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Whole No. 825.

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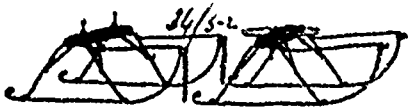
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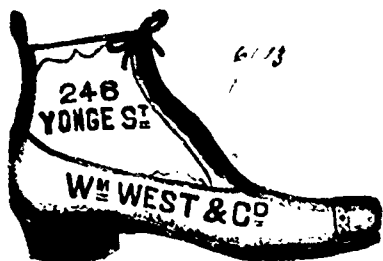
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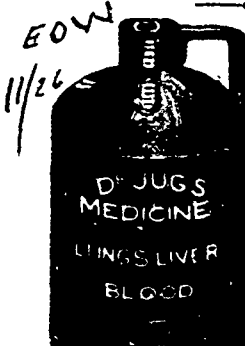
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FRIED BREAD.—Cut the crust from slices of stale bread; dip them in a thin batter made of a cup of milk, two eggs and a heaping tablespoonful of flour salted slightly and fry in lard to a yellow brown. Serve hot.

BROWN BREAD.—One-half cup of Graham flour, one cup each of rye flour and cornmeal, one cup of milk, one-half cup of molasses, one even teaspoonful of salt, one even teaspoonful of soda, one tablespoonful of lard. Sift the soda and salt three times with the meal and flour; then put the meal and flour into a bowl. Mix the milk, lard and molasses together, warm slightly, and add to the contents of the bowl, gradually, stirring in well. Steam three hours.

THE PERFUME we consider to be at once the most delicate and most enduring—"Lulus of the Nile."

TO KEEP EGGS.—Slack one pound of good lime in about three-fourths of a pail of water (eight quarts), stir it thoroughly, and let it settle. Drain off the water and about a pint of settlings into a four-gallon stone jar, and set in the cellar, or other cool dark place. Put the clean, fresh eggs daily into this lime-water, taking care to drop them in carefully, so as not to crack them; cover, and they will keep good a year or more. They are liable to crack in boiling, unless you make a pin hole in the large end.

TEA BISCUIT.—One quart of flour, two heaping teaspoonfuls lard, two cups milk (new milk, if you can get it), one teaspoonful soda, and two of cream tartar, one saltspoon salt. Sift the cream of tartar into the flour, then put in the salt, then the lard, rubbed lightly through the flour with the hands, next the soda dissolved in a little of the milk, then, as rapidly as possible, the rest of the milk. Knead all together as fast as you can, roll out lightly, and cut into cake at least half an inch thick. Bake in a quick oven.

GIVE ELY'S CREAM BALM a trial. This justly celebrated remedy for the cure of catarrh, hay fever, cold in the head, etc., can be obtained of any reputable druggist, and may be relied upon as a safe and pleasant remedy for the above complaints and will give immediate relief. It is not a liquid, snuff or powder, has no offensive odor and can be used at any time with good results, as thousands can testify, among them some of the attaches of this office.—Spirit of the Times, May 29, 1886.

BAKED APPLES.—Select sour, juicy apples of equal size. Pare and core them, being careful to remove every particle of core. Set in a pan and fill all the cavities with sugar, put a small bit of butter on the top of each and sprinkle a little ground cinnamon over them. Put a little hot water in the pan and put in a good oven. Baste them occasionally as you would meat, and let them cook until perfectly tender. Remove from the pan carefully into the dish for the table, pouring the syrup over them. Let them get cool and serve with cream. They are very delicious.

A Deep Mystery Wherever you are located you should write to Hallett & Co., Portland, Maine, and receive free, full information about work that you can do and live at home, making thereby from \$5 to \$25 and upward daily. Some have made over \$50 in a day. Write now. Hallett & Co. will start you. Capital not needed. Either sex. All ages. No class of working people have ever made money so fast heretofore. Comfortable fortunes await every worker. All this seems a deep mystery to you, reader, but send along your address and it will be cleared up and proved. Better not delay; now is the time.

MUFFINS.—They deserve "extensive circulation." We have the recipe as a special favour from a lady friend, at whose table we have enjoyed some capital specimens, made as follows: To one quart of milk add two eggs well beaten, a lump of butter half the size of an egg, and flour enough to make a stiff batter. Stir in half pint of yeast. Let them stand until perfectly light and then bake on a griddle, in tin rings made for the purpose. These are merely strips of tin three-quarters of an inch wide, made into rings from two and a half to three inches in diameter, without bottom, the ring being simply placed on a griddle, and the batter pured in to fill it.

Three Bottles Cure Catarrh. ELLIOTT ROBINSON, RICHMOND P. O., Columbia Co., Pa., says: "My daughter had catarrh when she was five years old, very badly. I saw Dr. Sago's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."

POZZONI'S COMPLEXION POWDER. Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. in stamps to S. A. POZZONI, St. Louis, Mo.

A MAN OF A THOUSAND. 1/13 A Consumptive Cured. When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two 2-cent stamps to pay expenses. This herb also cures Night Sweats, Nausea at the Stomach, and will break up a fresh Cold in twenty-four hours. Address: CRAIDOCK & Co., 1,038 Race Street, Philadelphia, naming this paper.

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\$500 REWARD is offered by the manufacturers of Dr. Sago's Catarrh Remedy, for a case of Chronic Nasal Catarrh which they cannot cure.

SYMPTOMS OF CATARRH.—Dull, heavy headache, obstruction of the nasal passages, discharge falling from the head into the throat, sometimes profuse, watery, and acid; at others, thick, tenacious, mucous, purulent, bloody, and putrid; the eyes are weak, watery, and inflamed; there is ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scales from ulcers; the voice is changed and has a nasal twang; the breath is offensive; smell and taste are impaired; there is a sensation of dizziness with mental depression, a hacking cough and general debility. Only a few of the above-named symptoms are likely to be present in any one case. Thousands of cases annually, without manifesting half of the above symptoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, or less understood by physicians. By its mild, soothing, and healing properties, Dr. Sago's Catarrh Remedy cures the worst cases of Catarrh, "cold in the head," Coryza, and Catarrhal Headache. Sold by druggists everywhere. 50 cents.

"Untold Agony from Catarrh." Prof. W. HARRIS, the famous urologist, of Ithaca, N. Y., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards sunset, my voice would become so hoarse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sago's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

"Constantly Hawking and Spitting." THOMAS J. RUSSELL, Esq., 2903 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sago's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

Notes of the Week.

STILL ANXIOUS with the announcement of his elevation to the Dominion Senate, Mr. John Macdonald has given a handsome donation of \$40,000 toward the extension of the Toronto Hospital. It is not always that will and ability to do generous things are coincident. Where, as in this case, they are united the result is gratifying to all concerned.

THE New York *Independent* asks. How is this? Congress appropriated \$10,000 to entertain the International Medical Congress lately in session in Washington. This sum seems to have been chiefly spent on liquor. About 4,000 quart bottles of claret were consumed, at an expense of \$1.50 per bottle, total \$6,000, and a hundred cases of Jules Mumm & Co.'s "Grand Sec." Was this what Congress meant, or is it what the people approve?

A NOTE from a correspondent contains the following. The annual incomes of some of the ministers in New York are. Rev. Roland Collyer, the blacksmith preacher, \$12,500, Dr. Parkhurst, \$12,500, Dr. Paxton, \$15,000, Dr. Charles Hall, \$15,000, Dr. Morgan Dix, \$15,000; Dr. W. M. Taylor, from pulpit and pen, \$24,000, and Dr. John Hall, from pulpit and pen, \$24,000. Such are some of the servants and followers of Him who while here had no place to lay His head.

WHEN the Rouvier Ministry was formed in Paris, there was no expectation that it would have a long lease of existence. It has fallen to pieces already on account of the disgraceful disclosures in the Caffarel case, and the implication therein of the President's son-in-law, M. Wilson. The case is serious. No politician of any note will undertake the construction of a new cabinet unless President Grevy resigns. This, as a matter affecting his personal dignity, he was disinclined to do. Clemenceau, a pronounced Radical, is in popular favour, but should there be a presidential election, there is no saying what changes might take place. The Parisians are reaching their normal pitch of excitement over the political crisis.

A MARINE and general hospital is about to be established in Collingwood. A charter for its incorporation has been obtained. In a circular signed by W. G. Hamilton, president, and H. B. Macdonnell, secretary, it is stated that the trustees appointed under the charter take this opportunity of making known their wants, trusting that the charitable and well disposed will come to their help, and give such assistance as will enable them to at once commence the building. They have on hand nearly a thousand dollars, one kind lady has promised one thousand more when another thousand is raised. Fifty dollars given entitles the donor to a life membership. As this hospital will be open to the poor of all lands, the trustees confidently hope that all who wish to obtain God's blessing will come to their help.

THE condition of the Crown Prince of Germany is everywhere watched with great eagerness. It is now all but demonstrated that he is afflicted with the incurable disease of cancer. The end is regarded as but a question of time. For himself, personally, profound sympathy is felt. Much was expected from his occupancy of the Imperial throne, as it was known that he was averse to a warlike policy. It is now thought that the successor of the aged Emperor will be his grandson, Prince William, who is regarded as the hope of the Junker party. Within the past few days it has come out that the blight of disease also rests on him. It is said that he is afflicted with the malady that carried off his granduncle, William IV. of Prussia. Great and important changes are apparently in store for the house of Hohenzollern.

COMMENTING on a letter of the Secretary of the Interior, which the New York *Independent* publishes, it says: It is of note for this, among other things, that

it refers frankly to the fact that the Roman Catholics keep an agent in Washington, whose business it is to attend to the interests of the Catholic Church among the Indians, and to secure what agents, teachers, and other employes it can. We believe that his labours have been far from unsuccessful. We could mention cases in which he has even thwarted the plans of Protestant missionary bodies to secure permission to establish schools, hospitals, etc. We shall be glad when benevolence is no longer thwarted, and when those who wish to preach the Gospel and teach the heathen shall not be required to wait like beggars for the permission of a Tennessee upstart.

IN various parts of the Dominion active efforts are being made to promote Sabbath observance. The ministerial associations are bestowing attention on the practical aspects of the question. At a recent meeting of the West Durham Ministerial Association in Bowmanville, the following resolution was adopted. That this association strongly deprecate the hiring of livery teams on the Sabbath Day for purposes of pleasure, and consider it altogether inconsistent with religion, and dangerous to morality; that we place on record our disapproval of Sabbath funerals, and shall object to attend them unless in cases of extreme necessity, that we express our disapproval of the unreasonable publicity, display and expenditure in connection with funerals. Very sensible resolutions, and we hope to see practical results from their action.

THE call from Elmwood congregation, Belfast, to Rev. Dr. Murphy, of Crouch Hill, was up in the London Presbytery, for disposal. Commissioners appeared, including Sir James Corrie and Dr. Porter, president of Queen's College. The Elmwood Church is attended by the students and professors of the college, and is a position of great influence. Parties having been heard, those from Ireland pointing out Dr. Murphy's peculiar fitness for the post, while the Crouch Hill representatives contended that Dr. Murphy's success in London was an argument against his removal. He has been four years in the northern suburb, and in that time the membership has increased from 154 to 308; the Sunday school has doubled, and a mission has been commenced. In the end Dr. Murphy expressed his readiness to accept the call, and the Presbytery, on motion of Dr. Fraser, seconded by Dr. Kentoul, agreed to his translation to Belfast.

THE new building of the McCormick Theological Seminary, Chicago, was dedicated on the evening of the 17th inst. Cyrus H. McCormick, jr., briefly addressed the assembled guests, and delivered the keys of the splendid structure to the president of the board of trustees, Rev. Dr. D. W. Fisher, who responded briefly, and was followed by Rev. Professor Skinner, who offered the prayer of dedication. This completed the services of the dedication proper. The company then repaired to the chapel and were addressed by Rev. Dr. Campbell, of Minneapolis, who took for his theme, "The World Growing Better." The new building bears the name of Fowler Hall, Fowler being the maiden name of Mrs. McCormick, who had taken a deep interest in its erection and furnishing. The building is 120x60 feet on the ground, with four stories and basement, and contains sixty-five suites of two rooms each, for each student; has a bowling hall in the basement, and is, says the *Interior*, the most complete structure, for its object, in the United States.

THE Faculty of Cornell University has decided to dispense altogether with honours. All mention of honours will be omitted from the register, and from commencement programmes. Students doing special work will receive mention of it in their diplomas, but will not receive special honours. The significance of this action of the Faculty is, that it modifies the policy of the university so as to make the love of learning the sole incentive to high scholarship. The Faculty also adopted a resolution stating that, in their opinion, a proficiency of seventy per cent. should be

required to pass. This resolution is not binding on all professors. It was passed to counteract any impression that, in abolishing the honour system, the Faculty meant to decrease the standard of scholarship. Yet, since the majority who passed the resolution will probably avail themselves of its authority, it practically amounts to raising the standard to pass in Cornell from sixty per cent. to seventy per cent. In Harvard last year the standard was raised from forty to fifty per cent.

ONE of the least ostentatious, but by no means the least useful of our local benevolent institutions, is the Toronto Christian Temperance Mission. It is doing a noble and much needed work in the city. Its experienced agent, Mr. Robert Hall, grapples with the curse of drunkenness where its evils are most apparent. During the year, he has been active in domiciliary visitation, holding cottage meetings, visiting the inmates of the prisons and various institutions where excellent work has been done. The eighth annual meeting of this admirable agency was held last week and it was unanimously resolved to increase its efficiency by the addition of at least one other missionary. Surely it has a sufficient number of friends throughout the city to make this easy of accomplishment. Indeed, there is no good reason why a number of agents might not be steadily employed in this good work. The officers elected for the year are. Rev. G. M. Milligan, president, Hon. S. H. Blake, Q.C. Rev. Dr. Potts, Dr. W. B. Geikie, vice-presidents; James Thompson, secretary, E. M. Morphy, treasurer, Robert Hall, missionary, Rev. H. M. Parsons, Hugh Johnston, W. R. Parker, D.D., John Neil, Elmore Harris, W. Patterson, George Robertson, and Messrs. James Dobson, John Harvie, N. W. Hoyles, Joseph Gibson, J. D. Nasmith, Harry Webb, Isaac Wardell, directors.

RECENT action by professional boards in the Province of Quebec has called attention to the eager desire of the Romish Church to dominate wherever an apparent chance presents itself. Sir William Dawson, president of McGill University, has repeatedly called attention to the unfair attitude the law council has taken toward that institution in refusing to recognize its degrees in lieu of examinations. The opening lecture of the session by the president was devoted to a statement of the question. He said: Since Confederation the power of educational legislation has been wholly in the hands of the Provincial legislature, with only the restriction that it has no right to withdraw from the English and Protestant minority such privileges as it possessed before Confederation. For some years this guarantee was respected, and it has not been directly infringed. But recently excessive and arbitrary powers have been given to some public bodies representing the several professions, whereby they may exercise complete control over the professional courses of the universities, and may, if so disposed, practically destroy the educational institutions of the minority. It is also understood that similar powers are desired by other professional bodies. I refer only to the minority, because, as the great majority of the professional men have been educated in the Catholic colleges, these institutions and the professional education connected with them may be considered comparatively safe from attack. In effect the tendency of recent legislation in this Province has been to destroy the guarantees of the minority indirectly by conferring powers not possessed by the Legislature itself on irresponsible professional boards. I do not propose to enter at great length here into the discussion of these grievances, but desire emphatically to state my conviction. First, That the system of education, general and professional, pursued by this university, is that required for the interest of the English and Protestant population of this Province, though different in many of its details from that in use among the majority of our people; Second, That no benefit can result to this Province from the extirpation of the English system of education; Third, That the measures recently pursued and tending to this result are contrary to the guarantees given at the time of Confederation.

Our Contributors.

SHOULD STUDENTS OF DIVINITY PREACH?

BY KNOXIAN.

A Scotchman who had contracted the habit of taking a drop too much, was spoken to by his minister on the subject and advised to be more careful. During the interview the minister asked him if it was really true that he was becoming intemperate. Sandy thought for a moment, and replied: "Minister, I always like to talk about they things in the abstract." Talking about things in the "abstract" may be pleasant at times, but such talk is not always profitable. There is not much use in discussing the question of student preaching in the "abstract." The question for us is not "Should Students of Divinity Preach?" but should students of divinity in Canada preach? Not long ago, a student in Scotland very nearly lost his Presbyterian certificate for preaching in somebody's pulpit, contrary to the law in such cases made and provided. Happily for us, the standing of students is not endangered by preaching, even though the young man should preach badly. A student has just as good a right to preach poor sermons at times as a minister has. Both parties exercise that undoubted right occasionally and ministers quite as often perhaps as students.

The question then is, Should students of divinity preach in Canada? What they do in Ireland or Scotland or Germany is not a matter of much importance to us. We have sermons of our own and a Church of our own; work of our own and a country of our own, and we must do the best we can in the circumstances in which Providence has placed us.

The question may be cut down still further. There is no use in asking, Should our students preach in summer? That question simply means, Should we give up our Home Mission work? If we are prepared to give up our Home Mission work then we may along with that surrender make another—we may give up the greater part of our college work too. Whether we need six colleges now or not may be an open question, but if our Home Mission work stops, one college can easily educate all the ministers that will be needed. Let it be understood all round that when Home Mission work stops, the growth of this Church stops, and when the Church stops growing, one-third the present number of students will easily supply the wants of the Church. There is no use in discussing at present the questions, "Should students preach in summer?" Their services are an absolute necessity in this new country. No student preaching in summer would simply mean, no Home Mission field, and no Home Mission field would soon mean, no Presbyterian Church in many parts of Canada.

Now we have the question narrowed down to—Should students preach during the college session? If not, why not? Those who think that students should not exercise their pulpit gifts during the session usually contend that doing pulpit work takes the young man's mind off his studies; that it wastes his time; that it fatigues him so that he is unfit for college work on Monday, or perhaps even Tuesday; that he comes home overworked and sleepy and unable to attend properly to lectures, etc., etc.

Well, if giving an occasional sermon produces all these bad results, perhaps students should not preach during the session; but we venture to say that these dire results exist mainly in the imagination of those clerical doctrinaires who consume their surplus capacity in taking care of the colleges.

Let us see what these assertions amount to when stripped of the pompous verbiage in which they are usually delivered.

"The young man's mind is taken off from his studies." If the young man has been studying hard all week, it is a good thing for him to have his mind taken off his studies. The best rest is a change of work, assuming that a student takes an appointment, say once a month—six times during the session—the change involved can hardly fail to be beneficial. It is a good thing to be taken out of a rut for a day or two. A fresh start is a good thing, fresh air and change of scene are good things. These, and several other good things, come from a run into the country once a month.

"It wastes the student's time." Railway lines run out of Toronto in every direction, and on each of these

lines there is an outgoing train about four o'clock in the afternoon. Trains arrive in the city, on every line, in the forenoon, most of them before eleven o'clock. All the time that a student actually loses, as a rule, is Saturday evening and a part of Monday forenoon, and that amount once a month. Quite likely he would not read very hard on Saturday evening, even if at home. There is absolutely nothing in this time argument. There may be exceptional cases that involve the loss of all Saturday and Monday, but we believe such cases are rare.

"The student comes home so fatigued that he cannot do his class work." Who said so? Not the student, one time in a hundred. There is no fatiguing work in riding fifty or sixty miles in a comfortable railway carriage, and preaching a couple of old sermons. Surely the young men who can beat all Canada playing football, never complain about the fatigue of a short railway ride and the delivery of a couple of short sermons. Not they. They are made of better stuff. The fact is, a fifty mile ride in a nice railway carriage, during which you probably meet half a dozen old friends and have a nice chat, is a good enjoyable thing. There is nothing in this fatigue argument unless students make very long trips, or take long drives to appointments.

Now we might state several positive advantages that are derived from the occasional preaching of students during session. The student comes into touch with the people and that is a good thing. The tendency of college life is to create the impression that the main part of a minister's work is to deal with books. The student has an opportunity to put in practice some of the homiletical precepts he hears about during the week, and that is a good thing. More important than all, the people have the Gospel preached to them in a dozen places every Sabbath that would be vacant perhaps if students did not preach, and that alone is a sufficient reason why they should preach.

THROUGH SOMERSET AND DEVON SHIRE.

FROM A TOURIST'S NOTE BOOK.

We have now seen parts of these beautiful southern counties, and I shall try to give you some of the impressions they made upon me, as we hastily crossed them from Clifton to Torquay.

SOMERSETSHIRE

largely consists of grazing lands which, at certain seasons, are covered with water, owing to the sluggishness of the streams which should carry it seaward. It is in this county that the famous Cheddar cheese was made, but I have been told that Canadian cheese brings higher prices in the London market than Cheddar, and in consequence the farmers have ceased to make it, preferring to sell the milk, which pays them better.

Amongst the towns of the county, perhaps the best known is

BATH,

which has grown greatly in recent years. It is now, as formerly, largely resorted to by invalids, on account of its waters, which are said to be efficacious in certain rheumatic diseases. There are large quarries in the neighbourhood, which supply magnesian limestone for building purposes, such as surround Paris in France. These give employment to many workmen. In speaking of Bath, I cannot omit to name some of the conspicuous people who have been at various times connected with it, the most conspicuous being

"BEAU NASH,"

a native of Swansea in Wales, who came here in 1704, and died here in 1761 at the age of eighty-seven. He was interred at the expense of the corporation in Bath Abbey, where a tablet to his memory was erected in 1790. There is also a statue of him in the Great Pump Room. The house in which he resided, and in which he died, is in the "Sawclose," and bears a white marble tablet. It used to be called "Beau Nash's Palace." Your readers, however, will be more interested in the name of

REV WILLIAM JAY,

who was a pastor in Bath for sixty-three years. He was the son of a mason, and was born in Tisbury in 1769—was educated by Rev. Cornelius Winter at Marlborough, and from his having preached a thousand sermons before he was twenty-one, he was

called the "Boy Preacher." He became pastor of Argyle Chapel in 1791, and died in 1853 at the age of eighty-five, and in the cemetery of the chapel his remains were laid. Two other names will be familiar, at least to students:

WILLIAM MELMOTH,

as the translator of the epistles of Cicero and Pliny, and, if my memory serves me right, the writer of a life of Cicero. He resided at Bath, where he died in 1795, at the age of eighty-nine. A monument to him stands in the Abbey.

DR. ARCHIBALD MACLAINE,

who was born in Monaghan, Ireland, in 1782, died in Bath in 1864, and is interred in the Abbey. Students know him as the translator of Mosheim's "Ecclesiastical History."

KINGSWOOD SCHOOL,

for the education of the sons of Wesleyan ministers, which was founded in 1748 by John Wesley, a few miles out of Bristol, as stated in a previous letter, was removed to Bath when the new Kingswood College was completed. It is a much more elegant building, and with play grounds, gardens, lawns, etc., covers some eighteen acres of ground.

MRS. THRALE,

the friend of Dr Johnson, became a resident of Bath in 1781, and three years after she married Mr. Piozzi. She celebrated her eightieth birthday Jan. 27, 1821, the same year in which she died, by a concert, ball and supper, to which, it is said, between six and seven hundred people were invited. Dancing commenced at two o'clock the following morning, Mrs. Piozzi leading off. This illustrates one of the customs prevalent in the early part of the century. She was interred in Walcot Church.

In Bath, 1742, was born Mr. John Palmer, whose name is remembered as the inventor of the mode of carrying the

MAILS BY COACHES,

and for which he received a grant of £50,000. He was elected four times the representative of Bath in the British Parliament, and was interred in the Abbey in 1811—honours enough, certainly, for what in these days we should not call a very great achievement. It gives us, however, a glimpse into a not very distant past which to-day seems strange, and which will sound stranger still before the century closes. The coach was superseded by the steam engine. Electricity and the telephone have come in, and put hundreds of inventions aside. They, too, will have their day, and perhaps disappear. Sir William Thompson, the greatest authority on electricity and on physics, said the other day at a meeting in Scotland: "The steam engine is passing away." So that the boasted science and philosophy of the present may soon be old: Near Bath stands "Stoperton Cottage," long the favourite residence of

THOMAS MOORE,

and where he died in 1852. He was buried in the churchyard of Baynbn Chapel. Those of your readers who may have visited Longfellow's Library at Cambridge must have seen Moore's waste paper basket under the table, on which stood the inkstand of

GEORGE CLIBBE,

the poet, who was rector of Trowbridge, eleven miles from Bath, for eighteen years—1814-1832. A beautiful monument has been erected here to his memory, with four angels hovering above his head. At Frome, two miles farther, is the tomb of

BISHOP KEN,

who composed the beautiful "Morning and Evening Hymns," in the parish church, whose bells and chimes continue to play the tune, "Eventide," set to "Abide With Me," and the Sicilian Mariners' tune. Not far off stands the

OLDEST NONCONFORMIST CHAPEL.

in England. It was built by workmen employed in erecting Longleat House, on ground granted by Sir John Thynne at Hormingham. It was restored in 1866, but still retains its general form—thatched roof, etc. Cut in stone on the front wall is the date of its erection—1566. Seven miles from Bath is Farleigh Hungerford, where

TOPLADY,

the author of some fine hymns, was curate for a time—1764-5—and at Turley House is the old rectory in which

ROMAINE

is said to have composed his "Walk of Faith." Edmund Burke resided here for some time.

DEVONSHIRE.

We now enter Devonshire with its deep winding lanes, its granite-crested hills, its breezy moorlands and tors whence spring sparkling rivulets. Devon, with its Druid cairns, and remains of other ancient races, its gnarled oak forests some of them older than Julius Cæsar; its hamlets full of cozy, simple, mannered, hospitable folk; its cottages hid in myrtle trees, and orchards where grow the apples which make the cider, so acceptable to the thirsty tourist, especially before the days of railroads. This brings me to say that to be seen to advantage, this county must be walked over, or at least driven over. Here, as elsewhere, this is the only way in which leisure is permitted to talk with the country people, whose language is softer and more graceful than that of the inhabitants of most other counties. There is a picturesqueness, too, not only in the scenery, but in the country people of Devon—not perhaps in their costumes, but in their habitudes, their modes of life, their dialect and the rhythm of their voices. This quality is said to link the living generation to the generation long in the churchyards. I refer, of course, to the agricultural, the industrial people, the men and women attached to the soil, and the immediate employers of these, the occupiers of the land. The genuine Devonian is

SAXON,

the purest representative, it is said, to be found anywhere in England, of the race which is the staple of the British population—a race which held its own, as well in blood as in tenure of the soil, through the era of the Norman invasion. Mr. Freeman says: "The Celtic element can be traced from the Somersetshire Axe, the last heathen frontier, to the extremities of Cornwall, increasing of course in amount as we reach the lands which were more recently conquered, and therefore less perfectly Teutonized. Devon is less Celtic than Cornwall, and Somerset is less Celtic than Devon; but not one of these three counties can be called a pure Teutonic land like Kent or Norfolk." Celtic names are found especially in the Dartmoor district, side by side with those which are genuine Saxon. Everywhere in Devon are to be found leafy, rocky, flowery, myrtled and ivied

MINIATURE PARADISES,

especially in South Devon; some even among the spurs of Dartmoor, I am told, and many in almost every valley west and south of that great tableland. I am pretty familiar with mountainous countries and their special beauties; but for enjoyment and converse with the beauty of the softer and more amiable aspect of nature, there are few places better than Devon. The tourist spending a short vacation here must often stop at a cottage gate and repeat to himself the words of Campbell:

Oh that for me some home like this would smile—
Some hamlet shade—to yield
Health in the breeze, and shelter in the storm!

Devon, the third county in extent in England, is very uneven, and contains the highest land south of Derbyshire. Its scenery is very varied, being in most parts striking and picturesque.

DARTMOOR

forms a special feature of the county, and gets its name from the Dart, the principal river which rises in it, and which joins the sea at Dartmouth. This great plateau, the mean height of which is 1,500 feet, contains some 130,000 acres. The higher ground is a treeless waste, broken only by bosses of granite work called Tors, the highest of which is "Yes Tor,"—2,050 feet, and the most famous, "Crockern Tor." Daily excursions are made to it in summer, as it is always cool and breezy. Mists are frequent, and as the season advances snow lies both deep and long. Dartmoor abounds in primeval antiquities of great interest, the most peculiar being the long alignments of upright stones, which on a small scale resemble those of Carnac in Brittany. There are several "sacred circles" and "cromlechs" and "dolmens," and scattered all over the county are many large hill castles and camps, all earthwork, and all apparently of the British period. Roman relics have been found at Exeter, the capital, and the only large Roman station in Devon.

THE NORTH AND SOUTH COASTS

differ greatly, both in character and climate, the north being much more bracing, owing to its exposure to the Atlantic. Both are distinguished by grand cliffs and rock scenery, and in both are several inlets which afford shelter, and both abound in watering places and health resorts, to which I shall refer more particularly in a subsequent letter.

The golden age of Devon was that of Elizabeth; for Drake, Hawkins, Raleigh and the Gilberts were all Devonshire men. The history of the county at that time is bound up with the story of its harbours and seaside towns, as we shall afterward see. I cannot close this sketchy letter without a reference to

DEVONSHIRE PIXIES,

which were believed to be a race of tiny fays—the souls of infants who died unchristened—sportive and blithesome, though somewhat mischievous. They were much given to nocturnal rides upon the farmers' horses, and to stealing of cider, having a keen appreciation of good things. Gold, silver and jewels were treasured up in their mysterious caverns, but never adorned their persons; hence the saying, "Little Pixy, fair and slim, without a rag to cover him." They lay in the hedgerow's shade like shapeless bundles, but started up into life and merriment when the stars came out, and gaily danced a frolicsome measure upon the blossomy mead. As Shakespeare says:

Then, for the third part of a minute, hence—
Some, to kill cankers in the musk-rose buds;
Some, war with rear-mice for their leathern wings,
To make my small elves' coats; and some keep back
The clamorous owl that nightly hoots, and wonders
At their quaint spirits.

Torquay, October, 1887.

T. H.

THE SECOND COMING.

MR. EDITOR,—In speaking of the resurrection, I have already called attention to certain passages, which teach very clearly that there will be a resurrection eclectic in its character, partial in its extent, and in which they only who are God's children and are accounted worthy shall have a part. See Dan. xii. 2, Luke xx. 34-36. Philip. iii. 10, 11. That this resurrection will take place when the Lord comes and sends "His angels with a great sound of a trumpet, to gather together His elect from the four winds, from one end of heaven to the other," is abundantly evident, 1 Cor. xv. 23, 1 Thess. iv. 16, 17. Moreover, it is, we think, clearly evident from what has been already said, that the unsaved have no part in this resurrection and do not appear for judgment at the same time. Read every passage where the resurrection of the righteous is dwelt on, and you meet with the righteous only and find no allusion to the wicked. We now invite attention, according to promise, to Rev. xx. 1-5. Some, even those who claim to be Bible students, contend that is not right to adduce a passage from a book so difficult to understand, as a proof of a doctrine. I decidedly demur to this conclusion, Rev. i. 3. To the earnest student of the Word the book of Revelation is a precious book. In chapter xix. we have a panoramic view of the Lord's second coming, which we cannot wait now to expound at length. And in Rev. xx. 1-5 we have a very vivid picture of the glory that awaits the faithful when the Lord comes. The central thought in this passage is Resurrection. John gives a picture of what he saw; and then he tells us what the picture means: "This is the first resurrection." And that there might be no mistake about his meaning, he pronounces a grand benediction on those who shall be counted worthy of this resurrection, and crowns the benediction with a most inspiring promise: "They shall be priests of God and of Christ, and shall reign with Him a thousand years." To the candid unbiassed reader, the teaching of this passage is, that there will be an eclectic, a partial resurrection [for the faithful, who, when the Lord comes shall appear with Him in glory.

Many raise serious objections to the literal exegesis, and undertake to spiritualize the whole thing. They say that John saw the souls of the martyrs, and not their bodies. Every Bible student knows, that in ordinary speech, a full personality is predicated of both the soul and the body. We say of a man who has lived a Christian life, when he dies, that he is gone to heaven, and in the same breath that he was buried in the cemetery. Personality is predicated in both cases. The same holds true in the language of Scripture.

In Acts xxvii. 37 we read: "There were in all in the ship two hundred threescore and sixteen souls [ψυχαι]." Clearly the word ψυχαι means here a complete personality, including both soul and body. And when we read that John saw the souls (ψυχας) of them that were beheaded for the witness of Jesus, we may fairly conclude that he had in view the whole personality, both body and soul. And when we turn our thoughts to Christ Himself, language is used in the same way. When He died on the cross He went to Paradise, and He was laid in the grave. And in the Creed we have the same usage, where it is said that Christ descended into Hades, and that at the same time Christ was laid in the grave. We conclude, therefore, that we have a full warrant for maintaining that John, in this passage, had a view of the complete personality of those whom He saw.

That this is a fair conclusion will appear more fully when we consider what is predicated of those whom John saw. "They lived" (εζησαν) or as it may be rendered, "became alive." This is what a certain Greek scholar calls the prophetic aorist, which tells of the accomplishment of the predicted event, as though it were already done. Note here that the souls (ψυχαι) which John saw lived or became alive. Now this word (εζησαν) "lived" is never used in reference to the soul in a separate or disembodied state, but is employed in Scripture, as far as we can find, about man as one, composed of body and soul. "So that" as a living writer says, "the word εζησαν cannot, according to Scripture usage, be applied to man while dispossessed of the body." Moreover, to speak of souls living, or being made alive is an utterance, which strikes at the root of a precious doctrine in our creed, that the soul never dies nor sleeps unconscious from death to resurrection.

But that it may appear still more clear that the resurrection here spoken of is a real bodily resurrection, let us look at John's own exposition. "Αιτηρη η αναστασις η πρωτη." This the Resurrection the first. The Spirit, who indited the word, evidently intended to make this passage clear and intelligible. It was clearly His loving design that the faithful in Christ Jesus, should get from this passage all the gladness, joy and hope which it is intended and so well fitted to inspire. The word αναστασις translated resurrection, has only one meaning in Scripture. It is found in the New Testament forty-two times, and in forty-one cases it refers distinctly to the resurrection of the body. "Hence, we affirm," says a living writer, "that the use of the word here, as explanatory of the whole passage, fixes its meaning beyond question as teaching a literal and corporeal resurrection." I am not forgetting that many eminent divines do not believe this, and I could name some whose names stand high as expounders of the Word, who have expended much fruitless labour to blot out the glory and inspiration of this passage. But I would ask "Berean" and your readers to note one point further here. Those who are so zealous to put down the doctrine of the first resurrection as real and corporeal readily believe and teach that, in the case of those who appear before the great white throne, there will be a real corporeal resurrection. How they reach this conclusion is beyond my comprehension. I cannot help thinking that if Whately's logic were allowed to speak, their exegesis of this passage would utterly vanish. If the first resurrection is a merely spiritual resurrection, or as some say, a resurrection of principles, so must the second resurrection be which takes place when the great white throne is set. The faithful who attain to the first resurrection εζησαν lived. Those, the rest of the dead ουκ εζησαν lived not till the thousand years were finished, and the great white throne was set. If the first resurrection refers to a revival of principles, as many teach, so must the second. But if, as the Scripture declares and as we believe, the first to be a resurrection of persons, then so must the second at the end of the thousand years, and thus the logic, the grandeur and harmony of the passage is maintained. With all this before our minds, we certainly cannot say with "Berean" "Here they are together again," but we have lifted up before us the grand consummation of the Christians' hope, that when "Christ, who is our life shall appear, then shall we appear with Him in glory." And shall we not, as we meditate on these glorious realities which lie before us, say with the beloved disciple?—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. And it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

I have not attempted fully to expound the passage in Revelation, only so far as it refers to the resurrection. The only points on which I will speak further, with your leave, are the judgments and the coming kingdom, subjects also touched by "Berean."

FAITHFUL.

Pastor and People.

THE JUBILEE OF THE REV. HORATIUS BONAR, D.D.

"I HEARD THE VOICE OF JESUS SAY"

BY THE REV. D. MORRISON, M.A. OWEN SOUND, ONT.

Fifty years ago on November 30 ensuing, Dr Bonar was ordained and inducted into the parish of Kelso, one of the most beautiful in Scotland. Here his splendid ministry of twenty-nine years, as well as that of twenty-one in Edinburgh, has been greatly blessed; and his busy pen, alas! no longer that of a ready writer, still more. His published tracts, such as "Believe and Live," "God's Way of Peace," "Night of Weeping," etc., have reached an astonishing circulation—nearly 1,000,000. But, as Dr. R. F. Burns, of Halifax, says, it is chiefly as a Christian poet that Dr. Bonar has become the property of Christendom. His line has gone forth through all the earth, and his words to the end of the world. The hymnals of all the Churches have been enriched by his sacred lyrics. From no other author in these last days are more copious selections made. No voice more tenderly and truly gives the sentiments and sympathy of the seeking and sanctified heart. How can we ever forget such hymns as, "I Lay My Sins on Jesus," "I Heard the Voice of Jesus Say"? Dr. Bonar himself had a long period of doubt and darkness—"a night of weeping"—and when he emerged into the fuller light and purer joy, he was the better able to pen such hymns, and sing of the glorious liberty of the children of God. Out of the eater God brings forth meat, and out of the strong He brings forth sweetness. Out of the depths where the powers of the world to come are felt, and lessons are learned that could not be learned in days of soltiness and ease, the believer is raised to a life of grandeur and power, of which he had formerly no conception.

If it be asked what was the genesis of this hymn, "I Heard the Voice of Jesus Say," the answer would be the night of weeping referred to, on which he has written so tenderly in the tract that goes by that title—a tract which has been a lamp burning in the chambers of many a suffering saint. The hymn has already had a wonderful history, and won many a seal of divine approval. To mention only one case, let me say that the last time Henry Ward Beecher was in his pulpit—March 6, 1887—he remained for some time at the close of the evening service listening to the choir practicing, and was evidently moved by their rendering of this hymn. While sitting and listening he noticed two street arabs coming into the church to enjoy the music also. He came down to them, and speaking to them tenderly he drew them to his heart, and kissed them! Whether this touch of humanity was due to the hymn, or simply the response of his deeply emotional nature in seeing two unfortunates before him with all their undeveloped possibilities, it is impossible to say; but of this we are sure, that the last grand utterance that he heard in his church was this hymn (and that he felt it)—"I Heard the Voice," etc.

But strange enough this grand hymn has a very obscure origin. The author has no recollection of the immediate circumstances in which it was written. As to the fact of its being the first of his own religious experience, there is no doubt but that he has nothing on record but a little scrap of paper without a date, and the hymn written in pencil thereon. Yet this same hymn, which first saw the light some forty years ago in the manse at Kelso, is now recognized as one of the grandest hymns of the Church through all the denominations. Only a few Sabbaths ago it was rendered in first-class style in Christ's Church Cathedral, Montreal, and looked forward to as the chief attraction in the services. The advertised notice ran as follows: "10th of Sept., 1887. There will be service in Christ's Church to-morrow [Sunday] eight a.m. Holy Communion. . . . Quarter past four p.m., Choral Litany—'Saviour of Sinners,' by Cherubini. Seven, evening service, Y. Stainer's in A. A. hem, 'I Heard the Voice of Jesus Say,' by G. Couture. Preacher, Rev. Canon Norman, D.C.L." Away down at the bottom, in the region of controversy and fierce debate, Churches are divided and broken up into many parts, each contending, as is supposed, earnestly for the faith once delivered to the saints; but away at the top, on the sunlit mountain of devotion, they meet and mingle as the children of one common Father, and they will continue to do so till every passion is laid, and every disturbing element is cast out—till, in short, with clean hands and pure hearts they enter upon the nobler service, and engage in the higher ministry.

The Calvinist and Arminian both engage in singing "Rock of Ages," though the author and John Wesley were angry disputants in their day; and the Episcopalian and the Wesleyan both sing in their holiest hours, "Hark, the Herald Angels Sing," though the author was ostracized, and the church doors of the Establishment were closed against him; then the Baptist, the Presbyterian and the Episcopalian—High Church and Low—are now all ready to acknow-

ledge the author of "Jesus Shall Reign," etc., as the greatest name in hymnody, and to accept his sacred songs to guide their devotions in those moments rich in blessing, when they hold converse with God, though some of us can remember the time when they severally dealt heavy blows at one another, and how all united in hurling their anathemas against the little Doctor. More remarkable still, hymns purely Roman Catholic in their origin, and hitherto regarded as the exclusive property of the Roman Catholic Church, such as "Veni Creator Spiritus," "Jerusalem the Golden," and "Lead, Kindly Light," are no longer confined to the Roman Catholic Church, but are to be found in our own best hymnals, so that in spite of ourselves we unite with the Roman Catholic, and the Roman Catholic with us, in our songs of praise to the God of all our mercies; and still more remarkable is the fact that the Romanizing party in the English Church should make use of our Presbyterian hymns as in the case cited, and publicly advertise, as the chief attraction of the service of the day, "I Heard the Voice," etc.

Has it come to this—that creeds so divergent—voices so discordant—that Churches that have so long stood apart, in frowning attitude, are becoming more tolerant in regard to error, or more charitable in regard to duty? Yes, more charitable in regard to duty, more open to the fact that the Church of God is wider than the fold—than all the folds—that the Divine Spirit is richer in His grace and wider in His sphere of operation than we in our ignorance or bigotry have any conception of, and that He, in His saving and sanctifying power, is preparing hearts in ways and places undreamt of by theologians, that will be to the praise of His grace in the ages to come. The rose that blushes unseen in the desert is full of sweetness, but the sweetness is not all confined to the flower. For miles and miles it is casting forth its perfume and scenting the air, though there be no man to recognize the fact, and so also in the higher realm. The Church is good, but it does not contain all the goodness in the world. God is working in the great body of humanity. The Divine Spirit is brooding over the world, and is in communion with all true hearts and binding them in closer, holier bonds, and He will continue to do so till all existing organizations shall cease, whether established or non-established, Presbyterian or Episcopalian, and out of the wreck and ruin of them all, God will bring forth one great Church, shining in the beauty of holiness, numerous as the drops of dew in the womb of the morning—a Church fair as the moon, clear as the sun, and terrible as an army with banners.

One remarkable circumstance connected with this hymn is the obscurity of its origin—that it dropped, as it would seem, almost unconsciously from the pencil of the author—that he has no record of it but a little scrap of dateless paper, and no remembrance of the circumstances in which it was produced whatever—of so little value did it seem in his eye! But the same thing may be said of many of the Wesleys' great hymns, of the Rev. G. H. Gilmour's hymn: "He leadeth me;" of Mrs. J. Luke's hymn, "I think when I read that sweet story of old;" of Miss Cary's hymn, "One sweetly solemn thought comes to me o'er and o'er, I am nearer my Father's home to-night than ever I was before." We are accustomed to look for great things, only as the result of great labour, for grand success only as the reward of human wisdom and high born genius. But God has chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty, and base things and things despised hath God chosen, yea, and things which are not, that no flesh should glory in His presence. Great things in human estimation are often great failures, but anything done for Christ or His kingdom has the stamp of immortality, and however feeble or foolish it may seem, will yet be owned by God, taken up amid the redeeming agencies of the Cross, and carried forward through the ages. Dorcas, in a sense, is still making garments for the poor; and the penitent at the foot of Jesus has not yet poured forth all her precious ointment; and Toplady has not yet done with his "Rock of Ages"; or Dr. Bonar with his hymn, "I Heard the Voice of Jesus Say," which he began, almost unconsciously, on some quiet evening in the manse of Kelso, more than forty years ago. These notes would be incomplete without some more extended notice of the author. He was born in Edinburgh, 1808, won distinction as a student in the university of that city, published his first edition of "Hymns on Faith and Hope," in 1856, and was raised to the Moderator's chair, in 1883, the highest position in the gift of the Church. "I met him," says a friend of mine, "a few years ago, and was delighted with my interviews. He was then a fine, genial old man, with full round head, a quiet, thoughtful expression; in short a charming man." And another, writing of his youthful prime, gives me the following reminiscences: "His name calls up a scene enacted many years ago when I was a divinity student, and he a minister of ten years' standing in Kelso." The occasion was an evangelistic service in a school room on a week day evening. "There was something about the service and about the man that made you feel that you were standing on holy ground, and that the service was far above that which usually goes by this name. To give you an idea of the earnest preacher and his great sub-

ject, imagine before you a youth of slender build, somewhat below the common height, with dark complexion, fine round head, surmounted with abundance of auburn locks, large lustrous eyes full of bright intelligence and strong emotion, and countenance well defined every feature indicating a sensitive kindly, nature—all 'sickled o'er with the pale cast of thought'—and you have before you a glimpse of the Rev. Horatius Bonar, D.D., in his youthful prime; and when you have read the outline of his beautiful discourse, you will see how true it is that the youth is the father of the man. His text was Ezek. xxxiv. 29: 'I will raise up for them a plant of renown.' He saw Christ in the text, the plant of renown, the plant of Jehovah's right hand planting; and he showed that it was renowned for being (1) a shelter from the wrath to come; (2) for its precious fruit; (3) for its beauty and grand proportions; (4) for its durability, its amarantine character. These were the strong lines of his discourse, and he held them up to us in all their grandeur and pressed home the precious lessons which they convey upon his hearers in a style which I, at least, can never forget." Here then we have a picture of Dr. H. Bonar, in his youth on the one hand, and another in his old days on the other, full of years and full of honours. Look on this picture and on that, and who would not say. Surely all flesh is grass. But while the outward man is perishing, the inward man is renewed day by day, because fed with richer communications from on high, in virtue of which he puts on the robes of immortality, and walks with a steadier step in the holy light that is with the saint in the eventide. O man greatly beloved, O H. Bonar, author of the sweet hymn "I Heard the Voice, etc.," we shall soon miss thee in thy accustomed place, and fail to hear thy voice once so rich and resonant, but we shall still sing the songs we learned from thee and take up thy name with reverence; and, encouraged by thy example, as well as warmed by thy ministry, we shall also press on in that narrow path you trod, often dark, but ending in light—ending at God's right hand where are pleasures for evermore.

I heard the voice of Jesus say,
"Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast!"
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad.

LATIN VERSION.

Audivi vocem Jesus:—
"O fesse adveni
Ut tandem requiescas,
Impone caput me."
Tunc tales erat veni,
Et fessus et tristis,
Asylum hoc invenii;
Nunc sum letabilis.

Audivi vocem Jesus:—
"En vivam aquam do;
O sitiens, ut vivas,
Inclina, bibito."
Adveni Jesum, et bibens
Vivende fluvio
Restincta sitis, et vivens
Nunc letor sum Illo!

Audiri vocem Jesus—
"Sum cæci Lux mundi,
Adverte, tibi ortus,
Et dies lucidi."
Adversans Hoc invenii
Et solem et stellam;
Hæc luce peregrinus
Adibo terminam.

WHAT CHRISTIANITY DOES.

Christianity does not set men at any work of mere resolution, saying, "Come now, let us be humble;" that would but multiply the endless specimens of useless self-mortification. But true Christianity puts men face to face with the humbling facts, the great realities of God and His truth, and then humility comes upon the soul as darkness comes on the face of the earth, not because the earth has made up its mind to be dark, but because it has rolled into the great shadow. It is the narrowness of our life that makes us proud. You merchants would be proud of your successful business if you saw nothing beyond it; and you men and women proud of your splendid houses if you look no further. But if you could only see God forever-present in your soul, and your soul worth Jesus dying for, and the souls of your brethren precious in His sight, and the whole universe teeming with work for Him, then must come the humility of the Christian. To that humility let us devote ourselves, for in a humility like that alone is peace.

LOVE makes thudgery delightful. It forgets self, and lives for others. Love outruns law and leaves it far behind. Not to be able and permitted to serve is a penalty. The question is not, "What must I do?" but, "What may I do?" To give pleasure is its joy. To grieve its object is to grieve itself. It stops a nothing.

MEN WHO WIN.

**FIVE HUNDRED DOLLARS THROWN AWAY
—HIS AIM WAS SUCCESS.**

A good healthy body is almost sure to be found associated with a good conscience.

A close student of human nature is rarely willing to place large matters of trust in the hands of another, until he has seen the one whom he is to trust. He looks for the fresh health and vigour, the honest, frank countenance and manly form, and in fact all that is attractive in men. He doubts the dyspeptic with sallow skin, drawn out features, the evident weak and irritable nature. He feels as Shakespeare makes Julius Caesar say:

"Let me have men about me that are fat;
Sleek-headed men, and such as sleep o' nights;
Yon Cassius hath a lean and hungry look;
He thinks too much; such men are dangerous."

He does not doubt the honesty of the poor unfortunate, but he fears disease of the body will affect the mind, bring misfortune upon the individual and loss to himself.

It may be injustice to the weak, but if the man has not the mental strength, or if he is wrapped up in his misery, he cannot take in the situation of the world, does not see that ideas are broadening, and that aims and teachings are advancing. Can an employer hope for success from such a man? The dyspeptic look, the wax-like complexion and sallow features show disease. The far-seeing man notes all these signs, and knows that the great light of man, the brain, is affected, or will be, at no distant day.

He discards the poor victim of disease who goes wearily out into the world. Discouraged at last he takes to his sick bed. He seeks medical aid. Lacking the broad ideas of the successful man of the world, he tries the same medical treatment that he has tried many times before. The same bigoted counsel is sought, the same drugs are administered by the same old family friend that treated him months and years before, and his parents before him, and in such a way he drags out his miserable, unsuccessful existence.

Is he to blame? Why not? When he sees daily, and hears from every side proclamations of a remedy known as Warner's safe cure, which is becoming more popular daily, hourly, while he is becoming weaker.

J. A. Gettys, insurance agent of Chillicothe, Ohio, suffered for nearly three years with dyspepsia in its worst forms, having periodical spells of vertigo, fainting and chills. He wrote over his own signature: "I spent about \$500, had the best medical attendance, tried all the remedies recommended without success, until I was induced to try Warner's safe cure. I used three bottles, have gained twenty pounds and feel like a new man."

Such a man as we have described, nine times out of ten unconsciously to himself or to his physicians, has a kidney disorder, which is fast wasting his body and life. He sees the merits of Warner's safe cure at every turn, and hears it proclaimed from the house tops, and yet he does not use it, because it is said by his illiberal physician that it is not professional, and not admitted by the code. Meanwhile the man of the world presses forward, cares not a fig for this or that school, his aim in life is success, and he looks hopefully forward to the world beyond, believing and trusting in man in this world, and to his faith for the world beyond.

"SHALL I sing for you, Tom?" "Have you a song with a refrain?" "Yes."
"Well, then, please refrain."

It is doubted whether racing has improved the breed of horses, but it is certain that it has wrought a marked deterioration in the breed of men.

NERVOUS Lady Passenger (in the train, after passing a temporary bridge): Thank goodness we are now on terra firma!
Facitious Gentleman: Yes, ma'am—less terror and more firmness.

The flexibility of the English language is shown in the reply of an Irishman to a man who sought refuge in his shanty in a heavy shower, and finding it about as wet inside as out, said: "You have quite a pond on the floor." "Yes; shure we have a great lake in the roof."

A VISITOR to the hospital for the insane was introduced to one of the patients. Said the patient, "How did you come here?" "I rode on horseback," replied the gentleman. "Ah, that is the difference between you and me. You ride a horse, and I ride a hobby. The difference is that you can get down off a horse, but not off a hobby; and that is what brought me here."

"It takes a heap of love to make a woman happy in a cold house."

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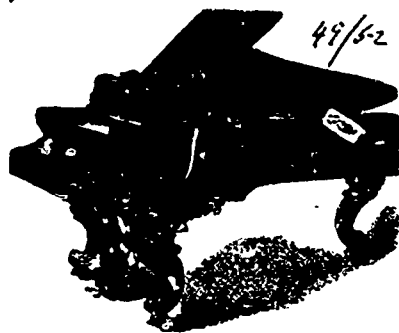
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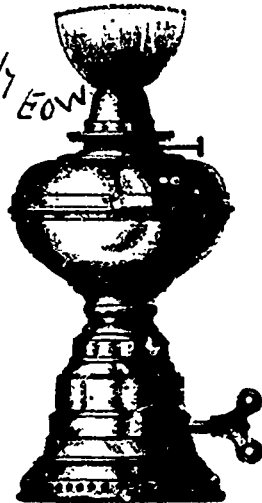
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MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power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



TORONTO, WEDNESDAY, NOVEMBER 30 1887

A WRITER in one of the daily journals makes the following observations on a tender point we touched a short time ago:—

We in Canada are too sensitive about what people across the Atlantic think about us. As an Old Countryman, I confess to a feeling of unquiet shame and annoyance when I see Young Canada so anxious for the Old Land to pay some attention to him; it is somewhat like an affectionate dog rubbing his moist to secure a pat on the back.

Undoubtedly one reason why so many representative Britons treat Canada with indifference, if not contempt, is because some Canadians go down on their marrow bones to every visitor from across the water, and in sycophantic tones say, "Now, do you like us?" "We hope you are pleased with us," "Do pat us on the back a little, and say you are not disgusted with us." The *New York Evangelist* rubs it in, mildly by reminding us that Dr. Dale and Dr. Marshall Lang and Dr. Cameron Lees and the historian, Froude, and half a dozen others are visiting Australia, and intend to do so at an early day, whilst nobody comes to Canada. Well, perhaps the Australians do not sneak after distinguished visitors and ask to be patted on the back, while they make an apology for being found in existence. If people who act in this way, and who cannot say anything better to a visitor than "We hope you like us" were kept in the background when visitors are here, more of them would come, and they would stay longer, and enjoy themselves more while here.

DR. JOSEPH PARKER finds America so large that he will have to leave it next month. His experience is exactly the opposite of that of the American tourist who said he was afraid to take a run for exercise on the British Islands, lest he might run over the side. In an interview in St. Paul the other day Dr. Parker said:

It is not the lecturing which prostrates. I could lecture every night for an indefinite period. But I find that my constitution is utterly inadequate to the strain upon the system of these interminable journeys, the hour after hour in a sleeper the vast distances, the endless succession of cities which have sprung up as if they had been set down upon the plain in the night by genius. These appal me and weigh upon my spirit to that degree that I am worn out. I am appalled, amazed, oppressed by this wonderful country. I could have no conception of its extent. Then there is the utter disregard of the value of money which a foreigner finds here. It seems to me that one of your dollars is no more than one of our shillings. If I should be offered \$15 for a letter in England, I should think that some one were playing a joke on me, but here for one letter some one offers \$300.

When Dr. Somerville was here, eleven years ago, he arranged for a series of meetings in the Western States, before beginning a series in the Western part of Ontario. The night the veteran preacher should have begun in Canada, he was somewhere between St. Louis and Chicago. The distances between places completely upset his arrangement. Even Old Countrymen like Somerville and Parker have no idea of the magnificent distances of this country. But after all, plenty of room is a good thing. It would be well for the Crofters of Scotland and the peasants of Ireland, if they had some of the prairies that it appals Dr. Parker to ride over. By the way, we should like to know who it was that offered the London Doctor \$300 for one letter.

DR. FIELD reasons in this way with the "dear good brethren" who think he should not have measured swords with Col. Ingersoll:

We know that some of our dear good brethren, who are however a little timid and fearful lest the Ark should be shaken, think that we lose more than we gain by inviting such controversies, or being drawn into them. With all respect and tenderness for them, we must beg to differ from their opinion. In this day of discussion on every conceivable subject in earth or heaven, Religion itself cannot be kept inviolate or too sacred for the freest exercise of men's thoughts. If we do not discuss it, others will; and will have all the field to themselves. If this is the way we are to meet the onsets of infidelity, by turning our backs in the day of battle, and trying to ignore what we are unable to answer, then we may as well march off the ground, and leave the field to the enemy. Not so do we interpret our duty. We believe that the soldiers of the Lord should stand firm in their position, with their front to the foe, and that, as they meet every attack fairly and squarely, not by anathemas, but by reason and argument, they will at least hold the fort, from which they were in danger of being driven, and probably recover lost ground, and do much to bring even the unbelieving to the knowledge of the truth.

This is true, no doubt, and still we believe that there are conditions under which controversy does more harm than good. For example, you may advertise error by attacking it, and bring it under the notice of people who never would have heard anything of it but for your advertisement. The pulpit and press of Toronto ignored Ingersoll, and he left in disgust. Had half a dozen ministers replied to him, he would probably have made half a dozen visits, and a few thousand dollars. Another condition which should always be observed is that a man who defends the truth should be able to defend it. The veriest weakling, the veriest ignoramus, is often the readiest to enter into controversy. How often have the friends of truth been made to blush at the ignorance and weakness of self-elected controversialists, who rush in where only skilled men should go!

GLADSTONE is seventy-seven, and worked last year as hard as any year of his life. The Grand Old Man has not the remotest idea of retiring. He enjoys the fray as much as ever. Grey is eighty, and has just entered upon a second seven years' term of office. Von Moltke is eighty-eight, and Bismarck is seventy-seven. The *Christian at Work* mentions these facts, and asks why American public men die so young. Hayes is the only ex-President alive, though all the Presidents since Buchanan's time were comparatively young men. The rate of mortality among the defeated candidates has been equally great. The defeated and the successful die at an age when European statesmen are in the prime of life. Our contemporary explains the fact in this way:—

It is not the climate that kills; it is the pace. We live too much, we live too fast. The machine is overworked; it carries too much strain; it is not allowed time for repairs. We know how to work, but we do not know how to rest; we begin the new day's work before the old day's work is over. The strain is perpetual, the wear and tear unceasing. We keep our nerves always at their full tension, and the mind wears on the body. Then, after success is achieved, after the powers of the mind are ripened and the experience of years has given wisdom, just when all the gains of the lifetime are ready for use and of value to the man and the nation, the body breaks down, and the nation is called on to mourn a real loss, where it might otherwise have hoped to enjoy the harvest of the life's fruition.

There is a weighty lesson here for Canadians. Unfortunately our public life resembles the American too much in regard to pace. Mr. Blake broke down at an age when English statesmen are just beginning to make a place for themselves. The pace is often as killing in the Church as in the State. By trying to do too much many a zealous young minister ends in doing nothing at all. There is nothing gained for the Church by killing yourself at thirty-five. The work of the other thirty-five years that you might have seen is completely lost.

CHURCH UNION.

WITHIN recent years there has been a growing desire for closer visible union among the various sections of evangelical Christendom. It finds expression in various forms. Diverse arguments which may be definitely classed are adduced in its favour. Many of these are of an economic character. It is supposed that a visibly-united evangelical Church would present an imposing front to Romanism on the one hand and to infidelity on the other. Then such a united Church would be spared the humiliating spectacle of rival Churches wasting their resources and fostering unchristian jealousies in attempts to

maintain congregations in localities where only one Church, not five or six, is needed. Again, corporate union would provide for the wiser distribution of Christian effort, and complete harmony in carrying forward missionary enterprise. These obvious reforms ought to be secured whether union be speedy or remote. Their attainment would remove obstacles and pave the way at least for the larger and more spiritual object—the visible unity of the body of Christ.

With many the desire for the inauguration of a united Church arises from the profound conviction that its attainment is in full harmony with the will of the Church's divine King and Head; they long for the visible manifestation of the communion of saints. They look forward to the time when the whole Christian brotherhood shall dwell together in unity. Against arguments adduced on this line it would be difficult to interpose objections. The Saviour's recorded intercessory prayer contains a clear and full indication of His will. The unity of the spirit in the bond of perfectness was the subject of apostolic exhortation. It has been a theme of longing to devout souls in every age, and certainly much more general in these days than it has been since the time of the apostles. In seeking an object so desirable much depends on the singleness and sincerity of the motive. If the motive is mainly coloured by worldly and prudential considerations, union would only lead to grievous disappointments. No doubt many good people in the days of the Emperor Constantine thought that imperial prestige and union with the State might give the Church an influence and standing that would contribute largely to the advancement of religion. In this their dreams were vain, worldly ambition led to the loss of spirituality, then to gross corruption, and ultimately to the papal usurpation and the many evils that followed. There may be a mechanical uniformity in which spiritual union has little or no place. Even a divided Christendom with all the disadvantages attendant would be preferable to a vast organization from which the living spiritual power was crushed by worldly ambition and spiritual despotism. The only union that would be a blessing must be brought about not by pressure from without or from motives of expediency, but by the strong force of spiritual conviction which cherishes no ambitious dreams of lordship over God's heritage, but seeks only the fulfilment of the divine purposes in the onward progress of the Church of the living God.

The last issue of the *New Princeton Review* contains a paper by George Woolsey Hodge in which he urges the acceptance of the propositions formulated by the Protestant Episcopal Church in the United States as a basis for union negotiations. In brief, the position he assumes may be summed up in the statement that he is prepared to extend to the component parts of the proposed united Church the utmost latitude in doctrine and ritual, consistent with the acceptance of the Nicene Creed and the recognition of the Holy Scriptures as the inspired Word of God. The one thing he is not prepared to concede is disavowal of apostolic succession. This with him is the one unalterable axis around which all else must revolve. His line of argument is, to say the least, curious. In behalf of those who believe in the divine right of episcopacy, he pleads conscience, then assumes and as coolly tells those who hold differently that with them it cannot be a matter of conscience. We have heard this kind of argument before, and such assumptions are scarcely entitled to respect. If episcopacy is insisted upon as a *sine qua non* of Church union, then it is to be feared it is as yet invisible to the naked eye. He lays great stress on the fact that episcopacy is recognized as the right thing by the large majority of professing Christians. Perhaps, but would not an argument in favour of transubstantiation, the confessional, the invocation of saints, etc., be equally valid or invalid? Are all non-prelatic Churches to be called upon, for the sake of corporate union, to say that whatever they have strenuously maintained hitherto as most consonant with New Testament Christianity has been all a mistake? It is hardly to be expected that the descendants of those who resisted to the death the imposition of episcopacy by the intrigues of Archbishops Sharp and Laud and the sword of the Stuarts will willingly concede the principles for which their fathers contended to the more peaceful and courteous persuasions of this enlightened age.

Mr. Hodge, it is cheerfully conceded, writes in an excellent Christian spirit, an immense improvement on the lofty and supercilious tone by no means rare in combatants for the divine right of episcopacy. This improvement is hailed as a hopeful sign. Would that it were a little more common. Instead, however, of laying down impossible and impracticable terms of union, how much better it would be if there were more hearty and practical recognition of Christian brotherhood, a more cordial willingness to co-operate in beneficent work, and an occasional exchange of pulpits between prelatic and non-prelatic ministers. Effort to promote Christian union must approach on practical as well as theoretic lines. Unity of spirit is something higher and grander than the unity of the letter; the first is at any time possible, while at present formidable obstacles stand in the way of the speedy attainment of corporate union.

WOMAN'S TEMPERANCE WORK IN THE UNITED STATES

THE Prohibition movement in the United States is steadily advancing in volume and influence. In this movement Christian women are taking a prominent and effective part. The National Woman's Christian Temperance Union, which has just concluded its annual convention at Nashville, Tennessee, has grown to be a power in the State. It is presided over by Miss Frances E. Willard, a lady of fine accomplishments, great force of character and much fervency of spirit. This organization has for its immediate object the suppression of three great evils—intemperance, impurity and the use of tobacco. Though by no means indifferent to educative, moral and spiritual influences to aid in bringing about needed social reforms, there is a firm determination to secure such repressive legislation as will effectually crush out all things that war with social progress and happiness. This is the goal to which all their labours avowedly tend. No quarter is given to measures proposing to secure advances by gradual progress toward a better state of things. Local option, high license and such attainable methods of procedure are regarded with impatience. Universal prohibition is the end to be reached, and no half-measures are worthy of toleration. Existing political parties are, they hold, incapable of perceiving the true issue and rising to meet the occasion. The sole hope is in the Prohibition party.

Another plank in the platform of the Woman's Christian Temperance Union is the full enfranchisement of women. Equal political rights with men are strenuously claimed, believing, as they do, that the turbid waters of politics would be purified by woman's participation in political affairs; but chiefly because they believe that the great moral ends they seek would be attained through woman's power exercised at the ballot box. Whatever differences of opinion may exist on these and cognate matters, those in the forefront of the Union believe that they are right and they go ahead. Mrs. Susanna Salter, the Mayor of Argonia, Kansas, writes: "Woman's ballot as a temperance weapon will be as powerful as dynamite is destructive."

While directing earnest attention to the political aspects of the temperance question, the National Woman's Christian Union are not neglecting the great practical work that lies close at hand, in relation to which there is less room for differences of opinion. In the practical sphere they are accomplishing a most beneficent and blessed work. Their Temperance Publication Scheme is expanding every year. For the dissemination of sound views on this subject they issued last year over fifty million pages of healthy temperance literature. A woman's lecture bureau is being established, with headquarters in Chicago, by means of which able speakers may radiate throughout the country. A great temperance temple is also projected in Chicago, by Mrs. Matilda B. Carse. It will not be begun, however, till at least \$500,000 are in the treasury. The endeavour through Mrs. Leavitt's active labours to secure a world-wide interest in the temperance movement has reached a measure of success beyond anticipation. Stations have been formed in Japan, the South Sea Islands, and in several parts of India. In the last named country, Mrs. Leavitt's work is not yet completed. She intends remaining there for some time, and establishing branches at every eligible point. Thence she intends proceeding to

Madagascar, through Africa and Asia Minor. As a means of promoting true education, a right beginning is essential, therefore the general adoption of the kindergarten system is urged. Evangelistic work is still carried on by the Union. A national temperance hospital has been established, and its success is now assured.

Another part of the beneficent work in which the Woman's National Temperance Union are engaged is the promotion of social purity. They work on the lines of the White Cross movement, and have already done much to arouse earnest attention to the need of practical effort to rescue the fallen, shield the tempted and, above all, to instil into the minds of the young a detestation of the evil that works death, and a love and devotion to purity of heart and life. In addition to their other efforts these devoted philanthropists extend relief to the helpless victims of the evils against which they contend. This great organization is engaged in a mighty and beneficent work. They have set before them a high ideal, and their energies are steadily and systematically bent on its realization. They do not live in the regions of chimera and vague dreams. What their hands find to do, they do with all their might. Their work is telling powerfully now, and it will be more powerful still at no distant date. Premature legislation may hinder rather than help the greatest moral and social cause of the age; but the dissemination of the truths it embodies, the awakening of the public conscience and rousing the heart of the people will render all needed legislation easy and effective.

Books and Magazines.

LETTERS TO A DAUGHTER. By Helen Ekin Starrett. (Edinburgh: Oliphant, Anderson & Ferric.)—These letters are written in an earnest and beautiful spirit, and with a simple yet practical directness which cannot fail to appeal to the head and heart. Mothers will find this little book of great use, and young girls will derive much pleasure, and many aids to improvement and self-culture from its perusal.

PRESBYTERIAN YEAR BOOK. Edited by the Rev. Alfred Nevin, D.D. (Philadelphia: Allan, Love & Scott).—This Year Book of the American Church contains in compact form a vast amount of information very serviceable to all engaged in the work of the Church, and no less valuable to all who desire to possess an intelligent idea of the dimensions and varied activities of Presbyterianism in the United States.

GENERAL LORD WOLSELEY, who took part in the siege and relief of Lucknow, and was severely wounded at Sebastopol, and who has been at the head of the British army in Ashantee and Zululand, has written a paper on "Young Men in Battle," for the *Youth's Companion*, giving instances of daring and fidelity which he has seen among youthful soldiers in his various campaigns. The article is full of thrilling incidents.

WHO MAY BE COMMUNICANTS IN THE PRESBYTERIAN CHURCH? Being the Substance of a Sermon by Rev. D. J. Macdonnell, B.D. (Toronto: Williamson & Co.)—Mr. Macdonnell is a man of large heart, and liberal mind. His desire to do good is paramount, and his earnestness is intense. In all things he is eminently practical, though he occasionally touches on speculative subjects not for sensational purposes, but if possible to remove difficulties that may be perplexing to some minds. If any are disposed to cavil at some of the illustrations employed in this discourse, it would be hard for any one to find fault honestly with the principles of doctrine and life he seeks to enforce.

SELECT NOTES. A Commentary on the International Lessons for 1888. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. (Boston: W. A. Wilde & Co.; Toronto: John Young; James Bain & Son.)—The value of this publication has long since been recognized. Each successive issue seems to be an improvement on its predecessor. The maps are models of clearness and accuracy, while the pictorial illustrations introduced, not so much for adornment as utility, are more numerous in the present issue. The doctrinal notes are sober and scriptural, while those devoted to the elucidation of the sacred text are careful, and show that the latest sources have been consulted. As a manual for Sabbath school teachers the "Select Notes" is of greatest value.

THE MISSIONARY WORLD.

FOR OUR LIVES AND THEIRS.

A diving-bell has been let down into the depths. Two classes of workmen are required. Success depends upon their joint labour. One class has voluntarily relinquished the social intercourse which most business life affords together with a thousand things which please the eye and ear. They have accepted the imprisonment of a diving-bell. Even if they could look beyond the narrow wall, only slimy sea-growth and hideous monsters of the deep would meet the eye. It is theirs to discover lost treasure, or to lay foundations to bridge a channel and join cities. The other workers are above. They are surrounded by an invigorating atmosphere, and enveloped in sunlight. It is theirs to pump the life-sustaining air to their companions imprisoned beneath. The work is interdependent. If those beneath relax their efforts, the treasure still lies lost, the channel is still unbridged, the cities still are separated. If those above neglect to man the pumps, the work must be abandoned, for the diving-bell would then become a coffin.

The missionary has gone down into the depths of heathendom, where immorality creeps, and hideous superstitions grow on every side. He is there seeking for that which is lost—the lost soul—more precious than the Kohinoor, more valuable than all the gold of earth. He is there to lay foundations for that bridge which shall connect this city of destruction with the New Jerusalem.

In the division of labour it devolves upon all who are not called away from the light and privileges of Christendom to be ready with the supplies. The murder of missionaries is now a rare occurrence, but death to missions is inevitable if the home workers fail in the part allotted to them. When we speak of labourers in the mission world, we are entirely too apt to limit the phrase to yonder toilers far away. But we are all labourers together with God. This article will have accomplished its purpose, if it succeeds in emphasizing this togetherness so that the reader shall feel that the air tube from the depths of heathendom is fastened to his heart and pocket book, for by a divine alchemy the air in this case is turned into money. To follow the figure, the workmen may be divided into the unseen and the seen, they abroad, we at home. With reference to the first, note their sacrificing spirit. They have left their country. There is something even in the abstract idea of Fatherland. "This is my own, my native land," is more than mere sentiment. But men do expatriate themselves. Allured by hope of gain, better homes, freedom from oppression, or seeking the benefits of a higher civilization, thousands annually become Americans. Not thus the missionary. He turns his back upon his native land expecting the secretaries and treasurer to count out with scrupulous exactness the sum necessary for his support. There is no sweeter word than home. From the joys of a Christian home, the young missionary goes forth to find a home in heathendom. Who of us can make the contrast? One who has returned told the writer that his severest trial was to witness the effect upon his family of young children, growing up and breathing the malarial air. Then again the hunger for society. Associating with the half-civilized and barbarian, what a yearning there must be for the companionship of those who are his equals? All this, and much more the missionary must forego. He must have the spirit of Him who left the joys of heaven for the manger, poverty and crucifixion, that He might win men to God.

WE need the spirit of missions to increase our gifts. There is quite as much deficiency in money as in men: our gifts to the great cause are alarmingly disproportionate both to the openings for work and to our ability.

THE conviction deepens and grows stronger, as one witnesses the growing activity and consecration of the young members of the Churches, the large number of young men and women engaging or seeking engagements in missionary endeavour—the liberal gifts of the children of God, the persistent activity of the adversary of souls in efforts to distract the Church, that the Church of Christ and the world are on the eve of great events which will close this wonderful century with an increase of the glory of God on the earth that shall fill the hearts of thousands with exulting hallelujahs.—*Christian Intelligencer*.

Choice Literature.

SALEM: A TALE OF THE SEVENTEENTH CENTURY

BY D. R. CASTLETON

CHAPTER III.—Continued

"An' how wa' Goody Nurse?" inquired the listener.

"Well, she said she was pretty bad with rheumatism, but she was bright and cheery as a bird. She asked how you was, and if you had your rheumatism now, and I told her you had last winter, but you was a great deal better now. 'I'm glad to hear it,' says she, 'but your grand mother is only a child to me. Why, I'm threescore and ten and five over,' says she. Only think, graname; did you think she was as much as that?"

"An' did ye bide till the supper, Allie?"

"Yes, indeed, and there was a tableful. There was Landlord Nurse and Goody, and two of their sons; and there was Thomas Preston and Rebecca, and Mary and John Tarbell, and Elizabeth Russell and her husband, and Sarah Nurse and her bachelor from Marblehead, and I. Only think what a family thirteen of us to sit down to supper!"

"Thirteen! Oh, my bairnie! tha's an uncanny number—I dread tha's an unlucky thing. We wad say at hame one of the number wad be deed afore another year. I dinna like the thirteen."

"Oh! well, grannie, I guess I did not count them right; and, besides, there were ever so many of the little grand-children running in and out all the time. I guess that won't hurt us; and we were as gay as larks."

"An' tell me, wha' had ye for the supper, lassie? It maun take a great deal to feed sa many."

"My goodness! you'd think so. There was everything; fried bacon and eggs, and cold boiled beef, and baked beans, and minced salt fish, and roasted potatoes and pickles, and hot Indian bread, and white bread, and cake, and pies, and preserved barberries, and honey, and milk, and cider. Oh! and, by the way, that makes me think—Goody Nurse asked me how your barberries kept this year, and I told her they did not keep well at all, for I eat them all up before New Year, and then she laughed, and told me to tell you she had more on hand than she could use till they come round again, and that she would send you a crock of them the first chance she could find."

"Well! an', indeed, tha's vary good uv her. I'll be beholden to her for that same. She is vary-kind."

"Yes, indeed, she is, she is just as kind as she can be. Oh, they live so pleasantly, grandmother; they have everything on that great farm that heart can desire; and they are just like one great family. Old Landlord Nurse—he seemed just like one of the old patriarchs when he stood up to bless the table, with his long, white hair floating over his shoulders—dear old man!"

"But, grandmother, I have got some queer news to tell you. Don't you remember what we heard about those children and girls at Mr. Parris' house—how they had meetings there to try tricks and charms, and practice all sorts of black arts? Don't you remember hearing of it?"

"Yes, Allie; I mind it. An' I thought it wa' unco' strange doings—at the manse, too!"

"Yes, I know. Well, they have gone on worse and worse—they behave awfully now. The people don't know what to make of it—some say they are crazy, and some think they make it up. Oh! and they have (or pretend to have, I don't know which it is) terrible fits; and they will scream and rave, and foam at the mouth, and bleed at the nose, and drop down to the floor as if they were dead, and be cold and stiff; and they'll declare they see and hear things that no one else can hear or see, and, oh! I can't tell you what they don't do. The neighbours are called in; but no one can do anything with them. They call them 'the afflicted children.'"

"Well, we were talking of it at the table. 'Afflicted children; indeed!—afflicted fiddlesticks, I say,' quoth Goody Nurse; 'I don't believe a word of it; I believe it's all shamming. If either of my little maids had trained on so at their age, I guess I would have afflicted them with the end of my broomstick. I would have whipped it out of them, I know. They have been left to go with them pagan slaves,' she says, 'till their heads are half cracked; and Parson Parris, he just allows and encourages it. If he'd box their ears for 'em, all round, three times a day, I guess it would cure them,' says she."

"Then Thomas Preston spoke up, and he says, 'I think Goody, you are too hard on the children. Maybe, if you had seen them, you would feel differently. I have, and it is just awful to behold their fits; and I believe every word of it.'"

"Well, I don't, son Thomas, says Goody, 'and that is where you and I differ. If they are sick, I pity them with all my heart, I'm sure; for nobody knows better than I do what a dreadful thing it is to have fits. I had them once when one of my children was born. But that is no excuse for letting them disturb the whole meeting house. If they can't behave for the stay at home, I say, I believe that Mr. Parris is at the bottom of it all: I don't think much of him, and I never did.'"

"Tut! tut! Goody," said Landlord Nurse. "Bride in that unruly member of thine; it is no use talking of these things, and it is not well to talk against your minister."

"He aint my minister," says she, again; "he never was and never will be, and I'm glad of it. I belong to the Old Church, and I never separated from it, as you know; and I only go to the village church when I can't go to town. I never did like Mr. Parris, even when you, father, and the old com'antee first gave him a call, and I'm sure, son Tarbell, when you and the young men took the matter into your own hands, and gave him a second call, I always thought you had better have left it where it was, in the hands of your elders. I don't like the man. I won't say he's a bad man, but I don't say he's a good one. And I, for one, won't

go to meeting again while those saucy, impudent girls are allowed to interrupt the worship of the Lord. If it is not silly it is wicked; and if it is not wicked it is silly; and, anyway, I won't go to hear it, I know."

"Oh, grandmother, I could not but laugh to hear how she did run on; but Elizabeth, who sat next to me, pulled my sleeve, and whispered to me, 'I do wish mother would not talk so; I feel she will get into trouble if she does.'"

"How so?" says I.

"Why," she says, "this is no time for making enemies; and somebody may repeat what she says."

"Well," said I, "there's nobody here but your own family—and me."

"Oh! I did not mean the present company," says she, laughing; "but it is just so always. Mother is a dear, good woman as ever lived—she would not hurt a fly; but she is very outspoken, and there is always an ill bird in the air to catch up such thoughtless words and make the worst of them; and mother is too free; I wish she was not."

"But, grannie, the girls have got so bold, it seems they do: mind anybody; and last Sabbath Day, it seems, they spoke right out in the meeting."

"Spoke in meetin'?" What, them children spoke in prayer an' exhortation? Gude save us; did I ever?"

"No, no, grannie; far worse than that. Prayer?—no, indeed! Mr. Lawson was to preach that day, and Abigail Williams spoke right out in the meeting, and spoke impudently to him. Before he had time to begin, she cried out, 'Come! stand up and name your text; and when he had given it, 'That's a long text,' cries she. And then, while he was preaching, another cries out, 'Come! there's enough of that,' and more like that. Was it not shameful? And they said Ann Putnam was so rude that the people next her in the seatings had to hold her down by main force. Goody Nurse said it was shameful that Mr. Parris did not interfere and stop them, and I think so too. But, as she said, if the minister allowed it, who could venture to do anything to stop them?"

"So then they sent for Dr. Griggs (his niece, Elizabeth Hubbard, is one of them) and he could not make out what ailed them; and he said he thought they must be bewitched!"

"And Mr. Parris has had a meeting of all the neighbouring ministers at his own house; and they talked to the children, and prayed over them; but did not get any satisfaction. And now they all say the children are bewitched. Goody Nurse says she don't believe a word of it, and that Mr. Parris ought to have stopped it at once, in the first of it, as he might easily have done. She said he was not her minister, and she was glad he was not; but if he had been she would not go to have such a shameful disturbance."

"And now, grannie, they all believe the children are bewitched—and every one is asking, 'Who can it be? Who are the witches who make all this trouble?' And nobody knows. Why, is it not an awful thing? Grandmother, do you believe it?"

"Whist, Allie, I canna tell; the De'il is fu' of a subtlety."

"But are there really any witches now, granny?"

"I dinna ken, lassie. I mind me at hame, I: ed to hear tell o' faeries an' kelpies an' warlocks; an' wha' for sae witches? Gude be betune us an' harm! Dinna talk of sic' things, my bairn; it's nae good to be naming them. Gude be aboon' us this night an' forever! Get ye out the Bible, my lassie, an' read us the prayers."

"Not yet, grandmother; it's early yet."

"Niver ye mind if it is, Allie. Yer tongue ha' rin on sae fast syne ye come in that my old head is fairly upset, and I'd fain gae to my bed, an' I'm sure ye maun be weel tired with yer lang walk yersel'. Sae bring the Gude book, an' ca' in Winny."

And Allie brought out the big Bible, summoned old Winny, and reverently read the service for the day, the prayers, a hymn, and a chapter from the New Testament, and so closed the, to her, eventful day.

CHAPTER IV.—THE GATHERING OF THE STORM.

"Men spake in whispers—each one feared to meet another's eye."

As iron seemed the sterile earth, as brass the sullen sky. But patience had her perfect work, abundant faith was was given;

Oh! who shall say the scourge of earth does not bear fruit in heaven?"

As the occurrences at Salem village, of which mention has been made in a previous chapter, and of which Alice Campbell, on her return from Nurse's Farm, had brought the first tidings to her grandmother, were destined to assume an importance far more than commensurate with their apparently trivial beginning; and as "the little cloud scarcely bigger than a man's hand" was afterward to spread and deepen, until its baneful influence overwhelmed for a time the powers of truth, reason and justice, and the whole land sat trembling in the horror of great darkness, it becomes necessary to the course of our narrative that we should turn back and learn what the part of history and the voices of tradition have preserved of the commencement of the strange and terrible delusion which, under the name of the "Salem Witchcraft," has made itself known and recognized over more than half the world.

Salem village, subsequently known as Danvers, where the first outbreak of this fearful scourge had its rise, was not in those early days a distinct and independent town; it was then the suburbs, the outgrowth and the more rural portions of the town of Salem.

It had been the sagacious policy of the infant colony, as soon as possible, to give grants of large tracts of land to influential men, of independent means, enterprising spirit, and liberal views—such men as Winthrop, Dudley, Brewster, Endicott, Bishop, Ingersoll and others: men who had the power, as well as the will, to lay out roads, subdue the forest, clear the ground, and, by introducing the desirable arts of husbandry, call out the productive power of the soil.

Afterward, when these large tracts of land were broken up and subdivided, either among the heirs of the original

grantees, or sold in portions to other smaller landowners the people of "Salem Village" or "Salem Farms," as it was often termed, continued to retain and support the character of intelligence, stability and enterprise which had been acquired from the influence of these early founders and leading minds.

In the course of progressive years, as their population naturally and widely increased, they formed a new parish, being a branch of the mother Church at Salem; but their ministerial or parochial affairs do not appear to have been happy.

The first preacher, the Rev. James Bayley, came to the village church in 1671, but his call was not a unanimous one, and much bitter disaffection and rancorous discussion followed, until Mr. Bayley, despairing of conciliating the affections of his contentious flock, left them, and, withdrawing from the ministry, studied the profession of medicine.

His successor in the Church, the Rev. George Burroughs, entered upon his duties in 1680; but he found the parish in a most unsettled and irritable state of feeling. The personal friends of Mr. Bayley—for he had many strong partisans concentrated all their bitterness and hostility upon the head of his innocent successor; added to this were the troublesome pecuniary relations between him and his parish, which were never clearly adjusted, and, in sheer despair of ever obtaining an impartial and fair settlement with his demoralized people, he, too, resigned his situation, and left the village.

The Rev. Deodat Lawson was the next incumbent. He commenced his ministry in 1684—how long he held it is uncertain; but he, too, finding it impossible to evoke any harmony out of the discord in the parish, relinquished the situation and removed back to Boston, being afterward settled at Scituate, New England.

The next minister (and this brings us to the period of the witchcraft delusion) was the Rev. Samuel Parris. Possibly warned by the fate of his three predecessors, he was very strict and exacting in making his terms of settlement. His first call, made by the committee of the Church in November, 1688, he held in suspense, failing to respond to it for some months; until the young men of the parish, feeling that their elders were making no advance, took the matter into their own hands, and gave him a second call in April, 1689; and he commenced his duties as their preacher from that time, although not regularly ordained until the close of the year.

Whether owing to the unauthorized interference of the young men, which settled him there permanently, or by some intentional and overreaching misconception on the part of Mr. Parris, there sprung up a constant and embittered discussion as to the terms of his settlement—he maintaining himself to be entitled by the terms of his agreement to the parsonage house and the glebe lands; which the other party maintained to be their inalienable Church property, which they had neither the intention nor the power to convey away.

This sharp mercantile spirit, which he constantly betrayed in his perpetual "higgling" about the terms of his salary, and the harsh and exasperating manner in which he upon all occasions magnified his office, checking and restraining the usual powers of his deacons and elders, had rendered him thoroughly repugnant to all the preconceived ideas and feelings of the sensible and independent farmers of Salem village; and he, on his part, seems to have entertained no very pleasant or friendly feelings toward his people.

It was under these peculiarly irritating feelings and circumstances, when ill temper and acrimonious discontent and discussion prevailed on all sides, that the first swell of the great tidal wave became perceptible, which afterward beat down the barriers of common sense, and engulfed so many happy homes in fatal and irretrievable woe.

During the winter of 1691 and '92 a party of young girls, about a dozen in number, were in the habit of meeting together at Mr. Parris' house; their names, as they have come down to us, are:

Elizabeth Parris, aged nine—the daughter of the minister. Abigail Williams, aged eleven—a niece of Mr. Parris, and residing in his family.

Ann Putnam, aged twelve—daughter of Thomas Putnam the parish clerk.

Mary Walcott, aged seventeen—daughter of Deacon Jonathan Walcott.

Mary Lewis, aged seventeen—servant in the family of John Putnam, constable.

Elizabeth Hubbard, aged seventeen niece of Mrs. Dr. Griggs, and living in her family.

Elizabeth Booth, aged eighteen.

Susannah Sheldon, aged eighteen.

Mary Warren, aged twenty—servant in the family of John Proctor.

Sarah Churchill, aged twenty—servant to George Jacobs, sen.

The young married women—Mrs. Ann Putnam, mother of the above-named girl, a Mrs. Pope and Mrs. Bihler; to these must be added the name of John Indian and Tituba, his wife, slaves in the family of Mr. Parris, and brought by him from the Spanish West Indies, where he had been engaged in trade before entering the ministry.

For what definite and avowed purpose these meetings at the house of the pastor had originally been intended, we have no information; but their ultimate purpose seems to have been to practise sleight of hand, legerdemain, fortune-telling, sorcery, magic, palmistry, necromancy, ventriloquism, or whatever is in more modern times classed under the general name of Spiritualism.

During the course of the winter they had become very skilful and expert in these unholy arts. They could throw themselves into strange and unnatural attitudes; use strange exclamations, contortions and grimaces; utter incoherent and unintelligible speech. They would be seized with fearful spasms or fits, and drop as if lifeless to the ground; or, writhing as if in agony of insufferable torments, utter loud screams and fearful shrieks, foaming at the mouth or bleeding from the nose.

(To be continued.)

ENGLISH LITERATURE.

Students of English Literature must not expect to master it on easier terms than they can master English history. But the true introduction to a knowledge that will sweeten life will be found in interesting and eloquent lectures, supplemented by copious quotations. As a rule the writers nearest our own time should be chosen, and it is best to begin with living writers, and work backward. The writer that the young mind with any imagination will open to readiest is Tennyson—probably with young girls, Mrs. Browning. One teach a youth to love and understand one great writer, and the door will be thrown open wide for other noble company.

The subject is one of immense practical importance. We see no way of preserving young men in great cities from demoralizing amusements save by imbuing them with a love of reading. Our columns lately bore witness to the monotony of the life to which many thousands are condemned. Escape from it they must have; and is not the escape to the world of Walter Scott or Charles Dickens better than the escape to the public-house or the music-hall? And their masters need the escape as much as the men. Who has not compassionately watched retired city men who do not know how to use their leisure—for whose happiness it is essential that they should go to the city every morning and not return till late afternoon? Even the men who are busy should be able to escape to something higher than the luxurious dinner and the sleep after it. Dickens commented upon the curious fact that men who never were known to read anything had always a little stuffy back place which they chose to call their study. In higher circles this room is facetiously called the library, and in a magnificent apartment of the kind we lately contemplated with mixed emotions a richly-bound copy of an old edition of the "Encyclopaedia Britannica." This was the library! It is hardly creditable how little is read nowadays in the shape of books, and what shameful sights the "libraries" of rich people are. Yet we all need in the rush of life "a city of the mind," and there is none so tranquil, so innocent, so refreshing and so elevating as that which books may provide us.

All this bears with special force on ministers. Many thoughtful and refined men find themselves in populations where they have no converse with their intellectual equals. One of two things happens. They either turn to the society of books, and grow, or they do not, and dwindle. We have heard it said that reading is the idlest of human occupations, but if it were it would be commoner. A minister will choose his books and regulate his reading, but, if he has sense, not overmuch. After all, Johnson was right when he said that if a man would read anything four hours a day he would by-and-by grow wise. Books will fit a man for his work; they will teach him large, noble, merciful thoughts; they will widen the horizon about him; they will help him to understand the spirit of the days, and they will enrich his preaching in proportion as he learns to group all knowledge round the Name which is highest in earth and heaven.—*British Weekly.*

A SCHEME FOR CHURCH REUNION.

But if all this is admitted, how could a union on these terms be brought about? By some such process as this: Let the representatives of the denominations, some of whom have already been appointed, confer together; and if they should agree in recommending a union on these principles, and such recommendation should have been duly ratified, each existing denomination would resolve to merge itself in a new body, to be known, in this country, as the Church of the United States. . . . Next, let the whole of the United States be divided up into districts corresponding to the province or Synod, and the diocese or Presbytery; and a provision made for the holding of constitutional assemblies therein, composed of all the clergy and representatives of the several congregations. Let all those now ministering to congregations, who have not already received ordination from some branch of the historic episcopate, receive a laying on of hands, with some simple formula which shall be adjudged sufficient to set them apart for their work in the new organization. Diocesan assemblies being held, let fitting men be freely elected to the position of bishops, with due provision for those already in similar positions, as the bishops of the Methodist and the Episcopal Churches. Let those so elected be also duly set apart for their office; the bishops of the Episcopal Church having already pledged themselves by the terms of their declaration to the bestowal of this gift of ordination, provided the conditions they ask be complied with. Finally, enabling acts from the State Legislatures could be obtained, providing for the transfer of the property of the various denominations to suitable trustees under the new organization; and other matters requiring local adjustment completed, the new Church would be duly organized and equipped.—*George Woolsey Hodge, in New Princeton Review for November.*

THE NECK OF THE GIRAFFE.

In spite of its enormous length it only possesses the seven vertebrae which are common to nearly all the mammals. In consequence it is nearly as inflexible as a wooden bar of equal length, so that the many pretty pictures which represent giraffes curving their necks gracefully, after the manner of swans, are ludicrously wrong. "But," said the objector, "if it had so long and inflexible a neck it could not graze, and being a ruminant animal, would die of hunger." It is quite true it cannot graze. It can only lower its head near the ground by spreading its fore legs as widely as possible, and drawing up hind legs under them, presenting a most ludicrous aspect. In its naive state it never, as far as I know, even attempts to lower its head to the ground, but in captivity it can be induced to do so by laying on the ground a large lump of sugar, of which it is inordinately fond. The fact is that it is intended to graze not on the ground, but on the leaves of trees. The acacia, or mimosa, is its favourite tree, and the Dutch colonists have in conse-

quence called the acacia by the name of "Nameeldorn," i.e., camel thorn, they invariably giving the name of "camel" to the giraffe. This mode of feeding involves another anomalous structure. This is the tongue, on which the giraffe is almost as much dependent as is the elephant on its proboscis. It is possessed of wonderful powers of extension and contraction, and can be narrowed until it almost resembles the corresponding organ of the ant-eater. The peculiar powers of the tongue can well be seen when the animal takes the sugar from the ground. It does not attempt to seize the sugar with its lips, but protrudes its tongue to its fullest extent, twists the narrow tip round the sugar, and so draws the coveted dainty into its mouth. When it feeds on the trees it picks off leaf after leaf quite daintily, selecting those which are most to its taste.—*Good Words.*

FOREVER.

They sat together in the sun,
And Youth and Hope stood hovering near,
Like drooping bell notes one by one
Chimed the glad moments soft and clear,
And still amid their happy speech
The lovers whispered each to each,
"Forever!"

Youth spread his wings of rainbow light,
"Farewell!" he whispered as he went,
They heeded not, nor mourned his flight,
Wrapped in their measureless content;
And still they smiled, and still was heard,
"Forever!"

Hope stayed, her steadfast smile was sweet,
Until the even-time she stayed;
Then, with reluctant, noiseless feet
She stole into the solemn shade;
A graver shape moved gently by,
And bent, and murmured warningly
"Forever!"

And then—where sat the two, sat one!
No voice spoke back, no glance replied,
Behind her, where she rested lone
Hovered the spectre, solemn-eyed.
She met his look without a thrill
And smiling faintly, whispered still,
"Forever!"

O, sweet, sweet Youth! O, fading Hope!
O, eyes by tearful mists made blind!
O, hands, which vainly reach and grope
For a familiar touch and kind,
Time passeth for no lover's kiss,
Love for its solace has but this—
"Forever!"

—*Susan Coolidge, in N. Y. Independent.*

IN BARCELONA.

With some exceptions the ladies still wear the poetic Andalusian headgear, their glossy tresses piled high, the black lace covering them drooping in front to a point. The Barcelona shop girl or seamstress, however, instead of the mantilla, prefers a crimson or deep yellow silk kerchief, that suits to perfection her dark skin, jetty locks and glowing orbs. Probably their eyes become trained by the constant contemplation of vivid colours in mountain and sky, for even in such slight matters as the selection of a flower to place in their hair, or the choice of a stocking to match the petticoat, the Spanish lass never errs on the score of harmony. The peasant, too, is no less romantic than artistic. In dress, deportment and physiognomy, in fact from head to foot, his appearance is characteristic. His woollen cap is in reality shaped like the leg of a stocking—happily he does not stiffen or distend it to its full-length capacity, the effect would be too grotesque for even his inborn gravity; the lavish superfluity he draws forward, and, folding it in a scroll over the forehead, it not only shades the eyes, but is most becoming. It is generally red, and thus not altogether unlike the Phrygian cap; old men, however, often choose a dark brown, purple or gray colour. His short jacket is of black or blue velvet, with clusters of tiny silver fringed buttons; he wears knee breeches, knitted hose, and round his waist a red sash no less than five yards in length. To put this on he lets it trail on the ground, and winds himself into it by turning round and round. In the folds of this scarf he carries a clasp knife of singular shape, presumably Moorish origin, and peculiar to Catalonia. The blade is from five to seven inches in length, and, laying it flat on the right hand palm, with the point touching the tips of the two forefingers, the "muchacho" knows how to throw it with deadly accuracy. A pair of sandals, light and suitable for the climate, complete his equipment, and no doubt contribute greatly to the marvellous feats of speed and endurance for which he is remarkable. On many a day's journey in the mountains the young man who acted as my guard was able with ease to keep pace with the horse, and where the path became rocky he would stride in advance, springing like a goat from boulder to boulder.—*The Gentleman's Magazine.*

DR. ANDERS BLOMSTRAND, the distinguished Indian missionary, who for many years edited the Tamil newspaper, the *Dawn*, has died at Lund, in his native Sweden. He was one of the greatest Tamil scholars in Europe, and arranged and revised the accepted Tamil Version of the New Testament, and of the Psalms.

THE Rev. Dr. Spence, senior pastor of Free St. Andrew's Church, Aberdeen, was presented lately with an address from his Presbytery congratulating him on having attained the eighty-third year of his age and the fiftieth of his ministry, and referring specially to his faithful assiduity as Presbytery Clerk for forty-four years.

British and Foreign.

CAITHNESS Presbytery has sustained the election of Rev. Charles Dunn to the quoad sacra parish of Lybster.

THE Rev. J. A. Kerr Bain, of Livingstone, recently gave a lecture at West Calder descriptive of a visit to Niagara.

ABOUT seventy applications have been received for the vacant professorship of Hebrew in Aberdeen University, Aberdeen.

THE Princess Louise, on a recent visit to St. Giles, Edinburgh, examined its historic features with evident appreciation.

It is asserted that prayers for the souls in purgatory are regularly offered every month in ninety-five Anglican churches and chapels.

DR. WILLIAMSON, of Collessie, Fifeshire, died in his manse lately in his eighty fourth year. He was appointed to Collessie in 1843.

THE Rev. Mr. Swanson, Moderator of the English Presbyterian Synod, is creating new missionary zeal in all the congregations he visits.

THE Rev. James Stalker, M.A., gave a lecture on "George Eliot" at the opening of the Literary Society of Queen's Park Church, Glasgow.

THE marble bust of the late Principal Tulloch, commissioned by the Queen from Mr. Hutchison, R.S.A., has been placed in the hall of Balmoral Castle.

THE Rev. George Buckle, of Weston-super-Mare, father of the editor of the *Times*, has been appointed to a canonry in Wells Cathedral by Lord Salisbury.

IT is intended to raise \$350,000 to place the Aged and Infirm Ministers' Fund of the Free Church on a satisfactory footing, and \$50,000 is required immediately.

AN anonymous friend on reading an attack in the *St. James Gazette* of the 4th inst., on the Church Missionary Society, sent a gift to the society of \$5,000.

AT the first theological examination in the Irish General Assembly's College, Belfast, and Magee College, Derry, twenty-three students for the ministry passed.

THE Earl of Carnwarth, who died lately in his eighty-third year, married in 1827 Isabella, daughter of Rev. Alexander Campbell, of Rosneath; she died in 1867.

A NEWS-PAPER says that England—no doubt meaning Britain—contributes 652,328 gallons and America 921,412 gallons annually toward the Christianization of Africa.

THE Rev. William McBeath, late of the Original Secession Church, Olig, has received a certificate from Caithness Presbytery on his appointment to Strathmiglo Church, Fifeshire.

THE late Dr. McGavin, of Dundee, has left legacies to various institutions in the town and also to several funds of the denomination, these legacies to be available after the death of his widow.

IT is not easy to conceive the amount of labour which Professor Delitzsch has expended on his Hebrew New Testament. It is now in its seventh edition, every one representing an independent revision.

THE decline of Hinduism is illustrated by the fact that the number of pilgrims to the Puri shrine this year was only about one-sixth of former years, while the Doorga Pughah festival was a comparative failure.

THE *People's Journal*, published in Dundee, has been taking a plebiscite of its readers on disestablishment; of the 1,246 votes sent in, 1,025 were in favour of disestablishment. A fourth of the minority came from the Highlands.

THE Rev. William Thomson, emeritus minister of Woolich, formerly assistant at Duns, is about to enter on the fiftieth year since his ordination. His eldest son has lately returned from China, where he laboured with much success as a missionary.

PANBRIDE CHURCH, Carnoustie, of which Rev. James Inner was pastor, was burned down on a recent Sunday night, only the walls and belfry being left standing. The hall was saved by the fire brigade. An over-heated flue is supposed to have ignited the wood work.

DR. ELSLIE, missionary among the Zulus west of Lake Nyassa, has sent home the first book printed in Ubungoni language as issued from the neighbouring mission press at Blantyre. It contains the Decalogue, passages from the Psalms, Proverbs and the Gospels and fourteen hymns.

DR. THAIN DAVIDSON has lately been doing good work by assisting congregations in the provinces. He recently visited Cardiff where he will be long remembered. Besides preaching he delivered a lecture on "Scotland" to a full house with Sir Morgan Morgan, the mayor, in the chair.

THE Rev. James H. McGavin, D.D., senior minister of Tay Square U. P. Church, Dundee, died lately at his residence in that town. For ten years he had been laid aside from ministerial duties, serious illness having impaired his mental vigour and clouded his memory, but his bodily health continued good till within a very short time of his death.

ANOTHER eminent lay member of the Irish Presbyterian Church has been called suddenly away. Mr. Robert Porter, of Belfast, who died on the 2nd inst., was a son of the marquis, and received part of his education at the High School of Glasgow. He was an active Christian worker, and took a considerable part in organizing the new congregation of Fort William.

DUBLIN Presbytery are putting forth energetic efforts to secure for the children and young people under their care suitable educational advantages, both elementary and advanced. An intermediate school has been started, some time ago, at Sandymount, under the auspices of the Presbytery. Another will be opened at the new year in Naas. National schools are either in process of erection or about to be erected in various parts of the Presbytery.

Ministers and Churches.

SPECIAL services are being held in St. John's Church, Almonte. Rev. H. Taylor, of Pakenham, is assisting.

THE Rev. R. M. Thornton, of Camden Road, lectured on "Canada Revisited," in connection with Brockley Church recently to a large audience.

THE congregation of Knox Church, Beaverton, met on November 16, for the purpose of preparing a call to a minister. Rev. D. C. Johnson, of Oil Springs, was their choice.

THE Presbyterians of Aylmer, Quebec, extended a call to the Rev. Mr. Miller, and that gentleman having accepted, the congregation at that place will now have a pastor again.

AT the prayer meeting recently Rev. Mr. Dustan resigned his position as pastor of Knox Church, Brandon, owing to preliminary arrangements being made to amalgamate the two congregations. Mr. Dustan has earnestly endeavoured to bring about the union.

THE Rev. F. W. Farries, Knox Church, Ottawa, has been decidedly unwell. It was reported that he had been attacked with typhoid fever, but his medical attendant is not certain that such is the case, though his present indisposition might develop into it.

MISS MACGREGOR, from Indore, India, addressed a meeting in the Presbyterian Church, Deseronto, on Tuesday evening, 15th inst. She gave an interesting account of the manners and customs of the people, showed the costumes worn by the people, and exhibited some idols and relics of heathenism.

THE first nomination for the Moderatorship of the ensuing General Assembly has been made by the Presbytery of Paris. Their choice has fallen on one of their own number, the Rev. W. T. McMullen, of Knox Church, Woodstock, a gentleman who has for many years taken an active and intelligent part in the work of the Church.

AS a result of his recent trip across the continent, Dr. Cochrane has prepared a new lecture, entitled "The Queen's Highway to British Columbia over Lakes, Prairies and Rockies." The subject is grand, and the genial and observant Doctor is eminently fitted to make it interesting and instructive. According to announcement, it will be delivered in Zion Presbyterian Church, Brantford, on the 5th December.

THE Rev. James Robertson, Superintendent of Presbyterian Missions in the North West, wrote to a member of the Ottawa Presbytery some time ago asking for information respecting the charge which was laid before that Presbytery against a missionary in the Territories. The charge was made by a farm instructor who had quarrelled with the missionary. The investigation exploded this charge completely.

DR. COCHRANE has received \$60, proceeds of a missionary meeting at Morden, Manitoba, which was addressed by Mr. Robertson. The people in the North West are doing what they can to help the Home Mission Committee. At Mountain City, a man told the superintendent he had no money, but would contribute a heifer. The heifer was accepted, and will be exchanged for cash. From Carberry also, \$60 has been received.

ON Thanksgiving Day, the Presbyterian and Methodist Churches of Peterborough held a union service in St. Andrew's Church. The Rev. A. Bell, pastor of the Church, presided, and addresses were delivered by the Revs. E. F. Torrance, of St. Pauls, and F. H. Wallace of George Street Methodist. Revs. I. Lovell, of Charlotte Street Methodist and J. Clelland, of Port Hope, also took part in the service. The thank offering was devoted to the Nicholls Hospital.

THE 20th November brought the anniversary of the induction of Dr. Campbell to the pastoral charge of the Presbyterian Church at Collingwood. The Rev. R. M. Grant, of Orillia, occupied the pulpit and preached to large congregations. Under the auspices of the Young People's Association, he gave recently, to a large audience, his instructive lecture on "Misplaced Men." The congregation is in a very prosperous condition the church being taxed to its utmost to accommodate the people. All departments of Church work are carried on with excellent harmony and good success.

ON the evening of Tuesday, the 22nd inst., the friends of the Rev. J. W. Cameron, from Thornhill and Richmond Hill, to the number of between seventy and eighty, met in the lecture room of the Presbyterian Church, Richmond Hill. Mr. Robert Marsh, having been appointed chairman, read and presented an address to Rev. Mr. Cameron, in which there were cordial expressions of the high esteem in which he is held, warm appreciation of his efforts on behalf of their spiritual welfare, and good wishes for his and his partner in life's future prosperity. Mr. Thomas Parker, of Thornhill, made a short, pointed and very appropriate speech, and then presented the Rev. Mr. Cameron with a package, containing a present of over \$50. Mr. Cameron made a feeling reply, thanking his friends for their kindness to himself and Mrs. Cameron, and expressing his best wishes for the welfare of every member of both congregations and all other friends.

THE first of the Inter-Collegiate Debates was held in Knox College, on Friday evening, November 18, between the representatives of Wycliffe and Knox Colleges. Convocation Hall was filled with a large and appreciative audience representing both colleges. The chair was taken by Professor Geo. Paxton Young, LL.D. The following programme was given: Musical selection, "The Old Brigade" (Barn), Glee Club; essay, "John Bright, and the Politicians," D. Hossack, M.A.; musical selection, "Eulalie" (Taylor), Messrs. Home, Conning, McLeod and McLaren; reading, selection from "Enoch Arden" (Tennyson), J. J. Elliott, B.A.; musical selection, "Good-Night—Farewell" (Garrett), Glee Club. The subject of debate was, "Resolved, That

to decrease the number of independent nations is an evil." The affirmative was maintained by Messrs. H. R. Fraser, B.A., and W. J. Clark, representing Knox College, and the negative by Messrs. E. C. Acheson and W. A. Frost, M.A., representing Wycliffe. Both sides of the argument were exceedingly well sustained, but owing to the fact that each side contended for an entirely different meaning of the subject, the chairman found it impossible to render a decision.

MR. D. MCGILLIVRAY writes: I see that the intelligent reporter has once more mixed things in his account of what was said at the farewell meeting of the Third Inter-Seminary Missionary Alliance held recently at Kingston. Hence your paragraph in first page of issue of November 23 requires some correction. From that paragraph it appears that Toronto University will send a missionary to Japan, the Congregational College, Montreal, six missionaries, McMaster Hall, three students, Queen's and Knox Colleges one to China, and so on with the other colleges. Our people should understand that the six from the Congregational College, the three from McMaster are not in the same position as the one from Queen's and the one from Knox. The two latter are supported by the students and graduates of these colleges, as is also, at least partially, the one from Wycliffe, while the former students will be sent out as ready by their respective Churches. The six from the Congregational College are volunteers: the one from Knox, the one from Queen's, the one from Wycliffe are only three out of very many volunteers in these colleges. The number of volunteers was stated by the delegates of some colleges, and not by the delegates of other colleges. Further, Toronto University had one delegate at the meeting, but the statement that that university would send one missionary is obviously absurd.

PRESBYTERY OF GUELPH.—This Presbytery met in St. Andrew's Church, Guelph, on the 15th November. Mr. John Davidson, Alma, Moderator. Dr. Smellie submitted the report from the committees appointed to arrange for holding conferences on the State of Religion, Temperance and Sabbath Schools, recommending that the conferences be held in Melville Church, Fergus, on the 20th December, and furnishing a programme of subjects to be discussed, the time to be given to each, and the names of speakers by whom each should be introduced. The report was adopted, and the Clerk instructed to get a sufficient number of copies of the programme printed for circulation. Dr. Torrance reported from the committee appointed to consider remits and other matters requiring the attention and action of Presbyteries sent down from the late General Assembly. The principal point in the report had reference to the change proposed to be made in chap. xxiv. section 4 of the Confession of Faith. It was recommended in the report, and to this the Presbytery unanimously agreed, that, instead of altering the Confession, the Questions of the Formula put to office-bearers at their ordination should be so modified as to meet the change of view regarding the marriages referred to. Dr. Wardrope reported that he had moderated in a call at Eramosa, which had come unanimously in favour of Mr. John M. L. Gardiner, and his conduct was sustained. The call was sustained, and Mr. Gardiner having signified his acceptance of it, his induction was fixed for the 13th December, at eleven o'clock forenoon. Dr. Wardrope to preside, Mr. Rae, of Acton, to preach, Mr. Dickson, of Galt, to address the minister, and Dr. Torrance the people. A report from the General Assembly's Committee on the Protection of Church Property was handed in and read, and the Presbytery's Committee was instructed to proceed to carry out the directions given, namely, to complete the sale of the property in New Hamburg, and, in the event of the trustees of the property in Puslinch refusing to offer it for sale, to apply for an Act of Parliament for the purpose. In accordance with requests in a letter from Dr. Smith, of Galt, who, in consequence of sickness in his family, had been under the necessity of removing to California since last meeting, leave of absence was granted him for six months, and Mr. Dickson was appointed Moderator of Session *pro tem.*—The Presbytery being satisfied with the arrangements made for the supply of the pulpit in the meantime. The Clerk reported that at a meeting of the persons applying for services at Preston it had been agreed not to begin them till spring, when they would be prepared to receive a student. It having been communicated to the Presbytery that the Session of the congregation of Knox Church, Elora, had resolved to pay only the minimum remuneration for the supply of services they might receive during the vacancy, it was agreed to put upon record an expression of regret at this decision, and the hope that a sense of justice and self respect would induce them to depart from it, and accept the suggestion made by the Presbytery as to the amount they should give. Careful reports were given in from the delegations that had been engaged in the Presbyterian visitation of congregations. All these were of a gratifying character on the whole, attention being called to each, to some matter in the congregations visited calling for improvement. Ultimately the reports were referred to a committee to examine and summarize their contents, and bring in recommendations based upon them at next ordinary meeting. A circular was read from the Convener of the Home Mission Committee and one from the Convener of the Committee on the Augmentation of Stipends, setting forth the state of the funds of each of these Schemes and urging greater liberality in contributing to them by the congregations in the bounds. It was resolved that each minister be instructed to read the circular to his people on an early day, press the importance of the Schemes, and endeavour to elicit greater interest in supporting them, his diligence in the matter to be inquired into at a future meeting. Reports were read from Messrs. Strachan and Robertson, student missionaries, of their labours in the bounds during the summer months. The Clerk reported that he had received and forwarded to the proper quarter the grant from the Home Mission Committee to Hawkeville and Linwood. It was left with the Sessions of these congregations and of Draco and Metz to make arrangements for their own supply during the winter. The Clerk stated the

amount of supply sent to the Presbytery for its vacancies the current quarter by the General Assembly's Committee on the Distribution of Probationers. A letter was read from Mrs. Rose acknowledging the receipt of the minute of Presbytery on the death of her late husband, and thanking them for the expression of their sympathy. Intimation was given that the congregation on the 6th Line, Garafaxa, had, at a meeting duly held agreed to adopt the name of Knox Church, Draco. The name was approved by the Presbytery. Next ordinary meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of January, 1888, at half-past ten o'clock forenoon. The roll having been called and the names of those present taken down, the proceedings were closed in the usual way.

MONTRÉAL NOTES.

By a printer's mistake the bequests of the late Mr. John Drysdale, of Ottawa, were last week represented as \$10,000, instead of \$2,000, each to Knox College, Toronto, and the Presbyterian College, Montreal.

At the *pro re nata* meeting of the Montreal Presbytery on Friday last it was resolved to meet in Knox Church here on Tuesday, December 6, at ten o'clock in the morning to hear parties and issue the calls to the Rev. W. R. Cruikshank for St. Andrew's Church, Perth, and to the Rev. D. McEachern from Vankleek Hill.

One of the most spirited and liberal congregations in the whole Church is that of Beauharnois and Chateauguay, under the pastoral care of Rev. J. M. Boyd, B.D. It only numbers sixty-one families in all, yet it is not only self-supporting, but the people contributed last year \$192 to the Schemes of the Church and \$1,676 to all Church purposes, being an average of \$27.50 per family. On Thanksgiving Day last week they took up a special collection for the enlargement of the Pointe-aux Trembles Schools, when the very handsome sum of \$124 was put on the plate, and this, in addition to their regular contributions for the Schemes of the Church. How many of our wealthy city and town congregations gave a larger Thanksgiving Day collection this year?

The Rev. J. M. Macintyre has been conducting a series of evangelistic meetings in Lachute for the past three weeks. These have been largely attended, Henry's Church being crowded every night. Mr. Macintyre was two weeks in the neighbouring village of St. Andrew's before beginning work in Lachute. On Sabbath last the ordinance of the Lord's supper was administered in the Presbyterian Church, St. Andrew's, when the Rev. D. Paterson had the joy of receiving sixty-seven new communicants; two by certificate and sixty-five on confession of faith.

For the last six years the Rev. James Patterson has filled the position of Presbyterian city missionary in Montreal, and has won the respect of all with whom he has come in contact. On the evening of Thanksgiving Day he was presented by a few friends of Knox Church congregation with a handsome walnut book-case in recognition of his faithful and self-denying work among the destitute and the afflicted. The presentation was made by Mr. Walter Paul in a few appropriate remarks, expressive of the appreciation in which Mr. Patterson and his work are held by the donors and Presbyterians generally in the city.

The first public meeting this Session of the Philosophical and Literary Society of the Presbyterian College took place on Thursday evening, the Rev. L. A. Jordan, B.D., presiding. The programme included songs by an English and a French quartette; a solo by Mr. Kalem (a student from Armenia), readings by Messrs. Cayer (in French) and Forbes (in English) and a debate on the question, "Should ministers take any active part in politics?" The affirmative was supported by Messrs. M. Mackenzie and W. L. Clay, and the negative by Messrs. R. Henderson and W. M. Rochester. The speaking was exceptionally good, and the discussion much enjoyed by those present.

The Presbyterian Woman's Missionary Society are prosecuting their work this season with even more than ordinary vigour. In addition to contributions for Foreign Missions, they support an English nurse among the sick poor of the city, and a French Bible woman in visiting the homes of sick French Protestants and such Roman Catholics as she can gain access to. They also conduct mothers' meetings and children's sewing classes among the French with a view to the furtherance of mission work. The society has a number of auxiliaries at the present time, and is most anxious to increase this number, so that in every congregation of the Church in the Province of Quebec there may be a branch to aid the society, more especially in the French and Foreign Mission departments of its work. To attain this end they invite the co-operation of the ministers in the Province, and will be glad to send one or more ladies connected with the executive in Montreal to aid in forming auxiliaries and mission bands in those districts where there is a desire for them. The society contemplates issuing a printed leaflet every quarter to all the auxiliaries, giving details as to the work in which they are engaged. Copies of this, as well as any information regarding the formation of auxiliaries, etc., may be obtained by addressing the President, Mrs. Archibald Campbell, 240 University Street, or the corresponding secretary, Miss Samuel, Cote St. Antoine, Montreal. With the view of interesting a still larger number of the Presbyterian ladies of the city, the society propose hereafter holding their regular monthly meetings from Church to Church. The meeting on Friday next will be held in Erskine Church, and on the first Friday of January in St. Gabriel Church. Special efforts are put forth to make these meetings interesting and profitable, and it is hoped that the attendance will continue to grow so that the influence of the society may be extended and its power for good greatly increased. They have secured the services of the Rev. Dr. McArthur, of New York, for a lecture in February.

The Rev. James Johnston, author of "A Century of Missions," is at present in Montreal. Mr. Johnston is sec-

relary of a general conference on Foreign Missions to be held in London, England, next June. Already forty-eight missionary societies of Great Britain and Ireland have agreed to take part in the Conference, and Mr. Johnston is now on a visit to the United States and Canada to secure the co-operation of the Church and missionary societies of this continent. His main object is to get deputies appointed to attend the Conference in London, so as to turn to account the experience of all the Churches in the past for the furtherance of Foreign Mission operations in the future. Mr. Johnston is to address a meeting here on Monday, and purposes spending Tuesday in Ottawa, Wednesday in Toronto, reaching New York for a large representative meeting there on Friday, December 2.

THE McDOWALL MEMORIAL CHURCH.

The Kingston *Chronicle and News* contains an account of the interesting opening services of the McDowall Memorial Church in Fredericksburg recently.

The clergymen present were Rev. Dr. Williamson and Rev. Messrs. Baker, Mackie, Cumberland, Young, Robertson, Dukes, Bates and Steele. Rev. Dr. Reid, of Toronto, was to have been present, but owing to ill-health he was obliged to telegraph his regrets.

After the Hundredth Psalm had been sung by the congregation, and prayer offered by Rev. Dr. Williamson, Rev. James Cumberland, of Stella, read a portion of Psa. lxxxiv. Another Psalm was then sung, after which the Rev. Mr. Cumberland read a passage from Revelation. Rev. John Mackie then led in prayer, and afterwards announced his text—Rev. xxi. 2: "I saw no temple therein." The beautiful vision of the seer of Patmos was referred to, and the rapidity with which the eye of the Jewish mind noted the omission of the temple in the restored Jerusalem pointed out. No such structure was needed; Christ was the temple. The apostle breathed a spirit of pure satisfaction when he said, "I saw no temple therein." The vision of John has not yet been realized, but in every part of the world everything is working together for the rearing of that wonderful structure. The preacher then urged his hearers to consider the magnitude of the subject, and to make sure that the Spirit of God was working in each one. The building which they had erected, and in which they were rejoicing that day, should fill them with memories of those who had bowed in humble reverence before the throne of God in past days, and as they worshipped their Maker such sweet memories should fill them with a deeper, sweeter comfort and humility. Mr. Mackie then closed with a dedicatory prayer, in which he thanked God for the remembrance of him to whose memory, fresh in the hearts of the people of that district, the church had been erected. A collection in aid of the Building Fund was then taken up, after which the benediction was pronounced by the Rev. Dr. Williamson. A lunch, provided by the ladies of the congregation, and spread in the vestry, was greatly enjoyed by the large congregation.

At two o'clock in the afternoon an historical meeting was opened by the Rev. Mr. Cumberland, who read a letter from Rev. Dr. Smith, ex Moderator of the General Assembly, who regretted his inability to be present, and expressed his sympathy with the good work which was to be completed that day. Mr. Cumberland read the following letters:

"Rev. J. Cumberland. My Dear Sir, -I have your note of yesterday. I greatly regret that, in consequence of my official engagements, it will be impossible for me to be with you on Friday. I hope that the memory of the old pioneer Presbyterian minister may long live around his old church, as well as elsewhere in the Province. I never think of him but with respect and affection. Yours truly, O. MOWAT."

"My Dear Mr. Cumberland,—I would fain be with you at the re-opening of the McDowall Memorial Church, but cannot. Canada has not much of a past, but what there is, it is well worth preserving; and one of the episodes that should evoke emotion from the dullest mind is that which you are commemorating, and the memory of which will be preserved by the work which you took in hand, and have now successfully completed. The story of the brave men and women who a hundred years ago gave up everything, and endured life-long privations that they might live under the old flag, cannot be told too often. The servant of Christ, who left his good living and came to minister in the wilderness, and who laboured unweariedly to lay the foundation of a great state on the good old lines of religious truth, and the highest possible education of the human mind, should be held in everlasting remembrance. The solidity of any construction is in proportion to the sum of worth, of virtue, of self-sacrifice, that is built into the foundation. Surely we should be filled with the spirit of such an ancestry. If we rest satisfied with praising them, or even building monuments to them, we shall come into the condemnation of those hypocrites who, in building the tombs of the prophets and garnishing the sepulchres of the righteous, only proved themselves the children of those who had slain the prophets. But how can one speak of our duty in the circumstances more fully than in the glowing words of Mrs. Kethwell, whom you may well be proud to call one of yourselves?

"They ventured an uncertain doom;
They fought on many a bloodless field;
They sowed in days of doubt and gloom:
Shall we who reap the harvest yield?
A path by patient toil they trod,
With tireless feet, and faith in God,
And to the fair and hallowed sod
Gave us our title, honour sealed."

"With congratulations on your success, believe me, yours sincerely, G. M. GRANT."

The speaker then reviewed the work in connection with the building of the church, and stated that, while it had been the wish of the promoters of the scheme that the church should be opened free of debt, he was sorry to say that they had not been able to accomplish this, and there was some \$400 debt on the church. Rev. Dr. Williamson was then introduced, and he con-

gratulated the congregation on the success of their efforts. The reverend Doctor then entered into a brief review of the life of Dr. McDowall, whose parish extended from Hamilton to Brockville, and stated that reflection upon the work and life of Dr. McDowall would do all good. He regretted deeply that Dr. Reid, who was a co-pastor with Dr. McDowall, was unable to be present. Dr. Williamson then unveiled the memorial tablet.

Rev. Dr. Baker, rector of Bath, was the next speaker, and he drew a parallel between the lives of the Rev. John Langhorn, of the Church of England, and Rev. Dr. McDowall, of the Presbyterian Church. Mr. Baker is now arranging to celebrate at Bath the centennial of the late Rev. Mr. Langhorn, who was the second Protestant minister in Canada, the Rev. John Stewart, rector of Kingston, being the first.

Short addresses were made by the Rev. Messrs. Bates, Steele and Cumberland, and Dr. Kennedy, after which the meeting was dismissed with the benediction. During the proceedings the parish register of the late Dr. McDowall was passed through the congregation for examination.

On Sunday the Rev. Dr. Mowat continued the dedicatory services in the McDowall Memorial Church, Fredericksburg. His text was Rev. iii. 20. His sermon was earnest, eloquent and impressive. He kept the undivided attention of his large and intelligent audience from the beginning to the end. Rev. Mr. Cumberland read the lesson, and thanked the people for their liberal offering on Friday, which amounted to \$86.

The tower rises to the height of sixty feet, and is surrounded by battlements and turrets. The pulpit is the same that was in the old church, and from which the pioneer missionary so long and so faithfully preached the Gospel. His old Bible lies upon it, and was used at the opening. The windows are 7 x 2 feet, with semicircular tops, and are of cathedral glass. They are divided into three panels each, in the upper one of which there is a beautiful scroll set in a background of blue, and bearing appropriate texts. The first window on the west is the gift of Mr. R. Sloan, a son of one of the original trustees, and bears the motto, "One Soweth, and Another Reapeth." The next is by J. D. Murphy, of San Diego, Cal., in memory of deceased relations; motto, "I am the Resurrection and the Life." Next is by St. Paul's Church, Hamilton; motto, "Our Fathers Trusted in Thee." The next is by the McDowall Brothers, grandsons of the missionary; motto, "His Righteousness is Unto Children's Children." On the east, the first is by Dr. Mowat; motto, "Blessed is the Memory of the Just." This window stands near the memorial tablet. The next one is by Hon. Oliver Mowat; motto, "Righteousness Exalteth a Nation." The next is by the Rev. J. Cumberland; motto, "Holiness Unto the Lord," and the next and last is by Sir John and Miss Macdonald. They were designed and made by Mr. H. Harwood, of Prescott. The tablet, which is a heavy brass plate, set in an ebony frame, bears the following device: A St. Andrew's cross surmounted by the Burning Bush, and bearing the motto, *Non Tamen Consumetur*. It also bears the following inscription: "In Memoriam. Rev. Robert McDowall, ordained by the Dutch Reformed Church at Albany, came to Upper Canada, 1798, to minister to the U. E. Loyalists. As pioneer missionary his labours were of pre-eminent importance in establishing the Church in this Province. He was elected first Moderator of the Synod of Canada in 1820. He was founder of Queen's University. He organized this congregation in 1800, and remained its faithful pastor till his death, August 3, 1841."

His remains are interred in this cemetery.

OBITUARY.

MR. R. N. BALL.

Last July, the congregation of St. Andrew's Church, Niagara, sustained a great loss in the death of Mr. R. N. Ball, one of the members of Session. Mr. Ball was a descendant of U. E. Loyalists, and was born and lived on the farm where he died, and which has been in the possession of this family for more than a century. The deceased gentleman manifested the same spirit of zeal and self-sacrifice in the service of our heavenly King as his forefathers had shown in the cause of an earthly sovereign, and for many years took an active part in social and religious work in the Niagara district, at first as an elder in the Free Church, and after the union in St. Andrew's. His sympathies and efforts, however, were not confined within denominational lines, as for forty years he conducted a Bible class in the neighbouring village of Virgil, many fruits from which he was permitted to see in the Christian lives of his scholars and of their children, as they in turn became members of his Bible class. Though ailing for some time, to all but himself his death was unexpected but it found him waiting, and on the 27th July he gently fell asleep, aged sixty-four, and his end was peace.

Sabbath School Teacher.

INTERNATIONAL LESSON

Dec. 21, 1887. } **PARAB'E OF THE TARES.** } Matt. 13: 24-30.

GOLDEN TEXT.—The harvest is the end of the world, and the reapers are the angels.—Matthew xiii. 39.

SHORTER CATECHISM.

Question 52.—The Israelites to whom the Commandments were first given were prone to idolatry. It was common everywhere, therefore the second Commandment is most explicit in condemnation of this particular sin. Reasons why idolatry is so heinous in God's sight are added to the law itself. God's sovereignty is the first reason given. "I the Lord thy God," As self-existent Jehovah,

the Creator, as the Providential Ruler, and as Redeemer He has absolute and sole right to the homage and obedience of His people. "I am a jealous God." That is the language of accommodation. God is unmoved by human passion, but the expression is needed to convey the idea of how strong is God's condemnation of the sin of idolatry. The significant words with which the question concludes are amply borne out by history, and in our own day confirmed by scientific research.

INTRODUCTORY.

While seated in a boat moored by the shore of the lake of Galilee the Saviour taught in parables the truths concerning His kingdom to the assembled multitudes. The first was the parable of the Sower. It is followed by that of the Wheat and the Tares.

I. The Good Seed.—The kingdom of heaven is the kingdom of Christ over man. He came to redeem them from the misery and wretchedness caused by their sinning against God. He came that by His life of perfect obedience and by His all-suffering atoning death He might save them from sin itself—a thing more terrible even than the consequences that inseparably follow it. There are differing interpretations of this parable offered, but as the great Teacher Himself has given His own interpretation in the same chapter, it is best to follow that. He that soweth the good seed is the Son of Man. The good seed, He tells us, are the children of the kingdom. All who receive Christ as their personal Saviour, who consecrate themselves to His service, who desire to know His truth and do His will, are children of the kingdom. The field is the world, not the Church, as is sometimes misapprehended. Christ's own command is to preach the Gospel to every creature. The proclamation of Christ's truth for salvation must be world-wide.

II. The Tares.—The English word "tares" does not convey to the reader the right meaning of the term for which it is the equivalent in the Greek New Testament. Tares are sown with other grain, to which the plant bears no resemblance, and is used in feeding cattle. The plant referred to in the parable resembles the English darnel; but while growing so closely resembles the wheat stalk that a practised eye can hardly detect the difference. Not until after it is headed out can it be readily distinguished. Besides it is worse than useless, and is said to be poisonous. Bread made of wheat wherewith this spurious grain has been mixed is very injurious. In the East it is said that malicious and vengeful enemies sometimes work their spite by sowing "tares" in a neighbour's field. It was while men slept that the tares were sown. When people are off their guard the enemy is busy. It is when people are in spiritual sleep the enemy of souls stealthily sows the evil seed. The enemy that sowed the tares was the wicked one. It was to destroy the works of the Devil that Christ came. He is a busy worker. He goes about as a roaring lion, but not always in this guise. He also appears as an angel of light. He does his evil work stealthily. The shades of difference at first are apparently imperceptible, but the evil work is done, and it was done unseen. The tares are the children of the wicked one. Full of meaning as well as full of warning were the words of the Saviour on another occasion. "Ye are of your father the Devil, and the works of your father ye will do." In the field the wheat and the tares grow up together. In appearance they are alike, but only in appearance. They are radically different, and as they reach maturity the difference appears. When they bring forth fruit then appear the tares also. Many may make professions that are full of promise, but when the fruit appears then the distinction between the true and the false become apparent.

III. They Grow Together.—When the discovery is made that tares have been sown among the wheat the servants of the householder are astonished and grieved to see the result. They are at a loss to know how this should have occurred. "Whence then hath it tares?" The origin of evil has long been a mystery. The great Teacher traces it to its source. "An enemy hath done this." In their zeal the servants seek permission to uproot the tares. The Saviour sees further than they. He intimately knows the divine purposes and the methods of the divine procedure, and says, "Nay, lest while ye gather up the tares ye root up also the wheat with them." It needs divine discrimination to know the hearts of men. The roots of the tares are often so interwoven with those of the wheat that to root up the one would be to root up the other. In this world then there will be mingled good and evil. These antagonistic forces will continue to grapple until the end. Then comes

IV. The Final Separation.—Both are to grow together until God's harvest time—the end of the world. The reapers are the angels. To them the commission will be given, "Gather ye together first the tares and bind them in bundles to burn them." They are utterly useless, and are only fit to be consumed. The most effective way of destroying weeds is to burn them, so that they can no longer spread and multiply. At the final harvest the reapers "shall gather out of His kingdom all things that offend, and them which do iniquity." Then the separation shall be complete and final. As the good wheat is gathered into the barn, so in the end the righteous shall shine forth as the sun in the kingdom of their Father.

PRACTICAL SUGGESTIONS.

There are only two classes into which we are divided, the wheat and the tares, the good and the evil.

Though the good and the evil are mingled together, evil must never be viewed with indifference. Because it is common we should be all the more watchful against its influence.

The permitted mingling of good and evil in the world is a part of our probation.

The fruit produced determines the character of the plant.

Good and evil grow together till the harvest, but then the separation is just, complete and eternal.

Words of the Wise.

I CAN endure everything, but I cannot abandon the Holy Scriptures.—Luther.
GOD intends not to deny us His comforts, but to instruct us how to value them.

THEY must keep close to the throne of grace who would win the throne of glory.

HE may without danger be ignorant of other things that knows the Lord Jesus Christ.

FARADAY found God, and Christ through God. Kingsley found Christ, and God through Christ.

THERE ARE MANY Cough Mixtures, but only one Allen's Lung Balsam; try it.

WHATEVER becomes of my body or my estate, I will ever labour to find somewhat added to the stature of my soul.

A SEVENTH part of our time is all spent in heaven when we are duly zealous for, and zealous on, the Sabbath of God.

LIVE for something. Do good and leave behind you a monument of virtue that the storm of time can never destroy.—Chalmers.

LIFE is before you; not an earthly life alone, but an endless life; a thread running interminably through the work of eternity.

CHRIST will not cast water on your smoking coat. He never yet put out a dim candle that was lighted at the Sun of Righteousness.

FAITH, though weak, is still faith; a glimmering taper is not a glowing torch; but the taper may give light as truly as the torch, though not so brightly.—H. Muller.

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To be knit to God by love is better, religiously speaking, than to speculate about Him, however rightly, as an abstract being.—Canon Liddon.

CHRIST is such a friend as delights to be burdened with suits and employments, and the more you lay on Him, and the more homely (familiar) you are with Him the more welcome.

GOD allows each man to spin his own thread of action in this life, and yet He binds all the threads of man's action into the cable which draws on the chariot of His purposes.

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Dr. W. J. Burt, Austin, Texas, says: "I used it in a case of nervous debility, and very great improvement followed."

GOD'S memory where he keeps His children's gifts will be like many a mother's store of relics of her children, full of things of no value to others, but precious in His eyes for the love's sake that was in them.

CHRIST wants no pressed men in His army. "Must" is not in the Christian vocabulary, except as expressing the sweet constraint which bows the will of Him who loves to harmony, which is joy, with the will of Him who is loved. Christ takes no offering which the giver is not glad to render.

A SIGNIFICANT FACT.—The worn out, waste and poisonous matter in the system should escape through the secretions of the bowels, kidneys and skin, or serious disease results. B. B. B. opens these natural outlets to remove disease.

IT is the emphasis on worship that holds the members and the masses so true to the Papal Church, despite its errors. It is this that has been the chief reason of the growth in the Episcopal Church, despite its prelate and sacramentarianism. And this is what the Church for the times must emphasize if it would hold its congregations.—J. B. Drury, D.D.

PREVAILING SICKNESS. The most prevailing complaints at this season are rheumatism, neuralgia, sore throat, inflammation and congestions. For all these and other painful troubles Haygard's Yellow Oil is the best internal and external remedy.

THE true Church is evangelical in fervour, historical in doctrine and ritual, and wise and broad and critical in sympathy. No Church can, without injury, separate itself from the past—the inherited beliefs and traditions of Christendom; and no Church, now at least, can grow at all, and become an intelligent, as apart from a supernatural power in the world without recognizing the influence of criticism and of rational judgment in all the traditions which have come to it from the beginning.—John Tuller, D.D.

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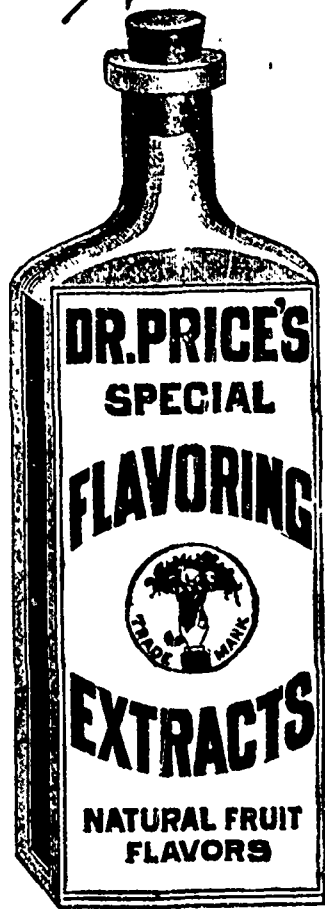
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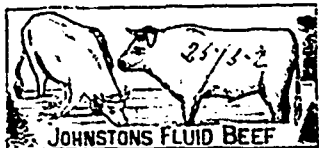
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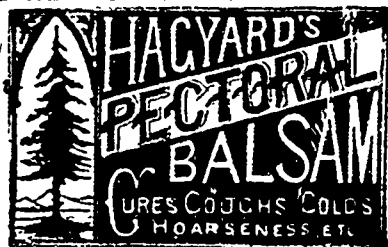
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Sparhles.

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SOMETIMES the dude says a clever thing; but generally the best things he gets off are clothes.

A JOKER tells of a capitalist so timid that he will not let well enough a loan without good security.

It is sad to see family relics sold at auction, but the most painful thing under the hammer is generally your thumb nail.

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"MRS. UNDERCRUST, do you say 'pumpkin pie' or 'pumpkin tart'?" "Wall, when I hev the say I gin'rally makes it pumpkin puddin'."

IN several States in the Union a woman cannot make a will; but she always has one; for all that, no matter in what state she may be found.

A TRUSTY FRIEND.—Perry Davis' Pain-Killer. Safe to keep and to use in every household.

"My dear, don't you think it extravagant to eat butter with that delicious jam?" "No, love, economical. Same piece of bread for both."

RUSSIA has placed a tax of one kopeck each on every egg sold in the kingdom, and the hens kopecking around with every mark of dissatisfaction.

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

WHEN a young lady offers to hem a cambric handkerchief for a rich young bachelor acquaintance you may set it down that she means to sew in order that she may reap.

"HANDLING BEES" is a headline in an exchange. That's the stuff. They ought to have had handles put on them long ago; then a fellow could pick them up without getting their stinger into him every time.

TEN YEARS OF TORTURE.—Mrs. Thomas Acres, of Huntley, Ont., was for ten years a sufferer from liver complaint, which doctors' medicine did not relieve. After using four bottles of Burdock Blood Bitters she was entirely cured, and states that she is like a new woman again.

MRS. O'HARRITY: Now put in another quart. Grocer (putting in second quart): Why didn't you ask for a half-gallon at first and have done with it? Mrs. O'Harrity: Och, bless yer soul! One quart is for myself, and t'other is fer Mrs. Casey.

WIFE (looking over bill): Do you remember, my dear, how many brook trout you caught on your fishing trip last Saturday? Husband: There were just twelve of 'em; all beautiful! Why? Wife: The dealer has made a mistake. He only charges for half a dozen.

It is an Established Fact that consumption can be cured; but it is far better to prevent the cruel disease from fastening itself on the system by the timely use of a remedy like DR. WISTAR'S BALSAM OF WILD CHERRY, which will speedily cure a cough or cold. Consumption often yields to its great power.

GENTLEMAN: You say you have failed in the whitewash business? Uncle Rastus: Yes, sah. Done clean busted. Gentleman: What did you pay on the dollar? Uncle Rastus: Didn't pay nuffin on the dollar, sah. De h'bil'ities was only 75 cents.

ONE reason why you should take your broken watches, jewelry and spectacles that need repairing to Barker & Co. in the Y. M. C. A. building on Yonge Street is that they employ no apprentices, and all the work is done by experienced workmen. Another reason is that they put all articles entrusted to them in their large safe every night, so that you can sleep soundly and know that your goods are safe in case of fire.

AN old coloured minister in New England invariably begins his sermon with the sentence: "Brethren, my sermon is based on the following text." It is to be feared that the sermons of some of his white brethren sometimes have not even that slight attachment to the text.

12/5-2
Have you a Pain anywhere about you? USE PERRY DAVIS' "PAIN KILLER" and Get Instant Relief. BEWARE OF IMITATIONS. 25 Cts. Per Bottle.

ELY'S CATARRH CREAM BALM IS WORTH \$1,000 TO ANY MAN WOMAN OR CHILD suffering from CATARRH. Not a Liquid or Snuff. A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists; by mail registered, 60 cents. Circulars free. ELY BROS., Druggists, Owego, N. Y.

HUMPHREYS' DR. HUMPHREYS' BOOK Cloth & Gold Binding 144 Pages, with Steel Engraving, GILDED FRONT. Address: P. O. Box 1810, N. Y. LIST OF PRINCIPAL NOS. CURES 12/5-2 PR. CE. 1 Coughs, Congestion, Inflammation... 25 2 Whooping Cough, Whooping Cough... 25 3 Croup, Croup, Difficult Breathing... 25 4 Sore Throat, Sore Throat, Eruptions... 25 5 Rheumatism, Rheumatic Pains... 25 6 Fever and Ague, Chills, Malaria... 50 7 Piles, Blind or Bleeding... 50 8 Catarrh, Influenza, Cold in the Head... 50 9 Whooping Cough, Violent Coughs... 50 10 General Debility, Physical Weakness... 50 11 Kidney Disease... 50 12 Nervous Debility... 1.00 13 Urinary Weakness, Wetting Bed... 50 14 Diseases of the Heart, Palpitation... 1.00

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2 1/2 COUGHS, COLDS, Croup and Consumption CURED BY ALLEN'S LUNG BALSAM 25c. 50c. and \$1.00 per bottle.

PURE GOLD GOODS ARE THE BEST MADE. ASK FOR THEM IN CANS, BOTTLES OR PACKAGES. THE LEADING LINES ARE BAKING POWDER FLAVORING EXTRACTS SHOE BLACKING STOVE POLISH COFFEE SPICES BORAX CURRY POWDER CELERY SALT MUSTARD POWDERED HERBS & c. ALL GOODS GUARANTEED GENUINE PURE GOLD MANFG. CO. 31 FRONT ST. EAST, TORONTO.

MEETINGS OF PRESBYTERY.

SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 20, at two p.m.
LONDON.—In Knox Church, St. Thomas, on Tuesday, December 13, at eleven a.m.
TORONTO.—In the usual place, on Tuesday, December 6, at ten a.m.
GRIMM.—Adjourned meeting in the Church, Erasmus, on Dec 11 at 11 a.m. for the induction of Mr. Gardner. Next ordinary meeting in St. Andrew's Church, Guelph, on Tuesday, January 17, 1888, at half-past ten a.m.
SAUGEN.—In Mount Forest, on Tuesday, December 13, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 13, at half-past seven p.m.
BROCKVILLE.—At Prescott, on Tuesday, December 6, at two p.m.
BRUCE.—At Port Elgin, on Tuesday, December 13, at four p.m. Conference on Sabbath Schools and Evangelistic Work at half-past seven p.m.
QUEBEC.—In St. Andrew's Church, Quebec, on Tuesday, December 20, at eight p.m.
CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 19, at half-past seven p.m.
CHATHAM.—In First Church, Chatham, on Tuesday, December 13.
BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1888, at half-past seven p.m.
STRATFORD.—In Widder Street Church, St. Mary's, on Tuesday, January 10, 1888, at half past ten a.m.
WHITBY.—On Tuesday, January 17, 1888, at ten a.m.
HURON.—Special meeting in Clinton, on Tuesday, December 6. Next regular meeting at Thames Road, on Tuesday, January 17, 1888.
ORANGEVILLE.—At Orangeville, on Tuesday, December 13, at half-past ten a.m.
MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, January 10, 1888, at ten a.m.
PARIS.—In Dumfries Street Church, Paris, on Tuesday, January 10, 1888, at ten a.m.
PETERBOROUGH.—In Mill Street Church, Fort Hope, on the second Tuesday of January, at ten a.m.
MANTLAND.—At Wingham, on December 13, at a quarter to twelve a.m.
REGINA.—At Broadview, on Wednesday, December 14.

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

BIRTH.

At the Manse, Beamsville, on Sabbath, November 20, the wife of the Rev. Dr. Macintyre, of a daughter.

19/6-2
THE CELEBRATED COOK'S FRIEND BAKING POWDER. PURE, HEALTHY, RELIABLE. Retailed Everywhere.

J. YOUNG, THE LEADING UNDERTAKER, 347 Yonge Street. TELEPHONE 619. 10/5-2

MISSIONARY WANTED. AN ORDERED MISSIONARY for St. Andrew's Church, Frison, and Proton Station Street \$600. Address H. CROZIER, Grand Valley. 3/5-

Tenders for Supplies 2/2 1887. The undersigned will receive tenders up to noon of Tuesday, December 6, 1887, for the supply of Butcher's Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood, to the following institutions during the year 1888, viz:—The Asylums for the Insane in Toronto, London, Kingston, Hamilton and Orillia; the Central Prison and Reformatory for Females, Toronto; the Reformatory for Boys, Penetanguishene; the Institution for the Deaf and Dumb, Belleville; and the Institution for the Blind, Brantford. Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had on making application to the Bursars of the respective institutions. N.B.—Tenders are not required for the supply of butcher's meat to the Asylums in Toronto, London, Kingston and Hamilton, nor to the Central Prison and Reformatory for Females in Toronto. The lowest or any tender not necessarily accepted. W. T. O'REILLY, R. CHRISTIE, Inspector of Prisons and Public Charities, Parliament Buildings, 15th Nov., 1887.

NATIONALS. REV. are unrepresented as a rule, mild, yet thorough, purgative, acting upon the bilious organs promptly and effectually.

R. R. R. Radway's Ready Relief.

In from one to twenty minutes, never fails to relieve Pain with one thorough application. No matter how violent or excruciating the pain, the Rheumatic, Bedridden, Infirm, Crippled, Nervous, Neuralgic or prostrated with disease may suffer, Radway's Ready Relief will afford instant ease. It instantly relieves and soon cures Rheumatism, Coughs, Cold in the Head, Asthma, Pneumonia, Headache, Toothache, Neuralgia, Colds, Sore Throat, Bronchitis, Sciatica, Inflammations, Congestions, Difficult Breathing, Radway's Ready Relief is a cure for every Pain, Sprains, Bruises, Pains in the Back, Chest or Limbs. It was the first and is the only

PAIN REMEDY

that instantly stops the most excruciating pains, allays inflammation, and cures Congestions, whether of the Lungs, Stomach, Bowels or other glands or organs by one application. INTERNALLY, a half to a teaspoonful in half a tumbler of water, will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Colic, Flatulency and all internal pains. Where epidemic diseases prevail, such as Fevers, Dysentery, Influenza, Diphtheria, Typhoid Fever, Scarlet Fever, Pneumonia and other malignant diseases, Radway's Ready Relief will, if taken as directed, protect the system against attacks, and if seized with sickness, quickly cure the patient.

Malaria in its Various Forms Cured and Prevented.

There is not a remedial agent in the world that will cure Fever and Ague, and all other Malarious, Bilious and other Fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. R. R. R. not only cures the patient seized with Malaria, but if people exposed to the Malarial poison will every morning take twenty or thirty drops of Ready Relief in water, and eat, say a cracker, before going out, they will prevent attacks.

Price 25 Cents a Bottle. SOLD BY ALL DRUGGISTS. RADWAY & CO. (Limited), 419 ST. JAMES STREET, MONTREAL.

MAYORALTY FOR 1888.

To the Ratepayers of the City of Toronto: LADIES AND GENTLEMEN, I beg respectfully to announce that I intend being a candidate for the position of Mayor of the City for the coming year. I intend holding a series of public meetings in the different sections of the City, when I will fully explain my policy regarding City matters. I have the honour to be, Your most obedient servant, D. M. DEFOE.

COMPLETE WOLL AND WINTER STOCK.

A Magnificent Display of Fine Wollens and Furnishings.

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

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

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is safe in all cases. They destroy and remove Worms in children or adults.

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

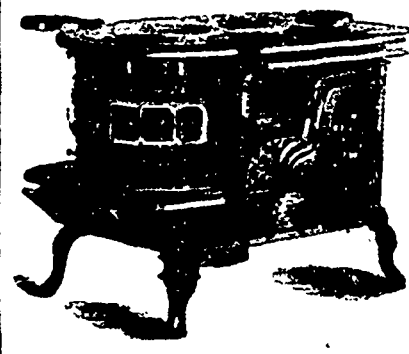
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CURE FOR ALL!! HOLLOWAY'S OINTMENT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. FOR DISORDERS OF THE CHEST IT HAS NO EQUAL. 13/5-2 FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS, Glandular Swellings, and all Skin Diseases, it has no rival, and for contracted and stiff joints it acts like a charm. Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London. And sold by all Medicine Vendors throughout the World. N.B.—Advice Gratis, at the above address, daily, between the hours of 11 and 4, or by letter.



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9/13 F. MOSES, The Great Furnishing House, 301 Yonge Street, TORONTO.

Do you want to save the cost of your stove in a few years? Buy one of Moses' "COMBINATION" Cooking Stoves for Coal or Wood. The Circular Fire-Pot has no equal for heating power or simplicity in regulation. The fire need never go out. Uniform temperature night and day. No relighting required. No more chills in the morning. Also stock of Best Base Burners, Ranges, Cooking Stoves, Hardware, House Furnishings, etc. Established 1869. Telephone, No. 1117. 301 Yonge Street, TORONTO.

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SUPERIOR TO ALL OTHERS. 8,500 Sold at the Colonial Exhibition, London, Eng. 75 STYLES. FOR CHAPEL, LODGE, SCHOOL, PARLOR, ETC. EVERY INSTRUMENT WARRANTED FOR 7 YEARS. Send for Catalogue and Price to D. W. KARN & CO., Woodstock, Ont.

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

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UNEQUALLED IN Tone, Touch, Workmanship & Durability. WILLIAM KNABE & CO. BALTIMORE, 23 & 25 East Baltimore St. New York, 112 Fifth Ave. WASHINGTON, 817 Market Space.

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