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STEAMED SALMON.—Take the contents of a tin of salmon; pound well in a mortar with seasoning and some dripping; a spoonful of ketchup or anchovy sauce may be added. Mix with a good cupful of oatmeal. Moisten with one egg and a little milk, and steam in a mould for two hours. Serve with sauce or ketchup. This dish is very good when made with bread crumbs and more eggs, but oatmeal may be used in many cases as a substitute for bread crumbs, when extreme economy is an object.

CORN BREAD.—Put two tablespoonfuls of wheat flour into a quart measure and then fill it with Indian meal. Turn this into a sieve, adding two teaspoonfuls of sugar, half a teaspoonful of salt, two teaspoonfuls cream tartar and one teaspoonful of soda. In place of the cream tartar and soda, two heaping teaspoonfuls of baking powder may be used. Sift all into a bowl and mix with one quart of milk, one egg and two teaspoonfuls of melted butter: beat thoroughly and pour into a medium-sized dripping pan well greased; bake in a good oven. When done cut in squares and serve hot for breakfast.

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CUSTARD AND APPLE SAUCE.—One pint of the pulp of roasted apples strained, one half pint of pulverized sugar, the whites of three eggs. Beat the whites of the eggs to a stiff froth, then add a spoonful of apple and a spoonful of sugar alternately, beating all together until the mixture stands perfectly stiff on the spoon. It will swell very much. Make a boiled custard of the three yolks of eggs, one pint of milk and two tablespoonfuls sugar, and flavour with vanilla. Place the custard in saucers, cover the apple sauce and serve.

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THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, JANUARY 13th, 1886.

No. 3.

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Notes of the Week.

FOR a number of years people grumbled at the frequent and indiscriminate appeals made by children during the holiday season for Methodist missions. In Montreal, Methodists themselves have begun to speak out against the custom, and action has been taken to discountenance a method of good-doing which is open to obvious objections.

IN Montreal, as everywhere else, the Moody and Sankey meetings have created a deep interest and will no doubt be productive of great and lasting good. As in other places the meetings were crowded and large numbers were unable to gain an entrance. The ministers of the city cordially co-operated with the evangelists in their good work. Mr. Moody was as earnest, impassioned and powerful as ever. Many will have reason gratefully to remember his brief visit to Montreal.

IN Buenos Ayres, where vaccination is unpopular and not compulsory, there were last year 1,187 deaths from small-pox, or five per 1,000 of the population, and eighteen per cent. of the total deaths. The death rates in various armies are, however, the most instructive. Since the year 1875 not a single soldier in the Prussian army has died of small-pox—a fact which shows clearly that when vaccination is rigidly carried out, small-pox is absolutely innocuous. Could vaccination be carried out as strictly with the whole population of both hemispheres as it is in the Prussian army, in five years small-pox would have absolutely disappeared.

THOUGH the day on which municipal elections in Ontario were held was exceedingly disagreeable out of doors, women voters, who for the first time enjoyed the privilege of the franchise, went in considerable numbers to deposit their ballots in the fateful urn. All the free and independent fair ones certainly did not avail themselves of their civic rights, but throughout the Province a considerable number voted, thus destroying the impression that women would not care to avail themselves of the ballot. Another impression, however, has been confirmed. In most instances the women cast their votes in favour of moral and social reform; this was certainly the case in Toronto, where the majority of the recently-enfranchised voted for Mr. W. H. Howland, the mayor-elect by a handsome majority. Mr. Howland will, by the improved council elected, have a fine field and ample support for effecting the municipal reforms he has promised.

WHEN small-pox made its appearance in Charlottetown, P. E. I., grave apprehensions were felt that it would spread rapidly. There, however, the authorities did not have to fight obstructions caused by prejudice and anti-vaccination theorists. There was praiseworthy unanimity of aim and purpose. Effective measures to prevent the spread of the disease were at once adopted and energetically carried out. All combined to minister to the afflicted, and the result is that the epidemic has almost disappeared, no new cases being reported for some time. The *Charlottetown Patriot* says: Taking a retrospect of the epidemic, and the hold it had upon so many members of the community before its real nature was discovered,

Charlottetown and the Island generally have reason to thank Him who rules in earth and heaven that the scourge has so rapidly spent its force, and to pray that He may continue so to bless the efforts put forth that the dreaded disease shall soon finally disappear from our Province.

FRIENDS of constitutional government did not anticipate that the cause of freedom would gain much by the accession of Wilhelm I. to the throne of Prussia. It was known that he was very conservative, and that Bismarck was in thorough sympathy with him. From that line of policy neither the king nor the politician has swerved. There is friction enough in the home politics of the German Empire to tax the energies of its astute and influential Chancellor and the party on whose support he can reckon. Two things have contributed to the long and successful reign of Kaiser William: the successful termination of the Franco-Prussian war, the outcome of which fulfilled the national wish for a united Germany, and the pure and noble personal character of the venerable Emperor. At Berlin on the 3rd instant he celebrated the twenty-fifth anniversary of his accession to the throne with great pomp and circumstance. The Emperor and Empress, with the imperial family, the ambassadors and courtiers, attended the royal chapel, where the court preacher, Dr. Koegel, preached an appropriate sermon.

WE have the pleasure of announcing, says the *English Presbyterian Messenger*, that at the meeting of the Board of Nomination, it was unanimously and most cordially resolved to recommend to the Synod that the Rev. Dr. Alexander MacLeod, of Cloughton, be appointed Moderator for the ensuing year. The nomination will commend itself, we are sure, to the entire Church. Dr. MacLeod has been for a score of years a minister in England, after having already had a distinguished career in the United Presbyterian Church in Scotland. The charge over which he presides as pastor forms one of our most important congregations. Dr. MacLeod has, moreover, shown his powers as an author in a number of volumes, including "The Judgment Books," "Christus Consolator," and the popular work containing addresses to the young under the title of "Talking with the Children." Dr. MacLeod took a leading part in promoting the Union negotiations, which were brought to a happy consummation in 1876, as well as in some other important public movements; and he will bring to the chair of the Synod large experience in ecclesiastical affairs, as well as distinguished personal qualifications. Dr. MacLeod, along with Prof. Blaikie, Rev. William Arnot and Dr. Edmond, was a delegate to our First General Assembly in Toronto several years ago.

A VIGOROUS article in the *Belfast Witness* concludes thus: There was a time no doubt when the Roman Catholics of this country had much to complain of, and so had the Presbyterians. But such a time has happily passed, not to return; and all men now, of whatever denomination, are free and equal before the law. Do not Roman Catholics at this very day fill a large snare of all the situations and official posts of the empire, from the highest to the lowest? The judicial bench, the civil service, the police, and all the public departments are flooded with members of the complaining and dissatisfied sect, and even the wool-sack itself has been occupied by that Church that never gets enough, and knows not to be comforted! The Land Acts, the Ballot Act, the Church Act, the Franchise Act, and the hundred and one other Acts that have placed Ireland in a better position than either England or Scotland, and that have been passed with the special desire of satisfying the endless exactions of Irish Roman Catholics, have all been accepted as matters of course, but without a spark of gratitude, either toward the British Parliament or toward the great political party that has heaped these favours upon them. Why, then, should British statesmen, who have now torn off the very last rag of their disabilities, proceed any further in the line of concession? !

they had a Parliament in College Green to-morrow, it would only be "another instalment," as they tell us, and they would soon ask for more! Why fill water any longer into a sieve? Why attempt longer to fill up a gulf that is practically bottomless?

THE annual meeting of the Toronto Branch of the Evangelical Alliance, held last week in the Jarvis Street Baptist Church, was presided over by the Vice-President, Rev. Wm. Reid, D.D. The report of the Secretary, Mr. J. J. Woodhouse, reviewed the work done by the Alliance during the past year. The following were elected officers for the ensuing year: President—Hon. Oliver Mowat. Vice-Presidents—Rev. Wm. Reid, D.D., Rev. Principal Castle, Rev. D. H. Powis, H. Grasett Baldwin, H. M. Parsons, Daniel Wilson, LL.D., Samuel Rose, D.D., B. D. Thomas, D.D., and S. H. Blake, Q.C. The Council—John Macdonald, J. L. Blaikie, H. E. Clarke, M.P.P., A. McDonald, T. C. Duncan-Clarke, W. B. McMurrich, D. McLean, Henry J. Clark. Secretaries—Rev. Elmore Harris and J. J. Woodhouse. Treasurer—J. J. Woodhouse. Rev. E. A. Stafford, in an able address, discussed the subject of Home and Foreign Missions. He made a strong plea for the revival and increase of a missionary spirit among all Christians, laying stress on the importance of Home Missions and evangelistic efforts. Mr. S. H. Blake was the next speaker. He advocated the study of the Bible in the public schools. He urged the necessity for widening the work of the Alliance to bring together Christians of all denominations for the free discussion of Christian work and the best means of carrying it on. He said he would like to see a liturgy or compendium of prayer (not after the form of the Church of England) introduced into the services of the various Protestant denominations.

AT a recent meeting of the Toronto Ministerial Association, the President, the Rev. John Burton, B.D., delivered a vigorous, timely and thoughtful address, in which he said there is a Christianity broader than our divisions, and for that the world waits. This should be dearer to us all than our own little ism. This Association is supposed to make manifest this fact. It can manifest it yet more clearly if it: not by sudden revolution, but by quietly working with that faith to which all things are possible. By mutual understanding we can minimize that church competition, which is the bane of our brotherhood, as it is the curse of business life. It should not be esteemed gain what one church draws from another. We can do better, not by argument, but by co-operation. If unity of Christian life cannot be manifested in this Association, where are we to look for it? Toronto is the Queen City of the fairest Province of our Dominion—a centre of influence. Without arrogating to ourselves pre-eminence, let us accept the conditions and, boldly doing our duty in that state of life in which it has pleased God to place us, inaugurate the millennium of unity and peace. We inherit many divisions from the old land; they are anachronisms here. Let us discuss a platform, first, for united work, and thus show unity. Let me indicate a beginning. In about five years the street railway charter will have run out. Is it wise to perpetuate the monopoly? And shall the present charter be so amended as to allow the running of cars on the Lord's Day? These questions find, I am persuaded, solution in the Bible. To whom can the people look more safely for guidance thereon than to a body of Christian ministers of varied shades of belief? What of the confessed evils of funeral display? We ought to find substantial agreement, not on class, but on broad Gospel grounds, to abate this manifest and cruel evil. I make bold to say there are few associations so thoroughly representative of our Canadian Christianity as this. We ought in a more marked manner to make felt our possible influence for good upon the Province and Dominion. We shall find diversity of views; that diversity will be our safeguard if we meet to learn and co-operate instead of to air our own peculiar notions. Let timidity go; the fearful have their portion in a state I need not here proclaim.

Our Contributors.

TOMKINS AND FATHER.

BY KNOXIAN.

A distinguished English visitor saw Tomkins and Father painted upon a signboard in New York City. The name and style of that firm astonished the Englishman. In his slow, old-fashioned country the firm would be Tomkins and Son. Young America had got ahead of his male parent and wrote it Tomkins and Father. The name and style of that firm is very suggestive and explains a good many things that trouble us on this and the other side of the lines.

Tomkins and Father explains why some children come very irregularly to the Sabbath school. Young Tomkins does not feel like going every Sabbath, and Father and Mother Tomkins have no authority to send him. The lad does what he feels like doing, not what he ought to do or is asked to do by his Sabbath school teacher. The result is that Tomkins junr. is very irregular in his attendance at the Sabbath school, his teacher becomes discouraged, the superintendent is asked to interfere, the pastor tries his hand, but all to very little purpose. Tomkins junr. is the managing member of the domestic establishment and he comes and goes as he thinks proper. Sabbath school conventions discuss such questions as "Irregular attendance," "How to keep the larger boys in school," etc., but no convention can mend the matter. Tomkins junr. is the managing member of the home firm and he does just as he likes. The only remedy is for Tomkins senr. to become the head of the firm.

Tomkins and Father explains why it is so difficult to keep order in some Sabbath schools. One would naturally suppose that children assembled to study God's Word in God's house on God's Day would conduct themselves in an orderly manner. Of course the young of all animals are playful, and no reasonable man would expect two or three hundred children, brimful of life, to keep as quiet as grown people. That should not be expected; but there is a well-marked difference between vitality and disorder between the natural outflow of youthful life and rowdiness. Lack of parental authority at home accounts for a large proportion of the disorder that prevails in some Sabbath schools. Tomkins junr. does just as he pleases at home, and he naturally supposes that he should do just as he pleases everywhere. The fault lies with Tomkins senr. and his better half. They allowed Tomkins junr. to become manager of the home firm when he should have occupied a subordinate position in the domestic establishment. If Tomkins senr. would apply the family birch a little to Tomkins junr., the application would do far more good than any number of resolutions passed at a Sabbath school convention about "How to keep order in the Sabbath school." Tomkins senr. should take a lesson from Abraham, and "command" his children to behave themselves. Abraham and Sarah, his wife, were better authority on home training than any convention.

Tomkins and Father explains quite clearly why it is so difficult to keep order in many of our high and public schools. If our excellent Minister of Education for Ontario could tell the number of teachers who lose their situations each year on the vague general charge that they "cannot keep order," the figures would throw a flood of light on family training in this Province. Why is it so difficult to keep order? Simply because young Tomkins has never been kept in order at home. The young scamp has always done just as he pleased at home, and now he thinks he ought to do just as he pleases in school. He has trampled upon everybody and everything in his father's house, and now he expects to trample upon his teacher in the school house. That is exactly how the matter stands. Too often the trustees take the part of young Tomkins. Perhaps old Tomkins is rich, or he is connected with some of the trustees in business, or some of them want his vote and influence, or their wives are on very intimate terms with Mrs. Tomkins. The teacher, perhaps a young woman supporting a widowed mother, or helping to support a poor family, has no friends. Perhaps she is a hundred miles from home. Anyway, she is *only* a poor teacher. It is much easier to dismiss a poor teacher than offend Tomkins and Mrs. Tomkins. So these manly and enlightened guardians of our educational interests meet and dismiss the teacher on the general charge that she "cannot keep order." It makes one's blood

boil to think that such abominable tyranny and injustice can exist and grow on public money, but such cases occur every day. Cases have been known in which Tomkins senr. was a member of the Board himself, and the teacher was dismissed because he or she could not control Tomkins junr. Tomkins dismissed the teacher because his own son was a young Arab or his own daughter an ill-bred, impertinent seditious! It would perhaps be wicked to take any satisfaction from the fact that the day of retribution soon comes to the Tomkins family. Tomkins junr. and Miss Tomkins soon bring the Tomkins family to disgrace and the worst feature of the case is that their own conduct perhaps helped them to bring in the shame.

Teachers of Ontario, put the "bud" on Tomkins junr. Put it on vigorously. Put it on if you should walk out of the school house to-morrow. A rigorous application of the "bud" on the youthful members of the Tomkins family for 1886 will do the country more good than the N. P. ever did.

Tomkins and Father explains why some families go so irregularly to church. Arnot says the finest sight on this side of Heaven is a large, intelligent, devout congregation assembled for worship. It is a fine sight, and the finest part of it is a long pew with a solid-looking man at one end, a fine motherly-looking woman at the other, and a row of handsome, well-behaved children between them. The name of that family is *not* Tomkins. The heads of that family train their children on the Abraham principle, and when these children grow up to manhood and womanhood these parents will have their reward. They will have a higher reward farther on.

Tomkins and Father explains why crowds of half-grown boys and girls are seen gadding about on the streets of our cities and towns at unseasonable hours. The youthful members of the family go out and come in when they please. The house is too small to hold them at night, and the result quite frequently is that some of them get shut up in a good deal smaller room than any room in the Tomkins homestead.

Tomkins and Father explains why a very large proportion of the convicts in the Kingston penitentiary are very young men—some of them mere boys. Tomkins would not control his family—perhaps Mrs. Tomkins would not allow him to do so—and the Sheriff undertook the duty for him. That is how it too often ends.

A good thing to do at the beginning of this year would be to change the name and style of this firm. Instead of Tomkins and Father, make it Tomkins and Son with all that the change implies.

AMERICAN CONGRESS OF CHURCHES—III.

PROCEEDINGS CONDENSED FOR THE CANADA PRESBYTERIAN.

The third subject discussed in the addresses given at the Congress was: "The Attitude of the Secular Press of America toward Religion." On the whole, the verdict of the speakers is not unfavourable toward American journalism, admitting its desire in the main to treat religion fairly at least, even if with no warmer sympathy or appreciative intelligence. They also point out that the average newspaper must be *what its readers insist on having*; therefore, "like people, like paper." The following passage, taken from the address of the Rev. Julius Ward, of Boston, is striking, both in itself and as coming from an American, brought up in the native home of "voluntarism."

"The treatment of religious questions is finding a place in the secular press, and is beginning to influence the spiritual thinking of American communities. The escape from the necessity of partisanship is not more necessary in politics than in religion, if the best features of Christian culture are to be promoted. The difficulty in our religious organizations and growths in this country is that they are too democratic, and too much detached from historical precedent. There are plenty of "isms," but there is no Church. There are plenty of views of religion, but there is no organization of religion that affects the spiritual welfare of men as the nation affects their social and political welfare. It may be that the time is near, when the organization of a State Church—like the National Church of England—will be an impossibility, because society will be too much disintegrated to maintain it; but there can be no question that the best feature of English life to-day is the pervasive and penetrating influ-

ence that comes from its national organization of religion. There is nothing like it in the United States; nothing at all that is at once so constructive, so helpful, so uplifting. Our Christianity lacks the power to organize society and teach the Christian religion in its integrity. The prevailing religion is the religion of party, and works, as party always works for the protection and conservation of party interests; but it fails precisely where society demands the constructive power of large Christian beliefs, in organizing the forces of the community for the development of the best features of Christian society. There is hardly a village in New England where society is not hampered in its religious development by what may be called the hindrances and negations of Christian organizations that seem to exist chiefly to neutralize one another's influence. How can Christianity in America escape from this false position, and work for the benefit of the whole community?

"It would seem that this should be the supreme question in the Church press; but it is actually the question which the denominational journals decline to discuss. The point with them is not so much to advance the religious welfare of the community in the development of a many-sided Christian life as to act as the faithful watch-dogs of religious party, and *maintain the differences that keep Christians from uniting in the works* which bring hearts together, even though the heads may seem wide apart. The Church press to-day does much to provide a pure and wholesome literature for the family; but it seems to be hardly conscious of the great movements in religious thought, or of the spiritual necessities of the people at large. These journals are wrapped up in religious partisanship, and fail to see the wood for the trees. The fresh and vital thinking of the nation along the lines that determine the religious belief of the next generation goes on in the secular press, and has been forced into that channel, because it *must have expression and could command no other.*" Is there not truth in these remarks among ourselves, as well as in the United States?

Dr. Pullman, of Lynn, Mass., is still more hopeful. "I believe," he says, "that the Church, both Protestant and Roman Catholic, has received but a trifle of the benefit it is to receive—both of approval and criticism—from the secular press. When we shall be happy enough to succeed in doing away with the contentions of differing sects, when the dawn of that day shall shine over the Church, when, in the splendid words of Norman Macleod, we shall see a Church broad with the breadth of Almighty God, and narrow with His narrowness, then the attitude of the secular press toward religion will be all that its most enthusiastic adherent can desire." Dr. Langdon says in the same strain: "There comes a time—and I believe many here will see it—when the Church will have succeeded in clearing away these barriers, and will stand as one mind, giving voice to God's teachings. When the Church has one voice, the secular press will re-echo it."

The last and most vital subject discussed at the Congress was: "The Historical Christ considered as the true centre of Theology." The following is the conclusion of the paper of Dr. James Freeman Clarke:

"Around this divinely human character, Son of God, and Son of Man, laying aside their prepossessions about Him, Christians must one day unite, and be willing that all men shall sit at the feet of the Master, and hear His words. Then His sublime prayer will be fulfilled: As Thou, Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou has sent Me. Not till the Church is thus one, can the world be converted to Christ.

"This unity will not be a tame monotony, but the consent of many tones in one vast harmony of purpose and work. We shall not be all absorbed in an organization, as the Church of Rome has dreamed, gaining union by sacrificing freedom, nor shall we remain divided, as the Protestant Church has been, preserving freedom and losing union. According to the image of the apostle, we shall be many members, but one body, one denomination being the eye, another the hand, another the foot, but all working together to bless and save the human race. What evils can resist such a combined action? With such a united Church, how long would the outcast heathen

in our cities be left uncared for? How long would Christian nations continue to wage Pagan wars with each other? How long would Materialism, Agnosticism, Pessimism, Atheism—the spiritual diseases of our time—resist the radiance of his new advent of Christ to the world? Theology, which will always remain the most interesting of studies, having Christ Himself as its centre, will then be fed continually with living bread. Its scholastic character will disappear; it will give us, instead of theories about Christ, Jesus Christ Himself, the chief corner-stone, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord. Faith in Him will mean no belief in some dogmatic creed; but living in His spirit, trusting His promises, feeling His sacred presence with us always, even to the end of the ages. Christ will be more and more the friend of the soul, the strength of its life, the guide of its thought, the inspiration of all our days. With this inspiration theology will be free and progressive, adapting itself to all the needs of human life, and yet solidly based on the deep experience of the heart, on the life hid with Christ in God.

"Our theology will be saturated with the three immortal principles—the three things which abide—Faith, Hope and Love. Then will be repeated the miracle of Pentecost, and no matter what our sect or party name, we shall all hear each other speaking in the tongue wherein we were born—that eternal language of the human heart, which goes back of creeds and formulas to the Christ who is formed within, the hope of glory."

Most people would be surprised to find that these are the words of a Unitarian. It is one hopeful sign of the times that Unitarianism has lost much of its cold dogmatic character of mere negation, and has assumed a much deeper spirituality than once belonged to it.

President Robinson, of Brown University, discussed this same topic in an able and suggestive manner. "There are two ways," he says, "in which the historical Christ has failed of due recognition as the true centre of theology; two great obstructions to a just view of Him, which have sometimes almost hidden Him from the popular mind. The first of these has been the externally organized and crystallized form of the Christian Church—a Church that has stood before the world with its organization and officials, as the representative of Christ, and the dispenser of His gifts. And when the inquirer asks: 'What must I do to be saved?' its answer should be: 'Believe on the Lord Jesus Christ,' and not: 'Come in with us, and thou shall be saved.' The so-called Church has too often failed to make the historical Christ the true centre of its teaching.

"Another obstacle to a due recognition of the central position of the historical Christ has been in an undue regard for creed, or for dogmatic and metaphysical theology, of which creed is properly the counterpart. A philosophical systematization of the collected beliefs respecting God and man and their relations is, of course, a necessity for all enlightened minds; but it may easily be constructed around some other centre than Christ or, even with Him for centre, it may be so used that the centre shall be hidden. Without Christ as the centre, our ideas of God are confused and conflicting. In Him, the inexorable justice and infinite mercy of God are united and harmonized. Metaphysics never can reconcile them. In Christ they are forever reconciled.

"Finally, Christianity must always have its apologetics. Its divine origin is perpetually challenged. It must prove itself to have come from God, and how shall this be done? Shall we bring the miracles of Christ and the Apostles across the waste of centuries, and set them down to-day to prove the Christian religion to have been from God? Let him do this who wishes. Shall we appeal to history? But history is obscure and open to dispute. For myself, I am willing to stake all on the person of the historical Christ. He is the insoluble problem for all sceptics. Whence was it that this untaught carpenter's son, trained in none of the schools, and under none of the philosophies of men, should have given religion and ethics for all men and for all times? There is but one solution: 'He came down from heaven,' and at the end could justly pray: 'O Father, glorify Thou Me with the glory which I had with Thee before the world was.' On this Christ we rest our claim that Christianity is the religion of the ever-living God. Springing up out of the desolate wastes of Judaism, with the great, surging, black tide of heathenism all around him, this

Jesus spoke to man, and His words to-day hold us with the grip of Omnipotence. I believe in Jesus Christ, the Son of God, and Son of Man, and the Saviour of the world."

President Porter, of Yale College, in his address on the same subject, points out that there was never a period in the Christian Church in which the minds of thinking men were so moved by the question: "What think ye of Christ?" as at the present moment. There has never been a time in which the historic Christ was so taught with living interest to the whole Church, never a time in which so many Lives of Christ have been written, or so many attempts have been made to render His life clear and distinct, to surround it by its appropriate setting; to face the humanity, that through it we may see the divine glory of the Master.

"It was expected that these investigations should cast new light upon Christian theology. And the question with which we have to do, I suppose, is the influence of the historic Christ, as now interpreted, and as likely to be understood, upon Christian theology. What will be that influence? In the first place, it will bring out more distinctly the fact that the power of the Christian religion—the power of what we call the Christian system—centres in the person of Christ.

"Systematic theology is, and always will be, a necessity to the Christian Church. Why? Because man must, as an intelligent being, reconcile his faith, so far as he may, with all his other thinking. Now that science is leading him from one fact and denial to another about the universe, man must recognize the relation of these new truths to the faith in Christ. For this reason his theology must be a progressive science; it must lay aside its old errors if it would be emancipated into new truths. In order to do this, theology must be free, as no other science is free. It must be independent, free to modify its old opinions and accept the new, so that we may hold fast to the Christ in whom we believe is the crown of our faith and the joy of our life. As a basis, therefore, of Christian fellowship, as a necessity for Christian union, as a prime condition of progress in our united strength, we must assert for theology all the freedom which its nature requires. Hence we must manfully eliminate from our scholastic creeds all that has been displaced by the progress of Christian or scientific truth. Every such creed must stand or fall by itself, whether it be the Westminster Confession or the Thirty-Nine Articles, or the decrees of the Council of Trent; they must be modified by any truth that proves itself to be true. I honour very greatly the memory of one Dr. Tuckney, a prominent member of the Westminster Assembly and one of the most positively Calvinistic, having been active in formulating the Confession, who says of himself: 'In the Assembly I gave my vote that the Confession of Faith put out by authority should not be sworn or subscribed to, we having been burnt on the hand in that kind before.' That man's name deserves to be immortalized. What mischief and division would have been spared the Christian Church if every scholastic and theological creed had been uttered and received simply as a declaration of the opinions of those who sent it forth, instead of being imposed by authority on other men and other generations. What frightful passions and desolating divisions and sects and schisms would have been avoided.

"We need now and then to be reminded that the Christ who was once seen by human eyes—the same Divine Man who looked out upon the disciples—is present from one generation to another, with all those whom He gains to His obedience. The historic Christ is the same. It is the personal influence which Christ exerts which gives all its meaning and value to our theology. Happy the man who comes under that influence! And of theology we may say, as our parting word, in the words of the poet:

Our little systems have their day;
They have their day and cease to be.
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

The Rev. Chauncey Giles eloquently touches the same subject in a short but forcible address, from which we quote the following:

"How can we come to the Father? We cannot approach Him personally as we do human beings in this world. The only way is by thought, by knowledge. Then does He not declare there is no possibility of approaching the Father except through Him by means of the truths revealed through Him? We

cannot get any idea of God as an abstract, unorganized being. That is impossible. What did Jesus Christ come for? To reveal the Father. He declares that no man can get access to the Father, but by Him. The only way to get any idea of the Infinite Father is through Jesus Christ. He not only taught these truths, He also declared and was the embodiment of them. He demonstrated them in His life. In Jesus Christ we can see how the Father how God comes down to man and works under human conditions. The life of Christ on earth is a perfect illustration of the divine principles of theology brought down into the lowest phase of human life. We can see how the Father deals with fishermen, Magdalens, Pharisees, and the ignorant and erring. Jesus has shown us how we can get a true idea of how God works under human limitations. I do not know where else in the universe, or to what source we can go for any idea of God but to Jesus Christ."

We may appropriately close our quotations from these addresses by the following earnest words from Dr. E. P. Parker:

"Gentlemen, while you cannot hope to realize in this world political unity of the Church, while you never can hope to settle unity on the basis of settlements of theological opinions, you have rising before you beautifully the hope of a larger and nobler and more glorious unity than all that which I believe it is your mission in great part to bring to pass. In the twinkling of an eye, when the veil is removed, this great and difficult problem will be solved by those who depart—solved by all who sincerely and heartily profess and call themselves Christians, by St. Paul, St. Augustine, John Calvin, by Arminius, by John Wesley, by Toplady, by Channing, by Bushnell, by the Holy Church, the invisible members of those who love the truth of God in all of the world and in all the ages, and in which goodly fellowship and glorious company may God grant through His infinite mercy that you and I and all of us may at length be found."

These extracts have been given so fully from the Proceedings of the Council, because they represent the matured and careful thoughts of the most enlightened and liberal Christian thinkers of the United States on subjects deeply interesting to all Christians. From their utterances, and the influence they will have in raising the tone of Christian sentiment, we may well hope to see ere long, if not union, at least, a growing unity among the Churches—each being more and more willing to press less strongly the more speculative views concerning which men of differing moulds may never entirely agree, and to take their stand on the great, central truths which nearly all accept, and on Him who is the Truth. By this means may we not hope to see a united Church more complete than any division of it is now—a Church combining Presbyterian simplicity and sober-mindedness with Anglican order and beauty of service, Methodist warmth and aggressive zeal and Congregational liberality? When that time arrives the Christian Church shall more nearly realize the ideal of its Lord, and shall be prepared, through the higher inspiration that shall bless its unity, to win nobler triumphs at home and abroad.

FIDELIS.

KVOX COLLEGE PROFESSORSHIP.

MR EDITOR,—I thank "Status Questionis" and yourself for your respective references to my enquiry regarding the competency of the next Assembly to entertain substitute recommendations of Presbyteries instead of the nominations asked for by last Assembly. With regard to the motives brethren may have in making such substitute recommendations referred to by "Status Questionis," I am not in a position to speak. But it appears to me the question I submitted has not been fully answered, perhaps not clearly understood. I understand well enough that if a Presbytery simply declines to make a nomination it is the same as when a member declines to vote. But this does not fully meet the case. If a member does not see his way to vote for or against a given proposition, he may move an amendment, and the House would be bound to entertain it. When this is applied to the matter under discussion we find the parallel does not hold.

Permit me to put the case more concretely. I may mention names now without any breach of delicacy. Let it be supposed that a majority of those Presbyteries which make nominations name Dr. Proudfoot as the proper person to fill the chair. But suppose

that the Presbyteries which propose that no professor shall be appointed at all, but that lectureships be established, shall be the majority of those sending returns, the question is, can the Assembly entertain these recommendations, though coming from a majority of Presbyteries, seeing they contemplate the overturning of the act of last Assembly, which really erected a new chair and simply asks nominations? To put it otherwise, the Assembly of 1885 erected a fourth chair in Knox College, and asks Presbyteries to fill it. Can Presbyteries not only decline to fill it, but require next Assembly to overturn or abolish it? It seems to me they cannot thus summarily destroy the legislation of a former Assembly. And yet it would appear as if the mind of the Church should be known through Presbyteries, and if so, it seems a proper and a necessary thing that the supreme court should legislate according to the expressed will of the whole body. What is right and lawful here should be distinctly understood; so that Presbyteries may not unwittingly throw away their privilege of nomination, and allow a proper, or at least preferable, appointment to go by default. This seems to me all the more necessary from the remark of "Status Questionis" that a certain ambitious and indiscreet aspirant to the professorship has actually been canvassing the Church for nominations. I understand, moreover, that he has not been altogether without success. I think the appointment of a man who could condescend to means so contemptible of obtaining office would be a calamity. Now, is there not danger that Presbyteries are preparing the way for this by declining to nominate some man known to them as a good, solid, suitable person, even though they recommend to the Assembly another course of action? In regard to the financial difficulty in the way of a fourth professorship referred to by "Status Questionis," and also by some Presbyteries, I may remark that so far as I have observed, it seems to be assumed as a thing already settled that whenever a professor shall retire from active duty, he shall be pensioned from the College Fund to the extent of \$1,200 a year for the rest of his life. If this be the law or understanding, then it is not to be wondered at if, in view of the expected retirement at an early date of one of the present staff, many hesitate to nominate another well advanced in years already. The prospect, they say, is that in a few years the College Fund would be taxed to the extent of a professor's salary itself to pay retiring allowances. Now, sir, I am not aware that there is any such law or even understanding. I doubt very much whether any of the present Knox College Faculty expect any such boon from the Church; and I think if this were better known and understood, it would help to clear away some of the difficulties now in the way of many men who conscientiously are seeking to do what is most just toward all parties, and best for all interests.

January 1, 1886.

ENQUIRER.

AN APPEAL FROM FATHER CHINQUY.

MR. EDITOR,—So many letters have been addressed to me lately, asking for more details about the terrible disaster by which it has pleased God to visit me, that I am forced to ask you again a place in your columns to answer them.

1. From the very first time that I presented my manuscript to the different publishers of Chicago and other places, it was foretold that my book would be destroyed by the Roman Catholics. The publishers unanimously told me, "Your book is the best and the most terrible exposition of Romanism we ever read. But that very fact will be the cause that the Jesuits will do all in their power to prevent its publication by fire or other of their diabolical ways. As we cannot run the risk of our sure ruin, we cannot publish your work."

2. Having at last found two fearless and able publishers, and the first edition being soon disposed of, we were printing the second, when during the dark and stormy night between the 1st and 2nd of November, two policemen saw from a distance, on Canal Street, Chicago, an incendiary torch setting fire to the piles of my papers and printed books, in the third story of Nos. 14 and 16 Canal Street. They ran to stop the incendiary; but he was already gone, and the work of destruction too far advanced to be stopped. From some want of experience of my printers, the insurance is lost and my ruin is complete.

I have a property, but it is mortgaged for a debt of more than \$5,000, contracted for the book which has

taken me ten years of labour. I have tried in vain to sell that land which I bought, in part, when a priest of Rome, some thirty-three years ago; but it is so taxed and covered with mortgages that nobody wants to touch it. Suppose, however, that I could find a purchaser, the only result would be to give up the little patrimony of my children, without keeping a cent to raise my book from its fiery grave.

3. My brethren in Canada owe me nothing, and they have already so nobly and kindly helped me in former days that it is impossible for me to make a new appeal to their Christian benevolence. However, I cannot think that they will let their old friend and fellow-soldier perish without an effort to come to his rescue. A very small sacrifice made by all those who have a Christian heart would so easily heal the wounds made by the enemy!

4. To every friend or club of friends who will send me \$10 or more, I will forward one of the few volumes of the "Fifty Years in the Church of Rome," which were providentially taken to another place a few days before.

5. For the Gospel cause, more than once, I have reddened the ground with my blood; many times I have been bruised and wounded with stones and sticks. More than thirty times I have been dragged by the sheriff to the prison door, when I had to give bail, and my name was called as many times before large crowds, among the names of the most criminal and degraded of men. Not less than eighty false witnesses at different times, brought by the bishops and priests of Rome, have sworn that I was guilty of arson, theft, and other crimes still more infamous. Thanks be to God, my innocence was proved, and I was acquitted in all these cases. But no one can have any idea of the troubles, humiliations, expenses and anxieties of mind of one who has to pass through so many trials.

6. With Job I can say to-day: My bone cleaveth to my skin . . . , and I am escaped with the skin of my teeth. Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. (Job xix. 20, 21.) The future will tell whether or not I ought to say with the same Job: All my former friends abhorred me; and they whom I loved have turned against me.

7. The prospect before me to-day is very sad indeed. When many of my former friends in Canada were gladdened in the midst of their happy families these last days of Christian festivities, I have, more than once, watered my pillow with my tears.

With my seventy-seven years of age almost passed, after my last twenty-three years of hand-to-hand battle with Rome, under your eyes, I have not only expended my last cent for the Gospel cause, but I have been forced to destroy the heritage of my children by a debt of \$5,000, which is on my shoulders as a Rocky Mountain.

It has pleased my God to put a bitter cup of humiliation and misery to my lips and to the lips of my distressed family.

When I look to that cup my soul is filled with anguish—my heart is fainting. With the dear Saviour, I say, more with my tears than with my words, "O my Father, if it be possible, let this cup pass from me: nevertheless, let Thy will, and not mine, be done."—Truly yours in Christ. C. CHINQUY.

St. Anne, Kankakee Co., Illinois, Jan. 4, 1886.

P. S.—I respectfully request the Christian press of Canada to reproduce this letter.—C. C.

MISSION WORK IN THE NORTH-WEST IN 1885.

MR. EDITOR,—It was feared that the rebellion of last spring would seriously interfere with our work, and hence it seems well to inform the Church of what was done during the past summer.

STATIONS SUPPLIED.

Grouping augmented congregations and mission fields, services were held at about 340 points. These are grouped into eighty-one charges. Of these ten were occupied for the first time. Valuable service was also rendered by Mr. Angus Robertson in the Rocky Mountains, and exploration was carried on by Mr. S. J. Taylor and others. The work of the military chaplains—Gordon, Pitblado, Ball, Rowand, Mackenzie—need only be referred to. Not a settlement was left this summer without ordinances and never was the work more satisfactory.

There were engaged in the work six catechists, thirty-one students, thirty-eight ordained missionaries

and fourteen pastors of augmented congregations, or a staff of eighty-nine in all. In these figures are not included pastors of self-sustaining congregations, professors in Manitoba College, or missionaries to the Indians. Including these the number in the service of the Church would be 195.

CHURCH AND MANSE BUILDING.

Churches begun in 1884 at Alameda and two settlements in the Moose Mountain were completed. Log churches were built at Cut Arm Creek and Kelso, and a brick-veneered church at Regina. Frame churches were erected at Fort Francis, Oak Lake, Kindred's, Fort MacLeod, Lethbridge, Cathcart, Benbecula, Carman, Morden, Beaconsfield and Glendale, the church at Headingly was renovated and re-seated (it was originally built by the Rev. James Nesbit), and that at Qu'Appelle plastered and seated. At White-wood a church-manse was built and a manse at Fort Qu'Appelle. A comfortable house, originally built at a cost of \$1,700, was purchased for a manse at Medicine Hat for \$600. The injury done to crops put a stop to building operations at Griswold, Chater, Elk-horn and other centres, but work will be resumed in spring.

SABBATH SCHOOLS.

Every effort was put forth to organize Sabbath schools wherever practicable, and about 200 were in operation during the summer with a very encouraging attendance. The lack of churches or other suitable places in which to conduct them has hindered work in this direction.

RESULTS.

Of results it is premature to write. By appointment of Presbyteries the Lord's Supper was dispensed in the different mission fields and the additions to the communion rolls were encouraging. One new congregation organized began with a membership of fifty, seventeen of whom were received on profession of faith. Forty-five were enrolled in another congregation, thirteen of whom sat at the Lord's Table for the first time, while a third began with forty-one communicants.

DIFFICULTIES.

In prosecuting the work difficulties of no ordinary character have to be overcome. The country suffered severely from several causes during the last three years. Financial management has hence been trying. Promises made by congregations in good faith could not be implemented owing to failure of crops. Some congregations have notified us that they could not promise anything for the second half-year, and others requested us to withdraw the missionaries, for, much as they loved them, they were unable to contribute toward their support. The country is yet new, there is no accumulated capital, agriculture is almost the sole industry, and hence any check in grain growing proves disastrous. No country has been settled where obstacles to Christian work did not present themselves, and this is one phase of the question in the North-West. Many of our missionaries must this year be content to receive much less than was promised. They deserve the sympathy of the Church.

THE DUTY OF THE CHURCH.

The Church has a duty in connection with the evangelization of the North-West. Nearly forty per cent. of the immigrants are her children. The country has in God's providence an important future. The trials of the last three years have not by any means shaken the confidence of those best competent to judge. Its extensive plains shall yet support a large population. Now is the time to lay foundations. I would like to see some measure devised by which, at least, \$750 could be guaranteed to every minister in the field. All they are absolutely sure of now is the amount received from the Home Mission Fund. This is often not forty per cent. of the salary promised. It is true that many of them are paid in full and have been all along; but the same is not true of all, and this is not because the people are unwilling to implement engagements but because they are not able.

It must be confessed too that the number of men qualified for this work are not offering. The calls to comfortable charges in the East are evidently louder than to the more difficult fields of the West. The young men of the Church owe it to themselves, their Church and country that they make this work their special care. This winter fully 1,200 families of the Church are without Gospel ordinances, and many others have only occasional services. Could not some men be spared from the over-pastored districts of the East? We have noble men manning outposts—men like McWilliam, Rowand, Baird, Herdman, Mackenzie and the rest, but they are too few.

JAMES ROBERTSON.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.
THE LORD'S PRAYER, PARAPHRASED.

BY JOHN INKIE, TORONTO.

1. "Our Father, which art in heaven."
Father of Lights and God of Love,
Thrice holy is Thy name;
Thou King of kings, enthron'd above,
Thou ever art the same.
2. "Hallowed be Thy name."
Forever hallowed be Thy name,
By hosts in earth and heaven;
In heathen lands make known Thy fame,
And saving mercy given.
3. "Thy Kingdom come."
Thy kingdoms stretch from pole to pole,
Throughout earth's utmost bound;
Till gathered in each blood-bought soul,
That on the earth is found.
4. "Thy will be done on earth as it is in heaven."
Thy will be ours from morn till night,
Obedient to Thy Word;
Then shall our path be clear and bright,
And sin shall be abhor'd.
5. "Give us this day our daily bread."
That man shall nothing be denied,
Who truly seeks Thy face;
Our earthly wants are all supplied
With bounty, love and grace.
6. "And forgive us our trespasses."
Our sins and failures we confess,
On bended knee entreat;
Thus, trusting to Thy tenderness,
We'll worship at Thy feet.
7. "As we forgive them that trespass against us."
And may Thy love our hearts incline,
To mercy bend our ear;
To pardon others who combine
To cause us needless fear.
8. "And lead us not into temptation, but deliver us from evil."
From Satan's tempting snares of sin,
Thy right hand shall deliver;
Our God shall keep us pure within,
Though hell's foundations quiver.
9. "For Thine is the kingdom, the power and the glory, forever."
Thine are the kingdoms of the earth,
And thine the glory ever;
This world did own Thee at her birth,
Thou everlasting Giver.
10. "Amen!"
Amen! amen! so let it be,
God's counsel faileth never;
The Truth of God is pure and free,
And shall prevail forever!

FOR THE CANADA PRESBYTERIAN.
PRACTICAL METHODS OF SOUL SAVING.

BY REV. WALTER M. ROGER, M.A. LONDON.

But how are these views to be reduced to practice amid the multiplicity of a minister's ordinary engagements? Plainly, as there is a limit to his powers, so there is to his obligations. If relative importance is to be the test he will easily free himself of much of the "serving of tables" which exacting usage has fastened upon the ministry. If saving of souls is his chosen business, soul saving will take pre-eminence in his plans, and, at whatever cost, time for it will be found. With corrected aim improved method will be joined, and surprising results will follow. *Apropos*, why not gradually work up to an inquiry meeting for persons dealing at the close of every Gospel service? Every earnest preacher has felt the need of such an opportunity to clinch the nail he has been trying to drive home, and many of his hearers have longed for it too. But timidity, unbelief and procrastination prevent. Mr. Moody's way of putting it shows us at once the propriety of the idea and the absurdity of anything else if soul saving is the end in view. "For many years," he says, "I have never cast the Gospel net without hauling it in to see what I have taken." No doubt, all men are not equally adapted for this kind of work and therefore, as a matter of course, all are not equally responsible for it; but the question is this, is it not one of the functions of the Gospel minister? Why are we not trained for this, as for other departments of ministerial work? Is it not a reproach to the Church that, with all her colleges, it should be necessary for men like Spurgeon, Guinness, Talmage and Moody, at much expense and with a measure of rivalry, to start separate institutions for this object? It is a good sign of the times that

leading men of earnest and liberal spirit are beginning to seek collegiate reform in this direction. Why not recognize the gifts of the great Head of the Church and set apart, to assist and train others, those specially gifted for evangelistic work? The great principle of division of labour and employment of specialists for special work is appreciated by common sense in the Church as well as out of it, why not extend it in so thoroughly scriptural a line as this and meet the desires of a growing proportion of ministers and people? Thus aided we would all feel freer and bolder in impressing upon the members of the Church at large that the work is theirs as well as ours, and in this new dispensation approaching the ideal of the greatest prophet of the old: "Would God all the Lord's people were prophets!"

However otherwise is the harvest of the world to be reaped? In this way the gathering of followers to Christ first began, and we have more than a hint that only thus will it be completed. A preacher for every hearer, and every hearer in turn a preacher crying "Come!" "Gathering them one by one," as Andrew, Simon, and Philip, Nathaniel, till no longer shall "every man say to his brother, Know the Lord, for they shall all know Him from the least unto the greatest of them." If we are sincere and intelligent in our protest against Plymouthistic errors, and if our vaunted motto, "The world for Christ," is to be realized, we must be "all at it and always at it!" Our zeal must learn an intensity yet little dreamed of. When Zion travails, then shall she bring forth children; then shall nations be born in a day. Did time permit it I would like to have enlarged upon other methods by which the soul-saving forces of the Church might, with sacred ingenuity and enterprise, be multiplied many fold—such as

IV. *The Gospel Epistle.*—The private letter, by which the eager and loving friend, timid or slow of speech, might find utterance, and reach and win for Christ some friend not otherwise accessible. Such methods we all, probably, have known employed with the happiest results; but how rare are they compared with what they might and ought to be? True, many have not the pen of the ready writer; but none need plead inability when we live in an age happily provided with a fifth method of reaching the unsaved suited to supplement the deficiencies of the least gifted. Our King has made it more than ever true that "a willing hand need never want a good weapon." He has furnished our armoury with weapons of precision of such variety and perfection that the rawest recruit may at once become a sharpshooter in the forefront of the fight. I refer to the

V. *Gospel Tract.*—With a little trouble, and at little or no cost, he may find what will exactly suit the case of his friend, and give his personal weight to it by delivery with his own hand, or send it anonymously or otherwise through the post. To what marvellous perfection has her Majesty's mail service been brought—one of the wonders of this wonderful age—why should not every one of its millions of packages carry the missives of the King of Kings? Why not? If this be not idle romance, is it possible to exaggerate the good that might thus be done and the regret that, with such simple means at command, so little of it is attempted? And once we have started the printing press in our service (and we may yet find that we have done little more), why stop short of any and every service it may render to the holy cause with the help of consecrated enterprise, stimulated by an enthusiasm we dare not limit. The children of the world understand their business and compete for the vacant expanses and hand-breadths of our streets. The devil makes our deadwalls reek with his obscene poison.

VI. *Gospel Placards.*—Why should not the Church, as well as the world, deal in mammoth posters, and while the walls echo back the voices of modern Jonahs innumerable, let them also, in the loudest of type, from morning to night, address warnings to the heedless, offer purest joy without alloy to the pleasure seeker, honour to the ambitious, finest gold and vastest wealth to the needy and the greedy; so that however intent upon the perishing things of time, he that runs might read and haply read to run—why not? Why should the children of the world always be wiser in their generation than the children of light?

VII. *Gospel Song.*—One more method. We are just now learning something of what was taught long ago in holy writ of the value of sacred song to reach the heart, and even the head, by an avenue hitherto little tried. Instead of tens why should we not have thousands of such sweet singers of Israel as Sankey and Bliss and our own White Brothers? It is said that Moody credits Sankey's singing of the Gospel with as many and as precious results as his own preaching of the Gospel. The devil and the world have gifted soloists by the battalion, who do them syren service by the highways of life. Oh that the Church would arouse and give Christ a chance to show what He could and would do on the field of battle! (I speak it reverently.) He would show the world how He could play the captain, plan the campaign, marshal the host and lead them to victory. With what consummate skill He would blend these various agencies and instrumentalities to achieve His blessed conquests. He gives us occasional glimpses in times

of great awakening and inspiring effort, as when a money maker in Manchester among his correspondence one day found two letters from business friends, one in Glasgow and the other in Dublin, urging him to seek the Saviour whom they had found to be precious. The second decalred him to go and hear Moody that night, and in the inquiry room he was brought to Christ. Oh for more faith and holy *clan*. "Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God." "Because I have said these things unto thee, believest thou? Thou shalt see greater things than these. Thank God they are coming. Let us lend our help and many of us may live to see them!"

FOR THE CANADA PRESBYTERIAN.
A PERPLEXED CLASS.

BY THE REV. W. T. M'ULLEN.

There is a large, and in many respects, an exemplary class of persons in the Church—though not in full fellowship—who are holding back from professing faith in Christ, at His holy table, because they feel unfit to take such a solemn, significant and decisive step. They are waiting in a kind of tentative faith to feel worthy, and discover in some way that their faith is accepted, before committing themselves to a full profession of faith. Such persons are entitled to all the sympathy and assistance that can be given them. They need to discover that their perplexity arises from their inverting the order of things, and thereby putting some of the fruits of faith before faith itself. They feel restrained from acting faith in Christ until they are conscious of the effects of faith. They are waiting in hope, to find in themselves the true ground—as they think—on which to base a public profession, instead of basing such profession solely on what faith finds in Christ. Instead of making the divine invitation and testimony the warrant of faith, they are waiting and hoping to find the warrant in their own feelings. As they dread self-deception, and despise hypocrisy, they feel clear in their conviction that it would be unsafe to venture on any other ground. Tell them that the sick person's feeling of being healed cannot precede the taking of the remedy that heals, and they will reply that such transparent inconsistency is not chargeable against them; that theirs is the case of the man who, taking the remedy, will not say or profess that he is recovering till he feels that he is recovering. I would remind such persons, that the testimony of the Great Physician is more reliable than their feelings. Often has the patient told me that he was recovering, whereas the doctor told me that the man was dying. I believed the doctor rather than the man's feelings. Again, a patient despairs of recovery, and tells me he is a dying man; but the physician tells me the man is recovering. Who would think of questioning the reasonableness of believing the physician in such a case, rather than the feelings of the patient? A person may feel better and yet be worse, and he may feel worse, and in reality be better. This holds good in the spiritual sense also. And yet the persons whom I have in view persist in putting their feelings above the Word of God, and in reposing a confidence in their own feelings which they will not put in the testimony of the Great Physician. He pledges His gracious and infallible promise to heal and save all, without exception, who commit themselves to him. Submit yourselves, therefore, unto God. Your own feelings can never save you. Beware of making a Christ of either your feelings or your faith.

SUFFERING AND SYMPATHIZING.

He who has passed through trial can feel most tenderly for those who are similarly afflicted. This is so true that the inspired writer has said even of Jesus: "In that He Himself hath suffered, being tempted, He is able to succour them that are tempted"; and, indeed, in one aspect of it the very necessity of the incarnation is found in the principle which I have just enunciated. To have a sympathizing God we must have a suffering Saviour, and there is no true fellow-feeling with another save in the heart of him who has been afflicted like him. Nay, more, the having suffered like another impels us to go and sympathize with him. Those of us who have lost little children feel a prompting within us to speak a word of comfort to every parent who is passing through a similar experience.

We cannot do good to others save at a cost to ourselves, and our own afflictions are the price we pay for our ability to sympathize. He who would be a helper must be a sufferer. He who would be a Saviour must somewhere and somehow have been upon a cross; and we cannot have the highest happiness of life in succouring others without tasting the cup which Jesus drank and submitting to the baptism wherewith He was baptized. Every real Barnabas (son of consolation) must pass so his vocation through seasons of personal sorrow; and, so, again, we see that it is true that "by these things men live."

The most comforting of David's psalms were pressed out of him by suffering; and if Paul had not had his thorn in the flesh we had missed much of that tenderness which quivers in so many of his letters.

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EASTERN GENERAL AGENT.

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



TORONTO, WEDNESDAY, JANUARY 13, 1886.

THEY are a sturdy and whole-souled race down by the sea. The healthful Atlantic breezes give tone to body and mind. This healthfulness is apparent in the moral and religious activities of the Maritime Provinces. The Pioneer Presbyterian paper in the Dominion, the Halifax Witness, with characteristic cordiality, extends its New Year's greetings to contemporaries. For ourselves, these we most heartily reciprocate, and wish the Witness the continued and increasing prosperity which by its fidelity to principle, enterprise and ability it so richly deserves. This is how it takes up its parable: The Presbyterian Witness being the oldest Presbyterian periodical in the Dominion it becomes us to wish our younger friends of the press the compliments of the season—a "Happy New Year," "many returns," and so forth. And most heartily do we wish them all—the youngest as well as the oldest, the weakest as well as the strongest, a very prosperous future. The oldest of our Presbyterian contemporaries is THE CANADA PRESBYTERIAN, of Toronto, a journal which is highly creditable to the enterprise of its publisher, Mr. Robinson, and to its editor and brilliant corps of contributors. We regard THE PRESBYTERIAN as an "institution" which the Presbyterian Church could not spare.

DR. PARKER has this to say of the religious press:

It is a pulpit on the wing—articles are sermons, and reviews are spiritual monitors. There is a ministry of the pen as well as of the voice. . . It is the assistance which, in many respects, the ministry needs more than any other; but if the ministry would receive it, the ministry must recognize in every Christian editor a fellow-labourer in the great cause of Christian education and moral progress, and must cease to think of the religious press as other than a colleague and friend. We pray for preachers, missionaries and teachers. Why should we omit from our supplications brethren whose influence is immeasurably wider, in whose power it is to give the Gospel a universal hearing?

All true, no doubt; but, though we have attended church with praiseworthy regularity for many a year, we never heard a petition offered for the editors of religious journals. We have heard political editors prayed for occasionally, several times in a tone which seemed to indicate that the good man offering the petition had very little hope; but we never heard a petition offered for the editor of a church paper. Put this is not all. We have read with great delight many of the prayers that Dr. Parker publishes in volumes of sermons, and we have never yet seen a petition there for an editor of any kind. There may be some such petitions, but we never saw one, and we have read many of these prayers with great delight. Evidently Dr. Parker's theory in this matter is better than his practice.

THE *Christian-at-Work* does not display its usual wisdom in making this remark:

The politician devoted three hours to reading the President's message, and the next Sunday, attending church, complained of the length of the pastor's forty-minute sermon. So we go.

Yes, but the comparison is not a fair one. The President publishes but one message a year, and the preacher delivers over one hundred sermons. If you count prayer meeting addresses he speaks to the same people over one hundred and fifty times. If the

President published one hundred messages a year very few people would use them for anything but waste paper. Not one man in ten thousand would think of reading them. We have heard similar observations made in this country, and quite frequently by ministers. A good brother often proves the depravity of our age by saying that men will listen to Mr. Blake or Sir John Macdonald or Sir Richard Cartwright two or three hours and complain if a sermon is over half-an-hour in length. No public man in Canada, or anywhere else for that matter, can deliver one hundred and fifty political addresses in a year, and have any audience at all. There would not be a soul present in three months. Christian men, and especially Christian ministers, should not belittle the preaching of the Gospel by such comparisons. The only kind of public address that men will continue to hear and pay for all the year round is a sermon.

THE Presbyterian ministers of Chicago have taken a step which may lead to very marked results in that city. A few weeks ago they met, and spent two days in prayer. A week later on, they spent another day in devotional exercises. Last week they met with the office-bearers of their churches, and, at the close of a day spent in prayer they partook of the Lord's Supper together. The object of each meeting was preparation for their work and prayer for an outpouring of the Holy Spirit. Most respectfully do we ask if occasional meetings of this kind would not be a great improvement on the ordinary ministers' meeting, and also on the ordinary convention? We are certain it would. Even supposing no direct benefit came to those engaged, the moral effect on the people under the pastoral care of the ministers could not fail to be of the best kind. Few men who have any regard for religion at all are so hardened as not to be moved by a knowledge of the fact that their pastors are spending days in prayer for them. Even men who care little for preaching are often touched when prayed for. We have long been of the opinion that frequent meetings of a distinctively spiritual character would help ministers very much and increase their influence. The average meetings of a Church Court unfortunately have too often the opposite effect. Conventions are of little use except where very few of them have been held. Is there not room for an occasional meeting of ministers for distinctively devotional purposes?

LAST week the citizens of Toronto were asked to say at the polls whether liquor should rule the city, and they answered with a most emphatic "no." Somebody put the point at issue very well at the close of the contest when he said: "Even if a man does take a glass of beer he does not want beer to rule." Toronto is not quite so whiskey-ridden as a good many people supposed. No doubt the traffic has immense influence, but it is not omnipotent. A majority of the people may or may not be in favour of prohibition; but a most undoubted majority of them are opposed to making whiskey king. The reputable dealers made common cause with the worst elements in the city, and the people rose in their might and buried the combination under a majority of nearly two thousand. Had the respectable dealers pursued a different course the result might have been very different. They would have nothing to do with the people who wished to reduce the number of licenses. Mr. Macdonnell and Mr. Milligan could scarcely get a hearing at a meeting called to discuss the license question. The traffic would be satisfied with nothing less than the crushing of Mr. Howland. He was not crushed to any great extent. The abuse heaped upon ministers and others over all this Province by two or three paid agents of the traffic did more to carry the Scott Act in many counties than almost any agency we know of. The conduct of some of the liquor men in this city did quite as much to elect Mr. Howland as his committees. All we need to ripen public opinion for prohibition is to give a certain class of liquor dealers a chance to display themselves.

WE have not read anything for a long time more humiliating to a Canadian than the statement made by so many journals that the ladies who voted last week at the municipal elections were not insulted in the polling booths. How did the writers and their friends expect that these ladies would be treated? Are deputy returning officers, scrutineers and other persons doing duty at the polls such boors or such black-

guards that it was expected the ladies would be insulted when they came to vote? Is a polling booth such a sink of ruffianism that a female voter ran a great risk by appearing there? Evidently a considerable number of people thought so. The simple statement that the ladies were not insulted implies a most humiliating reflection upon the men who take part in elections. It is gratifying to know that the worst thing that happened to the ladies who voted in Toronto was that a large proportion of them were sworn. In all conscience, this of itself was bad enough. Let us be thankful, however, that nothing worse happened in the Queen City. In this city of churches—the capital of the Province—this city of colleges—the seat of the law courts and what not—let us be thankful that in this city ladies that pay their taxes, and are allowed by law to vote, were permitted to do so without being insulted by the men who take part in our civic elections. How thankful the ladies should be that they were not maltreated under the shadow of our temples of justice. Civilization and Christianity are doing a great deal for Toronto. A woman can actually vote in this capital without being insulted! Is there any other city in the world in which women are treated so handsomely?

PRESBYTERIANISM IN JAPAN.

IT is not many years since an eminent minister of another denomination asserted that Presbyterianism was congenial to Scotchmen and people from the North of Ireland, but that it was unsuited for Canadians. The sayings of great men are not always the crisp embodiment of wisdom. Time has not verified the good man's remark, and events since in Canada and elsewhere have shown conclusively that Presbyterianism is not necessarily affected by national temperament, nor by geographic limitation.

The remarkable results following missionary labour in the Japanese Empire bear testimony to the fact that as a system of orderly Church polity Presbyterianism is of world-wide application. The wonderful movement now progressing in Japan affords matter for deeper thankfulness and hope than the adoption of a mere ecclesiastical system is fitted to occasion. To bring the natives to a life of faith in Christ Jesus is one aim of all missionary enterprise. Other evangelical denominations beside the Presbyterian have had their zealous labours abundantly blessed, and in this Christians of the various Churches have reasons for joy and thanksgiving.

The Rev. Henry Loomis, agent of the American Bible Society at Yokohama, sends a most interesting communication to the New York *Independent* in which he gives an account of the Third General Assembly of the United Church of Christ in Japan. The meetings were held in Tokio, in a large hall originally erected by those who desired to oppose Christianity. Large numbers attended the various meetings. There were sixty-one representatives present.

The proceedings, as reported, bear a close resemblance to those of any other Assembly in Canada, or anywhere else where similar meetings have been held for generations. The retiring Moderator preached the opening sermon, and the Rev. Mr. Ognic was elected to the chair. He is a graduate of Rutgers College and the New Brunswick, N. J., Theological Seminary. Mr. Ognic, it is stated, presided with great tact and dignity. The churches represented at the Japanese Assembly were formed through the labours of the American Presbyterian, Reformed (Dutch) and the Scottish United Presbyterian missionaries. Forty-four organized congregations were represented at the Assembly, comprising an aggregate membership of about 4,300, an increase of seventy per cent. since the last meeting two years ago.

The first Protestant congregation organized in Japan is named the Kaigan Dori Church. It was formed at Yokohama with twelve members, in March, 1872. Its membership is now reported as 237. This congregation during the last two years contributed about \$1,200, a little over \$4 per member, a good illustration of the zeal and liberality of the converts.

Another encouraging feature of Christian work in Japan is the fact that a vigorous and devoted native ministry is being educated. There is a theological seminary at Tokio with thirty-six young men preparing for the work of preaching the Gospel to their fellow-countrymen. At the Assembly meetings a plan for evangelistic work was carefully matured, and

will be carried out as completely as the means at disposal will permit.

Great as is the encouragement and gratifying as are the successes of earnest missionary enterprise, not a little opposition has been encountered. The Buddhist priests, as might have been expected, are hostile to the religion of the Cross. In several places they succeeded for a time in organized resistance to the labours of the missionaries; but in few instances have they been able to retard the progress of the Gospel. There is a spirit of interested inquiry abroad, and a general willingness to hear the truth proclaimed. Years ago the friends of missions were gladdened with the wonderful triumph achieved by Christianity in the islands of the Pacific. No these triumphs are being still more marvellously repeated in the distant East. What an encouragement to greater zeal and earnestness in the work of giving the Gospel to the heathen; what an incentive to prayer and effort in obedience to her Lord's Commission on the part of the Christian Church.

MANITOBA COLLEGE.

MANITOBA College is dependent for efficient maintenance on the liberality of the Church. In many congregations the only provision made for contributing to this object is by special collection. In others, in the allocation of funds, a proportionate sum is voted for Manitoba College. The institution has the cordial sanction of the Church, and the General Assembly appoints a day for taking up the annual collection. This year the third Sabbath of the present month is the day designated for the purpose. It is sincerely hoped that no congregation this time will neglect an obvious duty. However small the contribution, it will always help. If weak congregations, are unable to give as much as they desire, let the strong make an extra effort in the direction of large-hearted generosity. Last year several congregations, of whom better things were expected, failed to respond to the appeal then made. Should the appointed day be inconvenient to some congregations, let that congregation fulfil its obligation as early as possible.

The following circular is addressed to the ministers of the Church by the Principal of Manitoba College. It contains a clear and concise statement of the requirements of the College and the good work it is accomplishing:

Permit me to remind you of the collection on behalf of Manitoba College, appointed by the General Assembly to be taken up on the third Sabbath of January, in those congregations in which an allocation is not made for the object from funds collected during the year.

The expenses to be provided for by means of the collection are the salaries of Professors Bryce and Hart, interest on debt, insurance, heating of building and repairs. The salaries of the tutors are nearly covered by the fees of students, and that of the Professor of Theology by individual and congregational contributions in Manitoba and the North-West Territories.

The sum required for the above objects during the present month is a little over \$6,000. To aid in raising this amount, the College will probably receive, as in former years, small grants from the Presbyterian Churches in Ireland and Scotland. For much the largest portion of it, however, it is dependent on the proceeds of the collection appointed to be taken up in January, or of the allocations substituted for the collection.

It is confidently expected that the response to the Assembly's appointment of a collection for this object will be more general than in any former year. After all, it is not a large amount which is required from any one congregation. Some congregations, both in city and country districts, will no doubt continue to make considerable appropriations for the College. A contribution of three cents per member from the rest of the Church will enable us to meet fully the expenditure of the year.

The need of the institution is more than ever apparent in the increasing difficulty experienced in securing suitable labourers for this part of the Church. The prospect of meeting this need through the institution is also encouraging. There must this year be at least twenty students attending the College who have the ministry in view; fourteen of these, including one preparing for the ministry in another branch of the Church, are in attendance in the theological classes. JOHN M. KING, Principal of Manitoba College.

Books and Magazines.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—This excellent magazine for young people goes on its prosperous way.

VICK'S ILLUSTRATED MONTHLY MAGAZINE. (Rochester, New York: James Vick.)—This useful and beautiful monthly in its January issue is combined with "Vick's Floral Guide." The coloured illustrations are exquisite in accuracy and finish.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russel Publishing Company.)—Old people look at this magazine with pleasure and you young people with delight.

ST. NICHOLAS. (New York: The Century Co.)—The January number is fully up to the high standard of excellence attained by this magazine for young readers.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The *English Illustrated* is growing in value and attractiveness. Wilkie Collins has a characteristic short story in the January number.

HARPER'S MAGAZINE. (New York: Harper & Brothers.) Numerous and charming illustrations, papers on a variety of subjects, serial fiction and poetry by distinguished contributors make up a splendid number for January.

WORDS AND WEAPONS. Edited by George F. Pentecost, D.D. (New York: 119-121 Nassau Street.)—This new magazine, so useful to Christian workers, begins in neat and attractive form a new volume with the January number.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: The Canada Educational Monthly Publishing Co.)—With the New Year this valuable educational magazine enters on a new volume. The January number gives promise of good things to come.

MANITOBA COLLEGE JOURNAL. (Winnipeg: James E. Steen.)—Constant pressure on our space is our apology for delay in acknowledging receipt of the first number of this latest aspirant for academic literary fame. We wish the new and promising venture cordial success.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The eleventh volume of this valuable publication begins with the January number. Its conductors spare no effort to make it as complete and helpful as it can be made. Several new features are introduced in this issue.

THE PULPIT OF TO-DAY. A monthly magazine of sermons. (Westfield, New York: Alfred E. Rose.)—This magazine began a new volume with the December number. It gives sermons and outlines of sermons by leading English and American preachers, and other reading matter suitable for the home circle.

THE CENTURY. (New York: The Century Co.)—Eminent success has not made the conductors of the *Century* indifferent. The enterprise displayed in bringing this favourite magazine up to its present high standard is directed to maintaining and advancing its excellence in all departments. The January number is unsurpassed.

THE CANADIAN INDEPENDENT. (Toronto: The Congregational Publishing Co.)—Published in the interests of our Congregational brethren, this good old friend enters on its thirty-second year. It comes out in neat new form, and instead of appearing monthly it now becomes a semi-monthly. It is bright, breezy and Christian in tone. Under the editorial care of the Rev. John Burton, B.D., it cannot fail to continue.

THE NEW PRINCETON REVIEW. (New York: A. C. Armstrong & Son.)—The *Princeton Review* for sixty years had a useful and an honourable career. Those connected with it in former years, recognizing the tendencies and necessities of the times, resolved on a new departure. The scope of the new enterprise is wider and more comprehensive than that of the theological review which has served its day. It aspires to be an organ for the publication of high literary work of original thought in all departments of philosophy and science, and of constructive criticism; its principal aim being to promote high morality and religion. The first number is fitted to satisfy the high expectations its promise awakened. Among the contributors to this number we find such well-known and distinguished names as Charles Dudley Warner, James McCosh, C. H. Parkhurst, C. A. Young and John Bach McMaster. Their respective papers justify their reputations. President McCosh's contribution, from which an extract appears on another page, will be read with attention and satisfaction by all who take an interest in Mental Philosophy. The paper on "The Christian Conception of Property" is somewhat paradoxical, but it contains much truth tersely, even startlingly, put. The *New Princeton* is to be published bi-monthly, and will prove an invaluable boon to all intelligent readers. We trust that the efforts of its projectors will be crowned with complete success.

THE MISSIONARY WORLD.

DEVOTED MISSIONARIES.

An hospital for lepers was established in South Africa, and in connection with it a large piece of ground enclosed by a wall, and containing fields which the lepers cultivated. There was only one entrance, and those who entered by that gate were not allowed to go out. Inside there were multitudes of lepers in all stages of their loathsome disease. Two Moravian missionaries, filled with heavenly love, and anxious to carry the tidings of joy to those in such misery, chose the leper-house as their field of labour. They entered it never to come out again; and when they died there were other missionaries ready to take their places. Surely these men followed Him who died for us while yet sinners.

A MISSIONARY ORGAN.

In a letter from Neemuch, dated November 30th, Mrs. Wilson writes:

The organ sent me by St. James Square Mission Band arrived last week. It was used yesterday at our service in the camp bazaar. We put it in quite a small box and took it with us in the gari (carriage). It is both sweet and powerful in tone. I played while the people were gathering. They all listened very quietly and seemed greatly interested. We sang some hymns, too, to native tunes, one to the tune of "Here we suffer grief and pain."

MR. GOLD CALLED OUT.

The North American Indians have remarkable power as orators. At a meeting on behalf of missions an Indian preacher wound up his speech as follows:

There is a very fine gentleman in this house, but a very modest one. He does not like to show himself at these meetings. I do not know how long it is since I have seen him, he comes out so little. I am very much afraid that he sleeps a good deal of his time when he ought to be out doing good. His name is Mr. Gold. Mr. Gold, are you here to-night, or are you sleeping in your iron chest? Come out, Mr. Gold! Come out and help to do this great work of preaching the Gospel to every creature. Ah! Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest. Look at your white brother, Mr. Silver, who does a great deal of good while you are sleeping. Come out, Mr. Gold! Look, too, at your little brother, Mr. Copper; he is everywhere. Your little brown brother is running about, doing all that he can to help. Why don't you come out, Mr. Gold? Well, if you won't show yourself, send us your shirt—that is to say, a bank note. That is all I have to say.—*Christian Leader.*

The *Mission Field* tells of the establishment by the Society for the Propagation of the Gospel of a mission to the inhabitants of the Andaman and Nicobar Islands. This is the first attempt to preach the Gospel to the Andamanese. In the Nicobar heathenism has thrice beaten back the Christian Church—the efforts made by the Roman Catholics in 1711, the Moravians in 1768, and the Roman Catholics again in 1807, having all ended in failure. The story of the work of the Moravians in the Nicobars is one of the saddest and noblest in the history of missions. "For nineteen years—to 1787—they bravely held their ground through trials and sufferings innumerable. During that comparatively short time no less than twenty-four of these noble men laid down their lives in the cause of the Gospel. Finally, in 1787, when the devoted band had, as on several occasions before, been reduced by death to one, it was determined to abandon the mission." Let us trust that where these martyrs have sown, other men who now enter into their labours will be permitted to reap an abundant harvest.

The *Church Missionary Gleaner* reports that several notable conversions from Mohammedanism have occurred within the past year; one a famous preacher against Christianity at Calcutta; another, a medical man in Punjab; third, a medical man from Bombay; fourth, a hitherto bigoted Afghan lad at Peshawar; a fifth from Madras; three in Kashmere. These are only the prominent converts among many others. The statement, so often repeated, that no converts are made from Mohammedanism is a thing of the past. The coming years are to witness their reception into the Christian Church in increasing numbers.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER V.—Continued.

Miss Gilbert entered the drawing-room with anything but the air of a child or a culprit—not defiantly, but as if she was prepared for any event, and rather expected the event to be unpleasant.

"Have you seen that paragraph?" inquired the doctor, excitedly, extending the copy of the *Littleton Examiner* to Fanny, with his thumb half covering the familiar lines.

"I have, sir," replied Fanny, coolly.

"What does it mean?" The doctor's eyes flashed, and he spoke loudly and harshly.

"I don't know, sir."

"You don't know, eh? I know."

"Perhaps you will tell me, father."

"Fanny, Fanny, this will not do. You must not speak to me with such a look and tone. You know very well that this paragraph can refer only to you. Have you ever given authority to any one to publish such a paragraph as that?"

"I certainly never have," Fanny replied, very decidedly.

"Have you ever," pursued her father, "said to anyone anything from which this impertinent paragraph could be made?"

"I suppose I have, to an intimate friend."

"Were you hoaxing her, or telling her the truth?"

"I told her the truth."

"To an intimate friend, eh? To an intimate friend and not to me, eh? Why not to me?"

"Because I feared that you would not favour my project."

"You are very frank, upon my word. So far as you could guess what my will would be, you would disobey it. What have you been writing?"

Miss Gilbert was angry. She did not look into her father's face, but studied the paper on the wall.

"Fanny, tell me what you have been writing."

Still looking at the wall, Fanny replied: "I have begun to write a novel, and only begun. I have not been without the hope that it would please my father—that it would be a happy surprise to him. I have not been—I have never been—a disobedient daughter. I have followed your wishes all my life, and no being in the world has had so much to do in bringing me to the undertaking of this enterprise as you have. I am ambitious, because you have fostered ambition in me. I have been kept before the public in one way and another ever since I can remember. I have been taught to regard public applause as a very pleasant and precious thing. To excel in study, to shine in examinations and public exhibitions, to win praise for wonderful achievements has been the aim of my life for years, and to this you have always pushed me. You have heard me publicly praised here, in our own church, and you were pleased. I feel now that I can never be content with the common lot of woman, and I declare that I will not accept it. I will not live a humdrum, insignificant life of subordination to the wills and lives of others, save in my own way. I will have a career."

Dr. Gilbert was utterly astonished. He had watched his daughter with painful interest as she revealed herself to him in her first open attempt to cut loose from his will and to assert herself, and when she closed, he could only echo her closing words—"a career!" A woman with "a career" was one thing he could not comprehend at all; or, if he comprehended it, he did not comprehend the motives of his daughter's ambition. That he had ever contributed to this ambition he did not admit for a moment; but he was puzzled as to what course to pursue. He saw that his daughter might be easily exasperated; so the bright thought occurred to him that perhaps this desire for a career might possibly be a sort of mental small-pox or measles, which must run its course, and would then leave her free from the liability to a recurrence of the disease.

"Then you have determined to write this novel?" said Dr. Gilbert.

"It would be the saddest disappointment of my life to be obliged to relinquish it."

"And to publish it?"

"I have no motive for writing a book that is not to be published."

"I did not know," said the doctor, "but you would do it for your own improvement. It would be a very fine diversion, you know, in case you take up German and Hebrew, and the higher mathematics, this winter."

"Must I forever be doing something for my own improvement? Must I be forever studying? I am tired of always taking in; I wish to do something, and to be recognized as a—as a—power in the world." Fanny said this very fervently, but the last words sounded very large, and she knew they seemed ridiculous to her father, who smiled, almost derisively, as the hot blood mounted to her temples.

The half-amused, half-pitying contempt which Fanny saw in her father's face aroused her anger. She rose from her chair impetuously, and stamping one foot on the floor, exclaimed: "I wish to God I were a man! I think it a curse to be a woman."

"Why, Fanny!" exclaimed Dr. Gilbert, greatly shocked.

"I do think it a curse to be a woman. I never knew a woman who was not a slave or a nonentity, nor a man who did not wish to make her one or the other. A woman has no freedom, and no choice of life. She can take no position, and have no power without becoming a scolding and a by-word. You have been talking to Fred ever since he was in the cradle about a career; you have placed before him the most exciting motives to effort, but you have never dreamed of my being anything more than Dr. Gilbert's very clever daughter; or a tributary to some selfish man's happiness and respectability. I say that I will not accept this lot, and that I do not believe my Maker ever intended I should accept it."

All this Miss Gilbert uttered vehemently, and enforced

with sundry emphatic gestures, and then she turned to leave the room.

"Fanny, sit down!" The doctor's will was rising.

"I can listen without sitting, sir, but I should like to retire."

"Sit down, I say."

Fanny altered the position of her chair very deliberately, placed herself before it very slowly, and settled into her seat very proudly indeed.

"Fanny Gilbert, never speak such words to me again, while you live. I will not allow it; I will not permit you to insult me and disgrace yourself by such language. I am astonished. I am confounded. I am—ah—who has been putting such mischievous, such blasphemous notions into your head?"

"Women never have any notions except such as are put into their heads, I suppose, of course."

"Do you use this tone of irony to me? Hear what I have to say, and do not speak to me—do not speak to me again to-night. You have begun what you call a career, and have begun it just where such an inexperienced girl as you would naturally begin it. I understand your case, I think, and I shall not interfere with your purpose. Nay, it is my will that you go on and satisfy yourself—that you prove the utter hollowness of your notions. I will go further than this. If, when you have finished your book, you will submit it to Mr. Wilton, and he decides that it will not absolutely disgrace you, I will find a publisher for it. But by all means be as diligent as you can with your work. Do with your might what your hands find to do, and do not leave it until it shall be finished. You can go."

Browbeaten, but not subdued, Miss Gilbert rose and sailed out of the room. Her heart was in a tumult. Her eyes were full of tears. Her head ached almost to bursting with the pressure of rebellious blood. The moment she left the presence of the strong will that had roused her, the woman's want of solace and sympathy swept through her whole nature. Meeting Aunt Catharine in the upper hall, she cast herself, sobbing and soft as a child, upon the spinster's bosom, and was led by that good woman into her room. Then Aunt Catharine sat down upon Fanny's bed, and took Fanny's head upon her shoulder, and passed her arm around her waist, and sat in perfect silence with her for half-an-hour, while her niece enjoyed unrestrained the "luxury of grief."

"There, dear, have you got down to where you can pray?" inquired Aunt Catharine, putting off the young head.

Fanny smiled faintly, and said: "Thank you, aunt, it has done me so much good," then kissed her affectionately and bade her "good night."

Fanny's prayer was a very broken and unsatisfactory one that night, and the doctor's, it is to be feared, was hardly of his daughter from his presence. At the close of this more consolatory. A long reverie followed the retirement he took up the copy of the *Littleton Examiner*, and reperused the offensive paragraph. It had changed somehow. It did not seem so offensive as it did at first. Then he subsided into another reverie, in which the possibilities of Fanny's career were followed very far—so far that Dr. Gilbert had become a very noted man for having a famous daughter, who had contributed richly to the literature of her country. He began, before he was conscious of it, to sympathize with his daughter's project. Many excellent women had written books, and why not "the highly accomplished daughter of a distinguished physician"?

Ah! if Fanny had possessed more tact, if her eyes had been just a shade bluer, she could have made her peace with her father that night, and sapped the will of the strong man through the weak point of his character, and made him essentially her servant.

CHAPTER VI.—THE MISTRESS OF HUCKLEBURY RUN AND HER ACCOMPLISHED DAUGHTER.

On the evening of the accident at the Run, Arthur did not retire to bed until late, anxious to learn from Dr. Gilbert the fate of the proprietor. He called at the house of the doctor several times, but that gentleman had not returned. He knew that the casualty was a serious one, and one that would be likely to have important relations to his future life. It would inevitably thwart all his plans, or modify, in some unlooked-for way, his destiny. His despondent mother felt that it was only a new misfortune added to her already extended list, and declared that she had expected something like it from the first.

At last Arthur relinquished the expectation of seeing the doctor that night, and went to bed. The next morning was dark and rainy. An eastern storm was raging when he rose, and the walk was covered with deciduous foliage. Large trees that had borne into the night abundant wealth of mellow purple and scarlet and gold, greeted the gray light of the morning in shivering and moaning nakedness. The clouds sailed low and fast upon an atmosphere of mist, and tossed overboard their burden in fitful and spiteful showers. The ground was soaked and spongy, and everything, above and below, looked sad and forbidding, as Arthur left his door for the scene of his daily labour.

He had accomplished probably half the distance to the mill, running rather than walking, when his ear caught the sound of wheels; and soon afterward Dr. Gilbert and his gig showed themselves through the misty twilight. Arthur hailed the doctor and inquired for his employer.

"He is at death's door," replied the doctor, "with the bare possibility of being saved. He wants, too, such care as only a man can give him. His family are worse than nothing, and I see no way but for you to become his nurse, and take the charge of him until he either dies or recovers. I have been with him all night, but I cannot be with him to-day. Go directly to the house, and I will be there in the course of a few hours, and give you my directions."

Saying this to Arthur, who was so much impressed by this new turn of events that he could not reply, Dr. Gilbert chattered to the little black pony, who stood uneasily in the storm, with his ears turned back very savagely, and away rolled the gig into the mist, leaving the young man standing with his face toward Crampton. A moment of indecision was followed by the active resumption of his way to the

Run. Arriving at the mill, he found everything in confusion. The early breakfast had been eaten, and the operatives were assembled in the mill as if there had been no other resort; but the wheel was not in motion. Gathered into knots here and there in the different rooms, some of them were discussing their master's calamity with unbecoming levity, and others, less talkative, were looking solemn and apprehensive.

Why was it that all these men and women regarded Arthur Blague, as he entered the mill, with the expectation of help and direction? He was but a boy, and knew nothing of the duties of the establishment; but they turned to him just as naturally as if he had been their master for years. They were "all alike down to the Run." They were all men and women who had been governed, who had had their wills crushed out of them, who had lived and moved only in cowardly dependence. The bell had controlled them like a flock of sheep. Their employer's presence was their stimulus to labour, and his mind and will were in them all. As soon as that mind and will and presence were withdrawn, they were helpless, because they had long since ceased to govern and direct themselves. There was no leader among them. They had all been conquered—"they were all alike down to the Run."

The moment Arthur stepped into the mill, the knots of men and women were dissolved, and all flocked around him. "Have you heard from old Ruggles?" "Have you seen the doctor?" "What does the doctor think?" were the questions that poured in upon him on every side. Arthur told them what the doctor had said, and asked them what they were going to do. Nobody knew; nobody assumed to speak for the others. All were dumb.

Arthur waited a moment, looking from one to another, when Cheek, standing on a bale of cloth, shouted: "This meeting will please to come to order."

As the meeting happened to be in a very perfect state of order at the instant, it of course immediately went into the disorder of unnecessary laughter.

"I motion," said Cheek, assuming all the active functions of a deliberative assembly, "that Arthur Blague, Esq., be the boss of this mill till somebody gets well, or somebody kicks the bucket. All who are in favour will say 'aye.'"

The "aye" was very unanimous, whatever may have been intended by it.

"All those opposed will shut their clam-shells," continued Cheek, "and forever after hold their peace."

In the midst of much merriment, Cheek handed to Arthur, with a profound bow, an old hat which belonged to the proprietor, and then put his own under his arm in token of his readiness to receive orders.

Arthur was about to decline the honour conferred upon him, and to say that the occasion was hardly one that admitted of levity, when his eye detected among the girls of the group, an earnest face back from which fell the familiar sun-bonnet. The moment the woman caught his eye she beckoned to him. Making his way through the group, he followed her aside, and then she turned on him her full blue eyes, and spoke.

"Mr. Blague," said the young woman, with a low, firm voice, and with an air of good breeding, "these people are in trouble, and do not know what to do. Advise them frankly. Do not be afraid of them because you are a comparative stranger to them. Tell them what to do, and they will do it. Leave me, and act at once."

All this was said rapidly and in a tone that no one heard but he. The words were those of command; the voice was one of respectful entreaty. Arthur turned to the assembly whose eyes had followed him, while his mysterious counsellor took her station at her looms.

"We do not elect our master in this mill," said Arthur, pleasantly. "It is not in accordance with the constitution of Hucklebury Run; therefore, I beg leave to decline the honour you have conferred upon me; but there is one thing we can all do."

"What's that? what's that?" inquired a dozen voices.

"Each person can do his own work, and his own duty, in his own place, and be his own master; and if each one does this, there will be no trouble, and the work will all be done, and done well. If Mr. Ruggles recovers, then his business will suffer no interruption; if he dies, you will have pay for your labour."

The question, so difficult to these people, who had lost the idea of governing themselves, was solved. He had not ceased to speak when a strong hand raised the gate, and the big wheel was in motion. In five minutes the mill was in full operation. A sense of individual responsibility brought self-respect, and awakened a sentiment of honour. They were happier and more faithful in heart and hand to the interests of their employer than they had been in all the history of their connection with the establishment. Arthur looked for the girl who had spoken to him. She met his eye with a smile, bowed slightly, as if acknowledging his service, and turned to her work.

Half-bewildered by the events of the morning, in which he seemed to have played an important part, without comprehending how or why he had done it, and with the strange, low voice of the young woman still lingering in his ears, he turned from the mill to seek the dwelling of his employer in accordance with the wishes of Dr. Gilbert.

Old Ruggles lived in a little dwelling on a hill that overlooked the mill. It was hardly superior in size and architectural pretensions to the tenements occupied by the men among his operatives who had families. Arthur rapped softly at the door, and was admitted by a woman whom he recognized at once as Mrs. Ruggles. She was coarse and vulgar-looking, very fat, with large hands, small, cunning eyes, and floating cap-strings. Everything she wore seemed to float back from her anterior aspect, as if she had stood for a week facing a strong wind. Her cap flew back at the ears, and the strings hung over her shoulders, the ends of her neckerchief were parallel with her cap-strings; her skirts were very scant before, and very full behind, as if, which was the fact, she always moved very fast, and created a vacuum in her passage, which every light article upon her ponderous person strove to reach and fill.

She greeted Arthur with a very dolorous face, but called him "Arthur" quite familiarly, and affected an air of polite condescension, as she inquired if he would sit down and have a cup of coffee. "We are trying, Leonora and me," said Mrs. Ruggles, "to take something to support nature, because, as I tell Leonora, it's a duty to bear up under the strokes of Providence, and be able to help them that needs us."

Mrs. Ruggles said this as she pointed Arthur to a chair at the table by the side of Leonora, and went to the cupboard for a plate, cup and saucer. Leonora, the daughter, was an old acquaintance of the young man's, and he shook her listless, lifeless hand in silence.

"The coffee doesn't look very well this morning," said Mrs. Ruggles, as she poured out a cup for Arthur, "but I s'pose its more nourishing than if it was settled. I always told father," by which reverential term the lady intended to designate her husband, "that if coffee was nourishing at all the grounds were the best part of it. You know how it is with potatoes." And Mrs. Ruggles looked at Arthur as she handed him the cup and the suggestive illustration together, as if the two articles were sufficient to floor the strongest prejudiced.

"Will you have another cup, dear?" said Leonora's mamma, to that young woman. Leonora did not reply, save by a contemptuous twist of her features and a shake of her head.

"I don't think Leonora loves coffee very well," pursued Mrs. Ruggles.

(To be continued.)

THE ACADEMIE FRANCAISE AND RICHELIEU.

The list of the original members does not contain a single name of note. Its nucleus was indeed formed by a small society styling itself Académie des Beaux Esprits, which in 1630 had begun to meet at the house of Valentine Corrat to read the rhymes of his gallant relative, the Abbé Godeau. Corrat himself was a Calvinist, who had retouched Marot's version of the Psalms, but was better known by his rhymes in reply to the popular ballad of "Le Goutteux sans pareil." At a later date his name figured on Colbert's list of literary pensioners: "Au sieur Corrat, lequel sans connoissance d'aucune autre langue que sa maternelle est admirable pour juger toutes les productions de l'esprit—1,500 liv." Those who met at Corrat's house were mostly rhymesters like himself; one only—Gombault—was a man of quality who had contributed to the "Guirlande de Julie," and was therefore reckoned as a poet at the Hotel de Rambouillet. With two exceptions Malleville, a hanger-on of Bassompierre (then confined to the Bastille) and Serizay, who owned his fortunes to the Duke de la Rochefoucauld, whom the Cardinal had practically exiled to Poitou—all were devoted to Richelieu. The negotiations for the official organization of their body were carried on by the Abbé Boisrobert, who had been brought to their meetings by Nicholas Faret, whose name, rhyming with *cabaret*, now lives only in a satire of Boileau's. Boisrobert, who describes himself as *un grand dufeur foreilles*, occupied in the Cardinal's court the post that fifty years earlier would have been conferred on an official fool, and his jests were so necessary to his master's digestion that on one occasion Richelieu, having fallen ill while the Abbé happened to be in disgrace, his doctor would give no other prescription than "Recipe Boisrobert." Throughout the whole transaction Boisrobert was actively supported by two other members of the society who lived, like himself, in dependence on the Cardinal. Chapelain, the whipper-in of Richelieu's private pack of poets, and Sirmond, a paid political pamphleteer, who had replaced Mathieu de Mercuris in the Minister's service. It is then no matter for surprise that we find the newly constituted body bound by their prefatory article to absolute submission to the Cardinal's wishes: "And firstly," the statutes begin, "personne ne sera reçu dans l'Académie qui ne soit agréable à Monseigneur le Protecteur." The members were not, indeed, left long in doubt as to the precise nature of the duties which they were expected to perform in return for official recognition and protection, for the appearance of Corneille's famous play, "The Cid," gave their protector an early opportunity of testing the docility of his creatures. —The Fortnightly Review.

DR. M'GOSH ON WHAT AN AMERICAN PHILOSOPHY SHOULD BE.

The time has come, I believe, for America to declare her independence in philosophy. She will not be disposed to set up a new monarchy, but she may establish a republic confederated like the United States. Certainly she should not shut herself out from intercourse with other countries; on the contrary, she should be open to accessions from all quarters. But she should do with them as with the immigrants who land on her shores, in regard to whom she insists that they speak her language and conform to her laws; so she should require that her philosophy have a character of its own. She had better not engage in constructing new theories of the universe spun out of the brain. The world has got sick of such. Even in Germany, where they summarize, expound and critically examine all forms of speculative thought, they will not listen to any new philosophical systems, and the consequence is that none is now offered—the latest being pessimism, which startled young thinkers by its extravagance, and by its containing an element of truth in bringing into prominence the existence and prevalence of evil which the philosophy of last century had very much overlooked.

A new region has been opened to the modern. A keen interest within the last age has gathered round the relation of brain and nerves to the operations of the mind, or what is called Physiological Psychology. It is a difficult subject; but this only makes it more attractive to the adventurous explorer. It is full of the promise of discovery, and youth will rush into it as to a newly discovered mine. We know much now of the laws of the mind, we know something of the physiology of the brain—careful experiments are being

performed by competent men in various countries. We seem to have come to a position at which we may unite the two lines of inquiry, and they will be found to throw light on each other. The physiologist in his department will insist on proceeding only in the method of observation; let the psychologist do the same. Let each require of the other that he restrain premature hypothesis. As the result, we shall have an immense accumulation of empirical facts, rising according to Bacon's recommendation, to "minor, middle and major axioms," promising in the end to reach some grand laws which, while insisting that mind and matter are different substances, will realize the sublime conception of Leibnitz by uniting them in a pre-established harmony.

They who start this Realism are proclaiming a rebellion against all modern schools, a *posteriori* and a *priori*, and if they persevere and succeed are effecting a revolution. In doing so they are not overturning but settling fundamental truth on a surer foundation—as the Reformers in the sixteenth century did not destroy religion, but presented it in a purer form. Fertility will be produced by this new upturning of the soil.

This attempt, if it is noticed at all, will be assailed by the modern systems of Europe. The monarchies of the Old World will look with doubt, perhaps with scorn, upon these republics of the New World which acknowledge no king. The Hegelians will not deign to look at us, because we do not proceed by dialectics and put the world into trinities. The Materialists will represent us as following illusions, because we claim to be able, by internal observation, to discover high moral and spiritual truth. But in spite of all efforts to keep it down, Realism, which is the obvious and the naturalistic philosophy, will ever, will again and again, come up and assert its claims. Meanwhile we keep our place, we mean to carry on and consolidate our work, and we may in the end secure attention and recognition. Acting on the Monroe principle, permitting no foreign interference, and allowing the old systems to fight their battles with each other, we hold our position and may come to command respect, as the United States have done, after being long contemned by European countries; and they may be induced to seek our established truths—as they do the corn and cattle reared in our virgin territory.—New Princeton Review.

PATIENCE.

(Suggested by the words that a child used to explain the meaning of "Patience.")

"Bide a wee, and dinna weary"—
Sweetly sound those words to me.
Let your spirit aye be cheery,
Thinking of the joys to be.

"Bide a wee and dinna weary,"
Though the waiting time be long;
Heaven's days are never dreary,
Never ends its joyous song.

Count earth's troubles "light afflictions,"
Since they are but for a day;
They may gain you benedictions
That will never pass away.
Having hope so full of glory,
Wherefore is your soul cast down?
For the joy that's set before ye
Bear the cross and win the crown.

Never let your thoughts be dreary—
Think of what's laid up for thee:
Oh, be sure you "dinna weary"
Though you have to "bide a wee,"
With each grief this hope is blended,
Taking half its pain away—
Soon our sorrows will be ended
And our joys endure for aye.

—Marion Bernstein, in Christian Leader.

HIGH AND LOFTY CHICKEN SELLERS.

It is quite an insult to ask a Malay if he will sell anything. Malays from the up country used sometimes to find their way to my door with their hands full of fowls, which they said they wished to lay at my feet. They were the poorest rascals possible, with nothing on but a ragged and dirty sarong, yet they were quite horrified at my asking if they had brought their fowls to sell. They carefully explained that the fowls (perhaps several dollars' worth) were a present to me; but in the same breath they suggested that if out of my compassion for them I would give them a small trifle to buy rice, it would be very acceptable. It seemed to me that the distinction between selling and this proposed proceeding was imaginary, so I used to force them in a hard-hearted way to mention a price. I generally found that the more delicacy and refinement of feeling they had paraded, the higher was the price they wanted, and the less the fowls would bear examination. The owner appeared to think that the fowls would taste better on account of having belonged to a noble race that had never soiled its scutcheon by commercial dealings.—In Malacca, by Mrs. Innes.

THE ART OF ILLUMINATION.

In these days of revival it is impossible to say to what extent the old art of illumination may become again a living and a growing one. It died a death which may be called natural; and notwithstanding a gallant attempt to adapt itself to the new discovery of printing, its existence was threatened from the moment that writing ceased to be the only means of multiplying books. When calligraphy was itself an art, and men would devote a lifetime of patient piety in transcribing the Scriptures, no time could be too great to spend in decorating the rare and precious volumes with border, and initial, and dainty miniature. They were the flowers of the old art of writing, and sprang into life almost as naturally and spontaneously as those roses and daisies, lilies and columbines, from which the old illuminators drew their inspiration.—The Academy.

British and Foreign.

NINETEEN brewers and distillers have succeeded in securing seats in the new Parliament.

THE Women's Christian Temperance Union of the United States numbers 200,000 members.

THE agent of the Passamaquoddy Indians of Maine reports their number at 531, all farmers.

FOUR incorporated towns in Colorado are at an altitude over 9,000 feet above the level of the sea.

PRINCIPAL CAIRD preached one of the sermons at the anniversary of Dr William Pulsford's Church, Glasgow.

CANON CURTIS, Principal of Litchfield Theological College, is spoken of as the future Bishop of Manchester.

A COPY of Hugh Miller's poems, 1829, now a rare book, was knocked down in a Glasgow sale-room last week at \$15.

A TOTAL Abstinence Society, formed about a year ago, by the employes of the Allan line of steamers has now a membership of 140.

ORKNEY Free Church Presbytery thinks it can deal well enough with cases of inefficient ministers without calling in the aid of the Assembly's committee.

THE Rev. Dr. Campbell, of Stirling, has been elected a fellow of the Society of Science and Arts, London, and also of the Geological Society, Edinburgh.

CONTRACTORS engaged to erect the Coats Memorial Church, Paisley, have commenced removing the old buildings which at present occupy the site secured for the edifice.

THE steady shrinkage of glaciers in the Swiss Alps has caused severe losses to many of the peasantry by the drying up of pastures formerly moistened by glacial rills.

MR. ROBERT BROWN, of Underwood Park, an ex-provost of Paisley, has published the first volume of what promises to be a really exhaustive history of that town.

A PHOTOGRAPHIC group of those who have been ministers of the Free Presbytery of Irvine betwixt 1843 and 1885 has just been published. There are in all fifty-four portraits.

ONE of the actions threatened by Mr. Hastie has got the length of the Court of Session. In this case he sues Mr. Octavius Steel, London and Calcutta, for \$25,000 damages for alleged slander.

THE students of New College, Edinburgh, were favoured lately with an after-dinner speech from the Rev. John Brown, of Bedford, who was introduced as the biographer of John Bunyan, by Professor Laidlaw.

BISHOP MAGEE has consented to introduce the Parish Church Bill into the House of Lords next session. It declares the equal right of all parishioners to the free use of the seats in their parish churches.

EXACTLY 200 parliamentary candidates who appeared in the Record's black list as being in favour of Disestablishment have secured seats. The Liberationists in the new Parliament are twice as many as those in the last.

THERE will be at least eighty-three Roman Catholic members in the reformed Parliament; in the last Parliament there were only sixty. Mr. Macfarlane is the first Romanist returned by Scotland since the Reformation.

THE Salvation Army has retreated from Westfield, Mass., after a brief campaign, leaving all its drums, tambourines, arms and accoutrements in the hands of the enemy—the Sheriff's officers—who retain them to satisfy unpaid bills.

THE Secretary of the Glasgow Newsboys' Brigade reports that twenty-six suits of strong brown cord and over 100 pairs of boots and stockings have been given to the poor newsboys, the average cost per head being a little over \$6.

IT is estimated that 348 members of the new House of Commons are pledged more or less fully to local option. This indicates a marked addition to the strength of the Temperance Party, notwithstanding the loss of some of the leaders, including Sir Wilfrid Lawson.

MR. GLADSTONE has been heard mournfully declaring that there were more booksellers' shops in his native town of Liverpool sixty years ago, when he was a boy in it, than are to-day to be found within its boundaries. He was referring, of course, to second-hand bookshops.

MASSACHUSETTS registered over 6,000 insane persons in her asylum and hospitals during 1885—an increase of 200 over the previous year. The annual cost to the State of this form of relief exceeds \$1,000,000, not reckoning the \$350,000 of interest on the value of buildings, etc.

THE Rev. Thomas Toller, of Kettering, the oldest minister in the denomination, has died in his ninetieth year. He succeeded his father in the pastorate of the church at Kettering in 1824, and held it for upward of fifty-four years. The united pastorates of father and son extended over more than 100 years.

THE Rev. George Henderson, LL.D., minister of Cullen, died at his manse there recently. Born at Limekiln, in Fifeshire, in 1799, he stood next to Mr. Fleming, of Troon, in point of years, though as regards ordination, he ranked after Dr. Smith, of Cathcart, Dr. Cruickshank, of Turfiff, and, perhaps, Mr. Yair, of Eckford. He had laboured at Cullen with great acceptance since 1829.

THE Rev. Joseph Brown, Kent Road Church, Glasgow, preached forenoon and evening at Larkhall Church's jubilee services. Mr. Paterson, Stonehouse, occupied the pulpit in the afternoon. Of the first roll of members in the church only five remain; and of these only one, Mrs. Walkinshaw, is able to attend regularly. This lady is still a teacher in the Sabbath school and conductor of the mothers' meeting.

A SMALL volume by the late Dr. W. P. Mackay, of Hull, whose "Grace and Truth" has obtained such a wide popularity, will shortly be published under the title of "The Seeking Saviour, and other Bible Themes." The work will have a special interest to many, as it contains "The Glory of God," the last sermon preached by Dr. Mackay before the deplorable accident at Portree which cut off a noble life in the zenith of its strength.

Ministers and Churches.

THE Home Mission Committee have appointed the Rev. S. J. Taylor, of Moose Jaw, N. W. T., to supply New Westminster, B. C., during Mr. Mackay's absence.

THE Bible class of St. Andrew's Church, Almonte, have presented to the Rev. Dr. Bennett a beautiful silver ink stand and a gold penholder with pencil and a gold pen.

MRS. DAVID J. ROSS, wife of the Presbyterian minister of Westport, was recently the recipient of a New Year's present of \$15, from her friends in Bedford township. Mr. James Anderson made the presentation.

THE Rev. J. A. R. Dickson, B.D., of Central Church, Galt, has been delivering a course of Sabbath evening lectures on the "Books of the Bible." They have proved to be very interesting, instructive and profitable, as is evidenced by the large and attentive audiences attracted.

THE congregation of St. Andrew's Presbyterian Church, Buckingham, Quebec, presented their pastor, Rev. W. Caven, on Christmas Eve, with a handsome cutter, robes, rug and whip, also Mrs. Caven with a beautiful and costly china tea set. Mrs. Caven was also the recipient of a New Year's gift of \$50 from Mr. James Maclaren, of Buckingham.

SOME months ago a communication appeared in these columns reflecting on Rev. A. McLeod, Cass City, Michigan, who was in Canada soliciting subscriptions in aid of his church. Subsequent correspondence and inquiry show that he is "the pastor of the United Presbyterian Congregation of Fraser in connection with the Presbytery of Detroit, and that he is a member of that Presbytery in good and regular standing."

AT a special meeting of the Presbytery of Paris, held in First Church, Brantford, on the 5th Jan., a very hearty and unanimous call from Mount Pleasant and Burford was sustained by the Presbytery in favour of the Rev. R. G. Sinclair. The induction was fixed for the 19th of January, at two p.m.; Rev. W. H. W. Boyle, B.A., to preach, Rev. W. T. McMullen to address the minister and Rev. W. Wylie, the people. The pastor-elect was for some years missionary in the North-West.

ON Sabbath, the 27th of December, the sacrament of the Lord's Supper was dispensed at the mission stations of Spence and Magnetawan, being the first communion service since Mr. Knox was ordained in October last. At Spence in the morning thirteen new members were received on profession of faith; in the afternoon at Magnetawan, eight miles distant, twenty-six new members were received into fellowship. Surely the Lord our God is with us. The majority of the new membership are young men.

THE Presbyterian soiree at Greenbank on Christmas Day was a complete success. After an address in the afternoon by the pastor, Mr. Johnston, tea was served, after which addresses were delivered by Rev. Messrs. Rowe and McMechan, after which the speaker of the evening, Rev. E. Cockburn, delivered his lecture on "Sights and impressions of the Old World." The lecture throughout was excellent and most interesting, giving a glowing description of the sights in Ireland and Scotland. The proceeds amounted to \$95.

THE William Street Mission, for five years under the control of the Central Presbyterian Church, has passed into the care of the people of Erskine. The new superintendent, Mr. Thos. Yellowlees, and a staff of twelve teachers commenced work last Sabbath. In addition to a Sabbath school there will be preaching each Sabbath evening, a prayer meeting on Thursday, and a Band of Hope meeting on Friday of each week. The hall has been tastefully furnished, the walls tinted and adorned with new mottoes, and the building is now lighted by gas.

THE anniversary sermons of Geneva Church, Chesley, were preached on the 3rd inst., by Rev. J. C. Smith, M.A., B.D., of Guelph. His sermons were able, earnest and practical, and were listened to with deep attention by those who were present. Rev. P. McF. McLeod, of Toronto, lectured in the same church on Monday evening, the 4th inst., on "That Young Man." The lecture evinced a keen knowledge of human nature and descriptive power of a high order, and was spiced with sufficient of the humorous to set off to advantage the good advice it contained to all, and especially to young men.

THE young congregation of Smithville, Ont., held the first anniversary of their Sabbath school on New Year's Eve. The church was beautifully decorated with evergreens, and the superintendent reported that there were about sixty children attending the school. The audience, which was large, was entertained with music by the choir and friends from a distance, and also with recitations from the children, after which each scholar received a present. The Rev. George Crombie, the pastor of the church, and Mrs. Crombie were also made the recipients of an elegant cruet stand and glass tea-service.

THE Wentworth Street Church, in Hamilton, has been greatly blessed within the past few months. Beginning as a separate congregation five months ago, with a membership of twenty-eight, there are already seventy-three names on the roll. At their communion on Sabbath week, the session had the great satisfaction of receiving thirty five new members; twenty-nine of these being heads of families or married persons, and twenty were by profession of faith. The missionary has been very active, and it will be seen successful. The people feel God's goodness, and that He has great things in store for the mission.

THE annual meeting of St. Andrew's Church, Thamesford, was held in the basement of the church last Thursday. There was a fair turn out of members and adherents; the auditors' report showed that \$1,420.90 had been contributed for congregational purposes, while the expenditure was \$1,395.98, leaving a balance of \$24.92, besides some ar-

rearages of pew rent. The treasurer of the missionary association not being prepared for the auditors, a report was not got from that department, but was promised at some future time. There were 211 names reported on the communion roll; being an increase of ten during the past year. Cordial votes of thanks to Messrs. G. Telfer, chairman, and W. Telfer, secretary, terminated the proceedings.

THE Rev. Dr. Torrance, Convener of the Assembly's Committee on Statistics, requests us to publish that on the 9th of December last he forwarded to Presbytery Clerks, so far as he could ascertain their names from the records of the last General Assembly, parcels containing a sufficient number of blank forms for collecting the statistics of congregations and stations in their bounds, with a few surplus ones on the 4th of January. He also mailed two copies to each Clerk of the sheets for engrossing these returns when received. He trusts that both parcels will reach safely the parties addressed; but should there be any failure in this respect he asks to be advised of the same without delay. They should have arrived at their destination before this notice has been made public. As the report to be completed for next Assembly is a most important one, covering the year which closes the first decade since the union of the Presbyterian Churches in Canada, he hopes that Presbytery Clerks will do their utmost to procure full returns from all the pastoral charges, whether settled or vacant, and stations in their bounds.

ON Monday evening week, an interesting farewell meeting was held in the Mission Hall, William Street. For five years a Sabbath school and an evening Sabbath service have been carried on very successfully, while a mothers' meeting has done much, not only to those who have required such, but has been the means of promoting an influence for good in all the other branches of the work. Those who have had this work in hand are removing to Elizabeth Street, most of the workers being members of the Central Presbyterian Church. Erskine Church enters upon the field as their first mission. The hall was completely filled by the children and their friends, the Rev. Mr. McLeod presiding. Mr. McIntosh, the superintendent of the school, submitted a report, showing that from a little gathering of ten scholars they now had one hundred on the roll, and seventy in regular attendance. The school itself raised in 1884, \$38.72, in 1885, \$56.68, while the congregation had supplemented that amount to a considerable extent. A book and a bag of candies were given to each scholar, after which the meeting was addressed by the Revs. Messrs. McLeod, Smith and Burns, Mr. Yellowlees, the new superintendent, and Mr. Robb. Miss Muldren favoured the audience also with a beautiful solo, while the children rendered some of their hymns very sweetly. The meeting was a most harmonious one in every respect. Mrs. Harvie addressed the mothers' meeting in the afternoon.

AN Inverness, P. Q., correspondent writes: At present Christmas trees and entertainments seem to be the all-absorbing source of pleasure in this part of the country. The Presbyterians held their annual Sabbath school soiree on Christmas Eve, and, notwithstanding the unfavourable state of the roads, the people turned out in large numbers. This Sabbath school is in a most promising and prosperous condition. There are about 150 names on the roll, and the average attendance during last summer was about 130. For the last three or four months several of the scholars of the Bible class have been busily engaged writing essays: some on the Life of David, others on the Life of the Apostle Peter. Ten of these were handed in to the superintendent and teachers for critical examination. Each of the ten competitors was presented with a valuable book, as an expression of the teachers' appreciation and approval of having the young employ their spare hours in studying God's Word. It is, however, fair to state that the first prize was awarded to Miss Lizzie Jamieson, second to Miss Jennie McKillop, third, to Miss Jennie McKenzie, fourth to Mr. Robert McCulloch. The others were not graded. I have yet to mention, says our correspondent, a most interesting part of the work in which some of our smaller scholars have been employed, viz.: That of the special study of the Shorter Catechism. Of course we all study the Catechism, but it must be admitted that some of us know it a great deal better than others. One year ago three of our scholars recited the whole of the questions without, I may say, a single mistake, to whom were given by their teacher, Mr. D. Stewart, beautiful Bibles. This year, however, no less than ten presented themselves prepared to recite the whole of the questions, which they did in the presence of their teachers with admirable accuracy. Two of that number gave the proofs along with the questions. To show how thoroughly this work has been done, one of these two can, without mistake or hesitancy, repeat in any part of the Catechism any of the questions with the proofs. This lad's name is Stewart Robinson. The names of the others are as follow: Edward Campbell (questions and proofs), Irvine Hunter, David A. McCullough, James Sellers, Bella McCullough, Sarah L. McCullough, Bella Sellers, Jennie Hunter, S. Larmouth and Bella Sutherland.

PRESBYTERY OF MAITLAND.—This Presbytery met in Wingham, on December 15. Rev. J. A. Anderson was appointed Moderator for the next six months. Mr. McRae reported that Molesworth congregation had agreed to unite with Trowbridge, on the following basis: That Trowbridge shall have a session and board of management distinct from Molesworth, and that Molesworth shall in no way be responsible for the share of stipend promised by Trowbridge. The union was sanctioned. A call from Molesworth and Trowbridge congregations to the Rev. A. Stevenson was sustained. Mr. Stevenson accepted the call. The induction was fixed for the 29th, Mr. McRae to preside and address the people, Mr. D. J. Cameron to preach, and Mr. Muir to address the minister. Mr. Murray stated that the Rev. K. McDonald had accepted the call from Ashfield. The induction was appointed for January 14; Mr. Murray to preside, Mr. Stevenson to preach, Mr. D. Cameron to address the minister, and Mr. Sutherland and Mr. McFarland to the people; the one in Gaelic, and the other in English. Messrs. Leask and McQuarrie addressed the Presbytery in behalf

of the Aged and Infirm Ministers' Fund. A motion was passed, earnestly urging the congregations within the bounds to display an increased liberality in connection with the Schemes of the Church. Messrs. McQuarrie, Ross and Hartley, ministers, with Presbytery elders, were appointed to visit Walton congregation with regard to arrears of stipend, and to enquire into the state of that congregation. Rev. D. Cameron having received an appointment to Manitowaning, and Rev. J. MacNabb having resigned his congregation on account of ill-health, it was agreed to cite these congregations to appear at next meeting of Presbytery. Mr. Ross addressed the court in behalf of the Augmentation of Stipends, and moved that the Presbytery strongly commend this Scheme of the Church to the people of our congregations. A circular was read from the Board and Senate of Knox College, defining the work of an additional professor in said College. On motion, it was agreed: That instead of the proposed chair of Homiletics, Church History and Pastoral Theology, this Presbytery recommends that lectureships be established in connection with these departments, to be filled from year to year by appointment of the General Assembly. The topic for conference at the evening seclusion was "Christian activity as a means of grace." Messrs. Murray, Sutherland, Jones and Muir addressed the court and assembled congregation. Mr. Sutherland, on behalf of the Temperance Committee of the Presbytery, presented a petition to be sent to the Lieutenant-Governor, asking him to appoint a police magistrate for the better carrying-out of the Canada Temperance Act in the county of Bruce, and submitting the name of James McLeod, of Ripley, for that office. It was agreed to transmit it. Committees were appointed to visit and receive congregations as follow: Pine River, Messrs. Sutherland and McDonald; Dungannon and Port Albert, Messrs. Leask and Harrison; St. Andrew's Church, Lucknow, and Langside, Messrs. Anderson and Wilson; Belgrave, Messrs. McQuarrie and Gordon; Fordwich and Gorrie, Messrs. Ross and McCallum. Mr. Anderson read a series of questions on State of Religion, which were adopted and ordered to be printed. Messrs. Leask, McQuarrie, Harrison and Gordon were appointed to examine the remit on Aged and Infirm Ministers' Fund. Messrs. Ross and McRae, with their Presbytery elders, were appointed to examine the remit on supply of vacancies. —R. LEASK, Pres. Clerk.

MONTREAL NOTES.

THE visit to this city of Messrs. Moody and Sankey will be long remembered by many. The weather was most disagreeable during the entire period of their stay, such weather as has not been known in Montreal at this season for twenty or thirty years. Rain, rain, rain almost continually for nearly a whole week, and the streets about as uncomfortable for pedestrians as they well could be. Notwithstanding such untoward circumstances, large crowds flocked to the meetings, morning, afternoon and evening, and the old St. James Street Methodist Church was at nearly every service packed to its utmost capacity. The building seats 2,500 persons comfortably, and it is estimated that 4,000 were present at many of the meetings. And what came they out to see? A plain, matter of fact, common-sense man whose peculiar pronunciation, and at times defective grammar, were lost sight of in his intense downright earnestness. With marvellous tact and skill he manages his audience, and gets them into sympathy with himself and with his message too. That message is the old story, the simple Gospel of Jesus Christ, told so tenderly and powerfully as to commend it to the judgment of his hearers, and by the power of God's Spirit to the hearts and consciences of not a few. At the after meetings many rose at Mr. Moody's request to indicate their desire for salvation, and the number of enquirers was large, as many as from 200 to 250 men retiring to the lecture room of the church at the close of one of the meetings, to be prayed for and dealt with personally. Mr. Moody conducted in all thirteen meetings, one of which was for women and five for men only. At several of the meetings many could not get into the church, and overflow meetings were held in Nordheimer's hall. The singing of Mr. Sankey added greatly to the interest and profit of the meetings. Accompanying Messrs. Moody and Sankey was Mr. Studd, an English gentleman, a graduate of Cambridge University and one of Mr. Moody's converts, who now spends a considerable part of his time in evangelistic work. His brother some time ago went out as a missionary to China, at his own expense. Mr. Studd addressed a meeting of students on Tuesday afternoon, in the David Morrice Hall. Principal Sir J. W. Dawson presided and on the platform were Principal MacVicar and the professors of the Presbyterian and other Colleges. Mr. Studd is expected here again next month to address meetings of students and members of the winter sports clubs. The meetings of the past week are being followed up by special services in many of the city churches, beginning on Monday evening, the 11th inst. In some instances union meetings are being held, the pastors of several congregations uniting for the purpose; and in others, meetings are being held under the auspices of the session of a single congregation, the pastor being aided by brethren in the city and from a distance.

THE annual meeting of the Montreal Auxiliary Bible Society takes place on Tuesday, the 26th inst, the speakers being the Rev. Principal MacVicar and Rev. J. Philip, of the St. James Street Methodist Church.

THE Presbyterian Woman's Missionary Society of Montreal meets on the first Friday of each month. A programme of subjects to be considered this year has been prepared and printed. On Friday last the topic was "Christian Liberality," on which subject papers were read by three of the ladies. The attendance of members was good. The society has recently appointed Miss Watt as Bible woman and nurse, in room of Miss McIntyre, whose health has been considerably impaired. The society also employ a French Bible woman besides contributing to Foreign Mission work.

THE bazaar or sale of fancy and useful work, under the auspices of the ladies of Cote St. Antoine, is announced to be held in the Natural History Room on Thursday, 21st inst.,

the proceeds to be expended in furnishing the new Presbyterian Church being erected in that locality. Friends who purpose contributing toward the bazaar are requested to note the date on which it is to be held. Lunch is to be provided from one to three o'clock, and tea from five to seven o'clock.

To aid in reducing the small debt remaining on the Chalmers Church property, Mr. Warden King, of Erskine Church, has given a subscription of \$500. A like sum has been subscribed by one of the office-bearers of the Church, so that there is a good prospect of the debt being entirely removed this year. Mr. King has ever been a warm, generous friend of Chalmers Church, not only contributing largely to its finances, but giving personal service to its "perous Sabbath school, of which he has for many years been a teacher. His generous subscription of \$500 toward the new Cote St. Antoine Church did not a little to decide the friends there in going on with the erection of the building.

At the last meeting of the General Assembly a committee was appointed to confer with any similar committee appointed by other Evangelical Churches in Canada, "anent co-operation in thinly-settled districts of country, for the joint management of weak congregations and stations." The committee of the Assembly is to meet in Knox Church, Ottawa, on Monday, 1st February, and on the following day to confer with a similar committee appointed by the Montreal Conference of the Methodist Church. It is hoped that something practical may emerge from this meeting. There is abundant room for it. The committee appointed by the General Assembly on this important matter consists of: Professor Scrimger, R. Campbell (Montreal), R. H. Warden, Dr. Jardine, F. M. Dewey, Jas. Hastie and F. W. Farries.

THE Rev. Hugh McLean, minister of the English Presbyterian Church, and for several years past missionary in Liverpool, is at present on his way to Canada, intending to remain. He comes commissioned by the Free Church of Scotland, and is highly commended by Rev. Donald Frazer D.D., Rev. Messrs. Lundie, Howat, etc., of the English Presbyterian Church.

POINTE AUX TREMBLES SCHOOLS.

The following is a copy of a letter recently sent by the Principal, the friends and supporters of the Pointe-aux-Trembles Mission Schools:

DEAR FRIENDS, - As you cannot come and see our work here for yourselves, and, as we are desirous of having your intelligent sympathy and prayers as well as your money, we wish to let you know the great boon you are helping to confer on your less privileged neighbours.

You are giving the light of the Gospel to eighty-six pupils this year (only two thirds of last year's number, the decrease is owing to the fear of catching small-pox by passing through Montreal); of these, thirty-seven are new pupils, twenty nine are Roman Catholics, three recent converts, fifty from convert families of some years' standing, and four Protestants. They come from the Provinces of Quebec, Ontario and Nova Scotia, and a few from the United States. As you are no doubt aware, the friends in the United States, feeling the great need of instruction for the numerous French-Canadians in New England, have established a mission school in Lowell, conducted by one of our former pupils, a graduate of McGill University and Presbyterian College, Montreal, and pastor of the church at Three Rivers, Quebec, for a number of years, one in every way fitted for the work he has undertaken.

All our pupils are instructed in the Bible for an hour each day, then follow the ordinary branches of a common school. In addition to these, the highest class studies Geometry, Algebra, Latin, Greek, Literature. The members of this class are either preparing to become teachers or to enter College.

During the summer months five of our pupils were engaged in mission work; two of the boys as colporteurs and three of the girls as teachers. One of these young girls held a Sabbath school, to which came not only the children, but the fathers and mothers, to listen to her exposition of the truth.

Another had quite a number of Roman Catholics in her school, and they, along with the others, listened to the daily Bible lessons. These schools were all in outlying districts, where only a colporteur or missionary passes occasionally. Although we have not been able to follow all our pupils during the summer, yet we learned that one of our boys, working in a saw-mill up the Saguenay, gathered all the children together on the Sabbath and taught them; another, a young girl, who was only with us for five months last winter, and just learned to read a little, was called home to take care of her sick mother. On going away we gave her a Testament, in which we marked several easy verses on the way of salvation. When she had been home for a while her mother said to her: "Mary, you must go to confession." She said: "No, I cannot go any more; the Gospel does not tell us to confess to men, but to God, if we want our sins pardoned." This made the parents think; they all commenced to study the Gospel together, and a few weeks ago they left the Church of Rome, and now we have one of their boys, a lad of about eighteen, who has come to learn more about the truth.

Several others of our pupils have been instrumental in inducing their companions to come here with them. And thus the seed you are helping to sow is bearing fruit already. Let me tell you of another encouraging circumstance. About ten years ago we had a boy here, a careless, unmanageable fellow, of whom we had very little hope. Well, his sister is with us this year. I asked her how Thomas was getting along. "O very well, he is working with father." "Yes, but does he remember anything he learned here?" "Yes, you know we have no church near us; so Thomas holds a meeting in our house every Sabbath, and Mr. and Mrs. C. come with their family." "And what about your Roman Catholic neighbours?" "Mrs. L. and her son come, and my grandmother, and sometimes two or three others. My brother reads in the Bible, and, having already studied the passage, he explains it as well as he can, then we sing

hymns, and pray, and separate!" "How did your grandfather feel before his death?" "He said his only hope was in Christ. Thomas used to go and read and pray with him every day." "What about your grandmother and aunts?" "Well, they are not quite so bigoted as before, and we hope that God will give them light soon."

Let us then be encouraged by these few instances to keep on sowing, nothing doubting, and in due time we shall reap, if we faint not.

J. BOURGOIN, Principal.
All contributions on behalf of the Pointe-aux-Trembles Schools should be addressed to the Rev. R. H. Warden, 198 St. James Street, Montreal.

AUGMENTATION AND HOME MISSIONS.

NOTE FROM DR. COCHRANE.

MR. EDITOR,—It has been suggested that in addition to the circulars already sent regarding the Augmentation Fund, I should emphasize the necessity of a vigorous effort in its behalf by all the congregations of the Church.

As already intimated, \$36,000 is required (including the \$4,000 deficit of last year) to meet the claims of the Augmentation Fund for the year ending 31st March, while the estimated expenditure for Home Missions is \$31,000.

Congregations will bear in mind that the two Funds—Augmentation and Home Missions—are kept quite distinct, and that according as they designate their moneys they will be allocated. This has been so often stated that it almost seems unnecessary to repeat it.

It is also to be hoped that congregations will give somewhat in proportion to the needs of the Augmentation Fund. While the committee would not unduly press the claims of any one Scheme above another, but leave each congregation to give according to its intelligent judgment, it is very clear that unless contributions are made in proportion to the relative demands of the Augmentation and Home Mission Funds, the object for which the former has been instituted must signally fail.

Under the old system of supplemented congregations, only some forty per cent. of all the moneys sent to the Home Mission Fund was required to aid weak congregations; but, under the present scheme, with the heavy calls upon the Augmentation Fund, fifty per cent. at least is required; and this year a still larger percentage, on account of the deficit of last year.

I only add that so far the Augmentation Fund has largely depended upon the contributions of churches in our larger towns and cities. In many cases, the country congregations (for reasons that doubtless seem good to themselves) have not given as was expected. It is hoped that this present year's contributions will be not only more liberal, but more general. Between the Home Mission and Augmentation Funds there is no rivalry—the success of the one is the success of the other. Yours faithfully,

Brantford, Jan. 7, 1886. WM. COCHRANE.

Sabbath School Teacher.

INTERNATIONAL LESSONS

Jan 24 } CAPTIVITY OF JUDAH. } 2 Kings 25
1886. } 1-12.

GOLDEN TEXT.—"By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion."—Ps. cxxxvii. 1.

INTRODUCTORY.

Judah sinned against its own life, and is hastening to its complete overthrow.

We saw that the good King Jotham fell in battle at Megiddo. The people of the land made his son, Jehoahaz, king; but Pharaoh did not allow that arrangement. The history is so brief that the order of events is uncertain; but it is probable that it occurred thus: As Pharaoh was on the road to the Euphrates, to war against Babylon, he sent a detachment of his army against Jerusalem, while he with the main body of his troops went north to Kiblah. Jerusalem was taken, a new king, Jehoiakim, appointed, the country placed under tribute, and Jehoahaz carried to Babel and put in chains, whence he was carried to Egypt, where he died.

Pharaoh-nechoh then proceeded to the Euphrates, where he was completely overthrown and his power broken.

EXPLANATORY.

The captivity was effected in three instalments. The lesson deals with the latter, but it will be better understood by sketching the whole. The facts must be gathered from the last chapter of Jeremiah—indeed the latter half of the whole Prophecy of Jeremiah should be read—and the account in 2 Chron. xxxvi. and Daniel i.

I. First Captivity. (Chap. xxiv. 1)—This invasion by Nebuchadnezzar was probably owing to his victory over the Egyptians. Nabopolassar, the viceroy of Assyria in Babylonia, rebelled and destroyed Nineveh, and built the Empire of Babylonia, of which Babylon was the capital. Nebuchadnezzar, his son, is sent on this campaign against the lands of Syria, Moab, Ammon and Judah. He took Jerusalem and put the king Jehoiakim in bonds in order to take him to Babylon; but afterward released him, because he promised to be an obedient servant and pay tribute.

Nebuchadnezzar did, however, carry away a portion of the treasure of Jerusalem, and golden vessels from the temple, which he put in the house of his god in Babylon. He also carried away some of the leading men, amongst whom were Daniel the prophet, then but a lad, and his three companions. (Dan. i. 1-6.)

II. Second Captivity. (Chap. xxiv. 1-16.)—Jehoiakim, after three years, rebelled and again Jerusalem was besieged. Nebuchadnezzar had in the interval succeeded to the throne, and was too busy settling his affairs in the East to come himself, so he sent his servants the Syrians, Moabites and

Ammonites to punish Judah; but they could not take the city. Jehoiakim (ver. 6) died; but, according to Jer. xxii. 18, xxxvi. 30, something unusual was to happen to him, so that he was to be deprived of decent burial. The probability is, then, that he was slain in battle and his body dishonoured.

Jehoiachin, his son, was made king in his stead, and continued the defence of the city. He only reigned three months, for Nebuchadnezzar himself came, and the city was soon taken. When Jehoiachin saw that he could not hold out, he surrendered, in the hope that the sentence might be more lenient.

But the second offence is more severely dealt with than the first. The king, his mother, princes, officers, and all the chief men of the country, to the number of 10,000, are taken into captivity. Besides, all the treasure of the city and temple is taken; the gold plate is taken of the temple furniture, such as the golden altar, table of showbread, etc. Only the poorest of the people are left, without the means of organizing another rebellion, and Zedekiah, the son of Josiah, placed over them as king.

III. The Third Captivity.

Zedekiah.—His name means "the righteousness of Jehovah," which was given to him by Nebuchadnezzar, according to the custom of Eastern kings. Masters often changed the names of their slaves, as a sign of dependence. So Joseph, Ezra and Daniel received new names.

Rebelle.—It was of the Lord that Zedekiah was allowed to rebel, that Judah might be punished on account of her sin.

Besieged.—In the ninth year, and tenth month and tenth day of the month, the final attack began. This day has never been forgotten by the Jews—it is a perpetual fast. It lasted about a year and a half, the city being broken into on the fourth month of the eleventh year.

Method of attack.—The army surrounded the city, so as to prevent supplies from entering the city, or any escape. The army was so large that other places were attacked at the same time. (Jer. xxxiv. 7.)

They built forts, which means large mounds on the top of which were towers that overtopped the walls. From these they assailed the walls with battering-rams and the inhabitants with arrows, stones, firebrands, etc.

The city.—Its condition during the siege is summed up in one word—*famine*. That means *pestilence* as well, besides the unspeakable agony of captivity ever before them.

The defence was very brave. They pulled down houses for material with which to rebuild portions of the wall that gave way. They tried to break the force of the battering rams by dropping ropes, etc., between them and the wall, and in every way tried to defeat the enemy, but to no purpose. The Lord was against them.

The city taken. The walls on the northern side of the city were most accessible, and first gave way. The enemy entered the lower city, which brought them to the middle gate, which led to Mount Zion, on which was the King's palace. This is the beginning of the end.

The king's flight.—There was a wall around Mount Zion and another around Mount Moriah. Between these two walls, in a southerly direction, ran the Tyropoean Valley. This came out near the junction of the valleys of Hinnoh and Kedron, where was the pool of Siloam and the king's gardens.

Through that valley the king, his sons and nobles escaped by night and fled toward Jericho.

The king captured.—They are pursued and overtaken. The siege having lasted a long time, Nebuchadnezzar went to Babel, the basis of his military operations in all this region. Zedekiah is taken thither, and judgment passed upon him. It is very severe, but deserved. His sons and nobles are put to death before his eyes and then his own eyes put out. The last sight on earth was the cruel death of his own children.

It was a common punishment in Eastern countries. How grateful we should be that civilization has abolished such mutilations.

He was then fettered and sent to Babylon, where it is said he worked in a treadmill until he died.

Fetters were chains of brass by which the hands and feet were bound, and a ring attached and pressed tightly after the feet passed through them.

Ezekiel prophesied that he would not see Babylon, and yet Jeremiah said that he should be carried thither. How both were fulfilled!

The city destroyed.—A month later the captain of the guard, Nebuzar-adan, is sent to destroy the city. He burns all the principal buildings, and the soldiers throw down the walls, so that, according to the words of Jeremiah, Jerusalem became heaps and the abode of dragons. Even the dead were insulted, by the desecration of the sepulchres. Their bodies were taken out and cast away as food for vultures and beasts of prey.

Taken captive.—All were taken away, excepting a very small remnant, the very poorest of the people, who were left as vine-dressers and husbandmen.

All the brass—everything worth taking—was carried away as plunder.

The close.—In Jeremiah's prophecy the story is continued. The remnant went away to Egypt against the advice of Jeremiah. They took him with them against his will. According to his word they all perished in Egypt, except a very small remnant that returned to Jerusalem. Thus ends the sad history and life of the weeping prophet.

PRACTICAL SUGGESTIONS.

1. Learn the certainty of God's justice.
2. See how judgments came gradually. He reluctantly destroys men.
3. Any covenant relation in which we may stand to God will not shield us *in sin*.
4. Prophecy is fulfilled to the letter.

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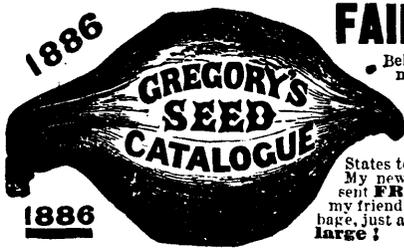
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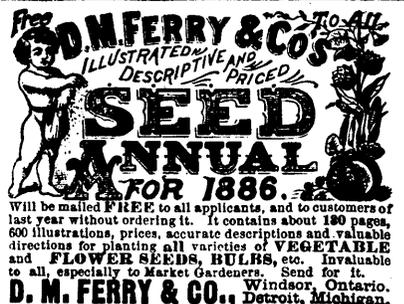
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Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, etc., may be seen at the Resident Engineer's Office, Welland.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more—according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the work, at the rates stated in the offer submitted.

The amount required in each case will be stated on the form of tender.

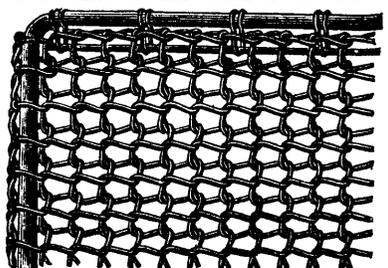
The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 9th December, 1885.

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"PETROLEUM has declined twenty-one cents," says an exchange. Standing out for the whole quarter, probably.

CANON FARRAR came to this country for a rest, and took away \$25,000. He will take the rest on his next visit.

THE question is discussed out West whether Chicago or St. Louis is the wickedest city in the United States. Cincinnati is the cinfullest.

DYSPEPSIA.—This prevalent malady is the parent of most of our bodily ills. One of the best remedies known for Dyspepsia is Burdock Blood Bitters, it having cured the worst chronic forms, after all else had failed.

"BANK the walls," says an agricultural paper. That is all right for the country, but in the city it would be far wiser to wall the banks.

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THERE are four tailors in the New York legislature. There will probably be some measures introduced about the close of the session concerning breeches of the peace.

"THEIR NAME IS LEGION," may be applied to those who die annually of consumption, although science has of late years sensibly diminished their number. It is gratifying to know that at the general use of Dr. WISTAR'S BALSAM OF WILD CHERRY is largely instrumental in attaining this end.

A NORTH Carolina woman, just dead, is said to have been 130 years old. Persons knowing the habits of women in telling their age estimate that this North Carolina woman must have been at least 750.

A STRANGER stepped into a lawyer's office the other day, says the *Wilmington Star*, and inquired: "Is this the water office?" The lawyer answered promptly: "No, sir. This is the wind office; the water office is next door."

THE most successful Hair Preparation in the market. If you are bald, if you have thin or gray hair, if you are troubled with falling out of the hair, or dandruff, don't fail to try a bottle of Dr. Dorenwend's Great German Hair Magic, the greatest discovery of the age. Sent to any address on receipt of price, \$1 per bottle, or six for \$5. Direct all communications to A. Dorenwend, sole manufacturers, 105 Yonge Street, Toronto, Canada.

A MODERN wit defines the difference between men and women: "A man gives forty cents for a twenty-five cent thing he wants, and a woman gives twenty-five cents for a forty cent thing she does not want."

A CORRESPONDENT writes: "I send you a little poem called 'The Lay of the Lark.' If accepted let me know." And the editor replies: "Rejected, with thanks. If you will send a few specimens of the lay of the hen we will accept."

Gold Fields,

that pan out richly, are not so abundant as in the early California days, but those who write to Hallett & Co., Portland, Maine, will, by return mail, receive, free, full information about work which they can do, and live at home, that will pay them from \$5 to \$25 per day, and upwards. Either sex, young or old. Capital not required; you are started in business free. Those who start at once are absolutely sure of snug little fortunes.

LITTLE Bess: "Tommy, do you think Noah took bees into the ark?" Master Tommy: "Why, of course he did." "But wouldn't they have stung Noah and the animals? Where did he keep 'em?" "I don't know. In the arc-hives, I guess."

JONES: "Smith, you are the laziest man I ever saw." Smith: "Correct." Jones: "They say you sleep fifteen hours out of every twenty-four." Smith: "Correct." Jones: "What do you do it for?" Smith: "In order to economize. You see it costs nothing to sleep, but the moment you wake up expenses begin."

A HELP TO GOOD DIGESTION.

In the *British Medical Journal* Dr. W. Roberts, of England, discusses the effect of liquors, tea, coffee and cocoa on digestion. All of them retard the chemical processes, but most of them stimulate the glandular activity and muscular contractions. Distilled spirits retard the salivary or peptic digestion but slightly when sparingly used.

Wines were found to be highly injurious to salivary digestion. On peptic digestion all wines exert a retarding influence. They stimulate the glandular and muscular activity of the stomach. Effervescent wines exert the greatest amount of good with the least harm to digestion. When one's digestion is out of order everything goes awry, unless, as in the case of T. T. Seals, of Bellaire, Ohio, who had bad dyspepsia for seven years, the digestive apparatus is kept in apple-pie eating order by Warner's Tippecanoe, the best appetite producer and regulator in the world.

Tea, even in minute quantities, completely paralyzes the action of the saliva. The tannin in strong tea is injurious. Weak tea should be used, if at all. Strong coffee and cocoa are also injurious if used in excess.—*The Cosmopolitan.*

"PURE GOLD" STANDS THE TEST.

The practice of adulterating preparations of food and other domestic articles, and the impossibility in many cases of detecting the presence of injurious or poisonous substances, except by careful scientific analysis, has rendered consumers sceptical of the purity of any article compounded of several different ingredients. And even when an article has been proved to possess the highest claims to purity and excellence, the causes already mentioned have a tendency to create distrust on the slightest evidence—in fact on evidence utterly unworthy of credence. For years past "Pure Gold" Baking Powder, and ever since the establishment of other branches of manufacture, the "Pure Gold" brands of other goods prepared by Alex. Jardine & Co., of Toronto, who are proprietors of these brands, have been accepted as being unexcelled in purity. The following extract from the thirty page catalogue, issued by Messrs. Jardine & Co., affords an indication of the principles on which their business is conducted:—"All goods bearing the name 'Pure Gold' are guaranteed to be genuine, and dealers are authorized to take back any article which is not found exactly as represented."

We direct attention to the advertisement of Petley & Petley's Great Winter Sale. As it is a rule with this firm never to carry goods over from one season to another, great bargains are offered in order to clear out the entire stock of winter clothing during the next six weeks.

AN old lady was viewing the exposed stock of some burnt-out dry goods store a few days ago. The burnt-edged bales were all strewn across the sidewalk. Above was a sign: "Another Sacrifice." "Another sacrifice?" said the old lady. "Yes. Burnt offerings!"

Nervous Debilitated Men

You are allowed a free trial of thirty days of the use of Dr. Dye's Celebrated Voltaic Belt, with Electric Suspensory Appliances, for the speedy relief and permanent cure of Nervous Debility, loss of Vitality and Manhood, and all kindred troubles. Also, for many other diseases. Complete rest ration to health, vigor and manhood guaranteed. No risk is incurred. Illustrated pamphlet, with full information, terms, etc., mailed free by addressing Voltaic Belt Co., Marshall, Mich.

A MAN at the telephone the other day shouted: "Hello there; why in thunder don't you speak louder?" An angelic voice replied: "What did you say?" "Oh?" exclaimed he, recognizing the voice of the daisy at the central office: "Excuse me; I thought I was talking with my wife."

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Mrs. VAN HEMPEN (making a party call): "The past week has been quite gay in society circles, Mrs. De Campe." Mrs. De Campe: "Yes, quite so." Mrs. Van Hempen: "There was your entertainment on Tuesday evening, and also a party at Mrs. Smythe's on Thursday evening. And, by-the-way, what a pleasant affair the latter was! Mrs. Smythe always entertains so delightfully."

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CHICAGO, COUNCIL BLUFFS and OMAHA.

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SHORT LINE

BETWEEN CHICAGO AND

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And the best route to Madison, La Crosse, Ashland, Duluth, Winona, Huron, Aberdeen, Pierre, and all points in the North-west.

It is the direct route to Oshkosh, Fond du Lac, Green Bay, Ishpeming, Marquette and the mining regions of Lake Superior.

It is the LAKE SHORE and PARLOUR CAR ROUTE between CHICAGO and MILWAUKEE PALACE SLEEPING CARS on night trains, PALATIAL DINING CARS on through trains

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CHICAGO AND MILWAUKEE, CHICAGO AND ST. PAUL, CHICAGO AND COUNCIL BLUFFS, AND CHICAGO AND WINONA.

If you are going to Denver, Ogden, Sacramento, San Francisco, Helena, Portland, or any point in the West or North-West, ask the ticket agent for tickets via the

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General Manager. General Passenger Agent
CHICAGO.

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

For Sale by all Stationers.

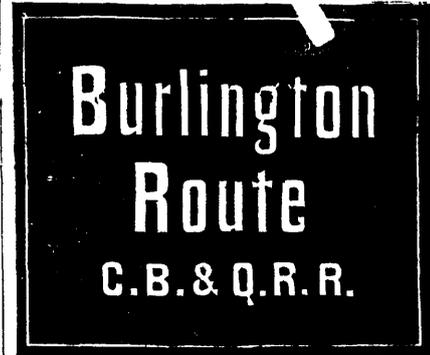
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A PRIZE. Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. True & Co., Augusta,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



RICH, NUTRITIOUS, AGREEABLE BREAKFAST BEVERAGE
THE ROYAL DANDELION COFFEE
IMPARTS HEALTHY ACTION TO THE LIVER AND KIDNEYS, PURIFIES THE BLOOD, AND STRENGTHENS THE DIGESTIVE ORGANS.
NO FEVERS NOR DISEASE CAN START WHERE THESE ORGANS PERFORM THEIR FUNCTIONS.
NONE GENUINE WITHOUT DANDELION PLANT TRADE MARK. REGISTERED BY ROYAL AUTHORITY
EVERY PACKAGE BEARS THE SIGNATURE OF THE SOLE MANUFACTURER, GEORGE PEARS.
CAN BE OBTAINED AT THE GROCERS
PREPARED AT THE WESTERN CANADA COFFEE, SPICE AND MUSTARD STEAM MILL
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From CHICAGO, PEORIA or ST. LOUIS, it runs every day in the year from one to three elegantly equipped through trains over its own tracks between **Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and St. Joseph, Chicago and Atchison, Chicago and Kansas City, Chicago and Topeka, Chicago and Cedar Rapids, Chicago and Sioux City, Peoria and Council Bluffs, Peoria and Kansas City, St. Louis and Omaha, St. Louis and St. Paul, Kansas City and Denver, Kansas City and St. Paul, Kansas City and Omaha.**

For all points in North-west, West and South-west.

Its equipment is complete and first class in every particular, and at all important points interlocking switches and signals are used, thus insuring comfort and safety.

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Specimen **PAGES FREE.**

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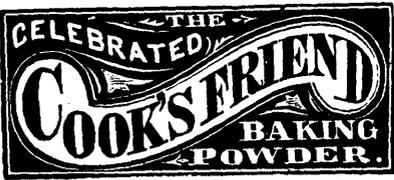
The best Ankle Boot and Collar Pads are made of zinc and leather. Try them.

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 soothes 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.

WORMS often cause serious illness. The cure is Dr. Low's Worm Syrup. It destroys and expels Worms effectually.

MEETINGS OF PRESBYTERY.

- WHITBY.**—In Bowmanville, on the third Tuesday in January.
- HAMILTON.**—In Central Church, Hamilton, on the third Tuesday of January (the 17th) at half-past ten a.m.
- MIRAMICHI.**—At Newcastle, on Tuesday, January 19, 1886, at eleven a.m.
- HURON.**—At Clinton, on the third Tuesday of January, at half-past ten a.m.
- GUELPH.**—Burns Church, Erin, on the third Tuesday of January, 1886, at ten a.m. Conferences on State of Religion, Temperance, and Sabbath Schools in the afternoon and evening, and on the forenoon of Wednesday.
- BARRIE.**—On the last Tuesday of January, 1886, at eleven a.m.
- WINNIPEG.**—In Knox Church, Winnipeg, on the first Tuesday in March next, at half-past seven p.m.
- LANARK AND RENFREW.**—In Zion Church, Carleton Place, on Monday, February 22, at seven p.m.
- LINDSAY.**—At Beaverton, on the last Tuesday of February, at eleven a.m.
- BROCKVILLE.**—In St. John's Church, Brockville, on the first Tuesday of March, at two p.m.
- BRUCE.**—In Knox Church, Paisley, on the second Tuesday in March, at half-past one p.m.
- SARNIA.**—In the Presbyterian Church, Forest, on the second Tuesday in March, at two p.m.
- LONDON.**—Next regular meeting in First Presbyterian Church, London, on the second Tuesday in March, at half-past two p.m.
- PARIS.**—In Chalmers Church, Woodstock, on the first Tuesday in March, at twelve o'clock noon.
- CHATHAM.**—In St. Andrew's Church, Chatham, on 9th March, at ten a.m.
- QUEBEC.**—In Morrin College, Quebec, on the 16th March, 1886.
- SAUGEEN.**—In Knox Church, Harriston, on the 16th day of March, at eleven a.m.
- MAITLAND.**—In St. Andrew's Church Lucknow, on March 16, at one o'clock p.m.
- GLENGARRY.**—In Knox Church, Cornwall, on Tuesday, March 9, at half-past eleven a.m.
- KINGSTON.**—In Cooke's Church, Kingston, on Monday, 15th March, at three p.m.



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Persons living at a distance of One to Two Hundred Miles will save their Railway Fare and Expenses on a purchase of Twenty-five Dollars. Tremendous Reductions in the Prices of all kinds of Winter Goods.

BIG DRIVES IN
Quilts,
Blankets,
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Fancy Wool Goods,
SHAWLS
AND

MANTLES,
Men's,
Youths',
and Boys'
WOOL UNDERCLOTHING
AND
Winter Suits
AND
OVERCOATS.

Housekeepers and Heads of Families will save money by attending this Great Sale.

All Sherbourne, Winchester, Parliament, King, Queen, Yonge, McCaul, Spadina Avenue, and Brockton Street Cars pass our stores. Ask the Conductor to let you off at

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King Street East, opposite the Market,
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THE NEWEST AND BEST
DISINFECTANT AND ANTISEPTIC KNOWN.

Read Certificates Every Week.

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I consider the Permangano Phenylene manufactured by Messrs. Fring, Charlton & Co., a very valuable preparation for disinfecting purposes.

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M.C.P. & S. Ont.

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GENTLEMEN,—I have carefully examined the sample of Permangano-Phenylene sent me, and have no hesitation whatever in saying it is something the public have been greatly in need of for a long time, as without doubt it will fill all the requirements mentioned on the label.

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25cts., 50cts. & \$1.25 per bottle.
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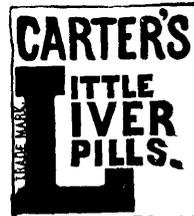
JOHN J. HALL & CO., Druggists, in the same place, write: "This is to certify that the above testimonial of Mr. Pavey we consider a very valuable one, on account of the writer's reputation and good standing in this community. He tells us that he cannot speak too highly of the virtues of the Balsam, and was pleased to have an opportunity to testify in its favour. We have no medicine in our store that we think so highly of, and that gives so universal satisfaction."

Have **Wistar's Balsam of Wild Cherry** always at hand. It cures Coughs, Colds, Bronchitis, Whooping Cough, Croup, Influenza, Consumption, and all Throat and Lung Complaints. 50 cents, and \$1.00 a bottle.

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BAKING POWDER
Absolutely Pure.



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Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

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Headache, yet **Carter's Little Liver Pills** are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

Is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.

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