

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

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

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

# THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 15.—No. 50.  
Whole No. 774.

Toronto, Wednesday, December 8th, 1886.

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

A Blue Cross before this paragraph signifies that the subscription is due. We should be pleased to have a remittance. We send no receipts, so please note the change of date upon address slip, and if not made within two weeks advise us by post card.

## BOOKS.

### Sunday School Lessons

— 1887. —

Peloubet's Select Notes, \$1.25  
Vincent's Commentary, - \$1.25  
Monday Club Sermons, - \$1.25

ALSO

Question Books, Etc., Etc.

JOHN YOUNG,

Upper Canada Tract Society, 102 Yonge Street,  
TORONTO.

NOW READY FOR 1887.

### THE INTERNATIONAL S. S. Lesson Schemes

Especially arranged for Presbyterian Sabbath Schools.

Sixty Cents per 100 post free.

JAMES BAIN & SON,  
Booksellers, - Toronto.

All books sent post free.

### S. S. LIBRARIES.

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

W. Drysdale & Co.,

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

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

### SPECIAL OFFER.

Hudson's Shakespeare, reduced to \$8.00; Complete Works of Lord Lytton, 13 vols., cloth, gilt; \$12.00; Rambaud's History of Russia, 3 vols., \$4.50; Life of Napoleon Bonaparte, 3 vols., steel engravings, \$5.00; The World's Worship in Stone—Temple, Cathedral and Mosque, finely illustrated, \$5.00; History of American People, 175 illustrations, \$1.50; Heroes and Hero-Worship, Carlyle, \$1.00. Sent prepaid on receipt of price. Address,

LIBRARY ASSOCIATION,  
Drawer 2,674, Toronto.

### SITUATIONS VACANT.—THE

International Book and Bible House, 46 & 48 Front St. East, Toronto, are publishing the best selling subscription books in the market. Their Family Bibles are superb; in fact, unequalled by any now before the public. Three men and two ladies wanted at once. Permanent engagement if desired upon liberal terms. For particulars address the Manager H. E. Kennedy, Toronto.

KILGOUR BROTHERS,  
Manufacturers and Printers.

PAPER, PAPER BAGS, FLOUR SACKS, PAPER BOXES, FOLDING BOXES, TEA CADDIES, TWINES, ETC.

21 and 23 Wellington Street W., Toronto.

## Professional.

PROF. VERNOY'S ELECTRO-THERAPEUTIC INSTITUTION, 197 Jarvis Street, Toronto.

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

JOHN B. HALL, M.D., HOMOEOPATHIST, 326 and 328 Jarvis Street. Specialties—Children's and Nervous Diseases. Hours—9 to 11 a.m. 4 to 6 p.m., Saturday afternoons excepted.

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

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

C. P. LENNOX, DENTIST, ARCADE BUILDING, Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient.

Best Sets of Artificial Teeth, \$8.  
Teeth filled in the highest style of the art and warranted for ten years.

AND  
THE PRICE IS  
One Dollar and Fifty Cents

(\$1.50) FOR A NICKEL-PLATED

"LIGHT KING" LAMP,

which gives the most powerful light of any lamp in the world. It is perfectly safe at all times, on account of the

Patent Air Chambers with which it is provided.

It does not require an air-blast to extinguish it, as the

Patent Extinguisher shuts off the Flame at a touch of the Finger.

This Lamp cannot be bought at wholesale any cheaper than you can buy a single one for your own use, and can be bought at this price *only* at our Salerooms,

NO. 53 RICHMOND STREET EAST,  
TORONTO.

Or sent by Express for 25 cents extra.

GEO. W. E. FIELD, C.E.,  
ARCHITECT,  
4 ADELAIDE STREET EAST, TORONTO.

EDWARDS & WEBSTER,  
ARCHITECTS,  
Room "J," first floor, Toronto Arcade, Yonge St., Toronto.

WM. R. GREGG,  
ARCHITECT,  
9 VICTORIA ST., TORONTO,

GORDON & HELLIWELL,  
ARCHITECTS,  
26 KING STREET EAST, TORONTO.

NATIONAL PILLS are the favourite purgative and anti-bilious medicine; they are mild and thorough.

## Miscellaneous.

RATES REDUCED.  
The Standard Life Assurance Co'y.  
ESTABLISHED 1825.

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

Total Risks, about \$100,000,000; Invested Funds, over \$31,000,000; Annual Income, about \$4,000,000, or over \$10,000 a day; Claims paid in Canada, \$1,500,000; Investments in Canada, \$2,500,000; Total Amount paid in Claims during last eight years, over \$15,000,000, or about \$5,000 a day; Deposit in Ottawa for Canadian Policy Holders, \$352,000.

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

MISS McLEOD, DOCTOR OF MAGNETISM, is now permanently settled in Toronto, and solicits a call from all who are suffering. Her treatment is successful in ninety-nine cases out of a hundred. Rheumatism, Neuralgia, Catarrh, Fits, Salt Rheum, Weak Lungs, Kidney and Liver Complaints, and other diseases too numerous to mention. Positively no medicine used. Consultation free. Office and residence, 269 Sherbourne Street.

W. H. FERGUSON,  
CARPENTER,  
81 Bay Street, Corner Melinda, Toronto. Jobbing of all kinds promptly attended to. Printers' and Engravers' work a specialty.

AND  
For Two Dollars and Twenty-five Cents

(\$2.25) you can buy of us, and only of us,

A BEAUTIFUL LAMP,

WITH

BRASS KETTLE AND ATTACHMENT

FOR

Boiling Water inside of five minutes, without obstructing the light in any way. Twenty-five cents extra if sent by Express.

The Toronto Light King Lamp Manufacturing Co.,  
53 Richmond Street East,  
TORONTO.

A Full Line of Plaques and Fancy Goods in Brass for Holiday Trade.

CANADA PERMANENT  
LOAN & SAVINGS CO'Y.

INCORPORATED A.D. 1855.

Paid-up Capital, - - - \$2,200,000  
Total Assets, - - - 9,000,000

OFFICE:  
Company's Buildings, Toronto St., Toronto.

SAVINGS BANK BRANCH.  
Sums of \$4 and upwards received at Current Rates of Interest, paid or compounded half-yearly.  
DEBENTURES.

Money received on deposit for a fixed term of years for which Debentures are issued, with half-yearly interest coupons attached. Executors and Trustees are authorized by law to invest in the Debentures of this Company. The Capital and Assets of the Company being pledged for money thus received, depositors are at all times assured of perfect safety. Advances made on Real Estate, at current rates, and on favourable conditions as to re-payment. Mortgages and Municipal Debentures purchased.  
J. HERBERT MASON, Man'g Director.

## Miscellaneous.

SWEESTAKES.  
The Northern Business College

took the following Prizes in 1886,

THE HIGHEST AWARDS  
ever made in Canada for Penmanship: INDUSTRIAL EXHIBITION, Toronto, Bronze Medal and Diploma (the only prizes given.) PROVINCIAL EXHIBITION, Bronze Medal, Diploma, Extra Prize, and Two First Prizes—all the prizes given but two seconds. There was plenty of competition at each Exhibition. Write for Journal and Puzzle Cards. They are free.

C. A. FLEMING, Principal,  
Northern Business College, Owen Sound, Ont.

BOWDEN & CO.,  
Real Estate, Life, Fire and Accident Insurance Agents and Money Brokers,  
59 Adelaide Street East, Toronto.  
Business promptly and honourably conducted.

ESTABLISHED 1859.  
FINE PERFUMES, FINE TOILET REQUISITES,  
THE PUREST IN DRUGS. We are direct importers of Sponge and Chamomile. Rose's Lavender Water in two sizes, 25c. and 50c. per bottle.  
ROBERT R. MARTIN & CO., Pharmacists and Perfumers, Cor. Queen and Yonge Sts. Always open.

JOHN SIM,  
PLUMBER,  
No. 21 Richmond Street East,  
Corner Victoria Street.

HOME-MADE BREAD.  
FRUIT AND OTHER CAKES IN GREAT VARIETY. FLOUR, OATMEAL, ETC., AT  
JAMES WILSON'S BAKERY,  
497 AND 499 YONGE STREET  
Opposite Grosvenor St.

E. STANTON,  
(Late Stanton & Vicars.)  
PHOTOGRAPHER,  
134 Yonge Street, - Toronto.

WE ARE AT PRESENT  
CARRYING THE  
LARGEST STOCK IN THE DOMINION  
OF  
Real Bronze Hardware.  
Call and examine before buying.  
AIKENHEAD & CROMBIE'S,  
Cor. King and Yonge Sts., Toronto.

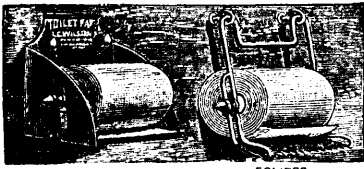
HOOF OINTMENT.—A PERFECT Remedy. Cures hard and cracked hoofs, scratches, cuts, bites, bruises, sprains, sore shoulders, galls, swellings, etc. Price 25 and 50 cents. Desolite Erporium, 29 Adelaide West.

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

EPPS' COCOA.  
GRATEFUL AND COMFORTING.  
Only Boiling Water or Milk needed.  
Sold only in packets, labelled:  
JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS,  
LONDON, ENGLAND.

# TOILET PAPER

IN ROLLS AND PACKAGES.



We will send, prepaid, to any address in Ontario, Quebec or Lower Provinces, accessible by Express, on receipt of price.

HALF DOZ. ROLLS TOILET PAPER (each roll equal to 1000 sheets.) and one of either of above patented FIXTURES for holding and cutting same - for \$1.75

ONE DOZ. ROLLS with FIXTURE - for 3 00

HALF DOZ. PACKAGES TOILET PAPER. (1000 sheets each, Wire Looped) - for 1.50

ONE DOZ. PACKAGES do. do. do. - 2.50

A liberal discount to Hotels and the Trade in case lots.

Address J. C. WILSON & CO.  
584 Craig Street, MONTREAL

Manufacturers of Tissue Manilla.

## The Improved Model Washer and Bleacher



Weights but 6 pounds. Can be carried in a small valise. Satisfaction guaranteed or money refunded within 30 days.

**\$1,000 REWARD FOR ITS SUPERIOR.**

Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A 13 year old girl can do the washing as well as an older person. To place it in every household the price has been laced at \$3. Delivered to any express office in the Province of Ontario and Quebec. Charges paid \$3.50. Send for circulars. Agents wanted.

C. W. DENNIS,  
213 Yonge Street, Toronto, Ont.

Parties in the United States will address me at, and be supplied from, Rochester, N. Y.

Extra inducement for the NEXT 30 DAYS.

Any person enclosing this COUPON together with the price of the WASHER, as above, will receive a copy of THE CANADA PRESBYTERIAN FOR ONE YEAR FREE.

## ELIAS ROGERS & CO'Y,



BRANCH OFFICES:—409 Yonge St.; 769 Yonge St. and 552 Queen St. West.

YARDS AND BRANCH OFFICES:—Esplanade East, near Berkeley St.; Esplanade, foot of Princess St.; Bathurst St., nearly opposite Front St.

## SPENCERIAN STEEL PENS

Are The Best

English Make. Established 1860.

USED BY THE BEST PENMEN.

Noted for superiority of metal, uniformity and durability.

Sold by all Stationers in United States and Canada.

**FITS EPILEPSY** permanently cured by a new system of treatment. Two Trial Bottles sent free. Send for Treatise giving full particulars. **EPILEPTIC REMEDY CO., 47 Broad St., N. Y.** Sole Agent for Canada. **FITS** T. PEARSON, Box 1380, MONTREAL.

**A PRIZE.** Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. Trus & Co., Augusta Maine.

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



### MOST PERFECT MADE

Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime, Alum or Phosphates. Dr. Price's Extracts, Vanilla, Lemon, etc., flavor deliciously.

PRICE BAKING POWDER CO. CHICAGO AND ST. LOUIS.

## JAMES PYLE'S



## PEARLINE

THE BEST THING KNOWN

FOR

### Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

SAVES LABOUR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labour-saving compound, and always bears the above symbol, and name of

JAMES PYLE, NEW YORK.

## CAMPBELL'S CATHARTIC COMPOUND



is effective in small doses, acts without griping, does not occasion nausea, and will not create irritation and congestion as do many of the usual cathartics administered in the form of Pills, &c.

Ladies and Children having the most sensitive stomachs take this medicine without trouble or complaint.

CAMPBELL'S CATHARTIC COMPOUND is especially adapted for the cure of LIVER COMPLAINTS and BILIOUS DISORDERS.

FOR ACID STOMACH and LOSS OF APETITE.

FOR SICK HEADACHE and DYSPEPSIA. FOR CONSTIPATION OR COSTIVENESS.

FOR ALL COMPLAINTS ARISING FROM A DISORDERED STATE OF THE STOMACH.

This medicine being in liquid form, the dose can be easily regulated to meet the requirements of different persons, thus making it equally well adapted to the use of the little child as to the adult. Put up in three ounce bottles, and sold by all dealers in family medicines.

Price Retail, 25 Cents.

## ESTERBROOK STEEL PENS



Popular Nos.: 048, 14, 130, 333, 161.

For Sale by all Stationers.

MILLER, SON & CO., Ag's., Montreal.

### Scientific and Useful.

REMOVE flower-spot stains from window-sills by rubbing with fine wood ashes and rinse with clean water.

GRAINED woods should be washed with cold tea, and then, after being wiped dry, rubbed with linseed oil.

NOTHING LIKE IT.—"I was nearly used up with a heavy cold, from which I got no relief until I tried Hagyard's Pectorial Balsam. I found it a sure cure. There is nothing like it," says Edward Cousins, Ranson, Ont.

SALLY LUNNS.—Rub three ounces of butter into a pound of flour; then add three eggs, beat very light, a little salt, one gill of yeast, and as much milk as will make it into a soft dough. Put it in a buttered pan, cover it, and set it in a warm place to rise. Bake in a "Turk's head" in a moderate oven and send to table hot.

A LABOUR-SAVING EXPEDIENT.—When a room is to have a new paper, the old one ought to be removed first. A boiler of hot water set in the room, and the doors closed for a while, will cause the paper to loosen, so that it may be taken off without difficulty. The wood-work may then be cleaned easily, while the dirt is softened by the steam.

REV. A. WEBSTER, editor of the *Christian Era*, writes: "I have used Davis' Pain-Killer for many years in my family with much satisfaction."

WASHING LACE.—Make a lather of good white soap; have it just lukewarm; lay the lace in over night. In the morning squeeze out and put in fresh water, a little soapy. Rinse and blue slightly, pin on a cloth and hang out. When dry, dip in sweet milk, squeeze out and lay on the cloth, pick out and pull in shape, lay cloth and all between the leaves of a large book, like a geography, and put a weight on it until dry.

COCOANUT PIE.—One pound of grated cocoanut, one-half pound butter, one-half pound powdered sugar, one glass of brandy, two teaspoonfuls lemon-juice, four eggs (white and yolks separated), two teaspoonfuls vanilla. Rub the butter and sugar together; beat light with the brandy and lemon-juice; stir in the beaten yolks, lastly, the cocoanut and the whites alternately. Bake in open shells. Eat cold with powdered sugar sifted over it.

### A WONDERFUL SHOT.

The man who put ten bullets in succession inside the circumference of a Milwaukee girl's finger ring, at fifteen paces, was a pretty good shot, but he wasn't half so wise as the billious man who put ten of "Dr. Pierce's Pleasant Purgative Pellets" into his system in five days, and on the sixth walked ten miles "just because he felt so well." If your blood is out of order, if you feel low spirited and "blue" you will find these Little Liver Pills just what you need.

LEMON MARMALADE.—To make lemon marmalade slice the lemons very thin, only taking out the seeds: add three pints of cold water to each pound of fruit, after being cut in pieces; let it stand twenty-four hours; boil it until tender; pour into an earthen bowl until the following day; weigh it, and to every pound of boiled fruit add one and a half pounds of lump sugar; boil the whole together until the syrup jellies and the chips are rather transparent.

### HOW TO MAKE MONEY.

No matter in what part you are located, you should write to Hallet & Co., Portland, Maine, and receive, free, information about work you can do and live at home, at a profit of from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Capital not needed; Hallet & Co. will start you. Either sex; all ages. Those who commence at once will make sure of snug little fortunes. Write and see for yourselves.

CHOCOLATE CREAMS.—Stir into the white of an egg confectioner's sugar until of a sufficient consistency to roll into balls, and mould into the shape of chocolate-cream drops. Dissolve in a bowl or tin some chocolate by placing it on the top of a teakettle, or by placing it in another dish filled with boiling water, so that it will not burn, and when the cream drops are ready dip them in the chocolate, place on a buttered dish and set away to cool. It is less trouble to make the cream into a bar and pour the chocolate over it, and gives the same effect to the palate as rolling up the balls.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES, Is prescribed by the Medical Profession because it is not a secret remedy, but a scientifically prepared preparation of two most valuable specifics, that they find of unequalled value for their Consumptive and Emaciated patients. Take no other

### "MYSTERIOUS PEOPLE."

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



### CURES ALL HUMORS,

from a common Blotch, or Eruption, to the worst Scrofula. Salt-rheum, "Fever-sores," Scaly or Rough Skin, in short, all diseases caused by bad blood are conquered by this powerful, purifying, and invigorating medicine. Great Eating Ulcers rapidly heal under its benign influence. Especially has it manifested its potency in curing Tetter, Rose Rash, Bolls, Carbuncles, Sore Eyes, Scrofulous Sores and Swellings, Hip-Joint Disease, White Swellings, Goitre, or Thick Neck, and Enlarged Glands. Send ten cents in stamps for a large treatise, with colored plates, on Skin Diseases, or the same amount for a treatise on Scrofulous Affections. "THE BLOOD IS THE LIFE." Thoroughly cleanse it by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, vital strength, and soundness of constitution, will be established.

### CONSUMPTION,

which is Scrofulous Disease of the Lungs, is promptly and certainly arrested and cured by this God-given remedy, if taken before the last stages of the disease are reached. From its wonderful power over this terribly fatal disease, when first offering this now celebrated remedy to the public, Dr. Pierce thought seriously of calling it his "Consumption Cure," but abandoned that name as too limited for a medicine which, from its wonderful combination of tonic, or strengthening, alterative, or blood-cleansing, anti-bilious, pectoral, and nutritive properties, is unequalled, not only as a remedy for consumption of the lungs, but for all

### CHRONIC DISEASES

### Liver, Blood, and Lungs.

If you feel dull, drowsy, debilitated, have sallow color of skin, or yellowish-brown spots on face or body, frequent headache or dizziness, bad taste in mouth, internal heat or chills, alternating with hot flashes, low spirits and gloomy forebodings, irregular appetite, and coated tongue, you are suffering from Indigestion, Dyspepsia, and Torpid Liver, or "Billousness." In many cases only part of these symptoms are experienced. As a remedy for all such cases, Dr. Pierce's Golden Medical Discovery has no equal.

For Weak Lungs, Spitting of Blood, Shortness of Breath, Bronchitis, Severe Coughs, Consumption, and kindred affections, it is a sovereign remedy. Send ten cents in stamps for Dr. Pierce's book on Consumption. Sold by Druggists.

PRICE \$1.00, OR 6 BOTTLES FOR \$5.00.

World's Dispensary Medical Association, Proprietors, 663 Main St., BUFFALO, N. Y.



ANTI-BILIOUS and CATHARTIC. Sold by Druggists. 25 cents a vial.

### \$500 REWARD

is offered by the proprietors of Dr. Sage's Catarrh Remedy for a case of catarrh which they cannot cure. If you have a discharge from the nose, offensive or otherwise, partial loss of smell, taste, or hearing, weak eyes, dull pain or pressure in head, you have Catarrh. Thousands of cases terminate in consumption. Dr. Sage's CATARRH REMEDY cures the worst cases of Catarrh, "Cold in the Head," and Catarrhal Headache. 50 cents.

## "BEAUTIFUL AND BRIGHT." OUR SABBATH SCHOOL PAPERS.

Attention is invited to the following publications, suitable for Presbyterian Schools:

### SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS FOR THE YOUNG, EARLY DAYS.

The first two are monthly, and Early Days twice a month. All are carefully edited and beautifully illustrated. The price of each is \$10.00 per 100 copies for the year. Specimen copies mailed on any address on application.

READY IN A FEW DAYS!

### INTERNATIONAL SCHEME OF SABBATH SCHOOL LESSONS

Specially prepared for Presbyterian Schools.

60 cents per 100 copies. Mailed free on receipt of price.

PRESBYTERIAN PRINTING & PUBLISHING CO.,  
5 Jordan Street, Toronto.

### CONSTITUTION AND RULES OF ORDER

FOR

### S. S. YOUNG PEOPLE'S CHRISTIAN ASSOCIATIONS.

This is a neat pamphlet of 24 pp. compiled by Mr. James Knowles Jr., Secretary Knox Church S. S., Toronto. It will admirably suit any such organization. Price, 10 cents; or \$1.00 per 100 copies.

PRESBYTERIAN PRINTING & PUB. CO.,  
5 Jordan Street, Toronto.

## Notes of the Week.

THE New York Board of Education is considering how it can best provide for industrial education in the public schools. A committee has reported in favour of a scheme of industrial training. The report says there are two ways to introduce it. "By establishing separate schools for manual training and by teaching it in our present school buildings, thus making it one of the regular studies in all the schools." There should be great care exercised, the committee think, in proceeding with the subject. A beginning should be made in the male grammar schools in a tentative way. The girls, they think, should be taught elementary cooking and the general rules of house-keeping.

THE request made by Professor Robinson, says the Belfast *Witness*, that a district of the town might be allocated in which he and the students under his care might carry on evangelistic work, suggests one mode of action for the benefit of the neglected classes which might be availed of with good hope of promising results. Candidates for the ministry would themselves derive unspeakable advantage from work of this kind. It would be practical training for them of the most valuable sort, and the concentration of their efforts on a single district of the town might be expected to yield fruit of the most valuable kind. Dr. Chalmers' experiment in the West Port of Edinburgh is a standing encouragement to all who have at heart the indifferentism of our large towns.

IF the English people, says the *Christian Leader*, are to be judged by the fuss they made over that poor jockey who shot himself the other day, there could be no other conclusion than that jockeyism and turf worship are out of sight more popular than Christianity. Whether Christian enterprises are being carried on at all, it would not always be easy to tell, from the daily papers; whether there are any Christian teachers except a few state officials, called bishops and canons, it might be as difficult to ascertain from any "leading journal"; but of the race course, and the noble sport that requires jockeys, no one can remain ignorant for two days who reads a newspaper. Even Scotch people are supposed, by their news-purveyors, to be as much interested in Archer as they are in—well, say, Mr. Gladstone.

THE sudden change in the state of affairs in Ireland may well give rise to grave apprehension. The

mailed hand of coercion appears again to be laid upon the people. Nationalist leaders are being arrested, the freedom of the press and public assemblage is to be restrained. Even a portion of the English press, not in sympathy with the Home Rule movement, questions the wisdom of the unexpected change of front. On all hands it is admitted that the Irish question ought to be speedily solved. The present strained condition of affairs has continued far too long. The strongest opponents of Mr. Gladstone's measure admit that some kind of local Government is absolutely necessary. Coercive measures will only hasten the solution of a problem that has hitherto baffled the ablest of statesmen.

THE fourteenth anniversary of the Detroit Presbyterian Alliance was held in that city on the 22nd ult. A banquet was served in the drill room of the Light Infantry Armory, presided over by Governor Alger, who delivered the address of welcome, in which he referred to the aid the Alliance had given to Church extension in Detroit. Dr. Marquis, Moderator of the General Assembly, spoke on "The Genius of Presbyterianism," Dr. Arthur T. Pierson on "Presbyterianism and Liberty," Rev. J. F. Dickie on "Presbyterianism and Individualism," Mr. Henry M. Cheever on "Presbyterianism and Catholicity," and Rev. Louis R. Fox on "Presbyterianism and the Open Door in Detroit." There are now eleven Presbyterian Churches in the fine border city, and the Alliance is bound to do still better work in the days to come.

AT a recent meeting of the Toronto Ministerial Association representations were made by those in the milk trade that it was highly desirable to discontinue the delivery of milk on Sabbath. Very properly, the association expressed entire sympathy with the proposal. Surely the milkmen ought to enjoy Sabbath privileges as well as the rest of the community. Recent events in connection with the Toronto School Board occasioned a brief discussion as to the advisability of having ministers members of the School Board. No definite conclusion was reached. As a rule clergymen are much interested in the cause of popular education, and if any of them can spare the time to attend to the duties required of members of a School Board without injury to their own specific duties, there is no reason why some ministers might not be elected.

THE New York *Independent*, fair and impartial as it is to the various Churches, cannot be suspected of undue leaning toward Presbyterianism, yet in its last number it says: "We can't help suspecting that Dr. O. W. Holmes knows very little about Jonathan Edwards' theology. His 'iron heel' was much more velvet than iron, and it was never set down on Princeton, where he was only buried, but where he did not stay long enough before his death to be known by sight to the neighbours. Princeton theology is not at all an outgrowth of the line of his thought, which finds its disciples in Bellamy, Hopkins, Emmons and Park. It is remarkable what a consensus of ignorance there is which agrees to make him out the severest of all theological reactionaries, to be judged by nothing but his sermon on 'Sinners in the Hands of an Angry God.'"

FROM the *Christian Leader* we learn that the Rev. Colin Stewart, M.A., a native of Ferintosh and a graduate of Aberdeen, has died in his eighty-sixth year. For seven years parish schoolmaster at Huntly, he was ordained in 1838, emigrated to New South Wales in 1839, and was appointed to the mountain district of Bowenfels, where for sixteen years he itinerated over a sparsely-peopled country. He afterward kept a boys' boarding-school in Lithgow valley, evangelizing in the bush during his holidays. On the Disruption of the Colonial Church in 1846, he joined the Free Church party. The later years of his life were spent in Sydney. His wife, a sister of Dr. Mackay Mackintosh of Dunoon, predeceased him by several years. One of Mrs. Stewart's sisters was the

mother of Dr. George Macdonald. Mr. Stewart has left all his property to the Church. He was a brother of the late Mr. Stewart of FortWilliam.

A JOINT letter, signed by the Bishop of London, Cardinal Manning, Mr. Spurgeon and others, has been issued, calling attention to the anticipated distress during the coming winter, and suggesting as an immediate remedy the providing of work. In making this provision, the writers maintain that the following principles be strictly adhered to. That the rate of wages be below the ordinary rate, so that the workmen may as speedily as possible be absorbed into the ordinary labour market at full wages upon the revival of trade. That the work undertaken be secular work, and not in the interest of any religious body; and that it be not work which any existing public body is obviously bound to undertake. (Lord Brabazon, in a recent letter to the *Times*, has shown that there is much work of this sort which can be undertaken.) That no one be employed in such work unless he have resided in London for the past six months, so as to prevent an inrush of country labour.

PRINCIPAL CAVEN, with his accustomed calm, clear and convincing logic, has shown the disingenuousness of the recent attacks on the Scripture selections for use in the public schools. The Principal's unflinching honesty of purpose, and his characteristic spirit of fairness entitle him always to a respectful hearing. In his letter he says: "My object in writing this letter, as already said, is not to defend the selections of Scripture for use in schools, nor to endorse in every particular the compilation in question, but to express my sincere condemnation of all attempts to discredit Mr. Ross by misrepresenting facts which are well known to many ministers and laymen in all the Churches. I would equally bear testimony on behalf of the opponents of the Ontario Government should their action have been in question. No Government can complain of fair and honest criticism, however searching, but when public men strive to do right, and to follow the best sentiment of the community in its most authentic expressions (as Mr. Ross has done in the matter of this book), they are entitled. I think, to expect that those who have prompted their action, and as it were pushed them forward, shall not without emphatic protest allow that action to become the ground of party attack."

WILLIAM BRYDONE JACK, M.A., D.C.L., ex-president of the university of New Brunswick, died from a severe attack of pneumonia, at his residence in Fredericton, N. B., on the afternoon of the 23rd ult. Dr. Jack was born at Tinwald, Dumfrireshire, Scotland, on the 23rd November, 1819, this being the anniversary of his sixty-seventh birthday. After receiving a preliminary education at Tinwald, and a more advanced training at Halton Hall Academy, Caerlaverock he entered at the university of St. Andrew's, Fifeshire, where he took the degree of M.A. in 1840. In the same year he was offered the professorship of physics in Manchester, in connection with the London University. He was also tendered the professorship of mathematics and natural philosophy in the university of New Brunswick, then King's College, Fredericton, which latter position, on the advice of his friends, he accepted, being then but twenty-one years of age. He reached the scene of his labours in September, 1840, and was appointed president of the institution in 1861, which position he retained up to last year, when he retired from active life. During his presidency the university of New Brunswick has steadily advanced in popular favour. When the present school law came into operation in New Brunswick, Dr. Jack was officially appointed a member of the Provincial Board of Education, and has on several occasions made his presence perceptibly and beneficially felt there. On retiring from the presidency of the university he was appointed a member of the senate—the governing body of the institution. A widow and eight children—four sons and four daughters—survive him.



## Our Contributors.

### TWO MEETINGS THAT SHOULD BE BETTER ATTENDED.

BY KNOXIAN.

Thousands of Ontario men and women, who were Ontario boys and girls thirty years ago, remember Lachlin Taylor. They remember him chiefly as agent of the Bible Society, and a capital agent he was. If there was any latent life in the church-going people in any town or village he could fan it into a flame that burnt brightly enough, at least, as long as the annual meeting of the Bible Society lasted.

#### BIBLE SOCIETY MEETINGS

are not what they once were. We can remember when the annual meeting of the Bible Society was one of the principal events that occurred in a town or village during the year. Every body went, and every body felt an interest in the proceedings. The local clergymen were all present, and Lachlin Taylor worked up the enthusiasm in fine style. After Mr. Taylor came the Rev. Mr. Ball. Mr. Ball was one of the best platform speakers in the Province. He had some admirable speeches on the Bible Society's operations, and did capital work. It was a treat to hear him at a lively Bible Society meeting. Few public speakers of those days were Mr. Ball's equals, and some of his best work was done for the Bible Society. We distinctly remember a little knot of boys and girls counting the days that must pass before the Bible Society meeting would be held. They were no more interested in such matters than boys and girls brought up in Christian homes usually are; but they expected an enjoyable meeting. How many boys and girls in Ontario watch for a Bible Society meeting now? The boys and girls of the present day have just as much interest in their Bibles as the boys and girls of twenty-five or thirty years ago. The difference is not in them—the difference is in the Bible Society meeting. In towns and villages in which the Bible Society meeting used to be an important event it is now one of the poorest meetings held during the whole year. The attendance is small, though all the Churches are supposed to be represented. There is no enthusiasm. Exceptions, of course, there are. Once in a while one meets a minister who says that the annual meeting of the Bible Society in his town was a good meeting—good in the matter of attendance, good in spirit, with a good collection, good speeches and good in every way; but we fear these good Bible Society meetings are an exception.

How can we account for the change that has taken place in so many localities? It has not been brought about by local causes. Many of the branches are managed by the men who managed their affairs when the meetings were successful. Where changes have been made, the present officials are quite as efficient as their predecessors. As a rule the officers of a branch of the Bible Society are the very best men in their localities. They are the best men in the Churches they represent. They are chosen just because they are the best men. Many of them are among the most efficient workers in their own Churches. The blame certainly does not lie at their door if the annual meeting is a failure.

Do the people take less interest in the Bible now than they did a quarter of a century ago? There is a good deal of talk just now about the use of the Bible in our public schools. It would be interesting to know how many Bible Society meetings some of the talkers have attended in the last ten years. There are those who contend that the young people who are growing up in Ontario have not the same love for their Bibles as their fathers and grandfathers had, and that lack of interest in the Bible causes lack of interest in the Bible Society meeting. The value of this contention is easily tested. Are Bible Society meetings well attended where the Old Country elements predominate, and poorly attended where native Canadians are in a large majority? If this can be shown, then the contention has force. We have never met any body who can show it. There may be truth in the contention, but the truth has never, so far as we know, been made apparent.

What then is the reason why the Bible Society meeting is not well attended? It will not do to look wise and say, "Oh, the people never go to meetings now as they used to go." They go to some

meetings in larger numbers than they ever went. Political meetings have never been so largely attended as they have been during the last six months. Can the State hold a more attractive meeting than the Churches? Are people more anxious to hear about the N. P. and the Pacific Railway than they are about the operations of the Bible Society? If the Bible Society agents discussed their questions in as attractive a way as some of the politicians handle questions at their big meetings, would it be so hard for local men to get up a good Bible Society meeting?

#### THE CONGREGATIONAL MEETING

The time at which annual congregational meetings are usually held is drawing near. It is always an anxious time for pastors and office-bearers. There is anxiety about the balance—anxiety about the reports, anxiety about the attendance, and truth to say there is sometimes more or less anxiety lest some of the brethren say or do unpleasant things. Some men never think a congregational meeting a success unless they go home swinging somebody's scalp in their hand.

One good way to make a congregational meeting pass off smoothly and pleasantly is to have the work well prepared a few days before the meeting takes place. No small part of the friction that sometimes arises at congregational meetings is caused by bringing the business before the meeting in a crude, unprepared state. Many office-bearers have their own business to attend to—some have a hard fight for bread and butter, and cannot give as much time to Church business as they would like. Still, for the sake of a good meeting, every good man ought to be willing to make a special effort. Such meetings usually come but once a year.

And at the present time, before congregational meetings begin, would it not be well for every body to refresh his memory with the fact that the work is the Lord's work, and should be done in the best possible manner? Devotional study of the one hundred and thirty-third Psalm would also help.

#### CENTENNIAL CELEBRATION AT NEW GLASGOW, N. S.

A pamphlet on our table records at length the proceedings at a meeting of the congregation of James Church, New Glasgow, N. S., for the purpose of calling up the memories of the past, recounting all the way in which God has led them and their fathers, setting up landmarks, and taking a new departure in the pathway of progress and consecrated endeavour.\* Rev. G. W. Underwood, one of the elders, occupied the chair. The report of the meeting in the local newspaper, the *Eastern Chronicle*, gives an extended list of names of members of the Presbyteries of Pictou, Truro and Wallace, who were present, and also of representative men from congregations in the near neighbourhood and at a distance, who themselves or their fathers had held relations more or less close with the present or past organization of James Church. To give even a brief synopsis of the contents of the record, extending over no less than sixty one pages, would do no justice to the subject, and would far exceed the space at our disposal. We must, therefore, be content with making a few prominent points.

It is scarcely necessary to say that the church derives its name from that of its first pastor. Early in the year 1786 the Rev. James McGregor, afterward a Doctor of Divinity, in response to urgent calls from the settlers, largely from his own country, who, not many years before, had taken up their residences around Pictou Harbour, and on the East, Middle and West Rivers, consented to cast in his lot with his fellow-countrymen and others dwelling "solitarily in the wood," and minister to them in those valued Gospel ordinances which they had enjoyed in their native lands. He arrived at Halifax in June of the same year, and at once set out for his appointed field of labour. It is difficult for us, at this advanced period, with all our great facilities for moving from place to place, to realize the conditions of travel in regions for miles upon miles through unbroken forest, with nothing to guide the way but the compass or the blaze upon the trees made by some enterprising explorer. Such were the conditions under which Dr. McGregor had

\*Proceedings at the Centennial Celebration of James Church, New Glasgow, N. S., September 17, 1886. With appendices.

to find his way to the scene of his life's work, and with which, in a somewhat modified form, he had for a good while to contend. If not the first, he was among the first Presbyterian ministers in the Dominion of Canada, and certainly, if not the first, he was at least the second to unfurl the Presbyterian banner at the foot of the eastern slope of the highlands which divide the waters of the beautiful Bay of Fundy from those of the majestic and not less beautiful Gulf of St. Lawrence. For many years, sharing the privations and hardships of the people among whom he lived, he had laboured alone; and it was not until 1795 that he was cheered by the arrival of the Rev. Duncan Ross and the Rev. John Brown, the former to take charge of the Pictou and West River portions of his large parish, leaving him free to bestow his labours on the East River, which was his home from the beginning, and where he worked to the end, and the latter to take charge in the distant region of Londonderry. Seventeen years after his arrival in Pictou he was again made glad by the coming of the learned and accomplished Dr. Thomas MacCulloch, the great educator of the Church. Dr. MacCulloch seemed to comprehend at once the urgency, immediate and prospective, of the demand for ministers to keep pace with the spiritual requirements of a growing population, and with a heroism that cannot be over-estimated, set himself to the apparently hopeless task of providing the means of a liberal education, with a view to the Gospel ministry and other professions, for the youth of the land, apart from the exclusiveness of the only other institution of higher learning in the Province, and under the control of a then publicly declared Established Church, and who, in little more than twenty years after his arrival, had the high gratification of achieving a phenomenal success, and seeing three of his first graduates crowned with the honestly earned honours of the old University of Glasgow, and many others qualified to occupy spheres of usefulness both in Church and State.

But we must return. The incumbency of the first minister of James Church was over forty-four years, and, in the language of one who sixty years ago was a member of his congregation, "after having lived to surmount the more arduous labours and perils and privations of pioneer life, and to see around him smiling fields, happy homes and a flourishing Church, without the shadow of a blot upon his good name through a long and busy life, he was 'gathered to his fathers,' amid the heartfelt regrets of a deeply-attached and sorrowing people." For a full account of the life and labours of Dr. McGregor we must refer to the memoir of his grandfather, published seven and twenty years ago by the Rev. Dr. George Patterson, of New Glasgow.

Of the second pastor, the Rev. Dr. David Roy, all that is necessary to say just now is that he found things very much "made ready to his hand" on his induction into the pastorate, in 1831, and that for forty years, with energy and zeal, he preached the old Gospel until laid aside by age and infirmity, not long before his death.

The celebration must have been of absorbing interest to the congregation at large, as the history of its past and its present was unfolded under the graphic and facile pen of Mr. D. C. Fraser, Barrister-at-Law, and an honoured elder of the Church, and that interest must have been vastly intensified to the ancients, the select seven—seven only—occupying a conspicuous place in the audience, who were members in full standing under the first pastor.

It would not be right to omit saying that the celebration was redeemed from monotony as the history of a single congregation, by the range of subjects bearing upon the condition of things generally, in the interest of the Church, embraced in the programme and upon which papers of more than ephemeral value were furnished. Of these our notice must be very brief, and it would be invidious to institute any close comparisons where all are so exceptionally excellent. The paper of the Rev. E. A. McCurdy, the pastor since 1871, occupying eight pages, on "The early settlement of Pictou, and the position of civil, social and ecclesiastical affairs a hundred years ago," is a condensed, life-like picture of things as they were. No less distinguished, for careful and exhaustive statement, is "The planting of Presbyterianism in Pictou, and its progress prior to 1817," by the Rev. Dr. Wm. MacCulloch, the son of the distinguished Dr. Thomas MacCulloch, and, for nearly half a century, pastor of

the First Presbyterian Church in Truro. The task assigned to the Rev. Ebenezer Ross, of Truro, son of the Rev. Duncan Ross and brother of the late Rev. James Ross, to whom (Dr Ross) Nova Scotia is indebted for much good service in the line commenced by Dr. MacCulloch, and who was for many years Principal of Dalhousie College, was of a very delicate kind, viz.: "The history of Presbyterianism in the county of Pictou from 1817 to 1875," and it is not too much to say that the task was performed in the most kindly spirit and with consummate tact and discretion. It is well known that very shortly after the union of 1817 an element of division was brought in from the Old Land, which everywhere rent asunder the unity which had previously existed; and it can scarcely be forgotten or ignored, in justice to historical truth, with what keenness, not to call it by a harder name, controversies were conducted, especially those about the old Pictou Academy, and it is greatly to the credit of Mr. Ross that in the distribution of the responsibility and blame in these contentions, he uttered not one word which could grate uncomfortably upon the feelings of the most sensitive of either party. J. W. Carmichael, ex-M.P., son of New Glasgow's first merchant, discoursed with appreciative application on the subject of "Presbyterianism—its Political and Educational Influence," saying, especially in answer to possible objection to the introduction of politics on such an occasion, that "the religion of the Bible embraces every human interest, and addresses itself to men in their relation to other men as well as in their relation to God." A very satisfactory sketch of "New Glasgow's Commercial Growth and Progress," was given by Mr. J. D. McGregor, Stipendiary Magistrate, and grandson of Dr. McGregor. The proceedings were closed by a brief, unwritten address from Mr. J. S. McLean, of Halifax, a great-grandson of one of the first elders ordained by Dr. McGregor, at West River, and an address from the Rev. J. D. MacGillivray, of Clifton, the son of the late Rev. Angus MacGillivray, of Springville, one of the earliest graduates of Pictou Academy.

Regret was expressed at the unavoidable absence of the Hon. James Macdonald, Chief Justice of Nova Scotia, a grandson of James Macdonald, elder, among the first ordained by Dr. McGregor at the East River, who long survived his generation, dying at the age of 102 years; and also of Mrs. Campbell, the widow of the late Rev. John Campbell, of Sherbrooke, St. Marys, the only surviving member of Dr. McGregor's family.

The cover and title page of the pamphlet are illustrated by a highly artistic vignette of the exterior and of the ground floor of the interior of the church edifice, and presenting to a scrutinizing eye to the right of the pulpit the entrance into the spacious lecture hall and schoolroom in the rear. The record is further enriched by the appendices, giving the inscriptions on the mural tablets in memory of the first two pastors, then unveiled; by the names of the elders for the whole period, and the names now on the communion roll, distinguishing those admitted under the pastorates of Dr. McGregor, Dr. Roy and Mr. McCurdy. The book requires to be read to be properly appreciated. Altogether the occasion was one long to be remembered, and there is no doubt but that the record of proceedings of more than ordinary interest, even beyond the bounds of the congregation and the locality, will be carefully treasured by the present members, and may be brought up by their descendants, a hundred years hence, as a sacred souvenir of the long past.

In closing this notice we offer our earnest congratulations to the minister and people of James Church, with the expression of our hope, that their very successful celebration may have the most beneficial effect upon their own spiritual life, and on that of their neighbours around; and that it may tend to close up old wounds not yet altogether healed, and to re-unite, in that old and interesting portion of the domain of the Church, kindred and friends long separated, and hasten the time when a "strong, harmonious and loving Presbyterianism shall adorn the hills and valleys, the mountains and glens of their goodly and beautiful heritage."

HOLINESS is not the way to Christ, but Christ is the way to holiness.

SEND for sample copies of Sabbath School Papers. Price for one year \$10 per hundred. Address No. 5 Jordan Street, Toronto, Ont.

### FROM THE FAR WEST.

NOTES BY MEMBERS OF THE PRESBYTERY OF REGINA.

Presbyterianism has made good its existence in the important town of

DONALD, B. C.,

where Bible class and religious service are being held regularly by one of our youngest missionaries. Two or three ladies, inside of a few hours, collected nearly \$300 in Donald toward the church which is to be built there this fall. A supply of Bibles, Testaments, Presbyterian Hymnals and Catechisms has been sent for, and will be distributed at various points along the mission field. The arrival of Rev. A. H. Cameron, who has been appointed to Donald, is anxiously waited for.

### SCHOOLS FOR GIRLS.

One want beginning to be keenly felt in various towns in the North-West is that of a school for girls and young ladies. The public schools, for one thing, provide nothing in the way of music, French and the small accomplishments which girls are anxious to acquire. Just here steps in, to great advantage so far as its own interests are concerned, the Church of Rome. Convents are established at several points, and Protestant girls, despite all that their ministers say, are being sent to them in large numbers. An education, consisting of just the elements which many parents want for their children, is offered in these institutions, and at a lowness of rate which cuts off all possible competition on that head on the part of all other instructors. Now, while we rightly denounce the convent system and the superficial education it offers, ought not the Protestant Churches to be doing something in the way of starting and aiding private Protestant schools for young girls in local centres in the North-West? There are difficulties connected with the question, but the fact meanwhile is apparent that numbers of parents do not want their children to go to the public schools, and would not send them to the convent if there was any practicable alternative.

The advent of

DR. JARDINE

will bring a most timely and valuable addition to the strength and energy of the Presbytery of Regina. Important interests await him at Prince Albert, where Mr. McWilliam has for three years laboured so faithfully and with so much success. Prince Albert is the banner congregation in the Presbytery in the matter of liberality to the Schemes, for which object it donated \$200 last year. Under the new pastorate we look for continued prosperity in well doing.

If the interests of the general funds information was asked lately by the Home Mission Committee as to the

### COST OF LIVING

in the North West, with a view to considering the propriety of equalizing salaries over the whole Church. The truth of the case seems to be that the cost differs considerably in different localities. The North-West covers a vast field, and prices for farm produce, for example, are a good deal higher in Alberta than they are in many parts of Manitoba. One of our missionaries, who has been living three years in the North-West, between the mountains, Calgary, Lethbridge and Pine Creek, maintains that there is nothing on the line of the necessities of living, excepting in some departments of dry goods, that is not in these places even to-day from 50 to 100 per cent. dearer than ordinarily in Ontario. Salaries are affected considerably when you have to pay, not in cities, but in villages and country places, such prices as these: \$20 to \$25 a month for a small house, \$15 to \$20 a month for a servant, \$5 to \$6 a load for wood, 35 to 50 cents for a pound of butter, or a dozen of eggs and so on. Yet these prices obtain in several fields in the far western portions of the Presbytery of Regina. No wonder that most of our missionaries there are unmarried.

### BATTLEFORD

is one of the oldest fields in the Regina Presbytery. When the Hon. A. Laird was appointed Governor of the North-West Territories he brought with him Rev. Peter Straith as chaplain and family tutor. Mr. Straith held the first Presbyterian service in the summer of 1877, and for three years afterward he carried on the work then commenced. After his departure a long vacancy occurred, and it was not until July,

1884, that possession was taken of the field again. Rev. J. H. Cameron, the missionary then sent, did an excellent work in organizing the congregation, and having a small church erected, capable of seating seventy persons. His pastorate promised to be long and prosperous, but the outbreak in the spring of 1885 brought his work to an abrupt close. During that critical period he suffered every hardship of the siege, and when the town was relieved by Colonel Otter, the pastor followed the example of a large part of his congregation, in moving away from the headquarters of rebellion. Mr. Cameron's memory is still fragrant in Battleford. When peace was restored our Church was the first to occupy the field. Rev. W. H. Rowand, a graduate of Knox College, undertook the work of re-organization, and proved himself fully equal to his task. Amidst almost every discouragement he laboured on, and before leaving, in April of the present year, he saw the Church thoroughly organized, and a communion roll drawn up, with nine names attached. The field was in an excellent condition when entered by the present pastor, Rev. J. M. Gardiner, six months ago. Every thing was ripe for a revival. The congregation grew rapidly. Soon the church was overflowing at every service, and members were turned away from the door for want of room. A larger building became a necessity, and work was commenced early in July on a handsome brick edifice which is now completed. The seating capacity of the new church is 160, and the cost about \$2,500, of which \$1,700 will be paid at once, leaving a debt of \$800. The liberality of the people may be inferred from the fact that there are only fifteen families in the congregation.

Spiritually, the congregation has also made progress. At the communion on July 18 an addition of fourteen was made to the membership, and on October 24 there was a further increase of twelve. The present strength is thirty-five. God is blessing the work, and the future of that congregation seems bright.

### PRESBYTERIANISM SCRIPTURAL.

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

(Continued.)

It will suffice for us to draw the legitimate inference that in the days of the apostles there were office-bearers in the Christian Church whose functions were those of ruling and of governing, and, as we may add, of maintaining order and discipline in the Church. Such a conclusion cannot, by any fairness of reasoning, be disputed.

With regard to the words in 1 Tim. v. 17, "Let the presbyters who preside well be counted worthy of double honour," especially those who labour in the word and teaching, Calvin writes. "In the Epistle to Timothy Paul mentions two kinds of presbyters, some who labour in the word, and others who do not perform the office of preaching, but rule well." In his learned and exhaustive "Dissertation on the Christian Ministry," Lightfoot states that the duties of presbyters were twofold. They were both rulers and instructors of the congregation. Paul directs that double honour shall be paid to those presbyters who have ruled well, but especially to such as labour in word and doctrine, as though one holding this office might decline the work of instruction. Nevertheless, there is no ground for supposing that the work of teaching and the work of governing pertained to separate members of the presbyterial college. As each had his special gift, so he would devote himself more or less exclusively to the one or the other of these sacred functions. It has to be frankly avowed that great learning has been expended on 1 Tim. v. 17; that very different interpretations have been put upon it by scholars of eminent ability. There are those who strenuously contend that one class of elders and one only is referred to in the words, "Let the elders that rule well be counted worthy of double honour"—particularly those who apply themselves with all their energy and with untiring diligence to the word and doctrine, or to preaching and teaching. Those who adhere to the opinion that one class and one only of presbyters is here intended endeavour to strengthen their interpretation by such considerations as these: "That we have not in the New Testament any kind of presbyters who were ruling elders and not teaching elders; and that according to Paul himself, one of the qualifications of a bishop or

presbyter is that he be apt, or that he have an aptitude or fitness for teaching, and that therefore the New Testament does not recognize any one as a presbyter or elder, who ruled merely and did not teach as well." It is obvious that if the interpretations before us be correct our ruling elders how ever important and honourable and necessary their office may in other respects be—are reduced to the level of laymen, or of ordinary members of the Christian Church, and have no ministerial or scriptural standing whatsoever, inasmuch, let it be carefully considered, as according to the interpretation before us, preaching elders, and they alone, are contemplated in 1 Tim. v. 17—preaching elders who are represented by the Presbyterian ministry. May it not in all candour be affirmed that any intelligent reader who is unbiassed, and who has no theory to support or to refute, must perceive that the words, "Let the elders that rule well be counted worthy of double honour; especially those who labour in the word and teaching," imply or presuppose two classes of elders, or ruling and preaching elders or presbyters? Honest reasoning compels us to admit that the clause, "Let the elders that rule well be counted worthy of double honour, forms a distinct proposition of itself, implying, as it does, that the presbyters or elders who ruled well were to be highly honoured by the Christian Church. Can any thing be clearer than this, that if we omit the second clause altogether, we have a separate and a sensible proposition, and are commanded to honour highly those elders who are efficient, who discharge their functions well, and who, owing to their better qualifications and intenser zeal, excel other elders."

If we now turn our attention to the latter clause, "Especially those elders who labour in the word and teaching," is it not obvious that the apostle—while counselling Christians to honour in a particular manner those ruling elders that are distinguished for their ability and efficiency—charges the Christian Church, if there is to be any shortcoming, so far as awarding to every presbyter the honour that properly pertains to him is concerned, to exercise the greatest carefulness that the most important attention should be directed to the elders who labour in the word and teaching, to the elders who devote themselves to the preaching of the word of God, as well as to the imparting of religious instruction in other respects? As if it were said concerning the students in any university, Let the students who apply themselves diligently be counted worthy of double honour, especially the students in the faculty of theology. In like manner may it be contended that there is an unmistakable reference in 1 Tim. v. 17 to two classes of presbyters or elders—to elders whose duty it was to rule and rule merely, and to elders who, in addition to ruling, had to preach and to impart religious instruction? It seems, accordingly, to be altogether the fairest, the most sensible and reasonable interpretation, that two classes of presbyters or elders are intended, and that we have here the authority and certainly the example of Paul for the Presbyterian ministry and eldership.

In order to overthrow the objection that we find in the New Testament no explicit reference to ruling elders, it may be averred that we find unambiguous reference to office-bearers who ruled in the Church, as we may conclude from Paul's own words: "He that ruleth let him rule with diligence," "God hath set governors in the Church." And to overthrow the objection that bishops or presbyters ought to have an aptitude for teaching, let us revert to the earliest institution or appointment of elders. Let us carefully notice that we never read that an elder was appointed, but that elders (more than one) were appointed in the various Churches. We can reasonably imagine that these early elders were converts, many of them at least, from Judaism and from idolatry, and that their religious knowledge could not have been either very accurate or extensive. "With the growth of the Church," writes Lightfoot, "visits of the apostles and evangelists to any individual community must have become less and less frequent, so that the burden of instruction would be gradually transferred from these missionary preachers to the local officers of the congregations." The apostles were doubtless at pains to ordain to the office of presbyter the best and most eligible men that could be found in the various Churches, in order that Christians might have the benefit of the ripest and usefulest instruc-

tion that was available in the youthful circumstances of the Church. We can understand with the largest facility that when the converts of any particular city had become somewhat numerous, and when the number of presbyters had increased, it was discovered that certain presbyters had a better aptitude for ruling than others had, and then that particular work was performed by them to the exclusion of preaching; while to other presbyters, who possessed a remarkable fitness for preaching and teaching, that work was largely, if not exclusively, assigned. It is surprising, as well as gratifying, to consider that the Waldenses, that heroic and very famous people in the annals of the Christian Church, have preserved from the days of the apostles that form of ecclesiastical government which we are now discussing, and which, as they have always held it, approaches very nearly indeed to our Presbyterian polity. In all the Churches, to which the all-absorbing power of the Church of Rome extended, every thing of a liberal and popular inscription was compelled to succumb to that sacerdotal fabric, the climax of which is the Pope, with his alleged infallibility. And when at the Reformation the fundamental principles of the constitution of the Christian Church were subjected to a minute examination, that a fresh and vigorous vitality might be infused into the Reformed Churches, the office of ruling elder was continued by our Presbyterian forefathers, and that form of ecclesiastical government was revived and established which has come down with unsullied purity to our time, and with which we are all conversant. Materially different were the requirements of the Church at the time of the Reformation from its requirements when it was still in its infancy, and when it was about to enter on its grand, all-embracing and peerless career. The period of the Reformation brought with it fresh requirements, and requirements that were peculiar to itself. Hence arose the propriety, and indeed necessity, of the course, which the Presbyterian Churches adopted, of drawing and making a distinction between presbyters who teach and presbyters who rule. Presbyters whose particular function it is to preach are wont to devote laborious pains and years to the gaining of the varied knowledge and of the familiarity with the Word of God, which the office of the preacher demands and indeed presupposes. Presbyters or elders who rule, or who are concerned with the government, or order and discipline, of the Church, are not supposed to undergo any special preparation for what is commonly known as the work of the ministry. The minister, or preaching presbyter, is, by virtue of his larger and broader education, better fitted for the work of preaching than ruling elders can be supposed to be, however much the latter may excel him in the valuable experience and the departments of knowledge with which in the prosecution of their secular vocations they are intimately concerned. Were we to institute a comparison between those elders of the early days of the Christian Church, who were ordained by the apostles, and to whom the latter were wont to advert in the friendliest and kindest manner, and between the ruling elders or presbyters of our modern days, we have to admit that the preponderance in point of intellectual and moral and social culture, and of Christian enlightenment and broad spirituality of character is, as a rule, on the side of the elders of our time. For are not their advantages vastly more numerous and valuable than the advantages of the early period in the annals of the Christian Church? In the form of ecclesiastical government which was adopted by the Westminster Assembly this statement is made. "As there were in the Jewish Church elders of the people, joined with the priests and Levites, in the government of the Church, so Christ, who hath instituted government and governors ecclesiastical in the Church, hath furnished some in the Church beside the ministers of the word with gifts for government, and with commission to execute the same when called thereunto, who are to be joined with the minister in the government of the Church, which officers the Reformed Churches called elders." According to the practice of the Presbyterian Churches, ministers differ from elders, inasmuch as the former alone preach, administer the sacrament and ordain, or take part in ordination. The custom of having such a distinction has become so strong and deeply rooted that it is almost needless to inquire whether it is not somewhat inconsistent in itself, and whether it is not a departure, in some respects, from the model which is furnished by the New Testament.

(To be continued.)

### THE PROBATIONERS' SCHEME

MR. EDITOR,—Allow me a small space in your issue in support of the claims of the probationer.

Last General Assembly amended, or rather bungled, the law relative to probationers of the Presbyterian Church. A committee was appointed, Dr. Torrance, of Guelph, Convener, to see that vacant charges should have a hearing of probationers. This was so far well. But this committee, appointed by the Assembly, and presumably representative of the Church, I find is circumscribed in its operations, and rendered almost ineffective, because of its want of authoritative powers. The committee may request, but cannot compel Presbyteries to report vacancies; hence there are nine Presbyteries who have failed to report. In several, if not in all, of these Presbyteries there are vacancies. The committee cannot supply nearly all the probationers with appointments. Presbyteries and committee combined might possibly be able to meet the demand. But a probationer cannot well make prospective arrangements with both Presbyteries and committee, unless some understanding exists betwixt those bodies, which there is not, and yet without some such arrangement the probationer finds himself, when on the committee's list, one month out of the three without an appointment, and with the prospect of having nothing to do the ensuing quarter. This gives him only two chances of a hearing within six months, and considering that the most of our congregations are not in a hurry about selecting a pastor, under existing arrangements, a considerable time must elapse before probationers are settled in charges. It is said that the "best men do not put their names on the committee's list." This conclusion is a natural one. The committee's vacancies are not the best. If this is so, without presuming to be one of the "best men," I have no desire to hurt my prospects by being reckoned one of the "worst men," before I am proved to be so, by having my name retained upon the committee's list. When congregations get to know that Dr. Torrance's men are supposed to be of an inferior grade, no amount of good preaching, logic or rhetoric on their part will disabuse the minds of the people of this idea. Something should be done to put probationers on an equal footing.

Another matter affecting probationers is worthy of notice. We all must rejoice in the increase of harmony betwixt denominations; but it is hardly complimentary to our probationers, who have been compelled to undergo university and college training for six, seven or eight years, to have their chances of settlement materially lessened by the introduction of Methodists into our Church—men who have not had to spend the half, or the third, of the time in preparation. Presbyterian ministers require, indeed in some instances, no university or college training whatever. These facts I leave to the tender consideration of all interested.

PROBATIONER.

### CREDIT TO WHOM CREDIT IS DUE.

MR. EDITOR,—In your issue of last week I notice a paragraph setting forth the prosperous condition of St. Andrew's Church in this city, and the great success which has attended the introduction of the strictly voluntary system of raising their revenue; at the same time, evidently taking credit for being the first congregation here to introduce this system.

I do not know whether the other Presbyterian congregations raise their revenue by this system or not, but I do know that on the 1st of January, 1885, the managers [of the First Presbyterian Church] adopted this system, doing away with pew rents and collections altogether, the result being that at the end of the first year, they were enabled, after meeting all expenses, to pay off \$600 of their debt.

It was the great success attending the introduction of the system in the First Presbyterian Church, which led the congregation of St. Andrew's Church to follow their example; and it is very gratifying to know from your correspondent that it has proved in their case, as in the other, an unqualified success.

I rejoice to know that the congregation of St. Andrew's Church enjoy the desirable position of being the possessors of one of the finest and most valuable church properties in the city, without any incumbrance whatever, and that they are now in a position, not only to do much to help on Presbyterianism in this city, but also to aid the Church at large, by giving of their surplus to the Schemes of the Church. London Ont., November 29, 1886. CITIZEN.



# Pastor and People.

FOR THE CANADA PRESBYTERIAN.

## JUDAS

BY T. K. HENDERSON.

"And it was night."—John xiii. 30.

Out in the solbing night the traitor stole,  
 E'er yet the dawn should flush his lurid brow  
 With shame, if such could sway the greedy soul  
 That hungered for the produce of his vow.  
 No longer master of himself, but now  
 Driven along by the foul fiend within,  
 That haunted him wherever he did go,  
 And led him on to this, the crowning sin,  
 Fraud in his heart, and darkness overhead,  
 From out the sacred band he swiftly sped,  
 To hand along the centuries a name  
 For ever wedded to eternal scorn,  
 From which the bad would e'en recoil with shame.  
 Ah! better far had he been never born!  
*Toronto.*

## THE FIRST PRESBYTERIAN HYMN BOOK.

In a British contemporary an interesting correspondence is being carried on respecting Presbyterian hymn books. Mr. Thomas Arnold contributes the following: Your correspondent "B," while drawing attention to the hymn book sanctioned by the Church of Scotland in 1781, and that of the Relief Synod in 1794, as proving the early use of hymns in Scotland, might have gone much further back, even to the dawn of the Reformation, in the days of Mary Queen of Scots.

I have before me a reprint (1801) of that most curious book entitled "Ane Compendious Booke of Godly and Spirituall Songs, collectit out of sundrie partes of the Scripture, with sundrie of other Ballates changed out of Profane sanges, for avoiding of sinne, with augmentation of sundrie gude and Godly Ballates not contained in the first edition. Newlie corrected and amended by the first original copie. Edinburgh, printed by Andro Hart."

In the British Museum is a fine copy in black letter "exactly correct and newlie printed at Edinburgh by Robert Smyth, dwelling at the Nether Bow, 1600." The late David Laing, some years ago, edited a reprint of this work, which is now becoming "scarce."

"The Prologue" says "Paul writ and to the Coloss. in his third Chapter says Let the word of God dwell in you plenteously in all wisdom, teaching and exhorting yourselves with psalmes and hymns and spirituall sangs quhilk have lufe to God and favours his word. We have heir an plain text that the word of God incessis plenteously in us by singing of psalmes and spirituall sangs, and that specially among yong persons, and sik as are not exercised in the Scriptures. For they will sooner consave the true word nor quhen they heir it sung in Latine the quhilk they wot nocht what it is. But quhen they hear it sung or sings it themselves into their vulgar tounge, with sweet melody: then sall they love their God with harte and munde an cause them till put away. . . unclean sangs. Praise to God. Amen."

The "Sangs" are preceded by "The Ten Commandments of God, The Twelf Articles of our Faith (Apostles' Creed), The Lord's prayer or Paternoster," and "of our Baptisme and of the Lord's Supper." The book, besides a large selection of metrical psalms, has several portions of the New Testament in metre as: "Followis the Forlone Sone as it is writtin in the 15. Chap of Sainct Luc." "Followis ane Sang of the rich Glutton and pure Lazarus, as it is written in the 15. Chapp of S. Luck." "Followis ane Sang of the birth of Christ with the tune of Baw lalalaw:"—

I come from hevin to tell,  
 The best nowellis that ever be fell;  
 To you thir tythings trew I bring,  
 And I will of them say and sing

This day to you is borne ane childe,  
 Of Marie meike and virgine myide;  
 That blissit barne bining (benign) and kynde.  
 Sall you rejoyce bath heart and mynd," etc., etc.

It would be impossible, in short space, to fairly describe this most interesting book; amongst much that is very quaint, and even coarse, there are some really fine passages and some hymns that, with little modernising, might find a place in any hymn book. Indeed, I think, it would please many were you to give one or two of those old Scottish hymns, just to show how the same pious thoughts filled the hearts of our forefathers three hundred years ago, and found expression in much the same forms as we are accustomed to nowadays.

Occasionally, we find the orthodoxy of the sentiment vouchd for in the hymn itself:

The theife was savit by fayth trewly  
 And not for deids of cheritie;  
 As wrytes Luke twentie and three,  
 To die therefore, to die therefore.

The last line is a refrain to each verse. It would be rather awkward in more senses than one, if we

were to require our hymn poets thus to give chapter and verse for all they write.

Many of these hymns must be of great age—long anterior to the Reformation, and I question much whether there was any Protestant hymn book in general use in England earlier than this Scottish "Booke of Godly and Spirituall Songs."

## THE PHENOMENAL GOD.

The tendency to shake off all authority has almost reached its climax in the thinking of the present day. Doubt is prevalent everywhere, suspicion is rife in society. The grand friendships, the unshaken confidence, the unswerving loyalty of the past, where are they? Man has a right to doubt, for the father of lies is ever working, and he has many children; the best of men are liable to error, and even truth itself, like the orb'd moon, is to the human beholder but one-sided. Still we must utter and heed the warning of the beloved disciple, "Brethren, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." So in literature Wolff tries the Homeric poems and calls in question their authenticity, Neuhart denies the credibility of early Roman history, and Sayce characterizes Herodotus as the father of romancing, while a host of writers within and without the Christian pale rend the Bible to tatters among them. How do we know which of these critics is right and which is wrong? What is the canon according to which the spirits shall be tried? Is it our standard of morality, the coincidence of their statements with what our judgment or imagination would assign to the persons, times and places of which they treat, the discovery of inconsistencies and apparent contradictions which we cannot reconcile? Not so, John. Here is the test. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Do you call this a begging of the question? It is nothing of the kind. It is the test of fact, or rather of faith in the greatest fact the world has known, the theophany of all the theophanies, the greatest cycle of phenomena in which God has been revealed. It is the testimony with which John begins the epistle in which these words stand. "That which we have seen, heard, handled, declare we unto you that ye may have fellowship with us." Faith in the phenomenal God is the test by which the spirits are to be tried.

Thus we are thrown back upon faith. I am bound to believe what God says, you say, but not to believe man who is as often a deceiver as not. But if God is not pleased to give you a phenomenal revelation, how are you to gain this belief in Him? There is a passage which says, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" This passage is of wide application. "He that believeth not his brother whom he hath seen, how can he believe God whom he hath not seen?" In order to believe in God you must believe in man. Oh, preacher of the Gospel, remember this. In the measure in which men believe in you will they believe in the God whom you declare. I do not say in order to believe in a God, in divinity, you must believe in man. This belief is valueless. The devils who have no faith at all believe and tremble. We frequently speak of faith in the evidence of testimony, and I have erred in this respect. The author of the epistle to the Hebrews says more truly: "Faith is the evidence of things not seen," and, therefore, of things testified to us by those who have seen them. When the truth of my brother's statement is evident to my mind, so far as that statement goes I have faith. Many are the testimonies that Jesus Christ has come in the flesh. Fact, truthfully attested, is the test of the truthfulness of other statements. Eight eye witnesses, the four evangelists with Paul, Peter, James and Jude, testify, and the Christian world knows that their witness is true. Where is the counter testimony? There is none; and yet it is not for the lack of opportunity, for this thing was not done in a corner. Now when Herodotus tells us that between Smyrna and Sardis the Egyptian Sesostris set up sculptures of himself upon the rock, we may, for want of other evidence, believe; but when recent explorers find the rock carvings, make photographs of them, and, publishing them, show that the figures are those of Hittite kings, their testimony overrides that of the father of history. But observe it is one of faith elbowing out another faith; it is one testimony of fact disproving another testimony. Here there is nothing *a priori*, nothing metaphysical, not a fragment of the exercises of the higher criticism. It is the testimony of the witnesses of phenomena appealing to faith.—Prof. Campbell.

## SWEET WORDS.

"My dearest of mothers." I heard the words repeated in soft tones by my next-door neighbour at an island farm-house where we were sojourning. "My dearest of mothers." My friend was a widow, and her son, an affectionate, talented fellow, was engineering in Idaho. In one of his late letters he said at the close, "And now my dearest of mothers, good-bye." Did he guess, I wonder, how the little petting phrase would please the heart that loved him so? Did he

think that she would say it over softly to herself as she sat alone in her room?

The home days were over. The babies, with their sweet ways, their joy-giving and their trouble-making, had grown to noisy boys, then to self-asserting men; they are out in the world making their way; brains busy, thoughts absorbed, hearts full, yet here was one who remembered the mother, still in middle life, loving and needing love the same as when her boys were her very own in the dear child's home. He wrote to her long letters, describing his adventurous, changeable life; the strange companions by whom he is surrounded, the wonderful scenery of the wild western world. It was all immensely enjoyed, but better than all were the love phrases that showed the son's affectionate heart. I wonder if the "boys" know how dear they are to their mothers, and how little attentions, little gifts, tender words, flying visits, cheer and warm the hearts that have borne the test of years and sorrows.

Life is a little chilly to the mothers whose homes are the things of the past. Even if they remain in the old home the rooms seem very bare and silent after the children are gone. It is as if summer had flown, with its nests and bird songs, and autumn winds were blowing. Then the love of the sons and daughters is like sunshine or warm fires to the hearts that sadly miss them. Let us hope there are many sons who write, "My dearest of mothers." *Congregationalist.*

## FOR THE SAKE OF REWARD.

There are hundreds of young men and women qualified for business, who will take nothing if they cannot have the first place, and the highest wages. Apprenticeship is always unremunerative. Hard work, long hours and other requirements which are exacted from men who are liberally paid are also exacted from beginners. But their case is not an exceptional one. Everybody who succeeds does a vast amount of work for which he is never paid at all, or for which he is not paid until late in life. Literary men spend years in writing what may be their best work, but which passes unnoticed because they are unknown, and for which they received nothing. It is not chance that finally wins, but the use of talent laboriously and slowly developed. The teacher pays for instead of being paid for the work that enables him to enter the profession he has chosen, in the school, the college and the training school. The machinist is required to serve an apprenticeship of three years in many shops, before he can live upon what he earns. But what may be attained, finally, makes the effort worth while; for the sake of the certain reward, poverty, fatigue and self-denial can be easily borne.

## RUINED BY A LOTTERY TICKET.

"Yes, I was once well dressed and carried my gold watch and diamonds," remarked a seedy-looking individual on the street, a day or two ago, "and now I'm down on my uppers. What caused the change? A lottery ticket! Eleven years ago I was in the blank book trade and making money, not rapidly but steadily, and had I attended to my business, I would now be worth perhaps \$60,000, whereas I don't own \$1. One day a friend came to me with a lottery ticket. He had purchased one himself, and wanted me to do likewise. The price was \$1. I took it and won \$500. That settled me. I was seized with the idea that I could make money without working for it. My friends declared that I was born under a lucky star, that I could win at any game of chance, cards, dice, roulette, horse racing or anything else. Fool like, I entered upon a regular course of gambling, neglecting my business, which eventually went to pieces. You know the rest. I'm a wreck, and no one cares whether I'm dead or alive. But what's the use of crying? Come, partner, take me in and give me a drop." It would be superfluous to point out the moral in this story. Suffice it to say, that it is the index to the misfortune of thousands of men, who at one period of their lives occupied positions of comfort and respectability in this community.

## UNFINISHED WORK.

A most touching and suggestive incident has come to light, connected with the course of lectures which were to have been delivered during the coming winter, by Dr. Hodge, in Philadelphia. There were eight lectures completed for the course, on such subjects as "Predestination," "Baptism," "The Lord's Supper," "The Priesthood of Christ," "Christ as Prophet," "The Kingdom," "The Laws of the Kingdom." These have been found among his papers, written fully out and ready for delivery. Then a paper book was found prepared according to his habit and like the lectures already written, and on the cover "The Last Things," "The Second Coming of Christ," "The State of the Believer After Death." The cover was turned, but was all blank within—no word. He had gone to know by experience the realities of the heaven, of which no man ever spake more longingly or more grandly.—*Philadelphia Presbyterian.*



## THE CANADA PRESBYTERIAN.

— PUBLISHED BY THE —  
Presbyterian Printing and Publishing Company  
(C. BLACKETT ROBIASON),  
AT 5 JORDAN STREET, - TORONTO.

TERMS: \$2 per annum, in advance

ADVERTISING TERMS:—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, 1.50 per line; 1 year \$3.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken

### COMBINATION OFFERS.

We make the following special offers to our subscribers for the coming year:

1. THE CANADA PRESBYTERIAN and the *Weekly Globe* will be sent up till 31st December, 1887, to any one remitting us \$2 in advance. *Two first-class papers for the price of one!*
2. THE CANADA PRESBYTERIAN and the *Rural Canadian* will be sent up till 31st December, 1887, to any one remitting us \$2 in advance. *Two first-class papers for the price of one!*
3. THE CANADA PRESBYTERIAN for 1887, and Dr. Gregg's "History of the Presbyterian Church," 646 pp., full cloth, gold lettered, postage prepaid, for \$4. The price of the book alone is \$4. The Presbyterian History will make a fine holiday gift.



TORONTO, WEDNESDAY, DECEMBER 8, 1886.

HIS Worship Mayor Grace, of New York, has appointed two ladies members of the Board of Education of that city. We hope none of our readers will feel shocked if we say this was a *graceful* thing to do. One of the lady members is Mrs. Agnew, wife of the well-known oculist, and the other, Miss Dodge, a connection, we believe, of the well-known Dodge family. Both ladies had taken a deep and practical interest in educational affairs for years. We know of at least one school board not a thousand miles from Toronto that would be mightily improved if a majority of its members were sensible women. There is no member of society that we know any thing of more likely to be a good public school trustee than a woman who has taught successfully for ten or twelve years. And why should not a woman that has taught successfully be a local superintendent? The work is not as difficult in many respects as the work of the teacher. We shall not do any thing so stupid as ask if retired teachers have the necessary ability to manage public schools. To ask that question in Toronto would be something like an insult to every lady teacher in the city.

CONGREGATIONAL accounts usually close with the calendar year. There are now but three weeks to collect arrears, straighten up affairs and prepare for the congregational meeting. As the accounts are closed on the 31st, so they must appear at the congregational meeting and in the annual report. Managers, treasurers and other congregational officials should put in some good lively work before the 31st. It is always a good thing to have the work in good shape at the end of the year. Good reports and a good congregational meeting give a congregation a good start for another year. Badly-prepared business, poor reports and a thinly-attended or snappish, ill-tempered congregational meeting, are a poor winding up of a year's work and a poor beginning for the next year. The work of the next three weeks may have much influence on many a congregation for months to come. Badly-prepared or poor reports always give cranks and soreheads a chance to ply their vocation at the congregational meeting. Nothing kills a crank or sorehead like a well-prepared report, showing good work done. When such characters clearly show that they are sorry the work is going on well, as they often are, the people are pretty sure to sit upon them heavily.

REFERRING to the "No Popery howl" that is now being raised for political purposes, Mr. Meredith is reported to have said last week in Cobourg:

I say that a man or a party in a country like this, where we have people of different races and religions, who would

raise a cry of that kind is an enemy not only to his country, but to his God. (Applause.)

That is precisely the ground we have taken from the first. The cry is no doubt raised in Mr. Meredith's interest, and he may perhaps gain something by it on the 28th; but still it is satisfactory to hear him say that the man who raises a cry of that kind is an enemy to his country and to his God. If the enemies of God and the country work for Mr. Meredith without being asked or encouraged to do so, Mr. Meredith is not to blame. Politicians in Mr. Meredith's position are often supported by men and cries that they have no liking for or sympathy with. Mr. Meredith also repudiates the cry on behalf of the party he leads. When the good citizens of Ontario have thoroughly stamped out the cry, as stamp it out they certainly will in a short time, the question will come up, Who raised this cry at this time, and for what purpose was it raised at this time? The public will wish to know who these enemies of God and the country are, and why they selected the eve of two general elections as the most suitable time to throw firebrands among neighbours.

THE *Christian Advocate* tells the following to illustrate the fact that people usually see in a city what they go to to see.

Some years ago, a minister from the county came here and spent a week seeing the "sights." He called on a settled pastor, with whom he had some acquaintance, and sitting down in his study, burst into tears. "What is the matter?" said the minister. "O, New York is worse than Sodom; the judgments of God must descend upon it. I have employed a policeman to take me through the slums of the city, and I have seen what I never dreamed possible. O the depths of wickedness, the uncleanliness, the villany, the fighting, the murder!" "Well," said the minister, "have you been through the Blind Asylum?" "No." "The Deaf-and-Dumb Asylum?" "No." "The hospitals, of which there are a large number?" "No." "Did you visit the Young Men's Christian Association?" "No." "The many industrial schools?" "No." "Did you go through any of the churches?" "No." "Did you spend any time in the homes of the best classes of the people here—poor or rich?" "No." "O well, you saw what you went to see, that's all. You were foolish to make such a tour, and thence foolish, having made it to attempt to judge New York by it alone."

Many a time have we watched this rule working in regard to the Scott Act. Mr. A goes into a Scott Act county without any theory in regard to the Act. He puts up at an hotel where there is no bar, or where the bar is kept well in the background. He sees no drinking, and when people ask him how the law works he says he thinks it works pretty well. Mr. B goes into the same county, perhaps into the same town; he believes the Scott Act is a failure, and he looks out for facts to underpin his belief. He puts up at an hotel, noted perhaps for violating the law. He keeps his eye on the bar. Perhaps he goes in himself. He sees some drinking. If he does not see it in his hotel, he sees or hears of it in some neighbouring shebeen. Mr. B of course reports that the Scott Act is a dead failure in the whole of that county. Both he and Mr. A are right from their own standpoints. But it does not follow, from Mr. B's observations, that the Act is a failure, any more than it follows from this clergyman's observations, that the city of New York is made up of gambling saloons, liquor shops and houses of infamy. A man usually sees what he goes to see.

THE *Christian-at-Work* thinks the following case should lead all classes to reflect on the province of the Church and its relations to the erring. So do we, and we publish it for the special benefit of those who would treat all such cases by the short and heroic "turn-him-out" method:

Judge R—— was well known in his State and county as one of the most brilliant lawyers of the day. A man noted alike for repartee, wit and sarcasm, he seldom lost a case, and always acquitted himself as a gentleman and faithful attorney. But the Methodist Church, of which he had been a member for many years, found in him one fault, so grave in its results that it overshadowed the kindly acts, great generosity and constant attendance of their respected member. The brilliant judge had a perfect passion for gambling, an amusement in which he very frequently indulged, and by which he had gained and lost several fortunes. After repeated rebukes from the minister in private, it was decided to call a meeting of the Church members for the purpose of stating publicly to the venerable judge his delinquencies and misdemeanours, and after giving him an opportunity to defend himself as best he could, to enforce their oft-repeated threat, and expel him from the communion and membership of the Church. When the time came for the defence every eye was fixed on the gentleman whom they all loved and admired, even while they severely condemned his glaring faults. "Friends," he be-

gan, "before going into the merits of this case, or striving to defend myself against the grave charge laid upon me, I desire to state two propositions for your consideration, and trust that when we have carefully discussed them, I may receive from you mercy and forgiveness. The first is that hospitals are erected all over our land that the sick and halt and blind may receive strength, health and sight. None are ever turned away because they are too ill to stay in the hospital. That would be inhuman, and deserve rebuke from all mankind. If the sick do not recover, they are not rudely expelled, but inquiry is made at once as to the treatment they have received, the medicines administered, and the qualification of the doctors and nurses investigated. Are not these the regulations of all hospitals fairly stated? For the second proposition, let me ask, is not the Church the hospital for sick souls? Should not they receive medicine, food and nursing; and if any poor, wayward one seems not to be benefited, is it not fair to inquire into the kind of treatment he has had, and whether those in charge of the Church hospital have done their whole duty, and ministered unto him in the best way for his good? Who ever heard of any patient being turned out of the hospital because too sick to stay in it, and who ever heard of turning out of the hospital of the living God any soul because too sick or weak or wayward to remain? Where else is he to receive strength and nurture and counsel? I submit to whatever sentence you see fit to pass upon me; but if I am not to be cured in the Church hospital, where shall I go for food and medicine for my hungry and sick soul?"

May there not be a fallacy lurking in the comparison of the Church to a hospital? Supposing we substitute the family for the hospital, and say that there may come a terrible day in the history of the home when the prodigal boy or the fallen daughter has to be expelled in order to preserve the purity of the other members of the family. By changing the figure you arrive at a very different conclusion. But there is enough in the foregoing to lead to very serious thoughts. If the Church of Christ does not help a weak, erring soul, who will? brethren of the eldership—who will?

### CO-OPERATIVE CHURCH EXTENSION.

It requires no argument to show that love to one's own Church is not incompatible with devotion to the Church universal. Beneath all denominational differences there is the palpable fact of the unity of the Christian brotherhood. The sentiment of the Apostles' Creed, "I believe in the Holy Catholic Church," is wider and more comprehensive than the restricted interpretation put upon it by the Church of Rome. Enlightened denominational attachment is a virtue, while petty sectarian bitterness is a vice. Happily, the former is sensibly growing, and the latter visibly declining in our time.

Without desiring to hamper the evangelical activity of other branches of the Christian family, the Presbyterian Church seeks to consolidate and extend her operations in every opening field of usefulness. In Detroit the other week a suggestive meeting of Presbyterians was held, the object being the promotion of Church extension in the "City of the Straits." Fourteen years ago an alliance of the Churches was formed. At that date, for sufficient reasons, only three co-operated. Through the well-directed agency of this alliance the Presbyterian Churches, without reckoning mission stations, now number eleven. This certainly is an encouraging rate of progress. Over \$100,000 have been raised and expended in the erection of mission and other churches. Feeble congregations have been aided and raised to a self-sustaining status by means of the alliance; while help has also been given to struggling congregations outside the city. The organization has established for itself a creditable record.

Dr. Marquis, of Chicago, the Moderator of the General Assembly, in his address at the Detroit meeting gave an excellent illustration of the working of a similar alliance in the city of Baltimore. It is a transcript from the record of his own experience, and is certainly very suggestive. After showing that, necessary as city mission work proper certainly was, and important as were the results it had produced, there was, he said, a certain kind of work which it was not fitted to accomplish. Mission districts wrought by particular congregations did valuable work in the way of reaching the careless and the lapsed. Those who were reclaimed were drafted into the congregation and in time their influence was withdrawn from the neighbourhood in which their example would be most effective. Again, towns and cities extended in new directions. No special provision was made for providing these localities with the means of grace. It was the design of these alliances to anticipate the religious requirements of

these new districts, by purchasing suitable sites for churches, and helping in their erection before values increased, and before the people had drifted away from ordinances. While occupying a charge in Baltimore Dr. Marquis observed that a number of his congregation went to reside in a new district. These residents had, many of them, an attachment by association and otherwise to the Church where they had been long accustomed to worship, but they ceased to be regular in their attendance, and they no longer continued to take an active part in congregational work, and the young people were forming ecclesiastical associations elsewhere. The proposed solution of the difficulty was that a church should be erected in the new district. For this the people themselves were unable, and the effort was greater than the parent congregation could accomplish. What individuals and a single congregation could not do, the combined effort of the other congregations rendered an easy task, and the result was gratifying to all concerned.

The outcome of the enterprise was the formation of a permanent alliance. The payment of a small annual fee entitled anyone connected with any of the congregations to become a member. In addition to this, some of the revenue funds were provided by collections and individual subscriptions. The members annually elected eleven directors, most of them prominent business laymen, to whom was entrusted the entire business of the association. They were entitled to purchase property, hold and expend moneys, and assume all responsibilities. They at once set to work in a judicious way, confining their attention to the most urgent cases, and extending their operations as fast and as far as the means at their disposal would permit.

The Baltimore Alliance has been in existence twelve years. During that time, they raised and expended about \$100,000, with which they have built four new self-sustaining Churches in the city, and two in the suburbs, with an aggregate membership of 1,167, and a Sabbath school attendance approaching 3,000; while previously existing congregations, with one exception, were stronger than when the movement was commenced.

This co-operative method of church extension is certainly most commendable. It is plain, simple and practicable. In all times and large towns it is a necessary work. The success attending the experiment elsewhere shows what can be achieved by combined and intelligent efforts. What has been so well done by American Presbyterians would not prove a failure in the hands of their Canadian co-religionists.

## Books and Magazines.

**OUR YOUNG FOLKS AND THE NURSERY.** (Boston: The Russell Publishing Co.)—In excellence and adaptation for its special class of readers this little monthly is unrivalled.

**LITTELL'S LIVING AGE.** (Boston: Littell & Co.)—To all desirous of keeping abreast of the current philosophic, scientific and literary thought of the time, this weekly magazine is simply indispensable.

**ST. NICHOLAS.** (New York: The Century Co.)—This favourite monthly for youthful readers deservedly occupies a high place in popular esteem. It continues to supply pure, instructive and entertaining reading, accompanied by numerous and artistic engravings to a steadily increasing circle of readers.

**HARPER'S YOUNG PEOPLE.** (New York: Harper & Brothers.)—Young people who have the privilege of seeing this publication weekly are not exposed to the danger of contracting a habit for injurious reading. It is fitted by its excellent matter and no less excellent illustrations to instruct, entertain and refine the minds of its readers.

**THE ENGLISH ILLUSTRATED MAGAZINE.** (New York: Macmillan & Co.)—The *Engl. Illustrated* this month appears as a handsome double number, with nine full page and any number of smaller illustrations, many of them very beautiful and finely finished. The opening paper, descriptive of Venice, with its copious and excellent engravings, is peculiarly attractive. Among other papers of interest may be specified, "In the Heart of London," with numerous realistic illustrations. The publishers resolved to make a superb number for Christmas, and they have succeeded.

**HARPER'S MAGAZINE.** (New York: Harper Brothers.)—The December number of *Harper's Magazine* excels even its own high precedents as a Christmas feast of rich attractions. It is undoubtedly the most sumptuous number that has yet been issued, and marks the acme of artistic and literary bounty in the periodical world. A specially holiday tone prevails throughout. Nearly half of the sixty cuts are full page, and four are printed on plate paper. The regular serials are omitted to provide larger space for the Christmas features. Every article and story is complete in itself. A striking story, "The Boyhood of Christ," from the pen of General Lew Wallace, author of "Ben Hur," is sure to attract attention. A great variety of short stories, poems, illustrations and the usual departments make up a splendid Christmas number.

**THE CENTURY MAGAZINE.** (New York: The Century Co.)—The number for December is a splendid one. The elaborate work, the life of Lincoln, progresses most interestingly. Scarcely less interesting are the reminiscences of Henry Clay, of whom there are no fewer than three portraits illustrating the article. There is also a striking paper with five illustrations on "Contemporary French Sculpture." "Old Chelsea" abounds in interesting literary facts and illustrations. An article entitled a "Little Millerite" is sure to attract attention. The war papers deal mainly with the battle of Gettysburg. Mr. Howells' serial ends, and F. R. Stockton's progresses. "The Union of American Churches" is the subject on which Rev. George R. Crooks, D.D., writes. There is much else, including some good poetry that will be found attractive, in the present number.

**SABBATH LESSONS FROM WESTMINSTER.** By Rev. John Sinclair, Edinburgh. (Edinburgh: James Thin; Toronto: James Bain & Son.)—The idea of this volume is a very good one, and is so far a novelty, for while the different "Lessons" will be found greatly helpful in preparation for teaching in the Sabbath school, they are specially intended for "stimulating meditation and devotion" by private reading. In this respect they will be found peculiarly useful. The Shorter Catechism, as a compend of religious truth, could not easily be surpassed. It has long stood the test, and no superior to it has as yet been found or is likely to be. We trust these "lessons" will lead many to appreciate more fully its excellence and to avail themselves more generally of its instruction. We cordially commend Mr. Sinclair's work to Canadian readers.

**THE ATLANTIC MONTHLY.** (Boston: Houghton, Mifflin & Co.)—Over the signature of Harvard B. Rooke is "The Strange Story of Pragyna," a most interesting and thrilling study of Eastern occult science. A paper by the late Elijah Melford, on "The Object of a University," is a scholarly consideration of the subject. Miss Harriet Waters Preston has an amusing and carefully-thought-out criticism on "The Church of England Novel"; and Edmund Noble contributes a travel paper, "Up the Neva to Schlusselburg," which is of rather unusual interest. The two political papers in the number are an account of Mazzini as a man and a statesman, by Maria Louise Henry, and an article on "the Dream of Russia." A long poem by Helen Gray Cone, entitled "Madonna Pia," is charming in its way; and there is also some remarkably good verse from Louise Imogen Guiney and Julia C. R. Dorr. Miss Murfree concludes her serial, "In the Clouds," and Mr. Bishop brings "The Golden Justice" to a termination. Some criticisms and the Contributors' Club complete this number. There is a supplement containing Dr. Holmes' Harvard poem, and J. Russell Lowell's oration at the recent celebration of the 250th anniversary of that institution. The number, taken as a whole, is an unusually good one.

At a meeting of Edinburgh City Mission, Dr. MacGregor said it was their first duty to save the heathen at home, and then those abroad. City missionaries were required, partly because of the great overlapping of agencies, owing to the senseless religious divisions in the Presbyterian Church. He hoped to see the day when they would all be one. Why should not Dr. Whyte, and Dr. Muir, and Dr. Walter Smith, preach to the poor instead of to the well-to-do? If they were one, as they ought to be, the poor would be better attended to than they were, and as the poorest had the highest medical skill at their disposal, so they ought to have the highest ministerial skill also.

## THE MISSIONARY WORLD.

### THE CLAIMS OF THE MISSION CAUSE.

What can we do more than we are doing at the present for Foreign Missions? I believe we all desire to do more. We have come to feel that an active interest in the cause should not be confined to one or two enthusiastic members of our congregations, but must be distributed over the whole body of the people.

I. We must have more prayer. That is the primary need. I say so for three reasons.

The first is that all spiritual revival begins with prayer. This is true of a revived interest in missions. How can we be quickened except in answer to the cry, "Quicken Thou me, O Lord, according unto Thy word." The second reason is that, when we are fulfilling this duty to any cause, every other is bound to follow. We cannot continue praying for it without being led to do our duty by it all round. The conscious insincerity, when we are not following up prayer by using every means in our power to advance the object, will soon compel us to drop it from our petitions. We shall wince when we draw near it at the throne of grace unless we are keeping it in mind at other times and in other ways. We shall not be able to lift up our voices to God with strength. The other neglected duties which we owe to the cause will choke our petitions. In the end we shall either give up praying altogether, or we shall become restless and dissatisfied till we go and do the things which we have left undone. Let us keep missions to the front in our prayers, and very soon they will come to the front likewise in our practical interest and effort. A third reason for the precedence I have given to prayer is that it is what above all other things our missionaries need to strengthen their hands and to ensure prosperity to their labours. It is prayer that rouses God from His rest, and brings down into the field the decisive forces of the Spirit. "Awake, awake, put on Thy strength, oh arm of the Lord!" It is by His people besieging His throne with that cry that He is stirred to come to the help of His servants. If you were to ask our missionaries what they want most from the Churches at home, what would be their reply? It would not be our sympathy. It would not be our money. It would not be—no, not even that would come first—our sons and our daughters as their fellow labourers. I believe it would be our prayers. And that not only because these would secure all the others, but because they would bring down the Lord Himself in more of the fulness of the Spirit. Our missionaries believe in the power of prayer. It is their inspiration and their strength. It wins for them the indispensable alliance of the Most High. As one of themselves recently told me, there are times when they are well-nigh overwhelmed by a sense of loneliness, and when the thought that so many at home are keeping them in remembrance at the throne of grace revives their spirits, and nerves them anew for their labours.

II. We must seek an intelligent and definite acquaintance with the past history and present operations of missions. We must adopt rational means to foster our interest in them. Now, how much missionary literature have we in our homes? And what place does it hold in our reading? Missionary histories, biographies and magazines ought to have the place of honour in the literature of our households. We should make such reading the first ourselves. We should teach our children to make it the first. We should make them feel that we reckon an interest in missionary intelligence above all proficiency in learning and all distinction in their schools or universities. We should inspire them with reverence for our missionaries, as our greatest and noblest men. We should encourage them to seek the fascination which they so often find in fiction and romance, in the real heroism of those good soldiers of Jesus Christ, who have jeopardized their lives in the high places of the field. We should train them to look forward to a meeting where a missionary is to appear and give an account of his labours as the greatest treat that can be afforded them in this world.

III. We can follow up our prayers at the mission box. We can support the cause with our silver and our gold. The Church cannot send out the men without money. We have to thank God that at the present moment there is no lack of men. The announcement that such a large number of our students have volunteered for India and other fields must have sent a thrill of satisfaction and gladness through the length and breadth of the Church. Would it be to the honour of the Church, that when men are ready, the means should not be forthcoming—that we should have to say to any one of them, "You must stay at home because our funds are exhausted?" That never happened yet in the history of our Church, and by the grace of God it never will. The rising tide of missionary enthusiasm, which has led so many to offer their personal services for the foreign field, will also bring the means to support them.

## Choice Literature.

## MISUNDERSTOOD.

BY FLORENCE MONTGOMERY.

CHAPTER VI.—Continued.

"Now mind," said Humphrey, as he jumped down from his pony, "mind you don't peep through the door, because you might see me looking at things on the counter."

He waited for a moment till he had exacted a promise from Sir Everard and then ran into the shop.

"I want something for a grown-up man," he said, as he advanced to the counter.

The shop-woman did her best to show everything she thought likely to suit, but Humphrey was not at all satisfied with the choice. His restless eyes wandered all over the shop. "Have not you got any thing for a man to put in his pocket?" he asked.

An inspiration seized the woman, and she advanced to the window.

"Take care!" called out Humphrey, to the woman's great surprise, as she began to take down some things.

"Please don't," he continued in an agony, as, startled by his shout, she remained, with a compass in one hand and a purse in the other.

"Father's out there, and he'll see what you take down, and guess it's for his birthday present."

The woman humbly begged his pardon, but it was too late; Humphrey would not look at either purse or compass. "You've spoilt it all," he said; "he must have seen."

He remained leaning disconsolately against the counter, gazing with no friendly eye on the rapidly-increasing heaps of goods which the patient woman produced from all corners of the shop for his inspection.

"Have you got a husband?" he asked, suddenly.

To Humphrey's horror the woman put up her apron to her eyes, and began to cry.

"Oh! I'm so sorry, said he; "I didn't mean to make you cry, really. I see now you've got a cap on, so of course he's dead. I'm very sorry he's dead," he continued after a pause, "because I was going to say perhaps he would have been able to tell me what a grown-up man would like." Then, afraid he had been unfeeling, he added, "Of course, I am sorry too, because it seems to make you unhappy. You don't remember, I suppose," he went on, doubtfully, and eyeing the widow carefully, to see how far he might go without fear of a fresh outburst, "what he used to like for his birthday presents?"

The woman cast her thoughts back to the memory of the defunct, and the prominent idea connected with him being tobacco smoke, she suggested a cigar-case.

Humphrey was delighted at the idea. "You don't mean to say they're in the window," he exclaimed in despair.

The widow was obliged to admit that it was too true. "What are we to do!" said Humphrey, dejectedly. "I know!" he added, the next moment running to the door. "Father!" he shouted, "would you mind turning your head away for a minute, because we're going to get something out of the window."

Sir Everard immediately became engrossed with the door of the opposite public-house, to the great discomfort of one of his gardeners, who was issuing therefrom, slightly inebriated, and had been doing his best to escape the baronet's notice.

Humphrey was delighted with the cigar cases. They were so brilliant in their embroidered covers. He was particularly attracted by the smallest and smartest.

"It will hold so very few cigars," suggested the woman, "had you not better have a larger one?"

"Oh, that doesn't matter in the least," said Humphrey, "because father doesn't smoke. As long as it is smart and pretty to put into his pocket it will do very well. Wrap it up, please, so as to hide it quite, in case he should guess by the shape."

The widow wrapped it in several covers, and Humphrey left the shop.

"You did not see, father, I hope," he said earnestly, as he mounted his pony, and Sir Everard assured him he had not once looked toward the window.

"How much?" asked the baronet, as the parcel was handed up.

"Ten-and-sixpence," answered the shop woman. Sir Everard hid his feelings, and paid the money.

"Isn't it cheap?" said Humphrey, as they rode on, "considering it's all embroidered with gold, and . . . oh! dear me! I hope you haven't guessed by that?"

"Far from it," answered Sir Everard; "I am more puzzled than ever; for I can't conceive what you could have found in that little shop that would be all embroidered with gold."

Humphrey was in great glee. "You haven't the slightest idea, I suppose, father, what it is?"

"Not the remotest."

"So I know something you don't. You often tell me you know so many things I know nothing about. Now it is just the other way, isn't it?"

"Just the other way," answered the baronet, and Humphrey rode on in a state of great elation.

"It's a dreadful thing to have a secret," he observed presently, after having once or twice begun to speak, and stopped short.

"Why?" inquired his father, smiling.

"Oh! so dreadfully difficult to keep," he answered. "Two or three times I've been beginning to talk about it, and forgetting you weren't to know."

"Let's talk of something else then."

Another pause, and then Humphrey said; "Do you know, father, I think you had better take me home."

"Home already! are you tired?"

"No—it isn't that; but I know if I wait much longer, I shall be telling you the secret before I can stop myself. If

I only could tell some one, I should be all right; so that's why I want to get home to Miles."

"But I want to call on General Colville, and also to pay old Dyson a visit. Can you last a little longer, do you think?"

Humphrey was fond of society, and so took very kindly to the arrangement.

"Dyson is the old deaf man, isn't he? Was he born deaf?"

"No; it is only of late years that he has become so."

"I'm glad I wasn't born deaf. It would have been a great bore. I wonder Dyson doesn't buy an ear-trumpet."

"I suppose, poor fellow, he can't afford it."

"I should so like to give him one."

"But where's your money?"

"Ah! there it is again. I never do have any money."

"I gave you a shilling a very little while ago."

"I bought copper caps and hard-bake."

"Ah! we can't eat our cake and have it you know."

"Not cake, father—hardbake!"

"It's all the same. Now, if you were to save up your money, instead of buying trash, you would be able to buy useful things."

"So I will. I'll begin saving directly; the very next shilling you give me. I'll put away, and go on till I've got enough to buy Dyson an ear-trumpet."

"That will be a very good plan."

"When do you suppose you'll be giving me another shilling, father?"

"Ah! that I don't know at all."

"Hadn't you better be beginning pretty soon? because an ear-trumpet will cost a good deal, and it would be a pity to keep old Dyson waiting."

Sir Everard handed him a shilling, saying as he did so: "Now, mind, it is not to be spent on any thing else;" and Humphrey faithfully promised it should not.

Old Dyson was in his garden when they passed, so they drew up to speak to him. He was not so deaf as to be unable to hear Sir Everard's powerful shout, but Humphrey's little attempts were futile.

"How pleased he'd be," thought Humphrey to himself, "if he knew I was going to save up my money to buy him an ear-trumpet."

And he held up his shilling to the old man in triumph, as if the very sight of it would tell him the whole story.

Dyson smiled and nodded, "Ay, ay, going to buy sweeties, I see."

Humphrey shook his head vehemently, and tried to shout an explanation.

"No!" said the old man, "then it'll be a top, maybe?"

It was no use trying to make him understand; and as Sir Everard was moving off, Humphrey was obliged to follow, shaking his head to the last.

"It would never do to tell old Dyson a secret," he observed to his father, when he overtook him.

"Why not?"

"Why, you'd have to scream it so loud in his ear that every one could hear. It wouldn't be much of a secret if the whole village was listening. Supposing I were to show to him, 'Dyson, I'm going to give father a birthday present, and it's a cigar case.' Oh, good gracious!" said Humphrey, pulling up his pony, "I've told you my secret! Oh, father, did you guess?"

Sir Everard's attention had been wandering, and he could honestly assure the child that he was as far as ever from knowing the secret.

"And now, here we are at General Colville's," he added; "so you will have lots of things to distract your thoughts."

Sir Everard and Humphrey were shown into the drawing-room where were two ladies and some children.

Mrs. Colville came forward to receive them, and informed Sir Everard that her husband was confined to his room with a slight attack of gout.

Sir Everard immediately volunteered to go and see him. Mrs. Colville took him upstairs, and Humphrey was left with the other lady.

"What is your name, dear?" she asked.

"I'm Humphrey Duncombe," he answered, seating himself by her side. "Who are you?"

"I'm Mrs. Colville's sister," she answered, smiling.

"I suppose you don't remember me, but I have seen you before, at your grandmother's, at Banleigh. I live close by."

"I wonder if you could keep a secret?" said Humphrey, eagerly.

"Yes, dear, I think so; but why? Have you got one to tell me?"

"A very great one. I've never had one before, and I don't like it at all, I must tell some one, or else I shall be telling it to father, you know."

"But why not tell your father? Surely he would be the best person."

"Tell father! Mrs. Colville's sister? Why, he's just the person who isn't to know."

"Mrs. Colville's sister" had been half afraid she was going to be made the confidante of some boyish escapade which the child had concealed from his father; but Humphrey's open face disarmed suspicion, and she listened attentively while he poured forth his tale.

It was necessary to listen attentively, for, in the first place, Humphrey was in such a hurry to get to his point that he rather slurred over the necessary explanations; and, in the second place, he insisted on whispering it all in her ear, on account of the presence of the children.

He had just finished his story, and she was making solemn protestations of the strictest secrecy, when Mrs. Colville came back.

"You must not tell even her, you know," concluded Humphrey; and, with a sigh of relief, he sat down again.

Mrs. Colville was one of those mothers who are always fancying other children are better dressed than their own. She was a great copyist, and an unscrupulous borrower of patterns.

Virginie held her in abhorrence. She had once asked for the pattern of Miles' blouse, and Virginie had never forgotten or forgiven Sir Everard's ready acquiescence.

Mrs. Colville and her family came to the same church as the Duncombes, and it was almost more than Virginie could stand to see other children dressed like her young gentlemen.

Mrs. Colville—blinded, a little, like most mothers—did not see that what suited Humphrey and Miles, both exceedingly pretty children, did not have quite the same effect on her niece, but decidedly plain, little boys, and went steadily on. Whatever appeared on Humphrey's graceful figure one Sunday was sure to be reproduced on some fat little Colville the next.

Men do not notice these things. Sir Everard was quite unaware of what went on, but, to Virginie, it was a constant source of annoyance.

"That's a pretty suit," said Mrs. Colville, examining Humphrey's clothes.

"Very," returned her sister; "they fit so well."

"Come here, Clement," said Mrs. Colville to a little boy in the distance; "there, don't you see, Mary, how differently his things sit?"

Mary saw well enough, and saw too that it was figure, and not clothes, that made such a difference between the two boys, but she did not like to wound her sister's maternal vanity by saying so.

"Does your French bonne make your clothes, dear?" Mrs. Colville inquired of Humphrey.

"Not mine," he answered, "only Miles'. Mine," he added with great pride, "come from a London tailor's."

"Do you happen to remember his name?"

"Swears and Wells," answered Humphrey; "I went there once to see 'Gulliver.' I advise you to go and see him when you are in London. You can't think how jolly he is."

"I suppose, of course, you don't remember the direction?" Of course Humphrey didn't.

"Stop a bit," he said all of a sudden. "I've seen the direction written somewhere quite lately. Where could I have seen it? Why, since I've been in this room I've read it."

"Impossible, my dear child," said Mrs. Colville, laughing.

"But I have really," getting up from his chair in his excitement; "I have seen the number and the name of the street written somewhere in this drawing-room."

"You must be dreaming, dear."

"No, I'm quite sure I did. Now, where could it have been? Did I go near the writing-table?" As he spoke, he advanced. "Or stop, here are some cards. Did I see it written on a card?"

"No; I assure you Swears and Wells are not visitors of mine."

Humphrey was determined not to give it up, and in spite of the laughter of both ladies, he got up, went to the door, and made his entry all over again, that he might see what he could have passed on the way that might have had the direction on it.

He reflected out loud as he went along: "I came in here and passed the table (no, not on the books, or the work-basket, or the flower-stand). Then I stood by the piano a minute, while father was shaking hands with Mrs. Colville (no, not on the piano nor the music). Then I shook hands with Mrs. Colville, then I sat down on the sofa by her sister, and put my hat by my side so—and—Oh!" he exclaimed, so suddenly that he startled both ladies, "here it is, written inside my hat! That's where I saw it—look! a little ticket: 'Swears & Wells, 192 Regent Street. Ain't you glad, Mrs. Colville? Now you'll be able to find the shop. Hadn't you better write it down?'"

He was heart and soul in the subject, and did not perceive the amusement he gave.

What would Virginie's feelings have been could she have seen the name, number and address, copied with great accuracy into Mrs. Colville's "Where it is?" and to make sure there should be no mistake, this memorandum added: "a suit such as was lately made for Sir E. Duncombe's little boy?"

This was just accomplished when Sir Everard came back.

"I'm afraid the General is in for a sharp attack, Mrs. Colville."

"I am afraid he is—he is so very imprudent. You know my sister, Sir Everard?"

Sir Everard advanced with a smile of recognition.

"Is it possible you are little Mary Wilberforce? I didn't recognize you just now, you are grown out of all recognitions. To be sure, it's a long time since I saw you—three or four years, isn't it?"

Mary said something about it being a long time, but she did not like to particularize the date, though she remembered it perfectly; because Lady Duncombe had been with him at the time, and she was afraid of recalling painful associations.

"And when did you leave Banleigh?"

"About a week ago."

"How were my people?"

"I saw Lady Albinia and Miss Duncombe the day before I left. They were both very well."

A shy smile lighted up her face as she mentioned Miss Duncombe. There was evidently some joke about her, for it was reflected on Sir Everard's. "Poor old Cecilia," laughed he.

Miss Duncombe was a lady of limited intellect, and exceedingly young for her age; and every body was at liberty to laugh at her. They talked on about her for some time, while Humphrey listened with all his might, and then Sir Everard took his leave.

"I'm better now," said Humphrey, as they rode along.

"What if you were not feeling well?" said Sir Everard, alarmed.

"Oh, yes; but I mean about my secret. What makes me feel better is, that I've told it to that lady—Mrs. Colville's sister."

"I don't believe you will ever keep that secret for ten days more. Do you know my birthday is not till Monday week."

"Oh! dear! oh dear! I thought it was much sooner than that. Let's be quick and talk of something else."

"What shall we talk about? I am expecting two gen-



lemen down from London to-night to spend Sunday; and I'm going to meet them at the station as soon as I have taken you home to your tea. Will that do?"

"Yes, that will do. Are they nice gentlemen?"

"Yes, I think them so; but then tastes differ. Perhaps you won't."

"Old or young?"

"Well I one is a good deal older than me, and—"

"White hair, then of course?" put in Humphrey.

"Grayish, perhaps; and the other is about the age of your Uncle Charlie."

"Will he tell us such nice stories about kangaroos and boar-hunting?"

"I should think probably not. The other one is more likely to tell you stories, as he has had little boys of his own."

"Miles and I know of a pond where the branch of a tree hangs over, just like the one in Uncle Charlie's story; and we are going to crawl along it some day, and look down at our faces in the water, like the man did."

"Now, Humphrey," said Sir Everard, "I won't have it done. The branch is quite rotten, and may break off any minute."

Humphrey looked very mournful. "Are you quite sure, father?"

"Quite sure; and I forbid you to do it. Do you hear?"

"Very well, father," with a sigh; "we won't crawl along if you don't like it; but you won't mind our going to look at it? We've been prevented so many times, and we do so want to go there! If we promise not to climb you won't say we're not to go, will you?"

"Yes—once for all, I say you are not to go near the pond; and I trust to you, Humphrey, to obey me. Promise."

"It's a great pity, father!"

"Never mind. I won't have Miles led into any more mischief."

Humphrey promised rather reluctantly, adding to himself: "It's not much use making me promise any thing, because I'm sure to forget."

They rode on in silence for some time after this; and when Humphrey next spoke, it was on quite a different subject.

"I di-n't know till to-day, father, that you didn't like Aunt Cecilia!"

"What do you mean, Humphrey?" said Sir Everard, horrified.

"You spoke as if you didn't much like her, to Mrs. Colville's sister."

"Why, what did I say?" said Sir Everard, hastily casting back his thoughts to the conversation.

"Well, you seemed to laugh at her a good deal."

"My dear child," said Sir Everard, relieved, "having a little joke about a person does not prove one does not like that person. I am very fond of your aunt. It would be odd indeed if I did not like my only sister. Why, when I laugh at you and Miles, do you think I do not like you?"

It was a lame sentence, badly put together, and not expressing much. Sir Everard was not at all satisfied with it himself. He had got it up in such a hurry that he was not at all sure whether it was sense or not, and he was anxious to see if it would answer its purpose. Children are sometimes, however, very easily silenced; and Humphrey received the explanation with great respect.

The danger was past, for this time; but Sir Everard inwardly resolved never to speak before the children again; and the anxieties of the evening before recurring at the same moment to his mind, he determined not to run any more risks.

So, on arriving at home, he sent up a private message to Virginia that he should not require either of the young gentlemen downstairs that evening, though they might come to his dressing-room as usual.

Then, after transferring the precious parcel from his own to Humphrey's pocket, he wished the boy "good-bye," and went to meet his friends at the station.

(To be continued.)

### LINCOLN AS A "MILITARY HERO."

He never took his campaigning seriously. The politicians' habit of glorifying the petty incidents of a candidate's life always seemed absurd to him, and in his speech, made in 1848, ridiculing the effort on the part of General Cass' friends to draw some political advantage from that gentleman's respectable but obscure services on the frontier in the war with Great Britain, he stopped any future eulogist from painting his own military achievements in too lively colours. "Did you know, Mr. Speaker," he said, "I am a military hero? In the days of the Black Hawk war I fought, bled and came away. I was not at Stillman's defeat, but I was about as near it as General Cass was to Hull's surrender; and, like him, I saw the place very soon afterward. It is quite certain I did not break my sword, for I had none to break, but I bent my musket pretty badly on one occasion. If General Cass went in advance of me picking whortleberries, I guess I surpassed him in charges on the wild onions. If he saw any live fighting Indians it was more than I did, but I had a good many bloody struggles with the mosquitoes; and although I never fainted from loss of blood, I can truly say I was often very hungry. Mr. Speaker, if ever I should conclude to doff whatever our Democratic friends may suppose there is a black-cockade Federalism about me, and thereupon they shall take me up as their candidate for the Presidency, I protest that they shall not make fun of me, as they have of General Cass, by attempting to write me into a military hero."—*Nicolay and Hay, in the December Century.*

THERE are not a few indications that the Welsh Presbyterian Church and the Presbyterian Church of England are drawing closer together. Negotiations which may end in union are being set on foot.

### THE FAMILY BIBLE.

This book is all that's left me now,  
Tears will unbidden start;  
With faltering lip and throbbing brow  
I press it to my heart.  
For many generations past  
Here is our family tree;  
My mother's hand this Bible clasped,  
She dying, gave it me.

Ah, well do I remember those  
Whose names these records bear—  
Who round the hearthstone used to close  
After the evening prayer.  
And speak of what these pages said—  
In tones my heart would thrill;  
Though they are with the silent dead,  
Here they are living still.

My father read this holy book  
To brothers, sisters dear;  
How calm was my poor mother's look,  
Who loved God's Word to hear!  
Her angel face—I see it yet!  
What thronging memories come!  
Again that little group is met  
Within the halls of home.

Thou truest friend man ever knew,  
Thy constancy I've tried;  
Where all were false I've found thee true,  
My counsellor and guide!  
The mines of earth no treasures give  
That could this volume buy;  
In teaching me the way to live  
It taught me how to die.

### DR. JOHNSON AND "RASSELAS."

The qualities which attract readers to-day were not Johnson's; and his is not a name of that pre eminent lustre with which readers with a care for their literary reputation must at least profess to be familiar. His capital distinction as a writer is one not now universally prized—the distinction of common sense. Even his criticisms, grossly and provokingly unjust as they often are, at their very worst, as has been well said, mean something, which does not seem to have been invariably the first aim among critics of later times. But when this distinction has been duly set to his credit, there remains little, if anything, likely to bring Johnson into fashion again. "Rasselas," to be sure, is as empty of incident and as full of talk as any modern novel, and were the Happy Valley in Kensington, and Imlac an art critic or a magazine philosopher, the tale might still serve. But the local colouring (to use one of our pretty, popular phrases) puts it so hopelessly out of court. Those impossible Abyssinians! As well expect to be stirred by the passage of the Vapians through the equinoctial of Queubus! And for the "solemn yet pleasing" humour which Macaulay found in those reflections on the passing scene which the old man sent out week by week from his lonely garret (a sort of writing which one might have fancied likely still to keep fresh) that is least of all to our taste. Solemn enough in truth should we find it. He prided himself on writing trifles with dignity, but that is not the way we have decided that trifles should be written. Nay, on this side he seems himself to have anticipated the verdict of posterity. "As it has been my principal design," he confessed in the Rambler's farewell to his readers, "to inculcate wisdom or piety I have allotted few papers to the idle sports of the imagination." Some, perhaps, may be found of which the highest excellence is harmless merit, but scarcely any man is so steadily serious as not to complain that the severity of dictatorial instruction has been too seldom relieved, and that he has been driven by the sternness of the Rambler's philosophy to more cheerful and airy companions.—*Macmillan's Magazine.*

### HOBART PASHA.

Augustus Charles Hobart-Hampden, third son of the late Earl of Buckinghamshire, a lineal descendant of John Hampden, whose name he assumed, was born on April 1, 1822. He entered the navy at an early age, and his first experiences were of the rudest. The description of the midshipman's berth to which he was introduced might be compared with those of "Midshipman Easy" or "Peter Simple," and his captain, though his cousin, is represented as an odious tyrant. Some of the stories told of this man are well nigh incredible: "I have seen," says Hobart, "a captain order his steward to be flogged almost to death because his pea soup was not hot. I have seen an officer from twenty to twenty-five years of age made to stand between two guns, with a sentry over him, for hours, because he had neglected to see and salute the tyrant who had come on deck in the dark." Such tyranny is by no means without a parallel, and as Hobart says he saw it, there is no reason to doubt the correctness of the story. One more extraordinary is this: "On one occasion the captain of whom I have been writing invited a friend to breakfast with him, and there being, I suppose, a slight monotony in the conversation, he asked his guest whether he would like, by way of diversion, to see a man flogged." The amusement was accepted, and a man was flogged."—*Longman's Magazine.*

THE Rev. J. V. Mc'Nair, late of Port-Glasgow, was to be inducted on the 28th ult. as pastor of Chalmers Church, Melbourne.

THE *Balya Bandku*, a children's Christian magazine published in India, is achieving a marvellous success. Already it is published in the Tamil and four other leading tongues, and an edition in the Malayalam language is about to be added.

## British and Foreign.

IN Breslau one missionary has during the past year baptized 137 Jews,

THE cost of one item alone at the Lord Mayor's banquet, that of turtle soup, was \$2,000.

IN Auckland Presbytery a venerable elder, Mr. A. Thomson, while on his feet to speak, fell in a fit and expired.

DR. DURNFORD, of Chichester, who has just completed his eighty-fourth year, is the oldest bishop on the Anglican bench.

DRS. GEORGE HUTTON and James Brown took part in a Liberal meeting at Paisley which was addressed by Lord Ripon.

THE Queen, it is reported, intends to put up a stained glass window in Crathie Church as a memorial of Principal Tulloch.

DALKEITH Free Church Presbytery, by five to four, approved of an overture for the abolition of Aberdeen College.

THE Rev. R. C. Guy, assistant, St. Mark's, Dundee, has been appointed successor in the charge at Kingston, Jamaica.

PRINCIPAL DOUGLAS, of the Free Church College, was the preacher in Glasgow University Chapel on a recent Sabbath.

THE Rev. C. S. Ross, of Skipton, Victoria, formerly of Anderson's Bay, Dunedin, is writing a history of the Otago Presbyterian Church.

MR. PETER MACKINLAY, M.A., has been appointed to the rectorship of Edinburgh Training College, vacant by the death of Dr. Currie.

THE Rev. S. G. M'Laren, M.A., formerly U. P. missionary in Japan, has been inducted to the charge of Cobourg, in Melbourne Presbytery.

DR. CAMERON LEES preached at Linlithgow on a recent Saturday at the choral festival of the Presbytery's Choir Union, when 300 voices took part in the service.

IN the Deaconess House of the French Protestant Church in Paris the rescue work has been long and patiently carried on by a lady who is now aged ninety-five.

MR. CAINE, M.P., has been ordered to take an entire rest, and has left for a three months' tour in the West Indies. This will delay the biography of his relative, the late Stowel Brown.

THE late Mrs. William Campbell, of Tullichewan, has left \$5,000 to the Sustentation Fund and \$1,250 each to the Home Mission and Church Building Funds of the Free Church.

DR. CUNNINGHAM's recommendation to farmers to secure their crops on Sunday is bearing fruit. In the Auchterarder and St. Andrew's Districts it was lately acted upon on several farms.

It has been proposed at Mildmay Hall to keep an international missionary registry to register information for the encouragement of self-supporting missionary effort in all parts of the world.

SOME of the clergymen in North Wales are in great straits through the non-payment of tithes. They are not able to pay their poor rates, and distress warrants are being issued against them.

AT Middlebrough and Biedford the municipal elections turned on the temperance question; in both the liquor interest were defeated, and at Biedford the usual wine-feast of the new council was abolished.

THE death of Lady Wilson, widow of the late Sir Erasmus Wilson, is recorded. By the terms of her husband's will, funds exceeding \$1,000,000 now fall into the exchequer of the Royal College of Surgeons.

THE leaders of an unattached mission in Ipswich desire to bring their cause under the wing of the Presbyterian Church. The matter has been recommended to the consideration of the Home Mission Committee.

BISHOP M'KENZIE, of Zululand, gave an interesting account, at a meeting in Edinburgh, of his work in Africa, where they have nine stations. Their main hope was, he said, in getting hold of the young people.

FIRE broke out in Kilmours Church recently, after the singing of the first Psalm, from the overheating of the stove. The congregation retired while a partition was broken down and the fire extinguished. The service was then resumed.

PROFESSOR M'CALLUM, of Aberystwyth College, a distinguished alumnus of Glasgow, where he for some time acted as assistant of Professor Nichol, has been appointed to the chair of Modern Literature in the University of Sydney.

IN India the Anglican Church Mission claims 100,000 native Christians, the American Baptists, 64,000, the London Mission, 55,000, the American Congregationalists, 14,000, the British Baptists, 10,000, and the Basle Missionaries, 5,500.

THE Rev. John Reid, Port-Glasgow, introduced the reading of prayers at a recent Sabbath evening service, but the people left all the response to the choir. In the prayer after sermon the organist twice played the "amen" before the minister, Mr. Peters, of Greenock, had finished.

THE Jubilee Fund of the New South Wales Congregationalists has received \$194,250, a result that has surprised even themselves. It has been raised in three years—and these years of general depression—by a denomination that consists of not more than two per cent. of the entire population.

FOR the past two years certain members of Dr. J. Munroe Gibson's congregation have been actively engaged in gathering together a company of worshippers at a convenient centre at Brondesbury, about two miles distant from the parent Church. So successful have they been, that the Presbytery has sanctioned their hall as a preaching station. It is placed under the care of the St. John's-wood Session.

## Ministers and Churches.

THE Rev. C. A. Tanner, late of Scarborough, was inducted to Levis, Que., on Dec. 2.

DR. COCHRANE has received \$750 from the Presbyterian Church of Ireland for Home Missions.

THE Rev. Thomas Scouler, of Erskine Church, Hamilton, has been unanimously called to St. Andrew's Church, New Westminster, B. C.

ST. ANDREW'S Church, Toronto, as a part of its contribution to the Augmentation Scheme, raised at the morning service last Sabbath the handsome sum of \$1,295. The pastor, Rev. D. J. Macdonnell, has great faith in the Scheme, and he and his people show their faith by their works.

A PLEASANT and profitable social was held in the Mission Hall, William Street, Toronto, lately, at which the Sabbath school teachers, Christian workers and the pastor and elders of Erskine Church were present. Several addresses were delivered, and it was reported that the mission had raised upward of \$100 toward the maintenance of the work. It is pleasing to find this good work in so prosperous a condition.

THE first of a course of Shakespearian readings in the Ladies' College, Brantford, was given last week. The drawing room was filled with a most attentive audience, who appreciated most highly the excellent reading of "Hamlet" by Dr. Macintyre. Professor Garratt and sons, with several of the pupils, contributed an excellent musical programme. The college is in a most flourishing condition, several students are preparing for university matriculation and teachers' examinations. The new term begins on the 6th of January, of which notice will appear in our next week's issue.

IT is known to many Presbyterians that the General Council of the Presbyterian Alliance, at its meeting in Belfast, resolved to aid the Bohemian Church, whose history is so full of interest. To aid the Waluensian Church the Alliance raised over \$65,000, and now it is proposed to raise at least \$25,000 for the Bohemian Church, whose sufferings were long and severe, but which now, although feeble in numbers and resources, is resolutely seeking not only to sustain itself, but to extend its influence. It is hoped that the Canadian Presbyterian Church will do its part in this work. At the office of the Church in Toronto the amount of \$65 has been received, and of this amount the sum of \$50 was the bequest of a lady now deceased. A tract, telling the story of the Bohemian sufferings and of the present work and wants of the Church, will be sent to any pastor or superintendent who will undertake to raise a contribution for the cause. Further, a small photograph of the sword, the instrument of death to many of the faithful Bohemians, and of the Cup, the emblem of the Bohemian Church, and the exact representation of one which had been buried in the grave of a faithful minister, will be given to any contributor of \$1 to the fund, and a large and beautiful one to any Sabbath school or person sending \$25. Application may be made to Rev. Dr. Keil, offices of the Presbyterian Church, Toronto, Post Office Drawer 2,667.

THE members of the Mount Pleasant Presbyterian congregation, of which the Rev. R. G. Sinclair is pastor, held a free social in the basement of their church on the evening of the 15th November ult. Although the night proved very stormy, yet there was a good attendance. The first part of the evening's programme was the presentation of an address, accompanied by two fine chairs, to the two senior elders of the congregation—Messrs. Bryce and Rutherford—who have proved for many years earnest and faithful labourers. Mr Bryce has been for many years the superintendent of the Sabbath school, and secretary and treasurer for the congregation. Besides this, he voluntarily bore most of the trouble incidental to a long vacancy. Now, since the congregation has become well organized, and comparatively strong and healthy, it was felt that some tangible way of expressing its appreciation of the services of these two worthy elders was fit and proper. Speeches suitable to the occasion were delivered by the chairman, Mr. Duncan McEwen, Rev. Mr. Chalmers, of the Methodist Church, the pastor and others. The choir of the congregation supplied excellent music. The meeting then dispersed, highly satisfied with the evening's entertainment. It was felt that if more frequent opportunities of this kind for social intercourse between the members of the same communion were afforded, where the anxiety of making money would be altogether absent, that the result would be highly beneficial.

THE Guelph Mercury says: On Sabbath afternoon the members of St. Andrew's Society and other Scotsmen assembled at the City Hall from half-past three until a quarter to four o'clock, when a procession two deep was formed, and the company, some sixty in number, marched along Wyndham, Quebec and Norfolk Streets to St. Andrew's Church. The front seats in the centre of the church were reserved for them. After the members and friends of the society had been seated, the choir sang an anthem in a pleasing manner. Shortly after 4 is the president, Mr. W. McLaren, conducted Rev. Mr. Rose, M.A., of Elora, from the vestry to the pulpit. The Rev. Dr. Wardrope, of Chalmers Church, one of the chaplains of the society, having preached a sermon two years ago, concluded this year to invite Mr. Rose to exchange pulpits with him. By the time the services were commenced the church was well filled. After the usual opening exercises the Rev. Mr. Rose took for his text John viii. 32, 36—"And ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." The rev. gentleman spoke for over an hour on the above words. The sermon was able, logical and forcible, and was listened to with interest. The first head that he took up was the ignorance of the truth. He showed in the plainest possible manner that a man might be a slave without having an in-

telligent idea that he was a slave. Unconscious slavery was something that required us to come into feeling with before we actually realized that it existed. A slave might be all the more a slave because he was unconscious of his bondage; but when a man realizes that he is a slave then it is that he longs for freedom. He applied this to the spiritual life, setting forth that we had to come into actual feeling and sympathy with the truth of the Scriptures before we could enjoy the freedom spoken of in the text. Freedom of the truth was the next head discussed. He explained that this should be shown by outward expression, by everyday walk and conversation, and gave several apt illustrations of the meaning he desired to convey, showing that the freedom of Christ made itself manifest in many ways. The coming into living contact and a broad humanity should be the basis of such a society as St. Andrew's. He then drew a picture of St. Andrew, remarking that his essence stood forth remarkably for the short moment he appeared before us. He was brought under Christ in living contact. He also spoke of St. Andrew's large-heartedness. These two characteristics should be the aim of St. Andrew's Society. At the close of his remarks he made an appeal to the members of the society to contribute liberally to the collection to be taken up for the aid of their needy countrymen and women.

UNDER the auspices of St. Andrew's Society an admirable sermon, was delivered in St. Paul's Church, Peterboro', on Psalm xlv. 1; the Rev. E. F. Torrance said: "The great evil which befell the Jews resulted from priding themselves upon their high descent instead of allowing it to have a practical effect upon their lives. They seemed to think that all must be right when they had 'Abraham to their father.'" The Lord Jesus Christ warned them that having Abraham to their father would avail them nothing unless they did the works of Abraham. They refused to believe this word, and the consequence was that the righteous judgment of heaven fell upon them. Now, he was afraid that his hearers might be making the very same mistake as the Jews of old. It was a great mistake to suppose that the mere fact of having Scotch blood in their veins will secure for them prosperity and the special favour of heaven. Did they wish to succeed in their adopted land and did they wish to make it a mighty power for good? If they did, then they must act upon the principles which were acted upon by their Scottish forefathers. Some present, advanced in years, could remember the early training they received in Scotland, but let him ask if their children and grandchildren are receiving a similar training to-day in their adopted land. The answer is no; for the Bible does not now form a part of the education in our day schools here, and this is to be accounted for by the fact that the vast majority of the people in Scotland are Presbyterians. In Canada they are composed of different sects. Well, then, if that be the case, their children need to receive all the more instruction in the Word of God in their own homes. If their children be brought up like others the mere fact of their being Scotch would not benefit them. Scotchmen without the Bible would be like Samson shorn of his locks—deprived of the true source of his strength. Think not to say, "We have John Knox for our father—the blood of martyred heroes flows within our veins—we belong to a Church in which, above all others, purity of doctrine has been retained;" for these privileges, if not improved, would involve them in greater condemnation. It became them who have been so highly privileged to remember the words of the Lord: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! And thou, Capernaum, which art exalted to heaven, shalt be thrust into hell." God forbid that this dread woe should fall upon them; God forbid that their privileges should be turned into curses, and that they should be as spectered ghosts to haunt us on our dying beds, and follow us through an unending eternity. Did they wonder when such an awful possibility stared them in the face? Did they wonder that would not close his sermon without an earnest entreaty to flee from the wrath to come? Escape for thy life. Tarry not lest ye be consumed. The way is open, safe and sure. In Christ no evil can come nigh, but out of Him nothing but anger, wrath, tribulation and anguish stare you in the face. That this might be a night of decision with many souls was the preacher's heartfelt prayer.

PRESBYTERY OF REGINA.—This Presbytery met at Moosomin on the 2nd November. There was a good attendance, and a large amount of Home Mission business was transacted. The action of the Assembly's Home Mission Committee in the appointment of Dr. Jardine to Prince Albert was homologated, and Dr. Jardine, who was present, was cordially received. The Rev. A. H. Cameron was appointed to Donald and to points on the C. P. R. The Rev. John Geddes was appointed to Cathcart for six months. Several appointments were renewed and confirmed. It was with regret that, owing to lack of funds, several appointments were not made. Several fields will thus be without service during the coming winter, unless funds are available. Notice was given by Rev. John Fotheringham of an overture to be considered at next regular meeting. It is proposed to ask the Assembly to appoint and ordain that every elder labouring as a catechist in any Presbytery have his name upon the roll of that Presbytery as a member thereof while so labouring. A resolution was passed that the Presbytery urge upon the people to secure pledges from those who may offer themselves for election to Parliament or the North West Council to use their best efforts to curtail the permit system, and to secure such laws, regulations and appointments as shall debar all illegitimate traffic. Mr. Herald was granted three months' leave of absence to visit Britain. A minute in reference to Mr. McWilliam's resignation was adopted, expressing sympathy with the congregation and the best wishes of the Presbytery for Mr. McWilliam's further service in the Church work. The treasurer reported that six congregations had contributed to the Presbytery's fund. Mr. W. S. Moore was licensed and ordained, action being taken on the necessities of the case, and the probability that

the Synod would sustain such action. It was reported that the churches at Carlyle and Fort Qu'Appelle had been burned. The sympathy of the court was extended to the congregations and the Rev. A. Robson, through whose personal exertions the church at Fort Qu'Appelle had been built. Congregations were ordered to be cautioned to be prepared against loss by fire. An encouraging report of work among the Indians was given by the Rev. H. McKay. The next meeting will be held at Moosejaw on the first Tuesday of March.—ALEX. HAMILTON, *Treas. Clerk.*

PRESBYTERY OF LANARK AND RENFREW.—The regular meeting of this Presbytery was held at St. Andrew's Church, Carleton Place, on Tuesday, the 24th ult., the Rev. J. S. Stewart Balderson, Moderator, in the chair. There was a fair attendance of ministers and elders. Reports were received from missionary deputations of meetings held within the bounds. These meetings, along with missionary sermons from time to time, are believed to be attended with good to the cause of Home and Foreign Missions as well as to the other benevolent Schemes of the Church. The portion of the Augmentation Fund assigned to this Presbytery is \$1,200, and arrangements were made for raising that amount. A constitution for the congregation of Renfrew was submitted by the Rev. Dr. Campbell, and, after some discussion and slight amendment, agreed to. Dr. Campbell also presented the Home Mission report, which, after full consideration, was adopted, arrangements having been made for supplying, to a large extent, all the mission stations and vacant charges during the winter. In connection with this report, Dr. Campbell intimated his intention to resign the Conventship of the Home Mission Committee, a position he had held since the formation of the Presbytery, and whose duties he has discharged with conspicuous ability and success. In the meantime arrangements were made whereby Dr. Campbell should be relieved, owing to the state of his health, of a large part of his work for the present. Notice of his intention to demit his charge was given by the Rev. Mr. Crombie, and the missionary deputation was appointed a committee to meet the congregation in reference to Mr. Crombie's intention as stated, and report to next meeting of Presbytery. Presbytery and Synod rates for the ensuing year were revised and fixed. Ministers appointed to dispense the communion in mission stations reported their diligence in attending to this matter. A communication was read from the secretary of the Presbyterian Woman's Foreign Missionary Society, and the arrangements for the annual meeting to be held at the time of the next regular Presbytery meeting. It was agreed to devote a portion of one of the evening seditants at next meeting to the Woman's Foreign Missionary Society, the Rev. Dr. Campbell and Rev. Mr. Graham to give addresses. Arrangements were made for the holding, at next regular meeting of Presbytery, of the annual conferences on the State of Religion, Sabbath Schools and Temperance. Notice having been given at a previous meeting of Presbytery by Rev. Mr. Ballantyne, of a motion for the division of the Presbytery into two portions, to be called respectively the Presbytery of Lanark and the Presbytery of Renfrew, it was taken up, and, after full, frank and friendly discussion, carried by a considerable majority, a few dissenting, and certain brethren appointed to make application to the Synod of Montreal and Ottawa at its next meeting for permission to carry into effect the division asked for. The Presbytery adjourned after appointing its next meeting to be held in Zion Church, Carleton Place, on the fourth Monday of February.

### MONIEAL NOTES.

FOR the past year there has been a penny savings bank in connection with the young people of St. Matthew's Church, Point St. Charles, which is working well and training the children to thrifty habits. Interest is allowed on all sums of \$1 and upward. The depositors number between 200 and 300, and the amount at their credit is nearly \$200.

THE congregations of Richmond and Melbourne, in the Presbytery of Quebec, both became vacant some months ago and were happily united. The River St. Francis separates the two villages, which are not half a mile apart. For the past few months they have been hearing candidates, and met on Monday of last week to moderate in a call, the Rev. J. R. MacLeod presiding. They were unfortunately divided on two names, and no call has meantime been given.

ON Sabbath last the pulpit of Melville Church, Cote St. Antoine, was occupied by the Rev. G. Burnfield, B.D., of Brockville, and on Monday evening Mr. Burnfield lectured in the church to a large audience under the auspices of the Young People's Association, his subject being "In and About Jerusalem in 1882." The lecture, which was highly appreciated, was illustrated by numerous articles of value and curiosity.

AT a recent meeting of the Mission Board of the Irish Presbyterian Church, the following grants to the Presbyterian Church in Canada were made: French Evangelization, \$750; Home Missions (Western Section), \$750; Manitoba College, \$500. None of the Old Country Churches evince greater interest in the Presbyterian Church in Canada than the Presbyterian Church of Ireland.

WITH characteristic liberality Mr. W. Mortimer Clark, of Toronto, has presented a cabinet organ to the Pointe-aux-Trembles Mission Schools. He will have the heartfelt gratitude of the pupils for this generous and considerate expression of his interest in the schools.

ON Sabbath last the Rev. Principal MacVicar preached at the re-opening of Zion Church, Carleton Place, Rev. A. A. Scott, pastor. This church has been greatly enlarged and beautified.

THE Rev. J. Robbins, recently of Glencoe, passed through Montreal last week on his way to his new field of labour in Truro. He spent a few days in the Eastern Townships, on a visit to his friends.

THE annual sermon to the Montreal St. Andrew's Society was preached in St. Paul's Church on the afternoon of Sabbath, the 28th ult., by the Rev. J. Barclay, M.A., one of the chaplains, the text being Lev. xxv. 10, "And ye shall hallow the fiftieth year." In commemoration of their jubilee the society have decided to build a new St. Andrew's home, worthy both of the society and the city.

THE ninth annual meeting of the Knox Church Temperance Society was held on Friday of last week, the Rev. J. Fleck presiding. The report for the past year was heard, and the following officers elected for next year: Rev. J. Fleck, honorary president; Mr. Robertson, president; Mr. Picker, vice-president; Mr. Lochead, secretary-treasurer, together with a committee composed of six ladies and six gentlemen. An interesting programme of music, readings, etc., was gone through. This society has in former years been very successful, and the prospects for this winter are most hopeful.

A STRONG desire is felt by many of the Presbyterians in this city that the Old St. Gabriel property should remain in the hands of our Church. Apart altogether from the desirability of this as a matter of sentiment, there seems to be room for a Sabbath school and an evangelical Sabbath evening sermon in this section of the city, which is now largely left without religious service, and will be entirely so after the Methodists vacate their St. James Street Church, as they expect to do next year. If any thing is to be done in this direction it will require to be done without delay, before the Old St. Gabriel Church falls into other hands.

THE recently formed Ministerial Association of the Protestant ministers of Montreal met on Monday last to receive the report of the committee appointed to submit a constitution. The basis agreed upon was the Apostles' Creed. The officers are to be president, vice president, secretary-treasurer and assistant-secretary. The meetings are to be held fortnightly, on the second and fourth Mondays of each month, with the exception of June, July, August and September.

THE Presbyterian Sabbath School Association held a meeting in Knox Church lecture room on Tuesday evening, the 30th ult., Mr. J. Murray Smith presiding. The Rev. Mr. Cruikshank gave an address on "Institute Exercises," which was illustrated in an interesting manner. Discussions followed, and suggestions on Sabbath school teaching were offered.

THE ladies of the Harvey Institute held their annual fair in aid of the building fund of that important charity on Thursday and Friday, December 2 and 3. The items are not all in yet, but there is every prospect of the benevolent labours of the ladies being crowned with a large measure of success this year.

THE POINTE-AUX-TREMBLES SCHOOLS.

The following circular has been addressed to the friends of the mission: We have opened the present session on the 15th Octobers with a large attendance and under the most favourable auspices. We have at present forty-five girls and seventy-two boys, and three more are expected next week, when our schools shall be crowded.

As a whole, our pupils are more advanced than usual, and the number in our higher classes has never been so large in the past. Forty-nine of our young people are children of Roman Catholic parents; sixty belong to families who have left the Church of Rome, some of them a few months ago, and eight come from Protestant homes.

Fifty-three are in their first session, thirty-three are in their second session, twenty-seven are in their third session, four are in their fourth session; forty-five belong to the first class, thirty-nine to the second class, twenty-seven to the third class, and six to the fourth class.

Following is the daily programme: Rise at half-past five a.m., study from six to seven, breakfast at seven, house work from half-past seven to a quarter to nine, family worship from a quarter to nine to nine. Bible lesson from nine to ten, lessons from ten to twelve, dinner at twelve, recreation from half-past twelve to one p.m., lessons from half-past one to four, recreation from four to five, tea at six, recreation from half-past six to seven, study from seven to nine, family worship at nine, lights out at half-past nine. These are the subjects taught, both in French and English: Bible, reading and writing, arithmetic, algebra, geometry, grammar, composition, Latin, Greek, geography, history of Canada, universal history, history of England, art of teaching, drawing and music, literature and recitation.

Regular services and a Sabbath school are held in the institution on Sunday, all the pupils being present and a few strangers also. It is pleasing to record that our pupils take a great interest in Bible lessons; that they study diligently, and that those who are with us for the first time have already improved very much in their demeanour.

About 300 applications for admission have already been received for the present session, and almost every day new ones are sent to us. We can but bless the Lord for the large number of applications received, which is a most evident sign of the efficiency of the work of the missionaries, and of the decreasing influence of the priests in this Province. At the same time we are impressed with a sad thought when we consider that our means have not increased at the same rate as the number of applications, and that we have to refuse every year more scholars than we can accommodate. Without new buildings any enlargement of the schools is now out of the question, and our plan of operations must meet with many interferences.

How many boys who will soon be the men of this Province, and who could exercise a good influence, will remain in their errors and superstitions because there is no room in our mission schools!

During the past summer seventeen of our young men and women have been employed as missionaries, and they have worked faithfully and with success among our countrymen. Never before has such a missionary spirit moved so many of our young people, and we bless the Lord for this new

manifestation of the work of the Holy Spirit in our schools. The new openings which present themselves in so many parts of the field, the great need of labourers, as well as the persevering efforts of the enemies of the truth, present reasons more pressing than ever to ask the Church to help us to face the present needs. Surely the Lord will not let His work stand still, and we feel confident that He will stir up the liberality of His children by the very example of those who, through ignorance or fear, give so largely for the support of a Church which has become the great enemy of the Gospel. Contributions should be sent to the Rev. R. H. Warden, 198 St. James Street, Montreal. Yours faithfully, J. BOURGOIN, Principal.

OBITUARY.

MR. M. LAUGHTON.

We sincerely regret, says the *St. Marys Argus*, to announce this week the death of Mr. Malcolm Laughton, of this town, which took place at his residence on Saturday, 30th ult. Mr. Laughton has been in failing health for two or three years, during which time he has been a great sufferer; but he was still able to attend to business until about ten days before he passed away. He was one of the oldest, most respected and best known residents of St. Marys. Mr. Laughton was a native of South Ronaldshay, Orkney, Scotland, and came to this country in 1846. He settled in the city of Hamilton, and resided there for eight years, but removed to St. Marys in 1854. He commenced the business which he carried on up to the time of his death. Mr. Laughton was a staunch Presbyterian, and one of the most liberal minded and charitably disposed men towards all other denominations. He was ordained an elder of the First Presbyterian Church during the pastorate of Rev. Principal Caven in 1859. He afterward connected himself with the Knox Church congregation, and was one of its first elders.

Mr. Laughton was one of the few men who was honoured with every person's confidence and respect, and his death is regretted by all who knew him. He died as he lived, a true Christian man, and leaves to his widow and three children, who are all grown up, a rich heritage of excellent counsel and conscientious living.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

BY REV. R. P. MACKAY, B.A.

Dec. 19, 1886. } THE GREAT INVITATION. } Rev. 22: 8-21.

GOLDEN TEXT.—"The grace of our Lord Jesus Christ be with you all. Amen."

INTRODUCTORY.

The Book of Revelation resembles the Gospel of John in having both prologue and epilogue. We saw the nature of the prologue in chapter i. We now come to the epilogue, which assures us of the truth of the wonderful revelations given, and ends with exhortations and warnings that, in the light of the great events predicted, cannot be overestimated. The character of these great conflicts and victories and overthrows is obscure in detail; but it is manifest on the face of the whole book that God is the determined enemy of all unrighteousness, and that impotence will inevitably end in everlasting destruction, whilst His own shall enter into life eternal.

EXPLANATORY.

I. Worship God Only. (Verses 8-9).—When John saw and heard these wonderful things that are recorded in the preceding chapters, he was so deeply moved that he imagined that it must be the Redeemer Himself who gave him the revelation, and he fell down to worship Him. This disposition to worship, in the presence of such grand disclosures, is very natural. Who has not felt it in the presence of grand manifestations of divine power and goodness in nature and grace?

See thou do it not.—The angel at once objected, saying, "I am a fellow-servant of thine, and of the prophets, and of them which keep the sayings of the book," and hence should not be worshipped. We ought to give due honour and respect to all, but worship to God alone. If we may not worship angels or prophets, how much less images—the work of men's hands.

Worship God.—This is a positive injunction. We are forbidden the one, but commanded to do the other. We are to do it in ways appointed by Himself, and prominent amongst such is falling down before Him in prayer and praise.

II. The Time is at Hand. (Verses 10-11).—"Behold I come quickly" (verses 7-12), "Surely I come quickly" (verse 20). There is rapidity in the movements of grace—hastening to the close. The fact that so many centuries have elapsed, and yet He has not yet come, is to be explained in the light of 2 Peter iii. 8, "A day is as a thousand years," etc.

Seal not this book.—As the time is so rapidly coming, it is important that the world should have due warning of the fact. This book then is not sealed. It is difficult of interpretation, but is intended to be studied for encouragement and warning in times of danger. In chapter i. 3 it is said that a blessing attends its study.

He that is unjust . . . still.—(1) In relation to the thought that time is short, it means that every one should prepare for coming events in the way he thinks best. "That thou doest do quickly," said Jesus to Judas. So whatever we intend to do, let us be doing. Hence we must regard the first pair of sentences as ironical. "Do you think it better to be unjust and filthy? If so, be about it, for the time is at hand."

(2) It is also to be noted—a deeper thought and more alarming—that our lives tend to permanency and fixture of

character. He that is unjust or filthy is coming to that state when it will be his eternal condition. We are thus making our own future, solidifying for eternity. The rewards of the judgment will not be arbitrary, but the lawful fruits of our own lives. We shall be what we make ourselves. What we sow we shall reap. We go deeper and deeper into the mire, the unjust becomes filthy, or we ascend higher and higher, the righteous become holy.

III. The Great Future Contrast. (Verses 12-15).—Jesus is the Alpha and Omega, the first and the last, the creator and disposer of all events, the One who has laid the foundation of the earth, and who will wind up its affairs.

His reward is with Him.—Hence when He comes He will be prepared to give every one as he has done, whether it be punishment or blessedness.

The blessedness.—They who are washed (R. V.) shall go in through the gates into the city, and have a right to the tree of life. The tree of life is spoken of in verse 2 of this chapter. It seems to be a glorification of the natural scenery of the Garden of Eden. The trees are to be fruitful and wholesome, the leaves even will be for the healing of the nations.

The curse.—Outside of the city, not admitted, because nothing that doleth will ever enter, are dogs (the unclean and fierce; referring to dogs as known in Eastern countries, where they are not treated or esteemed as here), sorcerers (in league with Satan, and who have profaned nature), whoremongers (who have profaned physical and moral life), murderers (who have profaned and violated the image of God, in which man was made), idolaters (who have degraded religion and the symbols of God Himself) and liars (who have violated the sanctity of truth).

All these are shut out because they are not fit to enter. They will be the companions of the ungodly. Who will choose such company for eternity?

IV. The Great Farewell Invitation. (Verses 16, 17).—Before closing this book and the canon of revelation, the Master Himself gives an invitation to all to come and accept salvation, so broad that none can find an excuse. He first defines His own position, and shows His right to extend it.

Root and offspring of David.—He is the very kernel in the kernel of the Theocracy. He is the root and blossom of the kingdom of which David was the most prominent king.

Bright and morning star.—How beautiful this is! The morning star—the brightest of the firmament—is the harbinger of day. So Jesus has come as the harbinger of this bright day of which so much has been said in this book. As such He speaks.

The Spirit.—The Holy Spirit, who is in the Church and in the world, is calling upon men to come to be saved. He solicits us in many ways.

The Bride.—The Church's mission is to publish the good news all the world around.

Him that heareth.—When we have heard the invitation ourselves, let us, whilst taking advantage of it, extend it to others. Run the race, crying out to others to come along and be saved.

Him that is athirst.—If you feel the desire, although none other invites you, come on His invitation. He has created that thirst in order that it might induce us to come.

Whoever will.—This is broader still. It reaches all who wish to be saved—irrespective of conditions.

Take of the water of life freely.—That river, spoken of in verse 1, is life-giving, and welcome to all, without price (freely). Spiritual life is within our reach—an unlimited supply and as a gift. What soul can ask more? And what the responsibility of declining such an invitation?

V. The Attestation of the Book. (Verses 18-20.)

This is a solemn warning as to the way in which we handle this or any other portion of God's Word.

If any shall add, etc.—This is a warning against all careless or insincere dealing with the Word. It includes all trifling with the text, and all denial of the threats or promises or dimming of their force. God inspired the Word, and we should accept it as it is given. If we add or take away, God will add to us the plagues that are written in the book; take away the rights of the holy city, and all the blessings thereof.

The deepest and most general application is to our own hearts. We may not touch the text or teach wrong views to others, but unless we receive in faith the Word of God as it is we shall suffer the consequences.

Jesus verifies this attestation by saying, "Surely I come quickly," and shall see that all the words of this sanction are carried out.

VI. Prayer and Benediction. (Verses 20, 21).—John concludes by offering the fervent prayer that Jesus may come quickly. That is the desire of every one who loves the truth, and looks for the establishment of Christ's kingdom. He then adds the benediction, "The grace of the Lord Jesus be with the saints, Amen." May that grace be given very abundantly to every one who is a student of these lessons.

PRACTICAL SUGGESTIONS.

1. Worship no creature—worship God.
2. Study the Word as the true guide in the exigencies of time.
3. We are now forming our characters for eternity.
4. Which company will we be in?
5. Come in every time of need, and pass the invitation around.
6. Be sensitive as to any divergence from the truth.

THE Rev. J. Ewen, of Benares, has published a handbook for visitors to the sacred city of the Hindus, which gives one of the most complete accounts of the Hindu mythology that has ever been written.

MISS DAVIDSON upward of a year ago opened a little hospital home in Mildmay Road to receive some of the respectable poor, and tend them lovingly in their last days, when this is impossible in their own homes. Thirty-four have been admitted, twelve of whom have passed into the home above.



## Our Young Folks.

### A SONG FOR THE CHILDREN.

I'm not afraid of Jesus,  
Though I am but a child,  
And He the King of Glory,  
The Lord, the Undeified.  
He calls the children to Him,  
Each little girl and boy,  
And in His arms He rests them,  
And gives them love and joy.

I'll go and talk with Jesus,  
And this is what I'll say—  
"Oh bless and keep me, Saviour,  
And ever with me stay."  
For oh it must be pleasant,  
In times of grief and fear,  
To feel His arms around me,  
And know that He is near.

I'll go and walk with Jesus,  
Along the King's highway;  
He'll hold my hand securely,  
And help me every day.  
And when we reach the city  
Whose gates are open wide,  
What happiness to enter  
With Jesus by my side!

### THE CHILD MARTYRS.

#### A TALE OF THE SCOTTISH COVENANTERS.

By the side of a brawling mountain stream stood a bonnie Scottish lassie, with glinting hair, and bare brown legs and laughing eyes. Poised on one foot, she touched the water lightly with the other, and then drew back with an affectation of alarm.

"It's cauld, Donald, and it's deep," she cried, with a merry laugh. "Winna ye lift me across."

"Dee, nae; gin ye canna come yersel', ye maun gang hame," answered Donald from the opposite bank.

"Weel, gin I maun, I maun," and with a dash and a splash the little lassie crossed the stream, and stood by her brother's side.

"Donald, luik!" she exclaimed, laying her hand on the boy's arm. "Canna ye see—"

But the boy's hand was on her mouth, and the words arrested. "Whis, Mysie, it's the sodgers."

Up the mountain pass came the glittering bayonets, and before the children could gain the shelter of the underwood the open space by the stream was filled with armed men.

"Min' ye dinna tell them onything: be a brave lassie, Mysie," whispered the lad, putting on a bold front. "They winna hurt ye."

"Here, boy," cried one of the foremost men, in a tone of authority, "have you seen anybody pass this way this morning?"

"No mony folks pass this way," answered Donald, evasively.

"No, perhaps not," said the soldier, significantly; "but one has passed, and that not an hour ago. Bring the boy here," he added, turning to the men. And two of them seized the lad and forced him to the horse's side. "Have you seen the man I speak of, man?"

"What like was he?" asked the boy, with a warning glance at Mysie.

"The cub knows him," said one of the men behind. "Robert Brock has been to his father's house often enough."

"Do you knew Robert Brock?" asked the officer.

"I ken him for a gude man, who never did onybody harm," replied the boy, bravely.

"Well, then, which road did he take when he passed here?"

"I canna say."

"Did you see him?"

"Ay, I saw him."

"Then which road did he take?"

"What for do ye want him?"

"To send a bullet through his head, as I will

send one through yours if you don't answer," was the brutal reply, and the boy turned pale.

"You may send a bullet through my head, gin you like, but I'll no tell ye which way Robert Brock went. He's the Lord's servant."

"Try the girl; she'll tell us fast enough," suggested one who had not spoken before, and a soldier grasped the child's delicate wrist, and drew her forward.

"Dinna ye tell them, Mysie," cried Donald, as she passed him, but a heavy hand fell on his mouth with cruel force, and checked the words.

"Now, child," said the officer, slowly, "which way went this saintly man of God?"

She cast a frightened look at Donald, and answered with a cheering smile, as he wiped the blood from his swollen lips:

"I canna tell ye, sir."

"Will not, you mean. Did he take the right or left road?"

"I dinna ken—I mean I ken, but I winna tell."

"Then I must find some way to make you tell."

Slowly the man's strong fingers closed round the little wrist, twisting it till the child screamed with pain.

"Now will you tell?"

"Donald, Donald, what maun I do?" sobbed Mysie.

"Lat her be!" cried the boy fiercely. "Lat her be, ye black-hearted coward?"

"I'll let her be when she has answered my question."

"Dinna ye answer, Mysie."

"Silence!" said a soldier, savagely, "leave the child alone."

"Donald, he hurts me sair," sobbed Mysie.

"Will you tell?"

"I canna."

Again the brutal hold tightened on the delicate arm, and the tortured child sank on the green sward in an agony of pain and fear.

Wresting himself from the grasp of the soldier, Donald sprang forward and lifted her up, his eyes blazing with indignant wrath.

"It's brave work for men," he cried, with bitter contempt, "to hurt such a wee bit of a lassie! My bonnie, brave Mysie! Dinna greet, I'll take ye hame."

The child clung to him convulsively. "Dinna let them touch me, Donald! Tak' me hame to my mither."

"Ay, that I will, Mysie, dinna greet," said the boy, soothingly.

"Not just yet, my lad," said the officer, with a smile. "I'm going to know which way Robert Brock went first."

"Then ye maun gang to them as 'll tell ye, for I winna," was the brave reply.

"Take the child away from him," said the officer, peremptorily.

"Nae, nae, Donald! dinna let them take me awa'," screamed Mysie.

But what was the strength of a boy against that of the stalwart men? Roughly they unclasped the child's hands, and dragged her away.

"Is she your sister?" asked the officer of Donald.

"Ay, my ain sister, an' gin ye lat her be, I, dinna care what ye do till me."

"Will ye let her tell me what I ask, or will you tell me yourself?"

"I winna help ye to find good Robert Brock."

"Set the child against that stump."

With his heart beating almost to suffocation, Donald watched them.

What were they going to do to Mysie! Surely they would not hurt such a wee bairn! They were men, not fiends.

"Now, my boy, onco more. Which way went the godly Robert Brock?"

"Gin ye tear my tongue out, I winna tell ye." "Firol!"

A wreath of blue smoke floating away toward the bluer heavens. A mass of fair hair dabbled in blood. A little white face on the green, green grass.

With a cry of horror the boy throw himself beside the still little form.

"Mysie, Mysie, speak! it's yer ain brither, Donald!"

But the life had gone out for ever from the happy blue eyes! The silence of death was on the parted lips.

"Throw the child into the stream," came the cold, inexorable command, and in a moment the pure waters blushed in God's sunlight with the blood of an innocent life.

"For the last time. Which way went Robert Brock?"

"Fin' out," replied the dauntless boy, "ye have shot my bonnie wee sister, and now you may shoot me; but I'll never help ye wi' your black work! God will tak' care o' Robert Brock."

"It is an easy thing to talk of dying, boy," said the officer.

"I'd rather gang to heaven, wi' clean han's than stain them wi' the blood of God's servants and live."

"Once."

Steadfast and calm was the brave young face; silent and firm the young lips.

"Speak, thou young fool!" cried one of the soldiers, roughly; "dost think we shall not catch Robert Brock? Thy silence does but delay his death an hour or so. Save thy life and speak."

"I canna stain my han' wi' blood."

"Twice."

The fair, green, smiling earth below, the high arched heaven above, the broad stream murmuring over its rocky bed, the sweet-voiced birds making glad the morning air, all nature bright and pure and beautiful, speaking of goodness and love to ears that heard not, to seared and cruel hearts.

"Thrice. Fire!"

Once more the curling smoke! Once more the blood-stained turf! Down the mountain side pressed the soldiers, eager for their prey, and the waters flowed calmly on over the silent dead. Up toward the clear blue sky was turned the proud young face of the murdered boy, and the fair hair of his "bonnie wee sister" floated over his bare brown breast, and only the crimsoned wave, and deep-dyed turf, bore witness of the cruel deed; but God and the angels watched over the lonely resting place of the little Scottish martyrs.

### NEATNESS IN GIRLS.

Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort, not so many colours in them; and people do not expect a boy to look so pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty, and her eyes bright, but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she cannot be liked. I went into a little girl's room once, and all her clothes were on the floor, and her playthings, too. Learn to be neat, and when you have learned it, it will almost take care of itself.

"BLESSED are the pure in heart: for they shall see God."—*Mat. v. 8.*

**Sparkles.**

A LITTLE Harlem girl recently said she was not afraid of mad dogs, because her father was a pastor.

HOTEL proprietor: "We don't allow any games of chance here." Gambler: "This isn't a game of chance. My friend here has no chance."

UNSAFE.—"I never feel safe to be without Hagar's Yellow Oil; for sore throats, colds, swollen glands, etc., it has not failed to give relief, and for my children it is so easy to administer." Mrs. Henry Dobbs, Berridale P.O., Ont.

SUGGESTIVE to smokers: The *Augusta Chronicle* says: "There is always compensation. The frost that nipped the Southern tobacco crops helped the Connecticut cabbages."

A NEW YORK paper is discussing the question: "Who invented the word dude?" What we want to know, though, is who invented the dude himself. That is the man to be killed.

"WELL, old fellow, it's all settled. I am going to be married in two months. You will be one of the witnesses, I hope?" "Count upon me. I never desert a friend in misfortune."

**Mrs. Langtry, Sara Bernhardt, and Adeline Patil Revist Toronto.**

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

"My dear Miss A., this ring which I would ask you to accept of me is emblematic of my love for you—it has no end." "Thank you very much, Mr. B.; it curiously resembles my love for you—it has no beginning."

UNLESS you are smarter and stronger than the thieves down Jericho way—and I guess maybe you are not, very few men are—why, you keep off that road. You stay in Jerusalem and you'll have more money and less headache."

"DON'T you consider it rather remarkable that Rev. Mr. Snagg preaches now with as much frequency as he did forty years ago?" "Oh! I don't know. I don't think a man's frequency is apt to wear out as soon as some other parts of his organism."

A YOUNG man and a young woman in the West have a wager upon the fate of the political canvass which makes the forthcoming election a subject of grave concern to them. If the candidate in question wins the girl agrees to marry the man. If he loses, the man agrees to marry the girl.

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

CHRONOLOGY.—Old gentleman (putting a few questions): "Now, boys—ah—can any of you tell me what commandment Adam broke when he took the forbidden fruit?" Small scholar (like a shot): "Please sir, th' worn't no commandments then, sir!"

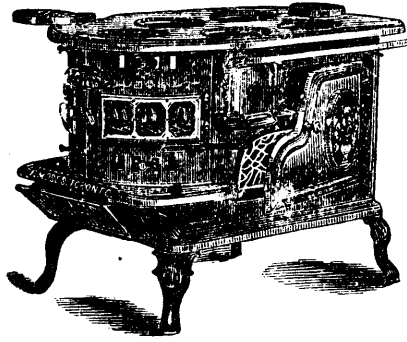
CORRESPONDENT: "And you say your husband was killed by the Mexican authorities?" Texas widow: "Yes, murdered in cold blood." Correspondent: "Er—was he worth much?" Texas widow: "We hope to get \$100,000 for him from the Mexican Government."

THE EVIDENCE OF A JUSTICE.—Esquire Pelton, of Grass Lake, Michigan, a justice of the peace, was given up to die with malarial fever. He testified to a cure from Burdock Blood Bitters, after physicians' and other medicines failed.

THERE is a millionaire who has a great reputation for meanness. Recently he was interested in some of the recent failures, and made some sweeping losses. "Oh, it's awful, awful! I'm ruined, quite ruined!" he said to a fellow-sufferer. "I'm sorry, but after all there's one great thing in your favour." "What's that? I can't see it." "You won't need to change your mode of life at all."

**Horsford's Acid Phosphate.**  
In Nervous Depression.

Dr. F. W. LITTLE, Lebanon, Ill., says: "I have personally used it with marked advantage, when overworked and the nervous system much depressed."



Cheaper than the Cheapest, Better than the Best. Moses' combination will put it to the test.

THOSE ABOUT TO MARRY OR RE-FURNISH

should, before buying elsewhere, pay a visit to

**F. MOSES'**

HOUSE FURNISHING EMPORIUM,

301 Yonge Street,

and see his world-renowned

COMBINATION STOVE.

Also a large stock of Self-Feeders, Cooking Stoves and Ranges always on hand. Hardware, House Furnishings, etc. N. E.—Note the address—301 Yonge St., Toronto.

**Hall's VEGETABLE SICILIAN Hair Renewer.**

Hall's Hair Renewer restores gray hair to its original color; makes the scalp white and clean; cures dandruff and humors; prevents the hair from falling out, and renders it soft and brilliant. The editor of the "Ocean Foam," Cape May, writes: "We speak knowingly, when we assert that Hall's Vegetable Sicilian Hair Renewer is the best of its kind. The article is an elegant and cleanly one, without which we think no toilet complete." Thos. D. Jones, Middle Granville, N. Y., writes: "I have used

The advance of time is heralded by bleached, thin, and falling hair. By the use of Hall's Hair Renewer, the hair may be restored to its original color, lustre, and vitality. M. N. Johnson, Fitchburg, Mass., writes: "My hair was weak, thin, and full of dandruff. Hall's Hair Renewer has removed the dandruff, and caused a vigorous growth of new hair." Abel H. Smith, Portsmouth, Va., writes: "My hair had nearly all fallen out, and that which was left was dry and dead. I used one bottle of Hall's Hair

**Hall's Hair Renewer,**

Renewer about ten years, with satisfactory results." E. G. Perkins, Oberlin, Ohio, writes: "I consider Hall's Hair Renewer the best hair preserver in use. I have used it for the past twenty years, and my hair is in as vigorous and healthy a condition as when I was 30 years of age. Not a sign of gray hair to be seen anywhere." Dwight L. Chamberlain, Oakland, California, writes: "My hair, which was nearly white, has been restored to its original color and luxuriance by the use of Hall's Hair Renewer."

and now rejoice in the possession of hair as abundant as ever." E. J. Adams, St. Paul, Minn., writes: "A diseased scalp caused my hair to fall out, and, after using a number of preparations without avail, I finally tried Hall's Hair Renewer, which caused a vigorous new growth. I am still using it, and could ask for no better results." Mrs. R. H. Corning, Battle Creek, Mich., writes: "By the use of Hall's Hair Renewer, my head, which was quite bald, has been covered with a fine growth of young hair."

PREPARED BY

**R. P. HALL & CO., Nashua, N. H., U. S. A.**

Sold by all Druggists.

**\$6 Library, 50 Cents**

a month installments. *The Literary Revolution* makes a bold forward movement. Immense list to choose from—nearly 2000 AUTHORS, of all ages, nations, and languages (translated into English). At proportionate rates you can have LARGER Libraries, \$12, \$18, \$24, or more. Complete Descriptive CATALOGUE and full particulars of the great PROVIDENT BOOK CLUB on request, free.

**JOHN B. ALDEN, Publisher, 393 Pearl St., New York.**

The Alden Book Co.: Clark and Adams Sts., Chicago; 420 Yonge St., Toronto. Canadian purchasers of books will pay cost of duty in addition to prices marked.

Guaranteed to give Perfect Satisfaction.

**James' Dome Black Lead** The Best Stove Polish Manufactured

*Beware of common Imitations.*

Use James' Extra French Square Blue.

Use James' Royal Laundry Washing Blues.

Use James' Prize Medal Rice Starch.

MANUFACTURED BY  
**Plymouth, England.**

**Burdock BLOOD BITTERS.**

WILL CURE OR RELIEVE

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

And every species of disease arising from disordered LIVER, KIDNEYS, STOMACH, BOWELS OR BLOOD.

**T. MILBURN & CO.,** Proprietors, TORONTO.

**CATARRH SAMPLE TREATMENT FREE**  
So great is our faith we can cure you, dear sufferer, we will mail enough to convince, free. B. S. LAUDERBACH & Co., Newark, N. J.

**DR. E. C. WEST'S**

FOR THE LIVER BLOOD STOMACH AND KIDNEYS

**DANDELION**

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

**REGIOR**

DECORATIONS:

IN: WALLPAPER: TILES:

AND STAINED GLASS

**ELLIOTT & SON**

94 & 96 BAY ST. TORONTO

**Diver & Co.**

ELECTRO AND STEREOTYPERS

14 KING ST. E. TORONTO.

PRINTERS ENGRAVERS SEND YOUR BOOKWORK

PRINTERS' LEADS SLUGS AND METAL FURNITURE

**National ELECTRO & STEREOTYPE**

SEND FOR PRICES—TORONTO

**\$500.00 REWARD!**

We will pay the above Reward for any case of Dyspepsia, Liver Complaint, Sick Headache, Indigestion or Costiveness we cannot cure with WEST'S LIVER PILLS, when the Directions are strictly complied with. Large Boxes, containing 30 Pills, 25 Cents; 5 Boxes \$1.00. Sold by all Druggists.

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

**X-MAS MUSIC**

FOR 1886.

Christmas Selections,

Containing new and beautiful carols, preceded by an interesting and instructive Responsive Service. 16 Pages. Printed in colors. Price 5cts. each, or 50 cts. a dozen by mail postpaid; \$4 a hundred by express not prepaid.

**Peace on Earth.**

A Christmas Service by J. E. HALL, Consisting of Responsive Readings and Recitations, throughout, which are interspersed new and appropriate songs prepared especially for this Service. Price same as for "Christmas Selections."

**The WAIFS' CHRISTMAS**

A NEW CHRISTMAS CANTATA By CLARA LOUISE BURNHAM and GEO. F. ROOT. Illustrating the true spirit in which Christmas should be observed—that is the spirit of kindness and good will to all. Price 50 cts. each by mail postpaid; \$3 a dozen by express not prepaid. Send for our complete list of Christmas Music.

PUBLISHED BY  
**THE JOHN CHURCH CO., Cincinnati, O.**  
And 19 East 16th Street, New York City.  
For Sale by all Music and Book Dealers.

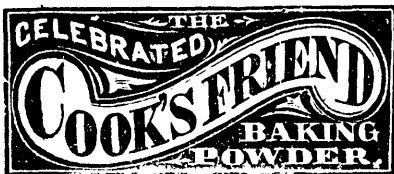
**TO REMOVE DANDRUFF.**—Cleanse the scalp with Prof. Low's Magic Sulphur Soap. A delightful medicated soap for the toilet.

**Publisher's Department.**

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

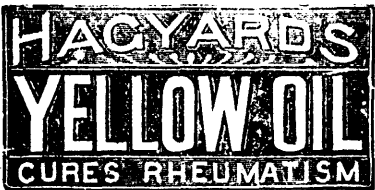
**MEETINGS OF PRESBYTERY.**

**BRUCE.**—In Knox Church, Walkerton, on Tuesday, December 14, at one p.m.  
**KINGSTON.**—In St. Andrew's Church, Belleville, on Monday, December 20, at half-past seven p.m.  
**CHATHAM.**—In First Church, Chatham, on Tuesday, December 14.  
**OWEN SOUND.**—In Division Street Church, Owen Sound, on the third Tuesday of December, at half-past one p.m.  
**SARNIA.**—In St. Andrew's Church, Sarnia, on Tuesday, December 21, at two p.m.  
**QUEBEC.**—In Sherbrooke, on Tuesday, December 14, at eight p.m.  
**MONTRÉAL.**—In the David Morrice Hall, Montreal, on Tuesday, January 11, 1887, at ten a.m.  
**WHITBY.**—In Oshawa, on Tuesday, January 18, 1887, at half-past ten p.m.  
**SARGEENT.**—In the Presbyterian church, Mount Forest, on Tuesday, December 14, at eleven a.m.  
**MIRAMICHI.**—At Campbellton, on Tuesday, January 18, 1887, at eleven a.m.  
**PARIS.**—At Tilsonburg, on January 11, 1887, at half-past twelve p.m.  
**STRATFORD.**—On January 11, 1887, at half-past ten a.m.  
**LONDON.**—In First Presbyterian Church, London, on Tuesday, December 14, at half-past two p.m.  
**ORANG-VILLE.**—At Shelburne, on Tuesday, January 11, at eleven a.m.  
**MAITLAND.**—In Knox Church, Brussels, on December 21, at one p.m.  
**HURON.**—In Seaforth, on Tuesday, January 18, at eleven a.m.  
**REGINA.**—At Moosejaw, on the first Tuesday of March, 1887.  
**GUELPH.**—In Knox Church, Elora, on Tuesday, January 18, at ten a.m. Conferences on the State of Religion and Temperance on the afternoon and evening of the same day, and on Sabbath Schools on the forenoon of the day following.  
**PETERBOROUGH.**—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.



**A. F. HARRINGTON & SON,**  
**UNDERTAKERS,**  
 356 1/2 YONGE STREET, TORONTO,  
 Successors to Foley & Wilkes, having added largely to the equipment of the late firm, and having had twenty years' experience in conducting funerals, feel confident that they can give entire satisfaction in attendance and prices. Can supply children's, medium and adults' hearses of first-class style.  
 Telephone No. 1,176.

**J. YOUNG,**  
 The Leading Undertaker,  
 347 YONGE STREET.  
 TELEPHONE No. 679.



**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.

**R. KINCADE,**  
 Manufacturer of and Dealer in  
**BOOTS & SHOES.**  
 The only house on Yonge Street where you can get J. & T. Bell's Fine Boots and Shoes. You can have half sizes and numerous widths.  
 No. 444 Yonge Street, third door south of College Avenue.

Fall Styles. **J. Mc ROGERS 105 KING & CHURCH** Styles. Fall

English and American Felt Hats. Tweed and Felt Travelling Hats. Children's Scotch and Polo Caps. Clerical Soft Felt Hats a specialty. Ladies' Fine Furs on view the year round. A liberal discount to clergymen.  
**JAMES H. ROGERS,**  
 Corner King and Church Streets.



**Notice to Contractors.**

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

By order,  
**A. P. BRADLEY,**  
 Secretary.  
 Dept. of Railways and Canals,  
 Ottawa, 26th Nov., 1886.

**GENTLEMEN,—**

Your attention is invited to my magnificent stock of Woollens and Furnishing Goods. Clergymen and Students will find my stock of Standard Black and Dark Cloths the most select and reliable in the trade.

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

**HUMPHREYS'**



Manual of all Diseases, By F. HUMPHREYS, M. D. RICHLY BOUND IN CLOTH and GOLD BAILED FREE—SEND STAMP.  
 LIST OF PRINCIPAL NOS. CURES PRICE.  
 1 Fever, Congestion, Inflammations... .25  
 2 Worms, Worm Fever, Worm Colic... .25  
 3 Crying Colic, or Teething of Infants... .25  
 4 Diarrhea, of Children or Adults... .25  
 5 Dysentery, Griping, Bilious Colic... .25  
 6 Cholera Morbus, Vomiting... .25  
 7 Coughs, Cold, Bronchitis... .25  
 8 Neuralgia, Toothache, Trachea... .25  
 9 Headaches, Sick Headache, Vertigo... .25

**HOMEOPATHIC**

10 Dyspepsia, Bilious Stomach... .25  
 11 Suppressed or Painful Periods... .25  
 12 Whites, too Profuse Periods... .25  
 13 Croup, Cough, Difficult Breathing... .25  
 14 Salt Rheum, Erysipelas, Eruptions... .25  
 15 Rheumatism, Rheumatic Pains... .25  
 16 Fever and Ague, Chills, Malaria... .50  
 17 Piles, Blind or Bleeding... .50  
 18 Catarrh, Influenza, Cold in the Head... .50  
 19 Whooping Cough, Violent Coughs... .50  
 20 General Debility, Physical Weakness... .50  
 21 Kidney Disease... .50  
 22 Nervous Debility... 1.00  
 23 Urinary Weakness, Wetting Bed... .50  
 24 Diseases of the Heart, Palpitation... 1.00

**SPECIFICS.**

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

**China Hall,**  
 49 KING STREET EAST, TORONTO.  
 NEW GOODS.

The finest ever offered in Canada for sale or inspection, comprising Breakfast, Dinner, Dessert and Tea Sets, Bedroom Services, Cut Table Glassware, Table Ornaments in variety, Fairy Lamps, Flower Pots for halls, Pedestals for halls or stair-landings, Garden Seats and Pots, and all useful things for Kitchen purposes at the lowest prices in the City, as I buy for Cash.

**GLOVER HARRISON,**  
 IMPORTER.

**M'MASTER, DARLING & CO.,**  
 Being the consolidated firms of  
**A. R. McMASTER & BRO.,**  
 AND  
**HENRY W. DARLING & CO.,**  
 WHOLESALE

**Woollen and General Dry Goods Merchants,**  
 12 FRONT STREET WEST, TORONTO.  
**McMASTER, DARLING & CO.**

**DOMINION LINE**  
 Royal Mail Steamships.

*Liverpool Service—Dates of Sailing:*  
 \*Vancouver, from Portland, December 9; from Halifax, December 11. \*Sarnia, from Portland, December 23, from Halifax, December 25. \*Oregon, from Portland, January 6; from Halifax, January 8.

**BRISTOL SERVICE (FOR AVONMOUTH DOCK).**  
 Sailing dates from Portland—Dominion, December 16, and fortnightly thereafter.

\*The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep, and are comfortably heated. Special rates for clergymen and their wives. Rates of passage from Portland or Halifax, Cabin, \$50, \$65 and \$75. Return, \$100, \$125 and \$150. Second Cabin, \$30; return, \$60. Steerage at lowest rates. The last Train connecting with the Mail Steamer at Portland leaves Toronto on the Wednesday morning. The last Train connecting with the Mail Steamer at Halifax leaves Toronto on the Thursday morning. Apply to M. D. MURDOCK & CO., 69 Yonge Street; or to GEO. W. TORRANCE, 18 Front Street West, Toronto.

**CANADA BUSINESS COLLEGE.**  
 Hamilton, Ontario.  
 Best Equipped Business College in the Dominion. Established in 1862.  
 Two hundred and fifty students annually. Write for particulars.  
**R. E. GALLAGHER, Principal.**

**FOREST CITY**  
*Business College*  
**LONDON, ONT.**  
 Three Departments, each managed by a first-class teacher and penman. Practical men endorse our system of Business Practice. No connection with any other school ever conducted in London. Write for handsome Catalogue.

*Western Union York*  
**BRITISH AMERICAN**  
**BUSINESS COLLEGE**  
 Arcade, Yonge Street, Toronto,  
 27th Year.

A School thoroughly equipped for Business Training, Bookkeeping, Business Penmanship, Commercial Arithmetic, Commercial Law, Business Correspondence, Shorthand, Type-Writing and Business Practice practically taught.

Re-opens Wednesday, Sept. 1st next.  
 Send for circular. Address,  
**C. O'DEA, Secretary.**

**KNABE**  
**PIANO-FORTES.**  
 UNEQUALLED IN  
 Tone, Touch, Workmanship & Durability.  
**WILLIAM KNABE & CO.**  
 Nos. 204 and 206 West Baltimore Street, Baltimore, No. 112 Fifth Avenue, New York.

FOR RELIABLE INFORMATION TO THE TRAVELLERS WRITE **W. R. CALLAWAY, DIS. PASSENGER AGENT,** 110 KING STREET WEST, TORONTO.

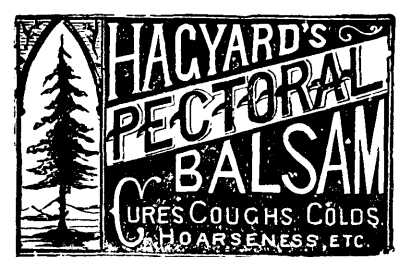
**RUPTURE**  
 Have you heard of the astounding reduction for DR. J. A. SHERMAN'S Famous Home Treatment, the only known guarantee comfort and cure without operation or hindrance from labor! No steel or iron bands. Perfect retention night and day, no chafing, suited to all ages. Now \$10 only. Send for circular of measurements, instructions and proofs. Get cured at home and be happy, office 294 Broadway, New York.



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

**CATARRH, CATARRHAL DEAFNESS AND HAY FEVER.**

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



**CLINTON H. MENEELY BELL COMPANY**  
 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. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

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

**MENEELY & COMPANY**  
 WEST TROY, N. Y., BELLS  
 Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

