Presbytery will endeavour to secure the amount asked from it. It rests with ministers and 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 if each congregation realizes its obligation to contribute its fair share. When I remind you, however, that the total receipts from congregations last year were under \$24,000, you will see 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.

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.

MANITOBA 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 suggestive 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: Chautauqua 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 (Toronto: James Murray & Co.), DOMINION ALMANAC 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 matter.

ROBERT TORRANCE.

Guelph, December 10, 1886.

THE MISSIONARY WORLD.

AN ANECDOTE OF DR. MOFFATT.

The following instructive anecdote was told by the late Rev. Robert Moffatt, 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 Coramas, 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. He 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 thirsty 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 scorn. 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 book; 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."

Mrs. MARION OLIVER, ov. medical missionary to India, having sailed recently from Liverpool by steamship Persia for Bombay, her arrival in India is looked 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' Missionary 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 give.

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 risen to great usefulness, and exercises a wide influence. It numbers men of well-known reputation among its professors, and many of its alumni now occupy prominent and influential positions.

Our Young Folks.

CHRISTMAS BELLS.

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

"Peace on earth, good-will to men,"
Tiding glad thy're tolling;
"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, borrowed 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.

"I didn'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 coppers-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 alarmed 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 lads been the bitterest enemies they could have wished no worse fate for each other, the one a pitiful cripple, the other a life-long 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 echoes from an angel's song;
"Good-will and peace, peace and good-will,"
Ring out the carols 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 "Cæsar" 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 old place directly in front of the instrument, and sat quietly down, as much as to say, "Now, sir, I'm ready to make amends for my undignified behaviour of yesterday."

As soon as he saw that the artist had done 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 idle 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."

Miscellaneous.

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 Haggard'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 husband 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 Quarterly, 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.

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.

"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."

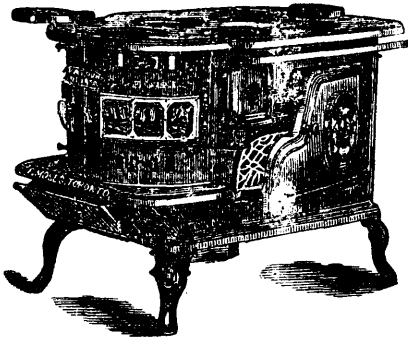
Mrs. Saugtry, Sara Bernhardt, and Adeline Patti Revisit Toronto.

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 furnish a home of their own, and have music, cards and games to while away the hours. Jolliffe's is the place to furnish these homes, and 467 to 473 Queen Street West contains an enormous variety for 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."

Mrs. 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 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 cure did this amazing work for her, and she will 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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THOSE ABOUT TO MARRY OR RE-FURNISH should, before buying elsewhere, pay a visit to F. MOSES' HOUSE FURNISHING EMPORIUM, 301 Yonge Street, and see his world-renowned COMBINATION STOVE.

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HUMPHREYS'

Manual of all Diseases, By F. HUMPHREYS, M. D. RICHLY BOUND IN CLOTH and GOLD MAILED FREE—SEND STAMP.

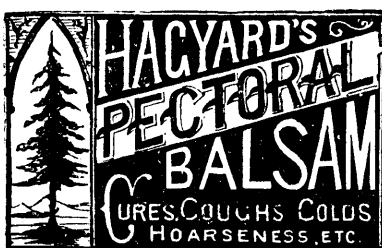
Table with 3 columns: LIST OF PRINCIPAL NOS., CURES, PRICE. Includes items like Fevers, Worms, Croup, Diarrhea, Cholera Morbus, Coughs, Neuralgia, etc.

HOMEOPATHIC

Table with 3 columns: LIST OF PRINCIPAL NOS., CURES, PRICE. Includes items like Dyspepsia, Whites, Croup, Salt Rheum, Rheumatism, etc.

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



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WILL CURE OR RELIEVE

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

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD. T. MILBURN & CO., Proprietors, TORONTO.

CATARH. CATARRH. DEAFNESS AND HAY FEVER. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. Pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 315 King Street West, Toronto, Canada.—Christian Standard.

Advertisement for Dr. E. C. West's Dandelion for the Liver, Blood, Stomach, and Kidneys. Includes text: 'DANDELION FOR THE LIVER BLOOD STOMACH AND KIDNEYS'.

Infallible Blood Purifier, Tonic, Diuretic Loss of Appetite, Indigestion, Dyspepsia, Billiousness, Jaundice, Liver Complaint, Rheumatism, all Kidney Diseases, Scrofula, Diseases peculiar to Females, Salt Rheum, Exzema and all Skin Diseases, Headache, Palpitation of the Heart, Sour Stomach and Heart Burn. Purely Vegetable. JOHN C. WEST & Co., Toronto Ont.

Advertisement for Elliott & Son's Interior Decorations, including wallpaper, tiles, and stained glass. Address: 94 R96 BAY ST. TORONTO.

Advertisement for Electro Stereotypers, located at 14 King St. E., Toronto.

Advertisement for National Electro Stereotype, Toronto.

Advertisement for a \$500.00 reward for cases of Dyspepsia, Liver Complaint, Sick Headache, Indigestion or Costiveness. WE will pay the above Reward for any case of Dyspepsia, Liver Complaint, Sick Headache, Indigestion or Costiveness we cannot cure with WEST'S LIVER PILLS, when the Directions are strictly complied with. Large Boxes, containing 80 Pills, 25 Cents; 6 Boxes \$1.00. Sold by all Druggists.

A BIC OFFER. To introduce them, we will give away 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. The National Co., 23 Bay St., N. Y.

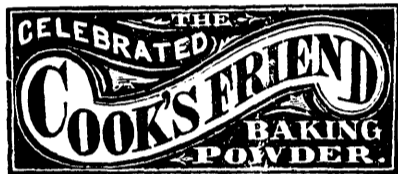
Advertisement for The John Church Co. Music Books, featuring Modern Classics, Urbach's Piano, Doerner's Technics, Faith Triumphant, and Crown of Song.

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

MEETINGS OF PRESBYTERY.

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.
ORANGEVILLE.—At Shelburne, on Tuesday, January 11, at eleven a.m.
HURON.—In Seaforth, on Tuesday, January 18, at eleven a.m.
REGINA.—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.
LINDSAY.—At Lindsay, on Tuesday, February 22, 1887, at eleven a.m.
BARRIE.—At Barrie, 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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 Glass in all colors just received. Best Plated Ware in Cruets, Butters, Cream, etc. Cheaper than any in City. 250 varieties in FancyCups, suitable for presents.
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The Liberal Candidate for
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Election takes place on Tuesday,
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MUNICIPAL ELECTIONS, 1887.

TO THE ELECTORS OF
St. Matthew's Ward.

LADIES AND GENTLEMEN,—Your Vote and Interest are respectfully solicited for the re-election of

E. A. MACDONALD

AS

ALDERMAN FOR 1887.

The Elections will be held on
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 dear sufferer, we will mail enough to convince, free.
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 Social life of the ladies under the most careful supervision.
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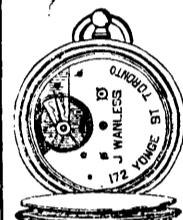
For the convenience of "Kin Beyond Sea," J. MOSCRIPT PYE (of the above firm) who has had great experience of the varied requirements of ladies and gentlemen abroad, acts as GENERAL AGENT, and executes with economy and despatch commissions entrusted to him, for anything large or small that may be wanted from Europe. Correspondents in all parts. Manufactures and Patents, also Financial and Commercial Undertakings placed on the English Market. Preliminary Fee, £25 Sterling. Schools and Tutors recommended. Investments made in best securities. Save time, trouble and expense, by communicating with Mr. PYE, 154 WEST REGENT STREET, GLASGOW. A remittance should in every case accompany instructions. N.B.—EXHIBITION AGENT FOR THE SCOTTISH INTERNATIONAL EXHIBITION TO BE HELD AT GLASGOW IN 1888.

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