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Whole No. 829.

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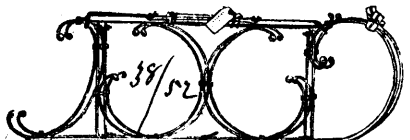
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GRAHAM GEMS.—One egg, well beaten, one cup of cold water, one cup of sweet milk, a little salt. Stir into these enough graham flour to make a stiff batter. Put in gem pans, and bake from twenty to thirty minutes in a very hot oven.

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

BUTTERMILK MUFFINS.—These have but to be tried to become a standing breakfast dish. Beat hard two eggs into a quart of buttermilk, and stir in flour to make a thick batter, about a quart when it is mixed, and, lastly, a teaspoonful of salt and the same of soda. Bake in a hot oven in well-greased tins. Muffins of all kinds should only be cut just around the edge, then pulled open with the fingers.

FOR Bilious Disorders and Acid Stomach Campbell's Cathartic Compound is very effective.

JENNY LIND CAKE.—Two and one-half cups of sugar, one cup of butter, one cup of sweet milk, four cups of flour, four eggs, two teaspoonfuls of baking powder; bake in three sheets (two of white). After taking out the quantity for the two of white, leaving less than a third, add two table-spoonfuls of molasses, one teaspoonful of cloves, one teaspoonful of cinnamon, one grated nutmeg; add a little more flour to the dark; put together with thin frosting.

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I thank God that you ever invented such a medicine for catarrh. I have suffered for five years so I could not lie down for weeks at a time. Since I have been using Ely's Cream Balm I can rest.—Frank P. Burleigh, Farmington, N. H.

FRIPTERS.—Put into a stewpan one pint of water, one table-spoonful of butter, one table-spoonful of white sugar. When it boils, stir in rapidly one pint of flour. Let it cool a little; while warm, beat into it six eggs, each one broken by itself and well beaten in before another is added. Have boiling lard, and drop the dough, which will be stiff, in lumps like a small hickory nut, into it. Put with syrup, or melted butter and sugar; flavour with vanilla or nutmeg.

A MERRY CHRISTMAS.

The Christmas Souvenirs prepared by the Passenger Department of the Chicago and North-Western Railway Company, for their friends the press representatives and ticket agents, are worthy of more than passing mention. They are in some steel engravings of high artistic merit. The handsome dogs cannot fail to receive a cordial welcome, whether in mother's bower or cozy biche's retreat. The souvenirs will fill their double mission, noting the passage of each day and perpetuating the sentiments of cordial esteem mutually existing between the Great North-Western and its multitude of friends and patrons.

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FRIED POTATOES.—Peel them, and boil in salted water; do not let them boil until they are soft. Beat one egg, and have ready some fine cracker crumbs; roll the potatoes in the egg, and then in the cracker and fry in butter until a light brown, turning frequently that the colour may be uniform; or the potatoes may be dropped into hot lard. In this case a cloth should be laid over a plate and the potatoes should be drained for a moment in this before sending them to the table.

If the Sufferers from Consumption, Scrofula, and General Debility, will try Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, they will find immediate relief and a permanent benefit. Dr. H. V. Morry, Brentwood, Cal., writes: "I have used Scott's Emulsion with great advantage in cases of Phthisis, Scrofula and Wasting Diseases generally. It is very palatable."

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As a powerful, invigorating tonic, it imparts strength to the whole system, and to the womb and its appendages in particular. For overworked, worn-out, "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic. As a soothing and strengthening nervine, "Favorite Prescription" is unequalled and is invaluable in allaying and subduing nervous excitability, irritability, exhaustion, prostration, hysteria, spasms and other distressing, nervous symptoms commonly attendant upon functional and organic disease of the womb. It induces refreshing sleep and relieves mental anxiety and despondency.

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THE CANADA PRESBYTERIAN.

VOL 17.

TORONTO, WEDNESDAY, DECEMBER 28th, 1887.

No. 1.

Notes of the Week.

THE Presbyterian ministers of Pittsburg have adopted a resolution declaring their disapprobation of Sunday newspapers. The resolution calls upon all lovers of law and order and of a religious Sabbath to withdraw their patronage from papers that publish Sunday editions. The ministers of other denominations have been asked to take the matter up and to sign the same resolution.

POPE LEO XIII. in an allocution on the approaching jubilee of his priesthood, speaks of the "new and cruel sorrows" which the enemies of the Church in Italy have brought on the Apostolic See, and says that new laws are in process of preparation which will hand over the care of the property of the Church to persons elected by the people. Thus, he says, the discipline of the Church will be thrown into confusion and a heavy blow will be struck at her independence and authority.

THE closing exercises at the Normal School were held last Thursday evening. The place was crowded to its utmost capacity and numbers failed to gain an entrance to the theatre. The Principal, Thomas Kirkland, LL.D., presided, and the excellent programme of music and readings was varied by interesting and instructive addresses by Professor Clark, of Trinity College, and the Hon. G. W. Ross, Minister of Education. The fame and usefulness of the Normal are maintained unabated.

THE *Empire*, the new exponent of Liberal-Conservative politics, has made its appearance. It makes a vigorous start, and as it has been successful in securing the services of able and experienced newspaper men in its various departments, it is expected to take a front place in the ranks of Canadian journalism. The *Globe*, the time-honoured and uncompromising organ of a broad liberalism, with its special adaptation to the requirements of the time, and its recognized enterprise, will doubtless have in the *Empire* a foeman worthy of its steel. Among recent changes in the *Globe* staff it is understood that the Hon. T. W. Anglin has severed his connection with that journal.

DR. FULTON, who recently resolved to devote his time and energies to the denunciation of the errors and corruptions of Popery, delivered a sermon recently in Boston, for which he announced the topic "The Priests' Substitute for Marriage." It was crammed full of charges and stories of licentiousness and punctuated with loud laughter from the boys and young men present. The *Boston Advertiser* says it was slanderous and so indecent as to be unfit to print. That may be, for his book on that subject was just being printed at one of the very best press-rooms about Boston, when the women employed as printers refused to proceed with the work, declaring that the copy was unfit for them to handle. The managers then examined the manuscript, and declared the printers to be right and broke their contract with Dr. Fulton.

THE admirable course of readings by Professor Bell, formerly of Brantford, now of Washington, in Upper Canada College have terminated. They were largely attended and very highly appreciated. Professor Bell is a brother of Melville Bell, whose elocutionary fame is widely known. The talented family has earned distinction in scientific as well as in literary fields. A nephew of the gentleman who gave the readings in Upper Canada College is the inventor of the telephone. The versatility of the elocutionist was finely brought out in the variety that characterized his readings. From the greatest of Shakespearean tragedy to the light and airy creations of the poets, the transition was great. He interprets with force, beauty and admirable taste, the best thought in English literature. The enterprise of

Upper Canada College in securing the services of Professor Bell deserves recognition.

IT is proposed, in view of the meeting of the Council of the Presbyterian Alliance, to be held in London in June, 1888, to re-publish, by subscription, four volumes connected with the English Presbyterian history. Three of them may be considered "official documents" of old Presbytery of London, which existed from 1646 to 1654, and are books that have become exceedingly rare. They are "The Divine Right of Church Government," 1647, and "The Divine Right of the Gospel Ministry," 1654. The fourth volume will consist of the Westminster Assembly's documents, and will include a little-known "Directory of Church Government." The books will be edited by Mr. William Carruthers, F.R.S., who takes a deep interest in such subjects, and is the originator of the proposal, assisted by Mr. J. G. Smieton, M.A. It is intended to present copies of the volumes to the delegates attending the meeting of the Alliance.

AT a recent meeting of the French Academy, Department of Moral and Political Sciences, the Eminent historian, M. Geffroy, made a full report on the historical works of Francis Parkman. Notices of his remarks have appeared in all the leading French journals, and *Le Temps*, in summarizing them, says; The titles alone show the vast extent and vast interest of these studies. To a knowledge of the country, Mr. Parkman adds the patient study of historical documents, of which he has formed a collection of unique richness, famous even in Europe. His work is at once that of observer, historian and artist; and the notes at the foot of the pages add a flavour of exactness to his vivid descriptions. His narrative is always accompanied with proofs. He leans neither to the side of England nor of France. He is, above all, American. Very laudatory references to Mr. Parkman's historical studies have also appeared in *Le Soleil* and the *Journal des Debats*.

A CHAPTER in Mr. Ruskin's "Præterita" is entitled "Otterburn," but contains this word only once, and has not a syllable of reference to the fierce struggle between Percy and Douglas, of which Froissart was the chronicler. Mr. Ruskin speaks with much admiration and affection of the late Dr. John Brown, of Edinburgh, as the "best and truest friend" of his life, and quotes a touching passage in which Dr. Brown describes the occasion of his mother's death. From Dr. Brown, Mr. Ruskin passes to Carlyle, giving some notes of an interview at which the latter referred to his first teacher in Latin, an old clergyman, who had two sons and six daughters, one of whom, named Margaret, was, said Carlyle, "the flower of all the flock to me." She lived to be twenty-seven, and "the last time," added Carlyle, "that I wept aloud in the world, I think, was at her death." May we infer that this Margaret was the original of Blumine in "Sartor Resartus"—the lady who preceded Miss Welsh in the occupancy of Carlyle's heart? Mr. Ruskin's love for Scotland and the Scotch does not diminish. He says that there is nothing "among other beautiful nations to approach the dignity of a true Scotchwoman's face in the tried perfectness of her old age."

ON the question of abolishing Santa Claus from our Christmas festival, Dr. John Hall, of New York, says: I do not think there is any need for a long statement as to the wisdom of telling little children lies about Santa Claus or any other saint. Lies never do good. The danger is that when the little children find out the lies, as of course they do in time, they will be tempted to class with them the religious truths which they are taught. True, the lies about Santa Claus and the like may give them temporary pleasure; but enjoyment brought through lies is gold bought too dear, if, indeed, it can be called gold. Dr. William M. Taylor, of New York, on the other hand, says: I cannot see that any harm is done by the references to and the representation of Santa Claus at Christmas. . . . Santa Claus is a fiction; but the

truth beneath that fiction, which sooner or later comes to the surface, is love—the love of parents for children, teachers for scholars, and Christians for each other; and probably in the end that truth is more effectively taught because of the impression made by Santa Claus in the beginning.

THE *New York Evangelist* says: Mr. William H. Howland, the Mayor of Toronto, has left an excellent impression on all who made his personal acquaintance during his stay in New York last week—the guest of Mr. Elliott F. Shephard—and especially so on the large meeting which he addressed at Steinway Hall on Tuesday evening, December 13. As the head of the best governed city in Canada, if not in America, he is a man of prime importance, to be esteemed very highly for his work's sake. And when it is said that this, his official record, is supplemented by admirable personal qualities, which might well make him a leader in Christian and social circles, "it goes without saying" that we have had a model mayor among us, whom it is well to confer with, and take knowledge of, in order to still better things among ourselves. There is a good time coming, doubtless, when the chief watchmen of the cities will hail each other, even across the borders, and ask after each other's welfare. Thanks to Col. Shephard, who presided at this meeting, and introduced Mr. Howland, the interchange may be said to be well initiated already.

THE *Christian Union* says: The papers report a movement within the Catholic Church for improving the condition of the labouring classes, favoured, if not headed, by Cardinal Gibbons. The plan of the organization, as reported, includes local guilds analogous to the local assemblies of the Knights of Labour, each with power over its own laws and regulations, and yet all united in one central body, at the nominal, if not actual, head of which will be some distinguished Roman Catholic ecclesiastic. The objects to be aimed at in this organization include the following: The promotion of temperance among workingmen. Help for the unemployed by means of employment bureaux. Funds for life insurance and for the care of the sick. Night schools and lecture lyceums for educational purposes. Circulating libraries, free to members, and regular debating societies. The establishment of a travelling card system by which members will be recognized and assisted in any locality. We do not vouch for the accuracy of this report. There are indications of a decided and very positive interest in the labour movement among the Roman Catholic hierarchy, and we are inclined to believe that, whether the report is true in detail or not, it indicates a real tendency in a definite purpose.

THE *Belfast Witness* says: The Lord-Lieutenant has refused to appoint a Presbyterian chaplain for the Presbyterian inmates of the Cork Lunatic Asylum. He thinks that "the spiritual ministrations of the Protestant chaplain should suffice for the Presbyterian inmates therein, supplemented occasionally, as it ought to be as a matter of parochial duty, by the local Presbyterian minister." This is his Excellency's reply to the unanimous application of the Cork Board of Governors. We confess to a feeling of disappointment that, notwithstanding all that has been written and said on this subject, the Lord-Lieutenant should have come to such a conclusion. There are six Presbyterian patients in the Cork Lunatic Asylum. There is only one Presbyterian patient, we believe, at present in the Richmond Asylum, Dublin. There are seldom as many as six. Yet there is a Presbyterian chaplain appointed in the one case. Why not in the other? We hope the Government Committee will take the matter up, and impress upon the Government the desirability of doing justice in this case. Let us once more mention that the recommendation to appoint a Presbyterian chaplain has been already unanimously and repeatedly made by the Cork Board of Governors, which embraces men of every creed and of every shade of politics.

Our Contributors.

DR ORMISTON ON THE MEN FOR THE PULPIT

BY KNOWNIAN.

It was a cold day for Canadian Presbyterianism when Dr. Ormiston, Dr. Donald Fraser, Dr. Munro Gibson, Dr. Waters and Dr. Patton left this country. Of course we can get on without them, but we could get or very much better with them. The presence and labours of a few pulpit princes like Ormiston and Fraser have an inspiring effect on a Church. Apart altogether from what such men may do in their own congregations, they are invaluable to their denomination. After listening to an Ormiston or a Fraser for an hour the typical Presbyterian goes home feeling that preaching is a great power, that Presbyterianism is a great institution, and that it is a good thing to be a Presbyterian. That is the right way for a Presbyterian to feel. We doubt very much if a Presbyterian ever went away from a service conducted by Dr. Ormiston inwardly resolving to "join the Methodists." If any such man ever existed we should like to see his photograph. We venture to say his head is small and not overly well constructed. Apart from the spiritual results the highest and most desirable of all results that flow from the pulpit work of a preacher like Dr. Ormiston his value as a denominational factor is incalculable. Nobody can tell how much is done for a Church by a few preachers who stand head and shoulders over the average man.

We rarely pick up a first-class religious paper or review without seeing something contributed by a minister who once laboured in Canada. The brethren who have gone away seem to use their pens more freely than many of those who remain. In the current number of the *Homiletic Review* Dr. Ormiston has an article on "The Men for the Pulpit," which deserves a wider circulation than it can have in the pages of the *Review*. The Doctor begins by affirming that "the pulpit demands

THE BEST AND THE BRIGHTEST

of our homes." True, and it is just at this point that serious mistakes are often made. One boy in the family is a slow, quiet, long-faced, solemn little chap and his parents conclude he ought to be a minister, mainly because he is quiet. Perhaps the boy is lazy. Perhaps his health is not good. At all events, he never plays, nor wrestles, nor runs foot races, nor fights, and because he never does these things his parents conclude he is the raw material out of which a good minister can be made. This test would have shut out Chalmers and Guthrie and Arnot, for most assuredly they were not noted for being quiet boys. The test of quietness would have remorselessly cast out Dr. Ormiston himself in his boyhood, and might have gone hard with him many a year after. The brightest and best are the boys needed in the ministry. A quiet boy may be both bright and good, but no boy should be sent to college simply because he is quiet.

The next qualification mentioned by the Doctor is "deep, earnest, unfeigned personal piety." This qualification is of course indispensable. A preacher's piety "should neither be artificial, sentimental or sickly, but healthy and happy, hopeful and cheerful." There is a world of truth in these words. Piety alone is not of itself any guarantee of a minister's success. How often have we seen ministers fail whose personal piety and earnestness was never for a moment questioned even by their enemies. The type of piety is all important. The sentimental, sickly type never fits a man for being a leader among his fellow men. The healthy, happy, hopeful, cheerful, courageous type is essential to successful leadership. A desponding spirit can never lead to anything but failure in the ministry or in any sphere of activity. Pluck is half the battle anywhere.

This type of piety is nearly always associated with a sound body, and the Doctor says

It is further exceedingly desirable that a candidate for the pulpit should possess a vigorous, well developed physical constitution, and be free from any organic disease or bodily infirmity or deformity; a sound body is needed as the servant of a sane mind and an active spirit. Many men, doubtless, notwithstanding wasting disease and severe suffering, have done good service in the pulpit, as did Robert Hall, the eloquent preacher in Leicester. But it is difficult for one suffering from the weakness, weariness and frequent despondency incident to ill health, to minister suc-

cessfully and in such a way as to be truly helpful and inspiring to inquiring minds or distressed souls. His views of truth and life, and his manner of expressing them, are likely to be tinged with his own personal disability. Dyspepsia and nervous headache have spoiled the effect of many a good sermon.

About the most miserable piece of work that can be done is to grind the life out of a young man for seven years, and then turn him loose on the Church a physical wreck, unable to meet the duties and responsibilities of the ministerial office. How can any man be helpful and inspiring to others if so weak that he can hardly drag himself around? A dyspeptic's views of "truth and life" may be positively hurtful to his congregation. Truth may be so tinged by the weakness or despondency of the personality through which it comes as to almost cease to be truth.

The sound body however should have in it not only a mind, but a mind of a certain type.

Intellectual ability and mental energy are required in a candidate for work in the pulpit. A man may be a true believer, and a delightful and interesting brother in the church, and may be eminently useful in other departments of Christian labour, and yet not be qualified to render efficient service in the pulpit. If weak, or sluggish in intellect, if slow of speech and dull of temperament, the pulpit is evidently not his sphere. Even enthusiasm in service and an ardent love for the Master and for souls may all exist apart from the qualities desiderated for pulpit efficiency. The mere sanctimonious commonplace of official routine, or the delivery of a series of pious, hackneyed exhortations, though uttered in a tone of assumed fervour and earnestness and seemingunction, does not fill up the idea of the pulpit service, and in few instances will be likely to accomplish much good.

Many excellent young men when converted seem to think that the only way they can serve the Lord is by preaching. About such the Doctor says:

Many young men, who are truly converted, and feel within them the stir of a new spiritual life, desirous that others might also share with them in like precious faith, and anxious to do good, think they have a call to preach, and seek for guidance and assistance to reach the pulpit. Not unfrequently this supposed call is all a mistake, and it were wisdom on the part of a true adviser to urge upon them the propriety of proving their usefulness in some other sphere. Many an excellent mechanic or successful farmer has been spoiled in the vain effort to become a preacher, and their own happiness and usefulness marred by, it may be, a laudable but vain ambition.

The idea that a young man cannot serve the Lord effectively in any place but the pulpit is a huge delusion. We need Christian lawyers, Christian merchants, Christian doctors, Christian manufacturers, Christian politicians, Christian men in all walks of life quite as much as we need preachers and perhaps a little more.

EVANGELISTIC WORK.—II.

In the English Presbyterian Church a good deal of attention is given to this work both in Church schemes and by individual congregations. The committee of which Dr. Gibson is Convener makes arrangement for services where found desirable, and for some years past has employed two evangelists, giving their whole time to the work. Recently the Presbytery of Liverpool held a conference upon some important questions of congregational and family life, giving a prominent place to the welfare of the young. This was followed by a fortnight's services, specially intended to reach and influence children and youth. With the aid of an evangelistic association, composed of earnest and active laymen, the city (including Birkenhead) was mapped into districts with choice centres of operation, to which various workers and services were assigned. Along with local men, several from a distance known to be specially qualified, were called in and the work begun upon a Sabbath was continued each night through the two following weeks. In this I was privileged to see and participate to a considerable extent, and was impressed with the fact that the fruits were very much in proportion to the pains taken in the exercise of faith and lively expectation. The largest and most promising meetings which came under my observation were in connection with a mission school in Queen's Road, where in addition to large attendance and deep attention there was a large number of very hopeful cases of decision among the older scholars. The pastor, Dr. Howatt, was, I believe, away from home, but the superintendent and teachers were on hand full of zeal and tact. They had sent a preparatory circular letter to the homes of the children and followed it up with personal influence to bring out the children. Then

each night they were present in force to watch and to aid in the after meeting, carefully noting those impressed, for future attention, and at the close remained, for brief conference and prayer. Can it be wondered that they received a rich reward?

In Rockery and Brassey Street, Birkenhead, there was also much interest and blessing. Here were to be seen cases of men of wealth leaving their comfortable homes after a long day of business, on inclement nights, to aid in the work, and with them occasionally poor parents, weary with a day's toil, but deeply concerned for the best interests of their children. Who can wonder that if there were more of this that the fruits would be yet more abundant and manifold? In this connection one case struck me as especially interesting and suggestive. One Thursday evening in the after meeting I came upon a bright little girl of eight and asked her, "Well, is your heart given to Christ?" "Yes." "When was that, a night or some time ago?" "Tuesday night." Further conversation showed that she fully understood and meant what she said. Her mother joined with eager interest to help tell the joyful story.

Tuesday night the child went home in much trouble. She had come away without giving her heart to the Saviour. She knew it and was sad. "Well," said the mother on learning the case, "just kneel down and do it now before, you go to bed. You don't need to wait for another meeting." This direction she gladly followed, and had been happy since in the thought that she was a child of Jesus and had her dear Saviour.

To anyone who would venture to cast a shadow of a doubt upon such a hope, I think I hear the Master say, "Except ye shall receive the kingdom of God as a little child, ye shall in no wise enter therein." Would (ah we had many more such mothers!

A REMARKABLE CONVERSION.

Rev. A. Moore, of Cheltenham, whose acquaintance I had the privilege of making in the course of this work related to me the following instance of the wonderful power of divine grace. His former charge, Dudley, was in the heart of the "Black Country," a region of sickness and darkness, both literal and figurative, here he seems to have been owned of God to do blessed work.

One Sunday morning a sturdy collier, noted for his drunken excesses and brutal devotion to the prize ring and cock pit, as he rose late, after the night's orgies, found himself possessed with a sudden impulse to go to church instead of the usual tap room or gambling den. He could not overcome the unaccountable impulse, and so, washing and donning his best, he was soon in the street; but then a fresh prospect confronted him as to which of two churches enter, the Methodist on the right or the Presbyterian on the left. Of the minister of the latter he had heard a good deal, so the matter was settled by a resolve to go and hear what he had to say in the morning and take the other in the evening. He entered and slunk into a corner. As the sermon proceeded the Lord smote that man with conviction. He saw the alarm his evil nature mirrored in the glass of vine truth. He confessed afterward his first impulse was to seize his hat and hurry home to beat his wife. She must have been telling the parson all about it. But then a remnant of reason in his depraved soul suggested this could hardly be, as she could not know of his coming to the place. So he sat it out, hanging his head over lower and lower to escape observation. He went home with a distressed spirit. Unable to remain away he returned in the evening and back again the next evening, by which time he fell under observation of the minister, who succeeded in matching him after the service before he reached the door. As the result of conversation then and subsequently he was brought to the feet of Jesus, relieved his burden and "returned home to tell his friends great things the Lord had done for him." Eventually he became an elder of the Church, and an earnest worker among his profligate companions, and my a little service of power and blessing they had even in the dark pit, in the little low, coal-walled cavern, where they gathered at noon with their tins for diet, and many a trophy of grace among the fruits, is anything too hard for the Lord? His Spirit not straitened, but we, alas, in ourselves are straitened. Might we not well ask, Wherefore is it so?

W. M. R.
Liverpool Nov. 1, 1887.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

MR. EDITOR, - I do not know anything about the editor of the *Christian at Work* personally, but yet it does not at all astonish me that he, as an otherwise able and orthodox writer, should have something to say against religious instruction in public schools. We do not need to look far from our own doors to see that there are very, very few men, however able and orthodox, who are not led to hold and advocate views peculiar and various, on other questions than those of pure theology, and any student of human nature may be often able to account for these idiosyncrasies in the influences of early training or of the school of thought with which the individual was identified. At least, I think that such things as these account for a good deal of opposition to Bible instruction in the public schools, where that opposition is made by thoughtful men.

At all events I am glad you have reproduced in your issue of the 23rd inst. some of the leading points used by the *Christian at Work*. because, as you say, it lets us see what can be said on the other side. I value the quotations you give because they also let us see how little can be said by an able and orthodox writer against Bible instruction in the schools of the United States, and how much less can be said, therefore, in the schools of Ontario. It is because of its practical bearing on this latter aspect of the cause, that I ask permission to refer to the points mentioned in your editorial.

I assume that every orthodox person should be willing and indeed anxious that the children of the public schools should receive Bible instruction, if it can be done consistently with our circumstances. If the editor is opposed to public school religious instruction on principle, then he should pursue the discussion on that line. Still, he may favour the principle and oppose the practice because of difficulties in the way. I think that where the principle is once earnestly accepted many of these supposed difficulties will become considerably diminished, or altogether disappear.

His first difficulty is the non-qualification of the public school teacher to give religious instruction; and his meaning is explained by a reference to the qualifications of the Sabbath school teacher. This objection has been made to do duty in Canada as well. Does it not arise from a failure on the part of the objector to distinguish between religion and religious knowledge between spiritual instruction and instruction in the word. The aim of the Sabbath school teacher is avowedly to bring his pupil to a spiritual apprehension of the truth as it is in Jesus; to aim at his conversion; to prepare him for the communion table. His sphere is pre-eminently a spiritual one. I am not aware that any advocate of public school Bible instruction has anything like this in view. We believe, however, that to instruct in the letter of the divine word, to acquaint himself and his pupils with the leading facts of the sacred narrative, and with the precepts pertaining to the moral aspects of a Christian life is perfectly within the qualifications of any ordinary public school teacher. He is not required to be a preacher in even the modified sense that the Sabbath school teacher is, and consequently it is quite irrelevant to compare the qualifications of the two in this discussion.

The next objection is the one we hear the changes rung on here from time to time, namely, that "many of the teachers are agnostics pure and simple." So far as Canada is concerned, I believe the objection is not one that spontaneously presents itself to the mind of a man who is otherwise desirous of seeing the Bible read and taught in the schools. It is an objection that has the appearance of having been sought after by one who wished to make out a case. How many Christian men are there to-day honestly anxious to have Bible instruction, but who are held back from countenancing it on the sole ground of fear of the agnostic? My answer to the objection is this. (1) It is not desirable that an infidel should stand *in loco parentis* and especially of a Christian parent, during six or seven hours of the day for five days of the week—religious instruction or no religious instruction being the rule. Therefore I am in duty bound to use my influence against the hiring of an agnostic for public school work, and to the removing of such a one when he is hired as soon as possible. (2) The free use of the Bible will have the

tendency to diminish infidelity in the profession, and to discover the agnostic where he already may be. But '3' every man who may have cherished a doubt is not necessarily a sceptic to the extent of treating the Bible with disrespect. This difficulty is absurdly overestimated.

His next objection "that religion is not a catechism but a matter of life and love," I think I have sufficiently answered above in referring to the distinction between the aims of Sabbath school and the day school teacher. I repeat that religion is not exclusively a thing of the heart. It is also of the head. But he says "Teach the Bible as you teach arithmetic, and the result would rather be hatred than love of the Bible." Again I say that is not the objection of a man who is otherwise honestly anxious for public school religious instruction if it can be had. It is the objection of a man who is anxious to make out a case. If by the expression—"as you teach arithmetic" he means as you teach any other school subject, I would prefer to take history rather than arithmetic as the parallel. However, let us test his hypothesis and conclusion. Scotland has for generations been pre-eminently among the nations for religious instruction in her schools; teaching the Bible as she taught arithmetic. Therefore the Scottish people have been and are the most Bible hating people on the globe which is absurd.

I shall not take up your space with any reference to the last difficulty, namely, that from the Roman Catholic aim to obtain separate schools, (1) because I hold with Dr Hodge that the Protestant character of the American nation should give the privilege of religious instruction in her public schools without laying her under obligation to support Roman Catholic schools; but (2) because the objection has no bearing upon the case in Ontario except in that it points out that Roman Catholic schools receiving public funds for the purpose of teaching Romish catechisms and legends, much more should the Bible a non-sectarian book—be read and taught in the public schools.

Your own remark about the instruction at home I heartily endorse. But then it is no more to be argued that because home is the place to receive religious instruction primarily, therefore it would be wrong to give it in school, than it should be urged that when young men are exhorted to "learn piety at home" therefore they shouldn't go to church.

ALEXANDER HENDERSON.

Hyde Park, Nov. 20, 1887

THE NEW BOOK ON "THE CONSTITUTION AND PROCEDURE OF THE PRESBYTERIAN CHURCH."

MR. EDITOR,—As our new Book of Forms is now before the Church for consideration, it is desirable that no effort be spared to make it as free from defect as possible. It is gratifying to find that even at its present stage it is marked by so many features of excellence. I propose to call attention to a few points in respect of which the book might probably be improved and in illustration I cite:

1. The definition given of the permanent officers of the Church as "elders, teaching and ruling, and deacons."

1. This definition is to my mind defective and confused, for this reason, that the teaching elder or minister is also a ruling elder. He both rules and teaches, and he presides in all courts of the Church as an accepted interpreter of the Scriptures, because the ruling is to be done according to Scripture. This double function of the minister of the Word places him in both classes of elders; and hence "teaching and ruling elders" is a defective definition.

2. The definition is faulty also on Scripture grounds, because "teaching elder" is not a Scriptural definition of the minister of the Word. True, he is an elder, because the greater office includes the less. But his office should be defined, not from the inferior and incidental function of rule, but from that which is the very essence of his office as a minister of the Word. The elders of the Jewish Church never were the spiritual teachers of the people. The function of teaching belonged to the prophets, priests and Levites. The elders bore rule simply.

3. This definition further raises the whole question as to whether there is in the Christian Church a twofold order of office, ministers, elders and deacons. I am inclined to take the latter view in opposition to

that of two classes in the one order of elders. A threefold order of office is more in line with certain analogies running through the Scriptures. There is a trinity of persons in the covenant God of the Church, a trinity of office in Christ, prophet, priest and king, and a trinity of body, soul and spirit in each of the church's members, and by a trinity of office in the Church she conforms to these analogies.

Dr. Cunningham, in his "Historical Theology," vol. 1, page 240, says: "We too have a threefold order . . . the general class of presbyters is divided by good scriptural warrant into two ranks or orders, commonly called teaching and ruling presbyters thus making a threefold order among ecclesiastical officer-bearers."

4. It is also a matter of history that the Westminster Assembly, after lengthened debate, adopted the words "pastors" and "other Church governors," and in the "Form of Church Government" appended to the Confession of Faith a separate chapter is devoted to each office. Is it to be wondered at that good pious men shrink from accepting the office of the eldership in our Church, when that office is so confused with that of the ministry as to be made to appear identical with it, except in respect of a mere circumstance, the possession of teaching gift? And do not the elders discern inconsistency again in our practice when we ordain them without "the laying on of hands" and exclude them from taking part in the laying on of hands in the ordination of ministers? Nay, the theory and practice are more inconsistent still in this additional particular that they find themselves not eligible to preside at a meeting of Session, Presbytery, Synod or Assembly. In practice, we act as if there were two orders of office in our Church courts; and if there are not what becomes of "the lay element" in Presbyterianism? If the elders, as these are known amongst us, are presbyters, then there is no "lay element" left. The presbyters of the New Testament are solemnly warned against taking the oversight of the flock "for filthy lucre." We can easily see how this applies to ministers; but what temptation is any man under amongst us to accept the office of the eldership for filthy lucre? He gets no salary, and in many cases has to pay his own expenses to the Church Court. Let us, in framing definitions, bring our theory and our practice into closer harmony with each other. By doing so, we shall place ourselves in more obvious accord with Scripture also, for obviously God has set pastors and teachers in the Church for the work of the ministry, as He has also set "governments" or "elders of the people" whose distinctive function is that of bearing rule.

For these and other reasons, I am in favour of such a definition of the permanent officers of the Church as shall give to the ministry of the Word its appropriate and scriptural prominence, similar to what is set forth in the Confession of Faith by the Westminster Assembly. There are some other points to which I may refer in another letter.

Woodstock, December, 1887. W. T. McMULLEN.

YOUNG CONVERTS.

MR. EDITOR,—In THE CANADA PRESBYTERIAN of December 7, I find a letter signed "William Shearer" which he introduces with "A word for the young," in which he says: "I fail to see why a young convert should not have the same liberty to tell out what the Lord hath done for his soul as an old convert." Now, I fail to know that this privilege is denied the young convert. Where is there a minister, Church official, or guardian of the young in the Presbyterian Church, as well as in other Churches, who would not be only too glad to hear the youngest convert tell what the Lord had done for his soul? Again, he says: "And is it not another fact that many young converts enjoy an experience that is too often forgotten when they grow older?" "Train up a child in the way he should go, and when he is old he will not depart from it." "The path of the just is as the shining light which shines more and more unto the perfect day." Of course, if a young convert could tell what the Lord has done for his soul he must assuredly be able to tell it all the better when he has been in the school of Christ several years.

FIFTY YEARS IN CHRIST'S SCHOOL.

If one be a believer the very best thing he can do is to put his hand to something practical, and do it with his might.

Pastor and People.

CHRIST THE REVEALER OF GOD AND MAN.

Why does the apostle John begin his story of the life of his Lord and ours with this strange name—"The Word"? Why not call Him by the name He bore while in the flesh, and by which both friends and foes knew Him while He dwelt among them—the name which is the sweetest to our ears? Simply, I think, because he wishes us to understand the inner purpose of his mind in writing what he surely knew to be the fourth account of the life of Jesus. The other evangelists had put on record what had been seen and heard of His works and words. They had drawn a picture of His life. John wishes to show why He lived, and therefore makes use of this new name. For to the disciple whom Jesus loved it seemed that His Master was, above all, the Revealer of the Father, and he writes his Gospel as the book of the revelation of God by His Son, Jesus Christ. And it is to tell us what he is about to do that he names Him "The Word." For what is a "Word"? Is it not the expression of thought—the revelation of the invisible mind? The mind no man hath seen or can see. Its thoughts are revealed by words. And Jesus is the "Word of the Father," who is hid in light that is inaccessible and full of glory. Throughout the Gospel according to John, we find this idea expressed repeatedly in such words as "No man hath seen God at any time, the only begotten Son who is in the bosom of the Father, He hath declared Him;" and in the answer to the impassioned entreaty of Philip, "He that hath seen Me hath seen the Father." Jesus Christ our Lord is the answer to the ever recurring questions of the heart of man regarding God. We cannot but search after Him. It is an instinct of our nature to stretch out our hands in the darkness as if to find Him. And while we seek we fear. And in the search humanity has fashioned many strange and awful images of God, which are dishonouring to Him and degrading to itself; images which are but its own shadows cast upon the heavens. And He who made us, out of pity for our failure, gave "the light of the knowledge of the glory of God in the face of Jesus Christ." As we look upon that face our dread passes away, and we say out of the gladness of satisfied hearts, "This is our God; we have waited for Him. . . . We will rejoice in His salvation."

There is no thought which can so overcome selfishness, breaking the strength of man's rebellious will and thrill his heart with new desires as this, that He who was with the Father in the uncreated beginning, who was God—the Creator of all that is—became flesh, and dwelt among us, not disdaining human weakness, but ever showing the most tender affection and the deepest sympathy; and at last submitted to death, even the death of the cross. Thus it is that "Christ crucified" has become "the wisdom and the power of God" to all who believe—that is, to all who in some measure see the marvels of Divine grace and love, in the fact that "the Word became flesh."

This revelation has been translated into the universal language. There is nothing national or peculiarly Jewish in the revelation of Jesus Christ. Its "line has gone through all the earth, and its words to the end of the world." There is no race they cannot enlighten, no heart to which the truth of Christ is an alien thing. The Word became flesh, that all flesh might know the Father who is in heaven.

And the revelation of the Father by "The Word" has been made, in its final, as it is in its fullest form. There is no higher one who can show forth more of the hidden glory of God. "In Him there dwells all the fulness of God." "He is the brightness of His glory, and the express image of His person."

Open thou mine eyes, that I may read this Word of Thine, O God. Reveal to me more of His love and grace and goodness, that I may know more of Thee, whom to know is life eternal.

But this Word made flesh becomes also a revelation of man, showing what it was intended man should be as "the image of God." Sin came, and blurred and blotted the likeness, and hid the Divine ideal which had been outlined there, and made human life a sad perplexing mystery. But now, as we see Jesus revealing the Father in His life on earth, the mystery is dispelled. Our life receives its interpretation from His life. "In His light we see light."

And further, this Word made flesh reveals the meaning and the method of man's redemption. We are to become "like Him," are predestined to be conformed to His image. The nature which sin has degraded is to be glorified, but it is Christ in us—the Word made flesh again—which is "the hope of glory."

May I ever be willing to receive this "Word" with meekness, and to obey Him with gladness, knowing that He is able to subdue all things within me, till they conform to His all glorious and perfect likeness. —*Rev. J. Reid, A.M., in United Presbyterian Magazine.*

FOR THE CANADA PRESBYTERIAN.

WHEN JESUS WAS AWAY!*

BY JOHN IMRIE, TORONTO.

A little girl, some three years old,
Lay on her dying bed,
Her silken tresses shone like gold,—
Seemed halo round her head;
The early morning sun peep'd in
And lit her pale sweet face—
So angels-like—no trace of sin
Could mar that holy place!

She ope'd her eyes and looked around,
Smiled sweetly on her Pa,
And said, in tones of softest sound,
"I want to speak to Ma;
Oh! I had such a lovely dream,
I thought I was in heaven!"
O'er all her face there shone a gleam,
To angels only given!

"Oh! heaven is such a pretty place,
With streets of shining gold,
And Jesus seemed to know my face,
His arms did me enfold;
I felt so happy, Mamma, dear,
The angels seemed so too,
I did not have the slightest fear,
Though all was strange and new!"

"And then I woke, yet still I'm here,
So glad to be with you
But yet I love those angels dear,
Beyond the skies so blue!
How lone the angels must have been
When Jesus was away!
How good He was to bear our sin,
I feel it more to-day!"

A few short days of weary pain
Her dream was realized,
She went to view those scenes again,
To Jesus whom she prized;
Engraved on stone may now be seen,
Above her lifeless clay:
"How lone the angels must have been
When Jesus was away!"

A lesson here for us within
This simple little lay,
How lonely must we all have been
Had Jesus stayed away!
Then let us thank Him day and night
For Calvary's sacrifice,
And wait His call to mansions bright,
To God and Paradise!

WASTE.

There is much of it in the world. It is caused either by thriftlessness or by extravagance.

In the first instance one may not intend to waste, but he lacks the power of judicious management. This defect is visible in almost every department of life.

Here is a man in business. He is sober, industrious and honest. He seems to prosper. He has a good trade, or occupation, or profession. He minds the odds and ends. But somehow his household expenses increase. More and more his family wants multiply. It takes so much to keep wife and children fed, clothed and educated. Larger and larger drafts are made upon his purse. Debts now press him. Creditors demand payment. And soon he is put into bankruptcy. Inquiry is instituted as to the cause, and it is found that the leakage began at home; that the mistress was no manager; that she was careless about servants and clothing and table; that things were used without any reference to saving; that the children were not trained to frugality; and that everything was done in a very thriftless manner.

Or the reverse may be the case; the wife may be the economist and the husband the careless party. Sometimes both prove poor managers, when the leak

*This is a true incident, the particulars of which the author had from the father's own lips, and the expression used by the little girl: "How lonely the angels must have been when Jesus was away!"—meaning the period of time while Jesus was on the earth.

lets out twice as fast as the barrel lets in, and soon there is emptiness or exhaustion.

It matters not who is to blame, or where the fault lies, the point is, the funds have been squandered and the dire penalty has to be paid.

The other source of wastefulness is extravagance. Some persons have no notion of the value of money, or what a thing costs. They want it, and will have it. Nor are they content with a moderate-priced article; they must have the very best. So they dress in the costliest of silks, wear the most precious of jewels, provide the most sumptuous of fares, travel in the most expensive of equipages and live in the finest of style, going to the very verge of their means, and even beyond their ability in the vain hope that somehow the purse will hold out and be refilled in due season. They have no just conception of what economy means; never look ahead; live merely in and for the present gratification; and take little account of the day of settlement. They pile up accounts, and when pay day arrives they feel the pressure, but somehow tide over the difficulty, and think that they will do better in the future, yet the days and months and years roll by, and no improvement appears, and at last the threatened collapse occurs, when the splendid furniture, magnificent mansion and possessions are sold at a sacrifice and pass into other hands. Spendthrifts soon consume a colossal fortune. Many, left their thousands, are in a few years penniless. Numbers who have become suddenly rich in speculation have in a short period been reduced to want. What comes easy goes easy, has become a truism. Extravagance speedily pulls down the vast accumulations.

Wastefulness is a sin. To spend foolishly or needlessly has no Bible sanction. God gives abundance, but He requires its right use and proper preservation. He commits His good things to us in trust. He regards what we have as loaned, not owned. He calls us His stewards, not proprietors. He holds us responsible for our possessions and acquisitions. He who squanders his revenues commits a gross offence, and has a terrible account to render. Large substances wasted are a terrible thing for which to answer at heaven's bar. Riches are not intended to minister to extravagance, or to be lavished on self without regard to a hereafter; but are a gift to be divinely employed and accounted for.—*Presbyterian Observer.*

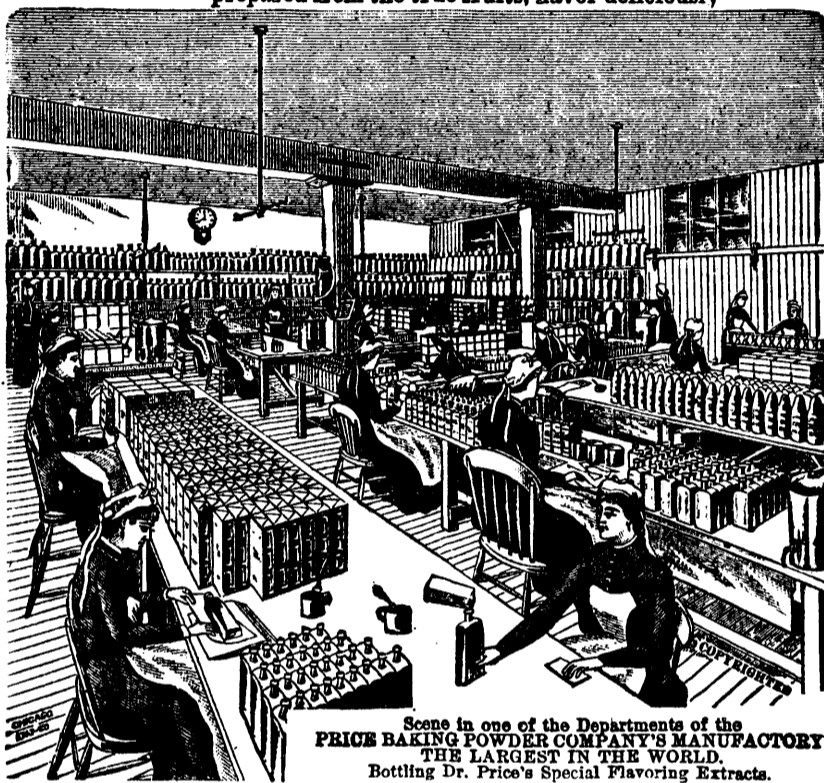
CHRIST OUR ARK.

This is the main truth which I would leave with you; look on Christ Jesus as the ark; of whom this was a figure, and believe it, out of Him there is nothing but certain destruction, a deluge of wrath, all the world over on those who are out of Christ. Oh! it is our life, our only safety to be in Him. But these things are not believed. Men think they believe them, and do not. Were it believed that we are under the sentence of eternal death in our natural state, and that there is no escape but by removing out of ourselves into Christ, oh, what thronging would there be to Him! Whereas now He invites and calls, and how few are persuaded to come to Him! Noah believed the Lord's word of judgment against the world, believed His promise made to him, and prepared an ark. Is it not a high sign of unbelief that, there being an ark of everlasting salvation ready prepared to our hands, we will not so much as come to it? Will you be persuaded certainly that the ark door stands open? His offers are free; do but come, and try if He will turn you away. No, He will not; "Him that comes to Me, I will in no wise cast out" (John vi 37). And as there is such acceptance and sure preservation in Him, there is as sure perishing without Him, trust on what you will. Be you of a giant's stature, as many of them were, to help you to climb up, as they would surely do when the flood came on, to the highest mountains and tallest trees, yet it shall overtake you. Make your best of your worldly advantages, or good parts, or civil righteousness; all shall prove shifts from the flood of wrath, which rises above all these, and drowns them. Only the ark of our salvation is safe. Think how gladly they would have been within the ark when they found death without it; and now it was too late! How would many who now despise Christ wish to honour Him one day! Men, so long as they thought to be safe on the earth, would never betake them to the ark, would think it a prison; and could men find salvation anywhere else they would never come to Christ for it; that is, because they know Him not.—*Leighton.*

4/4
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AT THE COLONIAL EXHIBITION.

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Sparkles.

EVOLUTION—Tight boots make a corn, corn makes whiskey, whiskey makes a man tight in his boots.

ONE of the western ranches is owned and managed by a woman. She is probably the cow belle of the West.

BEFORE marriage she was dear, he was her treasure; but afterward she became dearer, and he treasurer.

PERRY DAVIS' PAIN-KILLER as a Diarrhoea and Dysentery remedy seldom ever fails.

MRS. JONES: Don't trouble to see me to the door, Mrs. Smith. Mrs. Smith: No trouble, quite a pleasure I assure you.

THE smallest bonnets ever seen at all are coming into fashion. The prices, however, are still perceptible to the ordinary vision.

ONLY two more weeks before Christmas! How time flies! Now is the time Santa Claus is looking out to see where the best goods suitable for Xmas Gifts can be obtained for the least money, and he has come to the conclusion that a good selection for people of all ages and sizes can be had at Barker & Co.'s in the Y. M. C. A. Building (411 Yonge St.) Call and see the Solid Gold Rings from \$1.25 up. Real Diamond Rings from \$4 up. Watches from \$2.75 up, etc. Repairs skillfully executed. Work left with us will be done when promised every time. No disappointment.

AN all-round wag has placed the following placard over his coal-bin: "Not to be used except in case of fire." The cook's relatives are in consternation.

"I THOUGHT you took an unusual interest in my welfare," remarked an unsuccessful lover. "No, indeed," she replied; "only in your farewell."

AN umbrella dealer tells us "how to open an umbrella without damaging it." It would be more important to know how to take your eyes off an umbrella without losing it:

NEGLECTED COLDS, Pain in the Chest, and all diseases of the Lungs, are cured by using Allen's Lung Balsam.

THE man whose step ladder collapsed when he was hanging his father's portrait, bringin' the picture down on the top of his head, says it is a striking resemblance of the old man.

MR. POPINJAY: Woman's curiosity amuses me. Mrs. Popinjay: Aha. By the way, what's that stain on your hand? Mr. Popinjay: Paint. I was coming by Blosson's fence, and I just touched my finger to it to see if it was dry.

To Denver in One Night.

On December 4, 1887, the Burlington route, C. B. & Q. R. R., inaugurated a fast train service as follows: Fast express train known as "The Burlington's Number One" leaves Union Depot, corner Canal and Adams streets, Chicago, at 12.01 P. M. daily and runs to Denver solid, arriving at 10.00 P. M. the next day, thus making the run from Chicago to Denver in thirty-four hours. This train arrives at Omaha at 5 A. M., making the run to Omaha in seventeen hours. Corresponding fast train from Denver to Chicago. Direct connection made to and from St. Louis with these trains, and at Denver with the fast train of the D. & R. G. R. R. for San Francisco and Pacific coast points. Superb equipment on "The Burlington's Number One," consisting of sleeping cars and coaches from Chicago to Omaha and Chicago to Denver without change. Meals served en route on the famous Burlington route dining cars as far West as the Missouri river. Omaha passengers will be allowed to remain in their sleeping car till breakfast time. See that your ticket reads via the C. B. & Q. R. R. It can be obtained of any coupon ticket agent of its own or connecting lines or by addressing
PAUL MORTON,
Gen'l Passenger and Ticket Agent.

"I SHOULDN'T care to marry a woman who knows more than I do," he remarked. "Oh, Mr. De Sappy," she replied, with a coquettish shake of her fan, "I am afraid you are a confirmed bachelor."

It is hoped that Messrs. Angell, Putnam, Tupper, Chamberlain and Foster will not adjourn without passing upon the long-mooted question, Does the codfish salt the ocean, or the ocean salt the codfish.

UNCLE RASTUS: "Yes, sah, I'se sebenty y'ar ole ter day." Gentleman: "Is your hearing good, Uncle Rastus?" "Who am dat?" "I say, is your hearing good?" "Does I think it am gwine ter rain?" "No—no—Uncle—Rastus. I—want—to—know—if—your—hearing—is—still—good?" "Oh, my ha rin'? Yes, sah, my ha rin' am puffec."

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TORONTO, WEDNESDAY, DECEMBER 28, 1887.

CLUBBING ARRANGEMENTS.

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

DURING the last hours of the dying year we all look back. Most of us look back with mingled feelings of gratitude and regret—gratitude for God's mercies and regret for our own shortcomings. Who has spent 1887 as it ought to have been spent? Who has not failed in duty scores of times? Even when discharged fairly well as regards manner, the spirit in which duty has been done has often been far from the spirit of Christ. We must all plead guilty before the Eternal Judge. But why spend the closing hours of the year in useless regrets? Having confessed and asked forgiveness for the past, let all begin the New Year in a grateful, hopeful spirit. Let us be thankful that our sins and shortcomings are atoned for by Him who is mighty to save, and begin the New Year determined to love Him more and serve Him better. Past errors may be utilized as warnings to keep us from similar errors in future. Past failures may be made to contribute to future successes. A wise man can make the past help the future mightily.

It is customary at this season to make good resolutions. These resolutions are so frequently broken that sneering at them has also become a custom. Pick up almost any newspaper next Monday or Tuesday, and you will be pretty sure to find a number of small jokes at the expense of the penitents who have been "swearing off." That many New Year's resolutions should be treated in this way is not a matter of wonder. Many of them are thoughtlessly made and quickly broken. Still the making of such resolutions is a hopeful thing. It shows that the maker has within him a desire—feeble it may be, but still a desire—to be a better man and to lead a better life. That desire is a good thing. A man is never in a more hopeless condition than when he has no desire to be or do better. The New Year's resolution shows that the man who makes it thinks at least once a year. He takes stock and tries to form a reasonably correct estimate of himself. That, too, is a good thing. There is little hope for a man who does not think seriously at least once a year. Instead then of belittling New Year's resolutions, let all look upon them as good as far as they go—as evidence that the maker still measures himself morally, and has a desire to do and be better.

MR. S. H. BLAKE is reported to have taken strong ground in an address delivered last week against holding meetings on Sabbath afternoons—ostensibly to promote the interests of temperance, but really to further the interests of municipal candidates. The learned gentleman, according to the report, based his opposition on these grounds: (1) Sabbath desecration; (2) If temperance people hold such meetings on the Sabbath, opposing candidates and their friends must be allowed the same privilege; (3) If such meetings are continued God's Day will cease to be a day of rest, and would be turned into a political or municipal rallying day. The question, Who should be our Mayor or our member? is not of sufficient importance to merit the calling of a meeting on the Sabbath. These points seem to us well taken, and

voice, we believe, the sentiments of ninety-nine out of every hundred Presbyterians in Canada. Is it not a little singular that an Episcopalian and a lawyer should have been the first to raise his voice in public on this question, and express the views held by a large majority of Presbyterians? There was a time when Presbyterians were considered the boldest defenders of the Sabbath. Has that time past? Or is the defence merely kept in abeyance until the elections are over.

MR. CHARLES HUTCHINSON, County Attorney for Middlesex, writes some very thoughtful and suggestive letters to the press on the working of the Scott Act. Mr. Hutchinson is a temperance man, and as a criminal lawyer of thirty years' experience, his opinions are well worthy of consideration. On the question of employing detectives, Mr. Hutchinson has this to say:

Here I would say that I would gladly see the employing of whiskey informers altogether abandoned. They are probably indispensable for the purposes of the Crooks Act, but Scott Act people should endeavour to get on without resorting to such questionable devices. They could very easily were they as active and determined as they should be. I have had a good deal of experience with whiskey informers, I am sorry to say, and have no confidence in the breed. As a rule they are as willing to sell an inspector as a tavern-keeper, and unless corroborated their testimony is anything but reliable. No doubt these men are often useful, and might be advantageously employed in certain ways, but the evidence, in which a conviction is sought, should, I think, be of a different and better quality, and yet such as might be easily got. The Scott Act Associations working through ordinary channels in concert with the inspectors could supply all the evidence required, and with much better effect. I say this from experience, and without hesitation or doubt.

The employment of detectives by Temperance and other moral reform associations is a question that will stand more discussion than has yet been given to it. Is it right for Christian people to resort to what Mr. Hutchinson as a criminal lawyer calls "questionable devices"? Is it right to employ a man who will deceive, tell lies, act lies, personate, drink, and do a good many doubtful things to convict liquor-sellers, or any other class of offenders? Of course the law officers of the Government employ detectives without any scruple, but that is not the question. Should such means be employed by professedly Christian men in carrying on moral reforms? Does the business not look dangerously like doing evil that good may come? As the judges say, "We are ready to hear argument on that point."

MINISTERS who have grave doubts about the value of pastoral visitation might do a worse thing than ponder over the following remarks recently made by Dr. McCosh, of Princeton. A good time to study them would be New Year's Day when the resolutions for the New Year are being formed. Dr. McCosh said:

A minister will not be able to reach the hearts of his people unless he visits among them. I remember that when I began to preach I had about twenty carefully-prepared sermons. But some fifteen of them I would not preach; they were not fitted to move men and women, and I burned them. I never learned to preach till I visited among my people; they encouraged the young man with ruddy countenance, and they opened their hearts to me. The working-man spoke of his difficulties in making the ends meet, and the dying man committed his children to me, and the grandmother thanked me for my kindness in teaching her grandson in my Bible class. No part of a minister's life is so rich in memories as these pastoral visitations. I had sometimes difficulties in winning certain self-sufficient and sulky men. But I waited and watched for opportunities. Sometimes I gained the husband by the wife, more frequently the father by the children. I remember one tradesman of skill and character who shied all my attempts to bring him to church. But I kept my eye upon him, and the fit time came. He and his family were prostrated by malignant and infectious fever. I was with them daily, and, thanks to God, when he recovered he was won to Christ and His Church.

The foregoing seems to confirm the remark often made that the elements of success are substantially the same in every walk of life. The qualities that made "the young man with the ruddy countenance" so successful in his first parish with the "self-sufficient and sulky," helped to make him the honoured and successful head of Princeton College. In early life Dr. McCosh wrote a book that sent him at one step into the front rank, but at that very time he knew how to gain the husband by the wife and the father by the children. That is just the kind of man the Church needs: One who can write well, and at the same time gather in the people. A Church with books and no people is about as poorly equipped as a Church with people and no books.

ULTRAMONTANISM.

AT the recent Washington meeting of the American branch of the Evangelical Alliance, Bishop Coxe, of Buffalo, read a paper on Ultramontanism, which he defines thus: "Ultramontanism is a formidable word, but it means what is popularly called Jesuitism." The paper contains nothing that can be excepted to on the score of intolerance or rancour. There is no attempt to arouse virulent religious animosity. The Bishop is careful to say that he is not speaking against the Roman Catholic faith, but against the methods pursued by the Jesuit fraternity. He shows that Jesuitism is not essential to the Roman Catholic religion. In proof of this he cites the action of the Gallican Church in its struggle to retain its rights and privileges. The fact that successive Popes and all European Catholic States had expelled the Order because it was inimical to the public welfare of the nation was proof sufficient that the Roman Catholic religion and Jesuitism were not identical.

Dr. Coxe refers to the fact that in his better days Pius IX. sent the Jesuits out of Italy, indicating that where the Papacy has its seat the order founded by Ignatius Loyola is not held in high esteem. The recall of the order by Pius and their ceaseless efforts to control the policy of his successor—in all respects an abler man than he who for a time went under the title of the Reforming Pope—show that the power behind the Papal throne is far from being subordinate. In the appointment of cis-Atlantic cardinals, the foundation of a great Roman Catholic university, in the attempts to control the labour movement and in dealing with the case of Dr. McGlynn, Dr. Coxe discerns indications that ere long Jesuitism will make an effort to control the destinies of the American Republic. Then its freedom and integrity would be menaced. Bishop Coxe is no alarmist, no intolerant fanatic, but a calm and level-headed observer of tendencies and events. He by no means stands alone in his opinions. No one who, apart from political manoeuvring, notices the current of events, can fail to discern that from the Vatican constant efforts are made to secure influence in the control of the public affairs of States for the sole purpose of advancing the rule of the Papacy over the minds of men. There is a constant endeavour to interfere with elementary education everywhere. The object in view is not very remote, as may be seen by a quotation made by Bishop Coxe from a Roman Catholic book of instruction for children, printed in the United States. It is as follows:

Q. Have Protestants any faith in Christ? A. They never had.

Q. Why not? A. Because there never lived such a Christ as they imagine and believe in.

Q. In what kind of a Christ do they believe? A. In one of whom they can make a liar with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes provided he be an honest man before the public.

Later on, the book states that all Protestants "die in their sins and are damned."

Such teaching will, in time, produce its effects, and these can only be deplorable. The arrogant pretensions of Ultramontanism to meddle with the government of nations must be firmly and emphatically repudiated. No Church as such has any right, human or divine, to arrogate to itself dominance over state affairs. Its function and sphere are purely spiritual. Within its own legitimate limits it will find all the work and more that it can possibly overtake. If Jesuitism in its crusade against free government choose to force the conflict, the battle for liberty will be fought with a result that will be surprising to the adherents of a priestly despotism.

CIVIC DUTIES AND RESPONSIBILITIES.

THIS week the Canadian people are called upon to perform an important duty pertaining to their citizenship. In every municipality officers for the year have to be appointed. The choice of officials rests with the people. Does the proverb, "Like priest, like people," hold good of the men who fill the offices of state from the highest to the lowest? If all elections, state and municipal, were the result of the unsolicited and unbiassed will of the people, then the men entrusted with the cares and responsibilities of office might be regarded as the fair exponents of the popular intelligence and conscience. The affirmation that officeholders are in all cases the spontaneous choice of the electors would be received with ridicule. Nay, some

who have looked too intently on the seamy side of public life, might go the length of doubting the possibility of a strictly pure election under existing circumstances. A man possessed with the ambition, laudable or otherwise, who fancies that he can be of service to the community his fancy may be well founded or wholly imaginary cautiously throws out feelers in his friendly circle, in the lodge or society he frequents, until the idea of his candidacy takes shape. Then in due course the inevitable requisition is drawn up with the names of citizens attached, "and 150 others," and it is announced that the candidate is in the field. Committees are formed of workers, endorsement meetings are held, by this time the newspapers have ranged themselves for or against the aspirant. Cards with the request for "your vote and influence" are plentifully distributed. Canvassers, fair and of the ungentler sex, are sedulous in their house to house visitation, and from this point on to the close of the poll the fray increases in intensity and fury.

All this comes under the classification of legitimate election devices. This goes on in the light of day. There is also another side, as is well known. Scarcely a man who has entered the race for public honours can anticipate defeat with equanimity. Many a man is sorely tempted to avail himself of any means that offers to increase his chances of success. That direct bribery and intimidation are resorted to is attested by the disclosures at the trials of protested elections. Again, what do pre-election pledges usually signify? Many of them may be made in good faith, but when their immediate purpose is served it is strange that they are so soon forgotten. Then what is the difference between a sordid offer to an individual and a glittering promise of local advantage to a community? Is it conducive to the welfare and good government of a community when social, political or even religious societies pledge their support to a nominee for public trust merely because he is a member of such organization?

There can be little doubt that an astute aspirant for public office uses the arguments and inducements that will best secure favour with the constituency to which he appeals. This leads to the conclusion that the purification and elevation of public life cannot with hope of success be limited merely to those whose mission it is to serve in a public capacity. The reformation needs to be general and radical. Acceptable and faithful public men ought to be chosen because of their general fitness and integrity of character, irrespective of political or other affiliations. Intelligence, honourable conduct, blameless lives and competent business qualifications are indispensable to a community that desires to be well governed. To obtain these the average citizen must rise above the petty considerations that too often prevail. When the people generally come to realize that the electoral franchise has to be exercised for the welfare of the commonwealth, not for his own or the selfish ends of any man or section, we may expect to see the manifest abuses now prevailing swept away—not till then. By good legislation the more glaring abuses may be removed, but until the sense of duty is more vividly realized, sinister influences will find plenty of scope wherein to work.

The duty of the hour then for Christian citizens is to vote for the best men who offer—men capable by character, experience, intelligence and integrity—for the places they propose to fill. Moral and social reform can only be secured by such men. Glib talkers, dexterous manipulators, are no longer required. Through general apathy they have found their way into place and power; but surely their day is nearly past. For the control of civic affairs and the management of the public schools the ward politician is surely not the fittest choice that can be made.

THE Bible-Work Institute will hold a three-months' term for ladies in the Bible-Work Room, Y. M. C. A. Building Chicago, Ill. beginning January 8, 1888. The course of study will include the following subjects: Bible exposition by books, geography of Bible lands and mission fields, Christian evidences, Church history, inquiry room work, Sunday school work, methods of work. The instruction will be given by Rev. E. P. Gould, D.D., Professor W. C. Craig, D.D., Professor Hugh Macdonald Scott, D.D., Rev. P. S. Henson, D.D., and Evangelist E. W. Bliss. Ladies who wish to enter may send for a circular.

Books and Magazines.

NATURAL LAW IN THE BUSINESS WORLD. By Henry Wood. Boston Lee & Shepard.—This is a cheap edition in paper covers of the work noticed in these columns some time since. It has already met with a wide circulation. The labour question among other subjects is fully discussed with great ability and clearness.

FROM the Interstate Publishing Co. (Chicago and Boston, we have received the December issues of the INTERSTATE MONTHLY PRIMER, PRIMA MONTHLY, an illustrated magazine, the INTERSTATE MONTHLY, illustrated, and the GRAMMAR SCHOOL, an illustrated monthly magazine of instructive reading for young people.

THE PASTOR'S DIARY AND CLERICAL RECORD FOR 1888. Prepared by Louis H. Jordan, M.A., B.D. (Montreal W. Drysdale & Co.)—This is a most serviceable and convenient aid to the pastor in his practical work. Its use will save much of his valuable time, and enable him to avoid any amount of inconvenience. Mr Jordan has succeeded in improving it from year to year. It is entirely non-denominational.

A SONG OF TRUST AND OTHER THOUGHTS IN VERSE. By W. P. McKenzie, B.A. (Toronto Hart & Co.) It is a mistake to suppose that Canadians are a matter-of-fact prosaic people. As yet, the representative Canadian poet may not have appeared, though several have already done honour to their country. There are a number who have enriched Canadian literature and ministered true pleasure to many by their sweet and melodious lyrics. This neat booklet will be read with delight from its first page to the last. It is the production of a promising candidate for the Presbyterian ministry.

THE STORY OF THE PSALMS. By Henry Van Dyke, D.D. (New York Charles Scribner's Sons.)—The grandest of all poems, the Hebrew Psalms, are indestructible in their power and beauty and in their influence over the thoughts of men. They not only form the fittest themes for the Church's songs of praise, but they bring their inspiring strength, consolation and hope to the individual soul. Much that is good, bad and indifferent has been written on the Psalms, but being a perennial theme there is always a place and a welcome for a good book on the Psalms, and this admirable work of Mr. Van Dyke's is sure to meet with favour everywhere.

THE POEMS OF WILLIAM WYE SMITH. (Toronto Dudley & Burns.)—There is nothing in this fine little volume to indicate the profession of the writer. Here he makes his appearance as a poet only. Mr. Smith is the respected minister of the Congregational Church, Newmarket. As a Canadian litterateur he is well and widely known. He now presents to the reading public a volume of excellent poems, ranging over a variety of subjects, such as miscellaneous, Canadian, Scottish, religious, psalms, children's pieces. These poems show that their author possesses the poet's inspiration and the gift of expression. The book deserves, and doubtless will meet, with a favourable reception.

THE PEARL OF DAYS. Edited by Rev. Joseph H. Knowles. (New York Wilbur B. Ketchum.)—This monthly magazine has completed the first year of its publication. In an editorial in the January number, its object is thus stated: "It will seek to inspire the homes and the schools of our land with a just estimate of God's holy day, showing how the Sabbath may be made the brightest of all the days from our youth, defending it against assault, providing, as far as possible, Sabbath readings helpful to the Christian life, and thus aiding to preserve in the hearts of all our most sacred institution." The cause it seeks to advance and its own merits commend it to general favour. It deserves a wide circulation.

BIBLICAL DIFFICULTIES DISPELLED. By George Sexton, M.A., M.D., LL.D., F.A.S. Second Edition. (Toronto William Briggs.)—Dr. Sexton is well known throughout Canada as an able exponent of Christian truth in its relation to the objections urged by scientific as well as unscientific men. Thoroughly versed in the systems of modern scientific and philosophic thought, an accomplished logician, a ready writer and a powerful speaker he has rendered excellent service to the cause of truth. The present handy volume has already been the means of doing much good and cannot fail to be of the greatest benefit to perplexed but candid minds. The difficulties are stated in the form of questions, and the answers appended are brief, pointed and luminous.

THE MISSIONARY WORLD.

THE KEITH FALCONER MISSION, SOUTH ARABIA.

The two medical missionaries, Drs Cowen and Paterson, having left for Shaikh Othman, near Aden, the Foreign Missions Committee anxiously considered how to supply, at once, a missionary or evangelist familiar with Arabic. The Rev. Dr. Lansing, of the American L. P. mission in Egypt, was willing to go himself for a time, when it was found that his board could not spare the services of a younger man. But it was felt that, in the present state of his health, it would be unfair to take advantage of his generous offer, so characteristic of evangelical missionary workers everywhere. As the result of an appeal for volunteers, Mr. Matthew Lochhead wrote from Glasgow that he was willing to go out at once, on subsistence allowance, as lay evangelist and assistant to the medical mission. Trained as an engineer, converted under the influence of a godly elder of the Church, and ordained a deacon of the Rev. Dr. A. Bonar's congregation, Mr. Lochhead had spent the last three winters in Morocco, where he learned the colloquial Arabic and translated and published translations of hymns and Scriptures by the typograph. He was attached to the Kabyle mission for a time. Further detailed inquiries resulted in his appointment. He was ordained an elder at an evening service in his own church on the 6th November. He sailed from London on the 10th, and will be followed by the prayers not only of Finnieston Free Church, but all who seek the prosperity of this attempt to meet Islam in its original seat. He to remain for a few weeks at Tangier, opposite Gibraltar, to continue his Arabic studies until Dr Cowen informs him, and Dr Paterson, at Cairo, that the first mission house is ready to cover them.

Nearly the whole £1,200 asked for the mission building has been subscribed and paid, but the expenditure may now prove to be somewhat greater, for the following reason.

The Rev. Dr. Mackichan's report of his inspection of the Shaikh Othman site has been received. It is a careful and most satisfactory document, and much of it will soon be in the hands of the members of the Church. He received a Christian welcome from Drs. Jackson and Coulson, and from Colonel Raper and Lieutenant Gordon, the last a nephew of the great General Gordon, and all warm friends of the mission. The authorities, Colonel Hunter, acting as political resident, and Major Sealy, the magistrate, helped him in every way, as well as the worthy Scotchman who is in charge of the port of Aden, where he has enjoyed excellent health for twenty-five years. To these and all other friends of the mission the Free Church of Scotland returns hearty thanks, as for service done to the Master of all. After bearing pathetic testimony to the impression made by the late Hon. Ion Keith-Falconer on all classes, and describing the sacred spot where, by his dust, he had taken possession of Yemen for Christ, the report describes the present site of the mission, and bears strong testimony to the wisdom and foresight with which it has been selected for a mission house, close to the old native village. Dr. Mackichan recommends, in common with the officers on the spot, that the building be completed as the headquarters of the mission, and residence of the evangelist and medical assistant; but that another residence be built for the rest of the staff on a spot in the new government village, removed half a mile from the native quarter, which must always be somewhat insanitary. If this, Mrs. Keith Falconer highly approves. The Foreign Missions Committee will doubtless sanction the erection of the second mission house on the second plot, which will be granted by the government at a nominal quit rent.

There now remains the appointment of one of the fourth year students of divinity, on the close of his studies next April, as the ordained Arabic-speaking member of the mission, after the return of Dr. Cowan. Who is he to be? Surely the best Semitic scholar among his fellows, whom the Spirit of God may call during the session. Never had missionary since Henry Martyn, the missionary chaplain, such a career offered to him as Keith Falconer's ordained successor will have. His Hebrew, Syriac and Arabic, completed by particular study of the last during the coming summer, and directed by a knowledge of Mohammedan controversy, will find from Shaikh-Othman as a base north to the cool heights which separate British from Turkish Arabia, a splendid field for the first deliberate and prolonged attempt in modern times to work for the answer to the oldest of missionary prayers, even Abraham's—"Oh that Ishmael might live before Thee!"

"Ob, lois! I dun'no. Old?—he's old enuff for any ting, I guess. How old be yer, nigger—do yer know?"

"Te-hee! te-hee!" tittered the old man; "te-hee! te-hee! I dun'no, Winny, gal. I 'spects I 'se older dan you be. But I dun'no—te-hee! te-hee!"

"Wal, I shouldn't wonder if yer wuz," said Winny, quietly regarding him.

"And have you got a mother, too, Winny?" inquired Alice.

"A mudder?—no, I guess not. I neber heerd o' none. Say, ole nigger!" turning to her father, "we ain't got no mudder, hab we?"

"Te-hee! te-hee! No, no, Winny, gal," tittered the old man. "No mudder! no mudder! no, no!—te-hee! te-hee!"

"I tort not," said Winny, turning to Alice. "Yer see we two haz been pardners a many years, an' I guess dar nint no mudder in de biz'ness; I neber see none roun'. Yer didn't neber hab no mudders, did ye, Dro?"

"Te-hee! te-hee! Neber a mudder, gal—neber; te-hee! te-hee!"

"Is he so very deaf, Winny?" asked Alice, finding that Winny raised her voice almost to a scream whenever she addressed her father.

"Derf?—he? No, nor blind nuther. I wish he wuz: at this time o' life it would be a sight more respectabler like if he wuz one o' t'other o' 'um. He ought to be 'shamed o' hisself, not to have no infirmities, an' he so awful ole. It 'pears as if the Lord had clean forgot the ole fellow—don't it now? An' 'twixen you an' I, Alice, I rather 'spect He 'uz."

"Oh, Winny, don't talk so," said Alice, her own tender filial feelings toward her only relative, her grandmother, making Winny's unfeeling disrespect to her aged parent seem shocking to her. "Oh! don't talk so; you would be sorry if he were to die."

"Die! Who die? He?—Jad? Cutch im at it; I'd like to see 'im do it. Nut he! He ain't goin' to die, I know. He don't want to, an' he dun'no how to, if he did. He neber died in all his life, an' I guess he aint goin' to larn now. He's too old to larn nuffin'. He'll neber die: he wouldn't know how to begin."

"But, Winny," said Alice, returning to the main point in question, "do you think he can do what we want?"

"I don't see why he can't; for the massy's soul's sake, why no? But I'll ax him. Here, you ole rogue ob a singer," she said, addressing her parent. "you kin build a hen-coop—you can't yer?"

"Te-hee! te-hee! No, Winny, gal,—no!" tittered the cracked old voice; "I can't make no hen-coop—te-hee!"

"Yer can't? An' why not can't yer? Yes, yer can, too. Why can't yer?"

"Te-hee! te-hee! Winny, gal, aint got no boards—can't make hen-coop widout boards—te-hee! te-hee!"

"Lordy! yer old fool! we wuz 'spectin' to 'in' yer de boards—course we wuz. Did yer tink we 'spect'd yer to make it out ob yer own ole skin? An' if yer had de boards, nigger, kin yer build it den? Come, now, be smart—kin yer make it den, say?"

"Te-hee! te-hee! No, Winny, gal—no, no!"

"Why not? Yes, yer could. Why not?"

"Coz it takes nails, Winny—nails, gal! Te-hee! te-hee!"

"You wicked ole fool! An' if yer had boards and nails—whatever else wud yer want?"

"Te-hee! te-hee! Winny, ole gal, hammer an' saw—hammer and saw—te-hee! te-hee!"

"Lord sake, yes! Yer'd want hammer and saw—ob course yer wud; but if yer had dem, kin yer do it?"

"Te-hee! te-hee! Winny, yes—yes, I kin, I kin. I'll make a hen-coop fas' enuff."

"Werry well, den; I'll fin' yer all dem tings. Take off yer jacket, ole man, an' rouse dat are ole barr'lob soap ober dis way, an' put it here. Ds you see, nigger! put it here."

(To be continued.)

TRIALS OF A FLORIST.

Baron Nathaniel de Rothschild—not the chief of the great plutocratic house—has been expelled from Vienna. The Baron is a great florist, and in all his villas and castles carries on the culture of rare exotic plants upon a very costly scale. The Archduke Karl Ludwig, the Emperor's brother, visited one of the Baron's gardens during the absence of the owner, in order to get a glimpse of some of his rare plants. The Archduke is the foremost patron of art and science in the empire, and a great favourite of the cultivated classes and the people. Baron de Rothschild had given the order that no one should be allowed to inspect his gardens but during his absence, but the head gardener conceived that the order could not extend to so important a person, and so admitted the Archduke. When the Baron heard that his order had been disobeyed, he at once dismissed the head gardener. The Archduke wrote to the Baron begging him to revoke the dismissal. The great money prince, however, would not grant the petition of the Imperial Prince. The Municipality of Vienna were impatient at this rudeness to the most popular and liberal member of the Imperial family, and gave the Baron to understand that he must either concede the Archduke's request for forfeit his citizenship. The Baron chose the latter alternative, and has voluntarily ceased to be an "Austrian." — *Free Press Magazine.*

A LEGACY

Friend of my many years,
When the great silence falls, at last, on me,
Let me not leave to pain and sadden thee
A memory of tears.

But pleasant thoughts alone
Of one who was thy Friendship's honoured guest,
And drank the wine of consolation, pressed
From sorrows of thy own.

I leave with thee a sense
Of hands upheld, and trials rendered less—
The unselfish joy which is to helpfulness
Its own great recompense;

The knowledge that, from thine,
As from the garments of the Master, stole
Calmness and strength, the virtue which makes whole,
And heals without a sign.

Yea, more, the assurance strong
That love, which fails of perfect utterance here,
Lives on to fill the heavenly atmosphere
With its immortal song. — *John G. Whittier.*

HOBBS AND MATHEMATICS.

It was in the field of mathematics that Hobbes' blunder developed into the most startling absurdities. In proportion to his ignorance of the subject was his personal conceit, that he was competent to instruct the most proficient masters of the science. It was not till his fortieth year that he opened Euclid, when he discovered that the leading definitions were wrong, and that the whole structure of geometry had need of serious alterations. A straight line might be the shortest road between two points; but how a straight line could be without breadth, or any superficies without thickness, or any point without magnitude, Hobbes could not in the least make out. These definitions were absurd on the very face of them. Hobbes, therefore, having corrected Euclid, set about squaring the circle, doubling the cube, cubing the sphere, and solving all kinds of problems which had been hitherto deemed impractical. There were in those days (1654-5) two professors at Oxford—Seth Ward, of astronomy, and the more celebrated Wallis, who held the Savilian chair of geometry. Hobbes, whose fame was steadily rising in the world, had assailed the universities for not encouraging scientific investigation. He therefore sharpened the ire of these professors, who, as soon as his treatise "De Corpore" appeared, readily embraced the task of tearing it to pieces. Ward took the physics. Wallis the mathematical portion of the treatise. The exposure of Hobbes' errors was the more decisive, as his adversaries had obtained an unbound volume of the "De Corpore," in which Hobbes had, before revision of the last proofs, endeavoured to amend his own demonstrations. The mutilations in the text enabled Wallis to follow Hobbes blunders step by step. The result was the "Elenchus Geometriae Hobbianae," which, three months after the "De Corpore" appeared, completely smashed to atoms every proposition which Hobbes had advanced on the subject. But Hobbes was far from yielding to the enemy. He had indeed removed the more serious portion of the mistakes before issuing an English translation of the "De Corpore" in 1556. But he nevertheless maintained the accuracy of the portions he had himself abandoned, and sought to carry the war into the enemy's quarters by attacking Wallis' "Arithmetic of Infinities." The result was still more mistakes and absurdities. Hobbes could lay bare as with a scalping knife the most complex psychological phenomena; but he was unable to grasp the commonest mathematical abstraction. His mind was too hardened, his ideas too crystallized to be permeated by the new analysis. — *The Quarterly Review.*

READERS RESPONSIBLE FOR WRITERS.

Between the writer and the reader, then, a certain marriage of the intellectual and sympathetic faculties should always exist. The book must be rendered complete not only by the writing of it, but by the writing assisted by the reading. The reader must do half the work. He must liberate his imagination, he must awaken his understanding, he must open the fountains of his knowledge and culture; he must contribute, in a word, from his capital of mind, to the beauty and elevation of the work of art that he contemplates. He must feel that he shares the responsibility of its truth and excellence, and that he, no less than the writer, is liable to blame for its deficiencies. If this be recognized, then literature will grow to heights hitherto undreamed of, because the writer will be left free to devote his entire energy to the development of his proper part of the result, instead of, as now, being compelled to do imperfectly the reader's work as well as his own. — *American Magazine for December.*

A PARAGRAPH has appeared in some newspapers to the effect that, owing to failing health, the Rev. Dr. Killen was about to resign the Chair of Ecclesiastical History in Assembly's College, Belfast, which he has held for so many years with such honour to himself and advantage to the Church. There is no truth whatever in the rumour that Dr. Killen was seriously ill.

THE judges of the Court of Session have adhered to the decision of Lord Kinnear in the Rothessay Gaelic Church case, finding that Mr. Munn, merchant, Harbour-gate, Newfoundland, has a good title to the site and buildings. His father made a gift of the site to the congregation, and also held the church and ground in trust for the purpose contained in its constitution. At the Disruption the congregation joined the Free Church, but in 1850 were ejected from the building.

British and Foreign.

THE Duke of Norfolk, it is said, carried to Rome as his personal jubilee offering to the Pope \$50,000.

THE *Hebrew Standard* says that while "charity may cover a multitude of sins," this "is not its regular business."

KANSAS was a turning point in the Anti-Slavery struggle, and Kansas is a turning point in the Anti-Saloon struggle.

SOME of the Chicago brewers have determined not to buy any barley from Kansas or Iowa, which are prohibitory States.

THE Rev. Dr. Charles L. Robinson retires from the pastorate of the Memorial Church, New York, and will give his time to authorship.

THE statue of the late Lord Shaftesbury, to be erected as a memorial in Westminster Abbey, will be ready for unveiling in about a fortnight.

THE legislature which was recently elected in Hawaii has cut down the salaries of all the State officials, and materially reduced the salary of the king.

PROFESSOR CALDERWOOD has been elected honorary-president of the new Christian association formed by the art students in Edinburgh University.

AN offer of thirty-five per cent. reduction has been made on behalf of Lord Lansdowne to the non-evicted tenants on his Luggacran estate, Queen's County.

AT an election on Sunday in the town of Jamaive, Mexico, a fight occurred between the rival parties in which eight men were killed and over forty wounded.

THE Rev. I. N. Hays, D.D., has been elected Chairman of the Northern General Assembly's Permanent Committee on Temperance in place of the late Dr. Swift.

THE Rev. W. G. Woodbridge, pastor of the Fifth Presbyterian Church, Chicago, has tendered his resignation to the congregation, to take effect at the close of the present year.

THE Rev. William Johnston, D.D., the respected minister of Townsend Street Presbyterian Church, Belfast, who has been seriously ill for some time, is now on a fair way to recovery.

SOME of the frontier stations of the Church Missionary Society in the north-west provinces of India are enjoying a revival. Sikhs and Mussulmans are being converted and baptized.

IT is proposed to endow the Chair of Church History in the United Presbyterian Theological Seminary, Alleghany, and to call it by the name of its late occupant, Rev. David R. Kerr, D.D.

THE Rev. Dr. Scott, Dean of Rochester, died recently. He was one of the revisers of the New Testament, and joint author with Dean Liddell, Christchurch, Oxford, of the Standard Greek Lexicon.

LORD DUFFERIN has built a beautiful hunting lodge at Simla, where he will entertain his staff and friends during the season. It is said to be the first Indian residence lighted exclusively by electricity.

THE Serey Hospital, Brooklyn, N. Y., was dedicated on the 15th inst. The total cost will be \$1,200,000. It is the only Methodist Episcopal institution of the kind in the United States. It is open to all creeds.

THE new High License Law in Pennsylvania promises to be really restrictive. Saloon keepers find the greatest difficulty in securing bondsmen, and the applications, in some instances, show a falling off of fifty per cent.

THE whole of the cheap edition of Dr. Hamilton's History of the Church of Ireland having been sold out in a few days, the publishers have been induced to go to press again with yet another issue, being the fourth edition.

A PARADE containing over 7,000 men in line, with brass bands and waving banners, marched through the streets of Pittsburgh last Sabbath to celebrate the fiftieth anniversary of the accession of Pope Leo XIII. to the priesthood.

THE throne of the great Egyptian sovereign, Queen Hatshepsut of the Eighteenth Dynasty, has been donated to the British Museum by the owner, Mr. Jesse Haworth, of Cheshire. It has been in his possession several years.

THE Rev. Professor Watts' new work on a phase of the great religious-scientific controversies of the age has just been published. The title of Dr. Watts' work is "The Reign of Causality; or A Vindication of the Scientific Principle of Telic Causal Efficiency."

LEO XIII. is almost a teetotaler, drinking, if any wine, a little stout claret at his simple dinner. Perhaps it is the irony of fate as well as ignorance that has sent him among his jubilee gifts about 6,000 baskets of champagne from various French vineyard-owners.

A CORRESPONDENT of the *Daily Express* complains that the subscriptions to the Irish Church Sustentation Fund are in inverse proportion to the wealth of the provinces, Ulster contributing 2s. per head, Leinster 4s. 4d., Munster 5s. 9d., and Connaught 6s. 10d.

A BILL authorizing the expulsion from the country of such socialists as have incurred penalties for violating the anti-socialist law, has been introduced into the Reichstag at Berlin, under the terms of which most of the socialistic members of that body may be expelled.

THE Free Church congregation at Comrie, Perthshire, has unanimously resolved to give a call to the Rev. A. C. Watt, assistant to the Rev. Dr. Black, Inverness. Mr. Watt is a son of the late Rev. R. J. Watt, minister of the Free High Church in Eglon, and nephew of Rev. J. D. Crawford, D.D., B. Hall.

THE trustees of Columbia College, New York, have resolved that an academic course be adopted, and be recommended to be worn by the members of Columbia College, in their several faculties and degrees, in all places and on all occasions in which it is proper or desirable that the academic character should be indicated.

Ministers and Churches.

THE Rev. Mr. Gillies, Presbyterian minister in Eldon, has resigned.

THE Shubenacadie Presbyterian congregation has increased their pastor's salary \$100.

THE new Presbyterian Church at Georgetown is rapidly approaching completion.

THE new Presbyterian Church at Oakville is expected to be ready about February next.

THE people of St. Andrew's congregation, Perth, are vexed with Rev. Mr. Cruikshank for declining their call.

THE choir of the Valleyfield Presbyterian Church has presented Mr. Rolland Hill with \$50 for his assistance as organist.

THE Rev. Dr. McTavish, of Lindsay, preached able and impressive missionary sermons in the Presbyterian Church, Orillia, lately.

MR. ANDREW MURRAY, of Aylmer, Ont., has made the Presbyterian congregation of that place a present of a lot on which to build a church.

THE Rev. H. Edmison, of Rothsay, assisted by Rev. A. M. Hamilton, held special services last week. Each meeting was well attended by earnest hearers.

DR. CHRISTIE, of Lachute, writes that most impressive evangelistic services, resulting in great good, have lately been conducted there by the Rev. J. McIntyre.

THE Rev. W. W. Percival was inducted into the pastorate of the Presbyterian Church, Richmond Hill, on Tuesday week. A welcome social was held the same evening.

THE Alliston *Herald* says: Rev. Mr. Burnett has nearly recovered from his late severe injury, and that the disfigurement which was threatened him will eventually pass away.

THE Rev. D. M. Gordon, B.D., was unanimously nominated as Moderator of the next General Assembly, to meet in Halifax, by the Presbytery of Columbia on the 13th instant.

THE Rev. Mr. Milligan, of Toronto, preached two eloquent sermons in Knox Church, Galt, on Sabbath week, and the Rev. S. Carruthers, of Kirkwall, occupied the pulpit last Sabbath.

THE Rev. C. D. Johnston, of Oil Springs, and Oil City, in the Presbytery of Sarnia, has declared his acceptance of the call to Beaverton, and his induction is arranged for the 10th January.

THERE was an exchange of pulpits throughout the Presbytery of Paris last Sabbath in the interest of the Home Mission work of the Church and Augmentation Fund for assisting weak congregations.

AT the quarterly communion in Knox Church, Montreal, Rev. J. Fleck, pastor, last week, thirty-two names were added to the communion roll—seventeen by profession of faith and fifteen by certificate.

MR. SMITH, of Queen's College, Kingston, who goes as a missionary to China, preached in the Presbyterian Church, Keene, and in Westwood, on Sunday week. He goes as a medical missionary to China.

THE Bradford Presbyterian Sabbath School anniversary was held on Friday, December 23, in the Town Hall. A good programme of readings, recitations, dialogues, etc., was intermingled with singing by the children and choir.

ACKNOWLEDGMENTS.—Dr. Reid has received from W. S. I., per Mr. C. Blackett Robinson, \$40, as follows: Home Missions, \$15, Foreign Missions, \$10, Aged and Infirm Ministers' Fund, \$10, French Evangelization, \$5.

THE call to the Rev. Mr. McEachran, of Dundee, Que., from Vankleek Hill, came before the Presbytery of Montreal last Tuesday. The call was accepted, and his induction at Vankleek Hill will take place between Christmas and New Year.

A TEA MEETING was held in Cheltenham, on the 26th December, in connection with the Presbyterian congregation. The Rev. Messrs. Carter, of Cheltenham; Craig, of Claude; Crozier, of Grand Valley; and Smith, of Toronto, delivered addresses.

ANNIVERSARY services were held in Erskine Church, Hamilton, on Sunday week. The Rev. Thomas Goldsmith preached appropriate and impressive sermons morning and evening. The collections, which were liberal, were for the building fund.

A BRITISH COLUMBIA correspondent writes: We are going to lose the promising district of Comox, lately come to us from the Church of Scotland, if supply be not soon sent. We thought this old style of weary waiting had come to an end in British Columbia.

DR. CLARK MURRAY, of McGill University, has gone to Vassar to give a special course of lectures on Psychology. On this subject he is now a leading authority, his text book being in use not only at Vassar, but in many other institutions, even including some in foreign lands and languages.

THE tea meeting under the auspices of the Presbyterian Church, Point Edward, last week, was a grand success. A large crowd was present. The programme of speeches, music, etc., was well rendered and the audience was delighted with the evening's entertainment. Proceeds about \$100.

THE White Lake annual missionary meeting was held Friday week, and was addressed by the Rev. Mr. Gandier, of Coulonge. The subject he took up was Foreign Missions. He delivered a very instructive address, showing the interest he takes in the work, and explained clearly the necessity of continued liberality towards this great and good work.

AT a special congregational meeting in St. Andrew's Church, Victoria, B. C., the Rev. Donald Fraser, M.A., presiding, a unanimous call to the Rev. P. McF. McLeod was resolved upon. Rev. E. D. McLaren, Brampton, was appointed the congregations' commissioner when the call is presented to the Toronto Presbytery.

ST. PAUL'S Presbyterian Church, Ottawa, was crowded to the doors last week on the occasion of a social and entertainment given by the Ladies' Aid Society of that flourishing congregation. Its pastor, the Rev. William Armstrong, Ph.D., occupied the chair. A well-selected programme was efficiently rendered, and a most enjoyable evening was spent.

THE several congregations of Glengarry Presbytery are being visited by Mr. Mathieu, a missionary of the Board of French Evangelization, to raise funds for a new mission school at Hochelaga. He addressed the congregations of Knox Church and St. John's Church last Sabbath morning and evening, and this week he is canvassing the two congregations, and meeting with good success.

THE new Presbyterian Church at La Riviere was opened for divine worship on Sabbath, December 18. Sermons were preached morning and evening by Rev. Principal King, of Manitoba College. On the following Monday evening, an opening tea meeting was held, at which Principal King and Rev. Messrs. Farquharson, Townsend and others delivered addresses.

THE annual concert in connection with the Presbyterian Sabbath school, Granton, was held in the church on Friday evening, Dec. 23. The programme consisted of kindergarten songs, concert recitations, with motions, representation in costume of Asiatic nations, songs, dialogues, etc.; something entirely new in the locality. The Rev. A. Grant, of St. Mary's, delivered a short address. The popular pastor, Rev. John Campbell, presided.

THE tea meeting at St. John's, near Bradford, on Wednesday night of last week, netted about \$35. In every respect the tea meeting and entertainment was a grand success, and the speakers on the occasion, Messrs. J. Carswell, of Bond Head; N. A. McDiarmid, of Bradford, and the chairman, Dr. Forrest, sustained their part of the programme in an able manner. The singing on the occasion was much appreciated. It is needless to say that the ladies provided an excellent tea.

THE entertainment given in St. Andrew's Church, Fergus, on Friday night week was really very pleasant. The choir from St. Andrew's Church, Guelph, gave some splendid pieces of sacred music. Altogether it passed off well, and Fergus had reason to be thankful to Guelph choir. Proceeds came to about \$22. The ladies of Fergus St. Andrew's Church provided lunch for the Guelph visitors, and an agreeable time was spent after the work of the evening was over.

IN St. Andrew's Church, Guelph, Rev. John Davidson, Alma, preached both morning and evening, the pastor, Rev. J. C. Smith, B.D., being absent preaching the anniversary services in connection with Zion Presbyterian Church, Cumnock. In Knox Church, Guelph, Mr. Donald Hossack, formerly a barrister at Cobourg, and now studying for the ministry of the Presbyterian Church, occupied the pulpit. His sermons were much appreciated, the church being full in the evening.

A THANKSGIVING service for the safety of seamen was held in the Presbyterian Church, Collingwood, last Sabbath evening, when Dr. Campbell took as his text, "Christ stilling the tempest." It is very appropriate to have such a service in the Presbyterian Church, as the captains of all the boats sailing out of this port, with most of the officers and crew, and the managers of the Collingwood and G. N. T. Lines, with a large number of fishermen and others following navigation, belong to that congregation.

WHILE Rev. J. B. Duncan, pastor of St. Andrew's Church, Paisley, a few weeks ago, was holding the annual meeting of the Bible Society, he was seized with a severe attack of inflammation. He so far recovered in a few days as to be able to return home, but we are sorry to learn that a complication of troubles has now arisen, and that grave fears are entertained for his ultimate recovery. Mr. Duncan is widely known throughout Canada as one of the ablest and most eloquent preachers in the Presbyterian Church. We trust he may yet be spared many years in his family and to the Church.

AT a recent meeting of the Knox College Missionary Society a committee was appointed for the purpose of securing religious literature from the churches for distribution through the fields of the society. Many of the Sabbath schools are entirely destitute of library books or papers. Sabbath schools having an over-supply of reading matter could greatly assist the society in this work. Would superintendents and teachers kindly call the attention of their scholars to the need of preserving whatever literature they may have for this purpose? Packages may be sent to the Convener, James Drummond, Knox College.

"HARDLY a Christmas gift," said Rev. Dr. Grant, principal of Queen's University, to a reporter, when he was asked about the Endowment Fund presented last April. "I wish it was," he continued. "We only lack \$30,000 of securing the full amount." "I have no doubt now about the matter. The spirit evinced by the students, as you have just described to me, is the spirit that has characterized the work since the inception. There is a great field yet unexplored, and if I only had the strength, the amount now lacking would be speedily raised. But the money will come. There are kind friends at work in many places."

THE scholars of St. Andrew's Church Sunday school, Guelph, had a royal time last week at their annual Christmas gathering. From five o'clock till seven full justice was done to the eatables provided, after which an enjoyable programme of recitations, singing, choruses, etc., prepared by a committee of the scholars, was rendered. Eight little Indians, four squaws and four bucks, dressed

in blankets, closed the proceedings by receiving and stowing away in their wigwam the host of useful gifts in the way of quilts, clothing, books, dolls, toys and old papers which the generous hearts and hands of the children had provided, and which will be distributed to missions where they are most needed. Mr. D. McCrae, superintendent of the school, occupied the chair, and the school room was crowded.

THE lecture delivered last week by Rev. L. G. Stevens, on "The Parson's Trials and Triumphs," in St. David's Church, St. John, N. B., Young People's Association course was fairly attended, despite the stormy weather and other entertainments and meetings going on in the city. The lecturer dealt with his subject in a very interesting manner, abounding in anecdote, mostly of a humorous nature. He decided that the parson's triumphs far outweigh his trials. At the close of the lecture Rev. Mr. Stevens was thanked by Hon. Judge Boyd and Rev. Mr. Bruce in fitting terms. Mr. T. H. Somerville presided.

DR. COCHRANE has received from Dr. Wilson, of Limerick, the following letter, dated Limerick, transmitting \$750 to the Home Mission Fund. The Presbyterian Church of Ireland has ever been a true friend of our Church, and never fails in its annual contribution: I hope enclosed draft for \$750 will reach you in good time as a Christmas offering. It is the amount of a grant from our Board to aid in your Home Mission work—western district. I regret to learn through the *Record* that you are in trouble as to your financial state. I sincerely hope your entire Church will be stirred up to a sense of duty and the great privilege of carrying on and sustaining such a noble work as that in which you are engaged. Your mission has been a great success, and I sincerely hope it may not be crippled or limited in operation from want of means. Much depends on ministers and sessions having its claims fully and fairly presented to all your congregations. I am, very faithfully yours, DAVID WILSON.

A SUCCESSFUL bazaar was held in connection with the Presbyterian congregation, Thorold, lately. Mr. James Paterson was presented with an address and a handsome parlour set, which were duly acknowledged. After describing the affair the *Thorold Post* says: A pleasant surprise for the building fund committee was the statement made by the Rev. Mr. McDonald, pastor, that a lady of the congregation, well known for her previous liberality, had lately given him another \$50 for the building fund. He also added that a lady in Scotland had just sent him a cheque for \$25 in aid of the building fund. Mr. McDonald stated that he was not at liberty to publish the names of these ladies, for, though both are well known as truly benevolent and unusually generous, yet both of them belong to that class of Christians that is decidedly averse to the sounding of its own trumpet, and prefers to act in accordance with the motto, "Let not thy left hand know what thy right hand doeth."

THE pulpit of Knox Church, Stratford, was filled Sabbath week, morning and evening, by Rev. Dr. Laidlaw, of Hamilton. His discourses were full of Christian truth and instruction, and his voice was clear and forcible. In the evening he preached on Peter denying his Lord, the lessons from which he endeavoured to impress upon the minds and hearts of his congregation, enjoining sympathy with the weaknesses and infirmities of their fellow men. Rev. Messrs. Hamilton, of Motherwell; Smith, of Waterloo Street Methodist Church, Stratford; Wylie, of Paris; Turbull, of St. Mary's; and Dr. Laidlaw, of Hamilton, gave pleasing and profitable addresses on Monday evening in Knox Church, Stratford, the occasion being the anniversary services. The choir, which was reinforced by the best talent of the city, rendered some excellent music between the speeches. The ladies, as usual, supplied refreshments in good style, before the "feast of reason" up stairs. The proceeds of the evening amounted to about \$60.

THE Woodstock *Sentinel Review* states that both the body and galleries of Chalmers Church were filled on the night of Friday week. About 200 children took part in the recitations, dialogues, choruses and kindergarten songs. The large audience manifested the most intense interest in the entertainment furnished them by the little folks. Then appeared Santa Claus in his well-known costume, and distributed from the tree a great number of presents, chiefly to the young and their teachers; but two or three elderly bachelors received appropriate and significant gifts. Not the least interesting feature of the evening was the presentation of a valuable Bocharin fur overcoat to the pastor and a beautiful marbleized iron clock to Mrs. McKay. The presentations were made on behalf of the congregation by Mr. John Head and Mr. W. G. McKay; while the address, expressive of a warm appreciation of Mr. McKay's personal worth and devotion to the work of the ministry, was signed by Mr. David Dodge and read by Dr. McClure. Mr. McKay acknowledged the gift in appropriate and feeling terms. The gathering was in all respects pleasant and successful.

THE opening and dedication services in connection with the new Presbyterian Church in Eden Mills were held on Sunday, Dec. 18. The services were conducted by Rev. Professor McLaren, D.D., of Knox College, Toronto, who preached two very able sermons suitable to the occasion. The musical part of the service was conducted by the Rockwood Presbyterian choir, under the leadership of Mr. John Strachan. The church is an elegant stone structure capable of seating 250 people, heated by hot air from a large furnace placed in the basement. The building reflects great credit on the perseverance of this small congregation in Eden Mills. At both services the church was crowded to the utmost extent. A tea meeting was held on the evening of Monday. The house was crowded to the doors. Rev. Mr. Strachan, the pastor, occupied the chair. Addresses were delivered by Rev. Messrs. Argo, of Norval, Barnby, of Eden Mills, Rae, of Acton, Swann, of Rockwood, and Gardiner, of Eramosa. The latter gentleman gave an excellent and extremely interesting address on "Life in Battleford." The choir of St. Andrew's Church, Guelph, provided the music with their usual ability. The

Sabbath School Teacher.

INTERNATIONAL LESSON.

Jan. 8, 1888.

THE MULTITUDE FED.

Mat. 13:21.

GOLDEN TEXT.—Jesus said unto them, I am the bread of life.—John vi. 35.

SHORTER CATECHISM.

Question 55.—In the light of this question how sacred all things become. All nature is a revelation of God, a means by which He becomes known. Our bodies and spirits should be a living sacrifice. The soul should be a temple for God's indwelling. The commandment forbids its profanation. The Word of God and ordinances of religion ought to be treated with reverence. The names used to denote the Divine existence and perfections are to be held sacred. All profane swearing by these is a sin expressly forbidden by the third commandment.

INTRODUCTORY.

The place where this miracle was wrought is generally understood to have been the Plains of Butaiha, some little distance south of Bethsaida, on the north-east shore of the Sea of Galilee. After the martyrdom of John the Baptist, the Saviour withdrew to the "desert place," where His disciples found Him after returning from their evangelistic tour. The people, eager to listen to His teaching, followed Him in great numbers.

I. The Compassionate Saviour.—One reason why in the days of His flesh the common people heard Christ gladly was because He was so merciful and compassionate. He still possesses those attractive qualities. He is the same yesterday, to-day and forever. His is a full-orbed compassion. He thinks of men's needs bodily and spiritually. Because He understood the people's wants as no other could, His compassion was tender and true, and divine in its fulness. The sick and the sorrowing never applied for His help in vain. He healed their sick. He began with their bodily ailments, but He did not end there. He ever sought to heal the sin-burdened souls of men. The disciples also feel for the multitude. They go to Jesus and say, "This is a desert-place. The time is now past. The day was nearing its close. So interested have the people been in hearing His words and witnessing His cures that they have waited on till the evening shadows were gathering. The disciples suggest that Jesus should dismiss them, that they might go to the village to buy bread. To this the Saviour replied, They need not go away; give ye them to eat. They did not anticipate what was to follow; they are astonished and say, "We have but five loaves and two fishes."

II. The Miraculous Feeding of the Multitude.—He who has power over all things with a majestic simplicity says, "Bring them hither to me." Then the people were orderly arranged, and recline on the grass, in the manner in which they took their meals at home. They could thus be conveniently and completely served. When all was ready, Jesus took the loaves and fishes, "and looking up to heaven, He blessed" them. It is with heart and soul we should worship God in prayer; yet every sincere worshipper will assume a becoming and reverential bodily posture. Here and in other instances we read of Jesus lifting up His eyes to heaven, in trustful and reverential looking to the Healer and Answerer of prayer. Just as the father of a family begins the household meal by giving thanks, and asking God's blessing, so the Saviour blesses what is provided for feeding the multitude. The good old custom of grace before meat is a most becoming thing, and has the highest example to recommend it. The disciples were employed in distributing the food to the multitude—an example of benevolence to the disciples of every age, and symbolic of their higher mission to be disseminators of the bread of life. The divine bounty is complete and abundant. In the Father's house there is bread enough, and to spare. None of the 5,000 men, besides women and children, were sent empty away. No one was overlooked. If the bread that perishes is so abundantly provided for, is there not reason to believe that the Gospel provision is ample and full for the satisfaction of the soul's every real want? While in the divine bounty there is profusion there is no waste, there is no encouragement to prodigality. The sin of wastefulness is both great and common. The manufacture of intoxicants from grain designed for food is by many regarded as a wicked waste of God's bounty, and they that indulge their appetites in this manner are not generally in a position to gather up the fragments. Poor people often only add to their poverty by wasting what they have. The rich, by their prodigality and luxurious indulgence, often help to increase the load of human misery. The broken pieces of the feast thus miraculously provided were not to be thrown away. They were gathered up that nothing might be lost. It is told of Thomas Carlyle that when he found pieces of bread lying in the street, he carefully picked them up, and placed them on the fence railings that the birds might get them. The miracle, like all Christ's miracles, was self-evident in its completeness. Christ's power over nature was demonstrated. From the five loaves and the two fishes the great multitude was abundantly fed, and after all, twelve baskets were filled with the fragments. This miracle also emphasizes the fact that man does not live by bread alone, but by every word that proceedeth from the mouth of God.

PRACTICAL SUGGESTIONS.

What a tender and compassionate Saviour Jesus is! We can bring all our wants to Jesus. The smallest thing that concerns us is not beneath His care and sympathy. Let us never forget to give thanks for God's goodness and bounty. We should never forget how far-reaching is the meaning of Christ's saying, "Gather up the fragments." When Christ is concerned for the bodily wants of men, may we not trust Him for all the wants of the immortal soul?

the congregation, read by Mr. J. R. Reid. It was highly eulogistic, and expressed appreciation of the reverend gentleman's work during his pastorate. It expressed that appreciation in a very tangible way, for at a suitable point Captain Buckman stepped forward, and handed Mr. Burnfield a purse of \$150; the purse in which the money was contained, as the chairman explained, was worked by Miss Nellie Buell while an invalid. When Mrs. Burnfield was referred to, Miss McArthur came forward, and, on behalf of the young ladies, handed Mr. Burnfield, for her, a silver and glass fruit dish. Mr. Burnfield replied at some length, referring to the twelve years of his pastorate—twelve of the best years of his life, thanking them for all their kindness, and expressing the hope that if any of them ever came to Toronto he would be able to help them, and he was prepared to do so, whether they had been friends or enemies, to the utmost of his power. He felt sad at having to say good-bye, and whether he would ever address them again from the pulpit after next Sunday or not, probably not, he urged them not to forget the ministrations of the past twelve years, and he hoped there would be a final meeting where good-byes had not to be said. Many were visibly affected while the reverend gentleman was speaking. Mrs. Gordon Starr, leader of the choir for the past two years, was also presented with a diamond ring in recognition of her cheerful and gratuitous services. Mr. Thomas Brady reading the address to that lady. The proceedings were brought to a close at a late hour with prayer by Rev. E. Woodcock.

PRESBYTERY OF BRANDON.—This Presbytery met at Portage la Prairie at the call of the Moderator December 7, to consider the resignation of Rev. J. F. Dustan, of Knox Church, Brandon, the Book of Forms and such Home Mission business as might demand attention. Mr. Dustan adhered to his resignation on the ground that since the resignation of the pastor of the First Presbyterian Church, Brandon, there was a prospect of the re-union of the two congregations, and he was anxious that both congregations be free. Commissioners were heard, and it was agreed to allow Mr. Dustan's resignation to lie on the table till the March meeting of Presbytery. A committee, consisting of Messrs. Robertson, Todd, Bell, Murray and Stalker, were appointed to consider the Book of Forms, and report. The Home Mission Committee were authorized to allocate amounts to congregations for Augmentation and Home Mission Funds; to look after supply of First Church, Brandon.—S. C. MURRAY, Pres. Clerk.

PRESBYTERY OF LINDSAY.—This Presbytery held an adjourned meeting at Eldon, in St. Andrew's Church there, on Monday, Dec. 12, and was constituted by the Rev. John Gillis, Moderator. The Rev. E. Cockburn was requested to act as moderator, and the resignation of Mr. Gillis was taken up. Mr. Gillis and representatives from the Session and congregation of St. Andrew's Church were heard. After due deliberation the Presbytery accepted the resignation, and appointed the Rev. R. Gunn to preach on the 18th inst., and declare the charge vacant. The Rev. Dr. McTavish was appointed Moderator of the Session, and Rev. D. B. McDonald, of Scott and Uxbridge, Moderator of the Presbytery in room of Mr. Gillis. The Presbytery record their deep regret at parting with their Moderator and brother, the Rev. John Gillis, who, though but recently received into this court, has endeared himself to all the members, so that he carries with him the best wishes of the Presbytery, and the earnest prayer that the Lord may soon open up to him a field of usefulness, and pour out upon him and his family a rich blessing there. The Presbytery would also express their earnest desire for the welfare of the congregation now vacant, and trust they will unitedly engage in seeking the advancement of the cause of Christ in their locality, and at an early date obtain a pastor to labour among them in the Lord's work.—JAMES R. SCOTT, Pres. Clerk.

PRESBYTERY OF SAUGEN.—This Presbytery met in Mount Forest on December 13. All the ministers were present and a good many of the elders. Mr. Davidson was appointed Moderator for the next six months, and took the chair. The Rev. R. Fairbairn, at present supplying Balaclava, Ayton and East Normanby, being present, was asked to sit and deliberate. It was agreed that in connection with the ordinary meeting of Presbytery in future there be evening meetings for the public, and that the members of Presbytery be appointed to speak on the subjects appointed to be discussed. Mr. Davidson reported that he had visited Cedarville and Esplin congregations, and that they had promised to do their utmost to reduce the supplement, even though they had been weakened by parties removing from the bounds of the congregations. Mr. Scott gave in the treasurer's report, which was received, and the thanks of the Presbytery tendered to him for the amount of trouble he had taken. Mr. Scott was re-appointed treasurer. Messrs. Niven and McKenzie were appointed auditors. Mr. Straith gave in the Home Mission report. He stated that the Presbytery was expected to raise \$500 for Home Missions and \$400 for Augmentation. Each congregation was assigned its proportion for these Schemes. Committees were appointed to examine remits, and report at next meeting. On the Book of Forms, Mr. Aull, Convener, Messrs. Park, McNair and Straith to examine from pages 5 to 38, Messrs. Aull and Cameron from pages 39 to 68, and Messrs. Fairbairn and Johnston from pages 69 to 132. On amending chapter xxiv. section 4 of the Confession of Faith, Messrs. Baikie, Cameron and Johnston. On constitution of General Assembly and travelling expenses, Messrs. Aull and Bickell. The Rev. Dr. Ure was nominated as Moderator of next General Assembly. Mr. Davidson read a carefully prepared statistical report, which was adopted. Messrs. McNair, Thorn and Aull were appointed to arrange for the meeting of the Woman's Foreign Missionary Society, and to invite Dr. Wardrope to address the meeting, which is to be held on the evening of the next ordinary meeting of Presbytery. The Presbytery adjourned to meet in Palmerston on the second Tuesday of March next, at ten a.m.—S. YOUNG, Pres. Clerk.

collections during the Sunday amounted to \$115, and the amount realized at the tea meeting was something over \$125.

In a notice of Principal MacVicar's lecture in Guelph last week, the *Mercury* says: He pointed out that there was a spirit of unbelief abroad, as seen in the social discontents which at present exists and in the antagonism which it daily growing stronger between rich and poor. He dwelt on this at some length, and showed that the tendency of the age was toward a greater cleavage between these two classes; that the rich were becoming richer, and the poor poorer; that in modern life monopolies and combinations and great corporations were the order of the day; that people were getting farther away from the simpler modes of life, and that the rage nowadays was for show and wealth, and calling everything by big names. The same thing was noticeable in religious matters. Rich men wanted fine churches, a grand ceremonial, while a cheaper Gospel with its message of salvation was considered good enough for the poor man. All this fostered a spirit of discontent among the great mass of the people, and gave rise to combinations among them sometimes as tyrannical as the tyranny of wealth and monopoly. Then reference was made to evils visible in our churches—how unbelief was fostered by seeing these often rent asunder by minor differences, and by the spread of sceptical and debasing literature, by a spurious æstheticism; by the efforts to corrupt the daily press and such magazines; reviews as occupy the higher fields of literature; by attempts to corrupt the teaching in colleges and universities, and even in the lower departments of education, and in many other ways which the lecturer pointed out. He then went on to show how this spirit of unbelief was to be met. It should not be met in a timid or fearful spirit, for had we not truth and right and God and religion on our side? These are eternal, and cannot be destroyed. We had Christ on our side, which was the great fact in human history, and on Him as our rallying-point we should manifest a courage and power in confessing Him at all times and under all circumstances. The lecture was of a very high order. It was a fearless exposure of the sins, the weaknesses and follies of the age, and on the other hand pointed with unerring hand to the influences by which these can be counteracted and men and women be made better and purer.

The Young People's Association of Knox Church, Cornwall have issued a very attractive programme of meetings for the year. Officers—Rev. James Hastie, honorary-president; Mr. A. Bruce, president; Mr. Will Davis and Mr. Mark Harriston, vice-presidents; Miss Warwick, treasurer; Mr. William Cummings, secretary; Miss Brown, Miss McLachlan, Miss Hastie, Mr. W. A. Smart, Mr. R. Tanner, Mr. J. Copeland, jun., committee for meeting and entertainments; Miss Mary Smart, Miss Grace McEwan, Miss L. Paupst, Mr. R. McKay, Mr. W. Dingwall, Mr. H. C. Patterson, committee for invitation and reception. A prayer meeting is held every Sabbath morning from ten to eleven, at which a brief address is given by the chairman on the topics for the day. The weekly meetings are held on alternate Thursday evenings. Besides the usual literary and musical features of such meetings, arrangements are made also for lectures and missionary concerts. The first lecture for the winter was delivered last month by Dr. Kelly, of Montreal, on "The Expulsion of the Acadians, and Longfellow's 'Evangeline,'" and proved very interesting. The last meeting consisted of a missionary concert, in which the whole programme was carried out by members of the two mission bands—the senior and the junior—organized by Mrs. Donald McEwan last summer. The meeting was presided over by Mrs. McEwan, and the short papers read on Missions by the young ladies, and the pieces sung, were all replete with interest and profit. A collection for missions was taken up at the close.

The Presbytery of Guelph, according to previous appointment, met on Tuesday week in the First Presbyterian Church, Eramosa, to proceed with the induction of the Rev. J. McL. Gardiner to the pastorate of the Church. Rev. J. W. Rae, Acton, preached to a large congregation from Chronicles xxviii. 20-21, after which Rev. Dr. Wardrope, who had acted during the vacancy as Moderator of the Session, briefly narrated the steps taken with a view to securing a pastor. He then put the usual questions to the pastor elect and offered prayer for the Divine blessing on the new relations between pastor and people. The members of the Presbytery then gave to Mr. Gardiner the right hand of fellowship, and recognized him as pastor of the Church and a member of the Presbytery. Thereafter, the Rev. J. A. R. Dickson, B.D., Galt, and Rev. Dr. Torrance addressed pastor and people respectively. At the close of public worship, the newly inducted pastor, accompanied by Dr. Torrance, repaired to the door of the church, where he received a cordial welcome from his people. In the evening a tea meeting was held, and the well-spread tables were repeatedly filled by the assembled friends. After tea the gathering, which completely filled the audience room at the church, was addressed by Rev. Messrs. W. G. Armstrong, Hillsburg; J. W. Rae, Acton; J. B. Mullen; C. Pedley, Fergus; J. A. R. Dickson, Galt; D. Strachan, Rockwood, and the new pastor. The choir of St. Andrew's Church, Guelph, was present, and by their excellent music contributed largely to the interest and success of the meeting. The proceedings were closed shortly after ten, the benediction being pronounced by the chairman, Rev. Dr. Wardrope.

The basement of the First Presbyterian Church was well filled on Monday, says the Brockville Recorder, the occasion being the farewell entertainment to Rev. George Burnfield on his resigning the charge. Mr. J. R. Reid occupied the chair, and the choir furnished excellent music at intervals. Addresses were made in succession by Rev. Messrs. MacGillivray, Cheatham, Williams, of Pembroke, Allen and Brown. Mr. Allen Cameron, after a few remarks on behalf of himself, read an address from the Sabbath school, which was suitably replied to by Mr. Burnfield, in which he referred to the great interest he and Mrs. Burnfield had always felt in the Sabbath school, and in the young people. The address of the evening, however, was that on behalf of

Western Assurance Company.

FIRE AND MARINE.
Capital and Assets over \$1,600,000.00
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On Tuesday, November 8, 1887, at 53 Homewood Avenue, Toronto, the wife of R. M. Gray, banker, of a daughter.

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A CRYING EVIL.—Children are often fretful and ill when worms are the cause. **Dr. Low's Worm Syrup** safely expels all Worms.

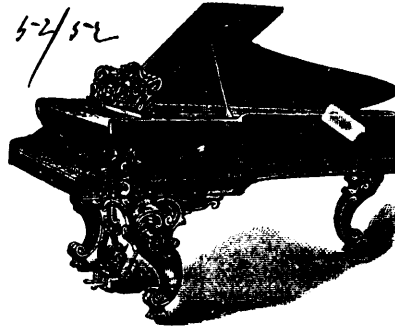
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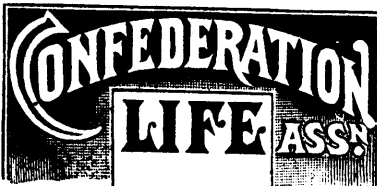
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And if you cannot get one enclose a one cent stamp to the JOHNSTON FLUID BEEF CO., MONTREAL, and we will forward one, and bear in mind that Johnston's Fluid Beef is THE GREAT STRENGTH GIVER, and makes a warming winter beverage.

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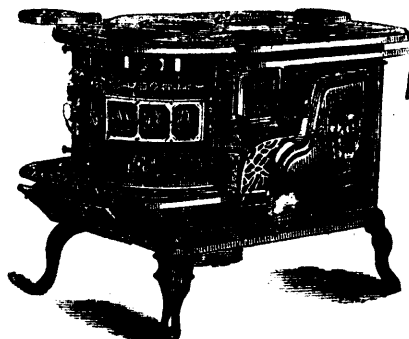
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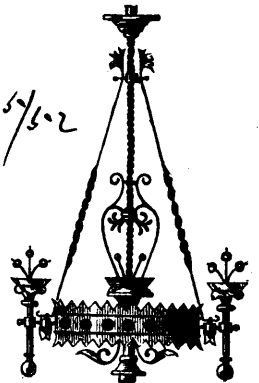
This Company is authorized under its Charter to act as Executor, Administrator, Guardian, Receiver, Committee, etc., etc., and to receive and execute Trusts of every description. These various positions and duties are assumed by the Company either under Deeds of Trust, Marriage or other Settlements executed during the lifetime of the parties, or under Wills, or by the appointment of Courts. The Company will also act as Agent of persons, who have assumed the position of Executor, Administrator, Trustee, etc., etc., and will perform all the duties required of them. The investment of money in first mortgage on real estate, or other securities, the collection of interest or income, and the transaction of every kind of financial business, as agent, will be undertaken by the Company at the very lowest rates.

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1888 TORONTO 1888

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3/3
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ARE RESPECTFULLY REQUESTED FOR

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In the interests of "Municipal Reform, Progressive Moral Legislation, and Honest Enforcement of Law."

Mr. ROGERS' only danger is in the over-confidence of his friends.

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Ask to see THIS WATCH before purchasing any other.

LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE.

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

LIVER DISEASE.

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

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

GENERAL DEBILITY.

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

INVIGORATES THE SYSTEM.

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

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

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

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

INDIGESTION BOILS, BLOTCHES.

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

HIP-JOINT DISEASE.

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

and can walk with the help of crutches. He does not suffer any pain, and can eat and sleep as well as any one. It has only been about three months since he commenced using your medicine. I cannot find words with which to express my gratitude for the benefit he has received through you."

A TERRIBLE AFFLICTION.

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

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

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

It rapidly builds up the system, and increases the flesh and weight of those reduced below the usual standard of health by "wasting diseases."

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

Ulcer Cured.—ISAAC E. DOWNS, Esq., of Spring Valley, Rockland Co., N. Y. (P. O. Box 28), writes: "The 'Golden Medi-

cal Discovery' has cured my daughter of a very bad ulcer located on the thigh. After trying almost everything without success, we procured three bottles of your 'Discovery,' which healed it up perfectly." Mr. Downs continues:

WASTED TO A SKELETON.

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

BLEEDING FROM LUNGS.

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

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

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

WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors,

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 TROY, N. Y.

MANUFACTURE A SUPERIOR GRADE OF Church, Chime and School Bells.

McShane Bell Foundry.

Finest Grade of Bells, Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. H. Y. MCHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

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Bells of Pure Copper and Tin for Churches, Schools, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

MENEELY & COMPANY
 WEST TROY, N. Y., BELLS

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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.

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30, Adelaide Street East up-stairs.

MEETINGS OF PRESBYTERY.

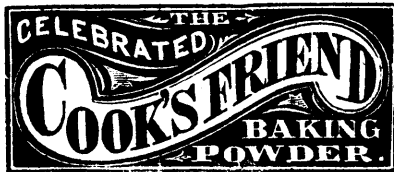
GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, January 17, 1888, at half-past ten a.m.
CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1888, at half-past seven p.m.
STRATFORD.—In Widder Street Church, St. Mary's, on Tuesday, January 10, 1888, at half-past ten a.m.
WRITBY.—On Tuesday, January 17, 1888, at ten a.m.
HURON.—At Thames Road, on Tuesday, January 17, 1888.
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, Port Hope, on the second Tuesday of January, at ten a.m.
BARRIE.—At Barrie, on Tuesday, January 31, at eleven a.m.
LINDSAY.—At Cannington, on Tuesday, February 28, 1888, at eleven a.m.
TORONTO.—In the usual place, on Tuesday, January 10, at ten a.m.
ANARK & RENFREW.—In Union Church, Smith's Falls, on Monday, February 27, at half-past two p.m.
CHATHAM.—In First Church, Chatham, on Tuesday, February 28, at ten a.m.
SAUGREW.—In Palmerston, on Tuesday, March 13, at ten a.m.

BIRTHS, MARRIAGES, AND DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

DIED.

At Toronto, on 23rd December, of peritonitis, Jeannie Eusebe, beloved wife of William T. Jennings, and daughter of the late John McKay, of St. Thomas.



PURE, HEALTHY, RELIABLE. Retailed Everywhere.

23/52

J. YOUNG, THE LEADING UNDERTAKER, 347 Yonge Street. TELEPHONE 679.

11/52

THE HOME SAVINGS AND LOAN COMPANY (LIMITED.) 17th HALF-YEARLY DIVIDEND.

2/2

Notice is hereby given that a dividend at the rate of SEVEN PER CENT. PER ANNUM on the paid-up capital stock of the Company has been declared for the half-year ending 31st December inst., and that the same will be payable at the office of the Company, No. 72 Church Street, Toronto, on and after TUESDAY, 3rd DAY OF JANUARY, 1888.

By order of the Board. JAMES MASON, Manager. Toronto, December 12th, 1887.

Advertisement for China, Glassware, Crockery, Silver Plated Goods, Cutlery, and Art Pottery. Includes an illustration of a silver-plated vase. Text: 'One of the Finest Stocks in Canada. PANTECHNETHECA, 116 Yonge St., Toronto.'

2/52

HACYARD'S YELLOW OIL CURES RHEUMATISM

FREEMAN'S WORM POWDERS.

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

RADWAY'S PILLS

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

PERFECT DIGESTION

Will be accomplished by taking one of Radway's Pills every morning, about 10 o'clock, as a dinner pill. By so doing, Sick Headache, Dyspepsia, Foul Stomach, Biliousness will be avoided, and the food that is eaten contribute its nourishing properties for the support of the natural waste of the body. Observe the following symptoms resulting from Diseases of the Digestive Organs, Constipation, Inward Piles, Fulness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fulness of Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs, and Sudden Flushes of Heat, Burning in the Flesh. A few doses of RADWAY'S PILLS will free the system of all the above-named disorders. PRICE 25 CENTS PER BOX. Sold by all druggists.

DR. RADWAY'S Sarsaparillian Resolvent. THE GREAT BLOOD PURIFIER.

Pure blood makes sound flesh, strong bones and a clear skin. If you would have your flesh firm, your bones sound and your complexion fair, use RADWAY'S SAKSAPARILLIAN RESOLVENT. It possesses wonderful power in curing all forms of scrofulous and eruptive diseases, syphilitic ulcers, tumours, sores, enlarged glands, etc., rapidly and permanently. Dr. Randolph McIntire, of St. Hyacinthe, Canada, says: "I completely and marvelously cured a victim of Scrofula in its last stage by following your advice given in your little treatise on that disease." Joseph Bushell, of Dennison Mills, Quebec, was "completely cured by two bottles of RADWAY'S RESOLVENT of an old sore on the leg." J. F. Trunell, South St. Louis, Mo., was cured of a bad case of Scrofula after having been given up as incurable. A remedy composed of ingredients of extraordinary medical properties, essential to purify, heal, repair and invigorate the broken down and wasted body. Sold by all druggists: \$1 a bottle. Send postage stamp for our book of advice to

RADWAY & CO. (Limited), 419 ST. JAMES STREET, MONTREAL.

KNABE PIANO-FORTES. UNEQUALLED IN Tone, Touch, Workmanship & Durability. WILLIAM KNABE & CO. BALTIMORE, 22 & 24 East Baltimore St. NEW YORK, 112 Fifth Ave. WASHINGTON, 817 Market Space.

COMPLETE FALL AND WINTER STOCK.

A Magnificent Display of Fine Woollens and Furnishings.

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

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ESTERBROOK STEEL PENS



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HOLLOWAY'S OINTMENT CURE FOR ALL!!

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. FOR DISORDERS OF THE CHEST IT HAS NO EQUAL. FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS, Glandular Swellings, and all Skin Diseases, it has no rival; and for contracted and stiff joints it acts like a charm.

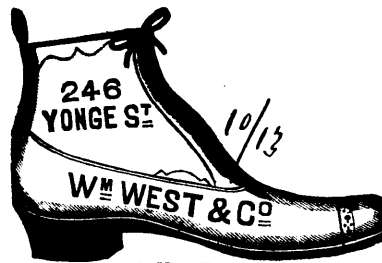
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