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TORONTO ENGRAVING CO.

Vol. 16.—No. 4.  
Whole No. 780.

Toronto, Wednesday, January 19th, 1887.

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Real Estate Unencumbered.....	653,575 60
Loans on Bond and Mortgage (1st lien)	1,173,900 00
Loans on Collateral Security.....	66,000 00
Bank Stock, Hartford, Market Value	323,847 00
" New York, "	241,506 00
" Boston, "	77,957 50
" Albany and Montreal,	
Market Value.....	87,010 00
Railroad Stocks.....	454,310 00
State, City and Railroad Bonds.....	996,790 00
United States Bonds.....	226,525 00
	\$5,055,946 45

Cash Capital.....	\$1,250,000 00
Reserve for Re-insurance (legal standard).....	1,764,932 23
Outstanding Claims.....	251,027 40
Policy Holders' Surplus.....	3,039,986 74
Net Surplus over Capital and all Liabilities.....	1,789,986 74
Net Premiums received during the year	\$2,350,371 59
Total Income received during the year	2,561,066 97
Increase in Assets.....	310,604 53
Increase in Net Surplus.....	346,627 53

GEO. L. CHASE, President.  
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"LIGHT KING" LAMP,

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

Patent Air Chambers with which it is provided.

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

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

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

NO. 53 RICHMOND STREET EAST,  
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Or sent by Express for 25 cents extra.

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Manufacturers and Printers.

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

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31 Bay Street, Corner Melinda, Toronto. Jobbing of all kinds promptly attended to. Printers' and Engravers' work a specialty.

GOOD THE YEAR ROUND.—National Pills are a good blood purifier, liver regulator and mild purgative for all seasons.

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

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

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

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

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

Best Sets of Artificial Teeth, \$8.

Teeth filled in the highest style of the art and warranted for ten years.

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

AND For Two Dollars and Twenty-five Cents

A BEAUTIFUL LAMP,

WITH

BRASS KETTLE AND ATTACHMENT

FOR

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

The Toronto Light King Lamp Manufacturing Co.,

53 Richmond Street East,  
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A Full Line of Plaques and Fancy Goods in Brass for Holiday Trade.

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ESTABLISHED 1825.  
Head Offices—Edinburgh, Scotland; and Montreal, Canada.

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

W. M. RAMSAY, Manager.  
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BOWDEN & CO.,  
Real Estate, Life, Fire and Accident Insurance Agents and Money Brokers,  
59 Adelaide Street East, Toronto.

Business promptly and honourably conducted.

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

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PLUMBER,  
No. 21 Richmond Street East,  
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HOME-MADE BREAD.  
FRUIT AND OTHER CAKES IN GREAT VARIETY. FLOUR, OATMEAL, ETC., AT  
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WE ARE AT PRESENT  
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Call and examine before buying.  
AIKENHEAD & CROMBIE'S,  
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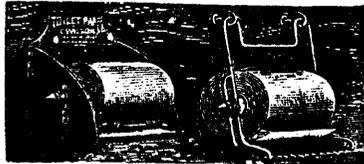
HOOF OINTMENT.—A PERFECT Remedy. Cures hard and cracked hoofs, scratches, cuts, bites, bruises, sprains, sore shoulders, galls, swellings, etc. Price 25 and 50 cents. Dr. Soline Eriporium, 29 Adelaide West.

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

EPPS' COCOA.  
GRATEFUL AND COMFORTING.  
Only Boiling Water or Milk needed.  
Sold only in packets, labelled  
JAMES EPPS & CO., HOMOPATHIC CHEMISTS,  
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IN ROLLS AND PACKAGES.



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

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

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

Address J. C. WILSON & CO.  
58 1/2 Craig Street, MONTREAL  
Manufacturers of Tissue Manilla.

# China Hall,

49 KING STREET EAST, TORONTO.

NEW GOODS.

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

GLOVER HARRISON, IMPORTER.

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

\$1,000 REWARD FOR ITS SUPERIOR.

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

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## ELIAS ROGERS & CO'Y,



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## SPENCERIAN STEEL PENS

Are The Best

English Make. Established 1860.

USED BY THE BEST PENMEN.

Noted for superiority of metal, uniformity and durability.

Sold by all Stationers in United States and Canada.

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



### MOST PERFECT MADE

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

PRICE BAKING POWDER CO. CHICAGO AND ST. LOUIS.

### DOMINION LINE ROYAL MAIL STEAMSHIPS

Liverpool Service—Dates of Sailing:

Toronto, from Portland, January 29. \*Sarnia, from Portland, Thursday, February 3; from Halifax, Saturday, February 5. \*Oregon, from Portland, Thursday, February 17; from Halifax, Saturday, February 19.

BRISTOL SERVICE (FOR AVONMOUTH DOCK).

Ontario, from Portland, January 29, and fortnightly thereafter.

\*The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep, and are comfortably heated.

Special rates for clergymen and their wives. Rates of passage from Portland or Halifax, Cabin, \$50, \$65 and \$75. Return, \$100, \$125 and \$150. Second Cabin, \$30; return, \$60. Steerage at lowest rates.

The last Train connecting with the Mail Steamer at Portland leaves Toronto on the Wednesday morning. The last Train connecting with the Mail Steamer at Halifax leaves Toronto on the Thursday morning.

Apply to M. D. MURDOCK & CO., 69 Yonge Street; or to GEO. W. TORRANCE, 18 Front Street West, Toronto.

# CAMPBELL'S TONIC ELIXIR

This agreeable yet potent preparation is especially adapted for the relief and cure of that class of disorders attendant upon a low or reduced state of the system, and usually accompanied by Pallor, Weakness and Palpitation of the Heart. Prompt results will follow its use in cases of Sudden Exhaustion arising from Loss of Blood, Acute or Chronic Diseases, and in the weakness that invariably accompanies the recovery from Wasting Fevers. No remedy will give more speedy relief in Dyspepsia or Indigestion, its action on the stomach being that of a gentle and harmless tonic, exciting the organs of digestion to action, and thus affording immediate and permanent relief. The carminative properties of the different aromatics which the Elixir contains render it useful in Flatulent Dyspepsia. It is a valuable remedy for Atonic Dyspepsia, which is apt to occur in persons of a gouty character.

For Impoverished Blood, Loss of Appetite, Despondency, and in all cases where an effective and certain stimulant is required, the Elixir will be found invaluable.

In Fevers of a Malarial Type, and the various evil results following exposure to the cold or wet weather, it will prove a valuable restorative, as the combination of Cinchona Calisaya and Serpentina are universally recognized as specifics for the above-named disorders.

Sold by all Dealers in Family Medicines.

Price, \$1 per Bottle, or Six Bottles for \$5.

Davis & Lawrence Co. (Limited) SOLE AGENTS, MONTREAL, P.Q.

### Scientific and Useful.

GINGER BREAD.—One cup of molasses, one cup of boiling water, one tablespoonful of lard, one teaspoonful of baking powder, one teaspoonful of ginger, two cups of flour.

As a remedy for Coughs, Hoarseness and Sore Throat, BROWN'S BRONCHIAL TROCHES give the best possible effect with safety.

"They have suited my case exactly, relieving my throat, and clearing the voice so that I could sing with ease."

T. DUCHARME.

Chorister French Parish Church, Montreal.

COOKIES WITHOUT EGGS OF MILK.—Two teacups of light brown sugar rolled fine with rolling pin, one teacup of lard, one of water, one teaspoonful of soda dissolved in water, mix and roll thin, cut out and bake quick; as much in baking as making.

### SAVED FROM THE WRECK.

If the delicate organization of woman gets out of order, prompt application of remedial agents is required to save it from total wreck. In all such cases, whether to assist nature in the discharge of her functions, or to repair damages caused by diseases of special organs, there is no remedy so mild, and yet so effective, as Dr. Pierce's "Favourite Prescription," prepared at the World's Dispensary, at Buffalo, N. Y., and administered for many years to thousands of patients with the happiest results.

CREAM CAKE.—One cup of pounded sugar, two-thirds of a cup of butter, four eggs, one-half of a cup of milk, one-half teaspoonful of soda, one teaspoonful of cream of tartar, three cups of flour. Filling: one-half pint of milk, two small teaspoonfuls of corn starch, one egg, one teaspoonful of vanilla, one-half cup of sugar.

THREATENED DANGER.—In the fall of '84, Randal Miller, of Maitland, N. S., was prostrated to his bed with an attack of incipient consumption. Cough remedies all failed. He gradually grew debilitated, and friends despaired of his recovery. He tried Burdock Blood Bitters, with immediate relief, followed by a speedy cure.

To remove iron mould and ink from delicate linen fabrics, wet the spots with milk, then cover them with common salt. This should be done before the linen is washed. Another way to take out ink is to dip the spotted part in melted tallow. For very fine articles this is the better way.

### A GREAT OFFER

No matter in what part you live, you had better write to Hall & Co., Portland, Maine, without delay; they will send you free information about work that you can do and live at home, at a profit off from \$4 to \$25 and upward daily. A number have earned over \$50 in a day. Both sexes. All ages. You are started in business free. Capital not needed. Every worker who takes hold at once is absolutely sure of a snug little fortune. Now is the time.

RICH APPLE SAUCE.—Pare, quarter, and core some tart apples; stew in enough water to cover. Do not let get too soft, skim out carefully. Put into the liquor the cores, seeds and skins; stew until skins are soft, strain out the liquor, add a half pint of sugar to one pint of juice, let it boil and skim off the scum that rises, then put back the apples, let boil up a minute, remove apples carefully to dish. When syrup is cool pour over the apples; if flavouring is desired add slices of lemon to juice as soon as it has been skimmed before the apples are put in.

Elsewhere in this issue we present a large advertisement of H. H. Warner & Co., setting forth the fact that up to December 27, 1886, they had sold the enormous amount of 26,587,335 bottles of "Warner's SAFE Cure" in North America alone, to say nothing of the European and Australian trade. These figures seem almost incredible, but, coming as they do from a house so well-known and honourable, we feel safe in attesting to their truthfulness. "Warner's SAFE Cure" has certainly been a great boon to the suffering, and its success has depended altogether upon its own merits. For Kidney, Liver, Blood and Urinary trouble, and especially for Female Complaints, its equal was never known, and for this reason it deserves all the praise which it receives.

Mrs. Langtry, Sara Bernhardt, and Adeline Patti Revist Toronto.

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

### "MYSTERIOUS PEOPLE."

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

# GOLDEN MEDICAL DISCOVERY

## CURES ALL HUMORS,

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

## CONSUMPTION,

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

## CHRONIC DISEASES OF THE

# Liver, Blood, and Lungs.

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

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

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

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

## Pierce's LITTLE Pleasant Purgative PILLS.

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

## \$500 REWARD

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

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

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

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

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

READY IN A FEW DAYS!

**INTERNATIONAL SCHEME OF SABBATH SCHOOL LESSONS**

Specially prepared for Presbyterian Schools.

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

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

**CONSTITUTION AND RULES OF ORDER**

FOR:

**S. S. YOUNG PEOPLE'S CHRISTIAN ASSOCIATIONS**

This is a neat pamphlet of 24 pp. compiled by Mr. James Knowles Jr., Secretary Knox Church S. S., Toronto. It will admirably suit any such organization. Price, 10 cents; or \$6.00 per 100 copies.

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

**Notes of the Week.**

It is rumoured that a number of new saints will presently be added to the Roman calendar, with all the customary preliminaries. Among the candidates are reported Sir Thomas More, Cardinal Fisher, and Father Berchmans, of the Jesuit Society. It is said that a strong opposition to any increase in the calendar list will be made by the non-Italian influence at Rome.

The catalogue of Princeton Theological Seminary for 1886-87 shows the following attendance: Graduates, five; special students, two; seniors, fifty-seven; middle class, forty-two; juniors, fifty-one. Total, 157. Of these, twenty-four are from Princeton College, fourteen from Lafayette, seven from Wooster, and four from Washington and Jefferson. Pennsylvania sends twenty-nine, New Jersey, nineteen; New York, sixteen; Ohio, nine; Maryland, nine; Indiana, seven, and South Carolina, six.

The *Presbyterian Journal*, published in Philadelphia, has assumed the modern style of weekly, having discarded the antiquated blanket form. It now presents a neat appearance, and is conducted with vigour and tact as the following will testify: The Law and Order Society, in Pittsburgh, on Sabbath, had all the cigar stores, confectioneries and a large number of saloons closed. The cigar dealers threaten to retaliate by stopping the street cars, and closing up all kinds of business next Sunday. Retaliation! Let that kind go on.

The lull in political affairs in the Mother Country has been broken by the unexpected withdrawal from the ministry of Lord Randolph Churchill, the appointment of Mr. W. H. Smith as leader of the House of Commons and Mr. Goschen as Chancellor of the Exchequer. The impression is general that the existing Administration has been weakened by the change, especially as Lord Russel had also, under a feeling of humiliation, felt constrained to decline a subordinate position in the Cabinet. The sudden death of the last named statesman, occurring as it did so soon after his resignation, produced a profound impression. He was regarded with respect by men of both parties.

PROFESSOR PATTON hesitates to accept the chair of systematic theology, made vacant at Princeton, by the death of Professor A. A. Hodge. The *New York Independent* thinks that to get his successor will

not be an easy task. It expresses the opinion that, some years ago, theology was the favourite subject of study at our seminaries and among our ministers; but that is no longer the case. The first scholars in the seminaries, who get the fellowships and pursue their studies abroad are not studying theology but Old Testament or New Testament exegesis, or ecclesiastical history. We could count up half a dozen of these young men who have come back to take important chairs of Hebrew, but there are no corresponding theologians.

A NEW YORK paper states that a cart-load of gift books for the wards of the Charity Commissioners on the island was dumped at the department office in E.venth Street. It had been collected from various charitable sources. Most of the volumes had no covers, and were minus many leaves. A clerk was set to assort the pile for the different institutions. A treatise "on the philosophy of style, and causes of force in language which depend upon economy of the mental energies," was sent to the lunatic asylum library. Pamphlets on the "Evidences of Evolution" and "Civilization in Asia," found their way to the almshouse pile. A report of a session of the "What-to-do Club" was marked "Workhouse." The penitentiary received a detailed account of the "Sanitary Condition of Summer Resorts."

THE *Syracuse Herald* has printed replies to a circular addressed to the members-elect of the Legislature on the Temperance question. Opinions were, in particular, requested on the present excise law, high license, and the submission of a constitutional prohibitory amendment to popular vote. The answers indicate that the two parties will stand this winter about the same as they did last year on the temperance issue. The Republicans are almost unanimous in favouring a popular vote on prohibition, with high license as a secondary resort. No Democrat who replied is in favour of high license, and only two give any indication of being likely to vote for the submission of the question to the people. The present excise law comes in for abuse on both sides, while two or three Democrats indicate a purpose to work for a repeal of the Civil-Damages Act.

THE most important Protestant demonstration that has taken place in Scotland for many years was held in Glasgow lately. Delegates from all the Evangelical Churches were present, the representatives including leaders from England, Ireland, Canada, Australia and even South Africa. Several Presbyteries sent representatives, while from others letters of sympathy were received; and it is worthy of note that among the denominations represented, in addition to the three great, as well as the minor, Presbyterian bodies, were the Congregationalist, Baptist, Evangelical Union and Scottish Episcopalian. All departments of life, the literary, educational, medical, and commercial, were represented, as also was every shade of political opinion—all present being united as one man in the determination to uphold the cause of civil and religious freedom. In the numerous papers, all phases of the question were fully discussed, and in general with signal ability. Drs. Wylie and Verner White dealt with its theological aspects; Lord Robert Montagu, Mr. Salmond and Mr. Paton with the political; Mr. Kerr with the educational; while Drs. Inglis and Hamilton Magee, with conspicuous ability, treated of the missionary aspect. The paper by the veteran apostle of the New Hebrides ought to receive special attention. An admirable Christian spirit pervaded the whole of the proceedings, the distinction between our Roman Catholic fellow-citizens and the Papal system being remembered by all the speakers; and it will be learned with satisfaction by the public that a large and influential committee was appointed to watch over the case of Mr. Leys, which has not yet terminated, the priests being still anxiously seeking for the children.

THE publication, in Edinburgh, of a work which will be of much interest and value in connection with the history of the Scottish Covenanters has just been announced. For years, the Rev. John C. Johnston of Dunoon, has been engaged on "The Treasury of the Scottish Covenant." Mr. Johnston gives a conspectus of the chief historic documents connected with the Covenanting struggle; this is followed by an enumeration and specification of the principal literary productions of the Covenanters in the course of the long-sustained and heroic resistance which they offered to the spiritual despotism that was sought to be thrust upon them. Then come such notices of confessors and martyrs as are calculated to provoke emulation on the part of their descendants. The second main division of the work is devoted to the Bibliography of the Covenant, from George Wishart's translation of the Swiss confession to the present time. The third and closing division consists of miscellanea—the prisons of the Covenanters, their martyrology, the tombstones and monuments, a careful catalogue of the reliques of the Covenant, and an account of the pictures that have been painted in illustration of the great conflict for civil and religious freedom. The book is, in short, a complete Covenanting cyclopædia. There is, says a critic, hardly a single query which can be suggested in relation to the subject, in all its wide ramifications, that is not fully and satisfactorily answered within the boards of Mr. Johnston's comprehensive book. Of a statistical and fact-accumulating turn, its author has paid particular attention to dates, and the accuracy of the work throughout will be appreciated most keenly by those who are best acquainted with the subject. In the account of the poetical literature of the Covenant, which occupies thirty pages, Mr. Johnston gives choice extracts from the best poems, and wisely reproduces in full some notable pieces that have appeared in a committee has been making preparations since 1885, fugitive form.

THE new colonial policy of the European Powers, says the *New York Independent*, has again impressed upon their attention the importance of Foreign Mission work as an auxiliary to their plans. The German authorities have made it a point from the beginning to encourage the mission societies to labour in the newly acquired territory in Africa and the Pacific Ocean, and have formally requested these societies notably that of Basle, to enter upon the work. The Government was also represented in the general missionary meeting in Bremen in 1885, and took an active part in the deliberations. France has all along been energetically encouraging this work, and especially in the Orient has recognized its importance in the work of colonization. The budget annually contains a half-million francs for the aid of missionaries in the Orient, and the Archbishop of Carthage, the Cardinal Lavigerie, receives each year, 100,000 francs for the stations in Tunis. In other ways also, France helps the cause in the East. Money is given the missionaries for travelling expenses; on the steamers they have free passage and on the railroads reduced rates. Italy is beginning to pursue a similar policy, and since she has started on a colonization project at Massowa, on the Red Sea, the claims of Foreign Missions, which have never been recognized by the Italian clergy or people, are receiving such recognition. Italian mission stations have indeed existed for centuries in Syria, Palestine, Egypt and Tunis, and were filled chiefly by Franciscans and Capuchins; but owing to the neglect of Italy, they were brought entirely under French influence and control; and gradually these stations were filled by other nationalities, mainly the Austrian and French. The present head of the Italian mission work in Palestine is Guido da Cortona, an influential prelate, through whose instrumentality a magnificent church was recently built in Jerusalem, to which the Emperor of Austria gave a liberal contribution. These Italian missionaries in the Orient are only indirectly dependent upon the Vatican, being controlled by the generals of the various orders.

## Our Contributors.

### CONCERNING CONGREGATIONAL COLDNESS.

BY KNOXONIAN.

Nobody in this part of the world needs to be told that the year 1887 came in with a cold wave. Preachers who drive fifteen or twenty miles between stations are quite aware that the first Sabbath of the year was cold enough to freeze the enthusiasm out of almost anybody. Perhaps that cold Sabbath was sent early in the year to remind congregations that a minister who has to drive fifteen or twenty miles every Sabbath should have a fur coat. That may have been one reason why the day was so cold. Congregations whose pastors have to drive every Sabbath for a long distance, in all kinds of weather, will please take a hint. A splendid fur coat can be had for about \$60. A coat of that kind is both useful and ornamental. It is useful, because a perfect protection against cold, and ornamental, because a very ordinary-looking brother looks well in a long fur coat, when the collar is turned up. The principal reason why he looks so well is because you don't see much of him. No congregation need expect much prosperity if its minister has to drive between his stations all winter without a good fur coat. The cold chills him, enfeebles him, paralyzes him. The eloquence freezes up in him, and the people don't get it. Their minister becomes cold physically, and there is some danger lest the people become cold in a worse sense than physically.

There is such a thing as congregational coldness. It may be detected in various ways. One good way is to use the statistical report in the annual returns as a thermometer. By examining this thermometer, especially the columns which show the amounts contributed to missions, you may easily discover the amount of evangelical warmth in any congregation. In some the spiritual temperature is high, and the contributions are correspondingly liberal. In some the temperature is about zero, and the figures in the columns for missions are low. In a few congregations the mercury is thirty degrees below zero, and these generally give one or two dollars each to send the Gospel to the heathen.

A newspaper reporter was sent to the North-West to write up the first Riel rebellion. For some reason or other "copy" was not forthcoming for a considerable time. When asked for the reason, the pencil-driver is reported to have said that his lead pencil froze so hard out there that no marks could be made with it. Fact or fiction, that pencil illustrates the reason why some columns in the statistical report are blanks. The congregations are frozen so hard that they give nothing to fill in the columns with. The statistical report is a capital thermometer, and on the whole gives a fairly correct estimate of the amount of evangelical warmth in a congregation. In some cases apparent coldness may be the result of entire want of system in collecting. The trouble is want of organization rather than want of warmth; but while this may be true in a few cases, as a rule, where there is warmth it will show itself.

Congregational coldness may easily be detected without the use of the statistical thermometer. One good way is to attend the public service on Sabbath. Everybody knows—that is everybody who attends church—that churches have an atmosphere peculiarly their own. Go into some churches, and everything is cold, freezing cold. The usher at the door is cold, and gives you a chilling reception. You sit down in a pew beside somebody, perhaps a lady, who seems to be an animated iceberg. The choir gets up to prelude a little, and they seem like a collection of icebergs. Each one resembles a squeaking iceberg. Then the preacher comes in, and from his appearance suggests that he is a clerical iceberg. The moment he opens his mouth you see that his appearance did not belie him. He reads coldly, prays coldly, preaches coldly. The whole performance is cold. It may be faultless in other respects, but it is so intensely cold that it cannot do any good. There is no evangelical fervour—no Gospel warmth—no touch of nature that warms the heart. The whole service is of the ice icy. There is no soul in it. It has no heart power, and does little or no good. The preacher is a human iceberg, and you are glad when he gets through. You go home, feeling rather wicked, and wonder what churches are kept up for, any way.

You go into another church in which the atmosphere is entirely different. The usher gives you a warm welcome. Without being obsequious he shows you into a pew in a friendly manner. The occupants of the pew make room for you, or give you a book, or show you some other little civility which makes you feel you are welcome. The choir puts heart power into the singing. The preacher comes in, and you see at a glance that he is human. There is a peculiar something in his voice and manner which tells you he is a man, but a man who wishes to help his fellowmen. His reading of the opening hymn and the scriptures help to put you in a good frame of mind. The long prayer, instead of being wearisome, lifts you up and brings you near your heavenly Father and your elder Brother. The sermon comes, and the warm evangelistic truth goes right home to your heart. There was something there for you, though you were a stranger. As the service proceeds, your cares become lighter, your faith stronger, and you leave, feeling that it was a good thing to worship in that church.

What made the difference between these two churches? The difference was in the spiritual atmosphere. The one was cold, the other warm. What made the atmosphere of the one warm, and the atmosphere of the other so cold? The Gospel. A church in which the Gospel is fully, faithfully and earnestly preached always has a warm atmosphere. Any church that depends more on mere forms than on the power of Gospel truth must always be cold.

There are other tests by which the spiritual atmosphere of a congregation may be tried. The prayer meeting is a good one. It is one of the best. A congregation with a poorly-attended prayer meeting is generally cold. The attendance of the members at the sacrament of the Lord's supper is a good test. If the membership attach very little importance to this sacrament, and attend on communion Sabbath in small numbers, then rely upon it the spiritual atmosphere is below zero.

### THE DUTY OF THE CHRISTIAN CHURCH TOWARD THE JEWS.

BY THE REV. JAMES C. QUINN, M.A., EMERSON, MANITOBA.

(Concluded.)

We profess to be the children of God, and therefore we are bound to love what God loves. I ask, Should we not give to the Jews the same place in our affections that God gives them?

Should we not imitate God in making special effort for the conversion of the Jews?

But, it may be asked, did God make special efforts to save the Jews? I answer, Yes. To whom did God send His Son first? To the Jews. "He came unto His own, and His own received Him not."

Did not all His gracious words and ways, when He came unto His own, prove that His first object in coming into the world was to save Israel? Why did Jesus say to the earnest supplicant of Tyre and Sidon, who sought Him that He might save her daughter, "I am not sent, but unto the lost sheep of the house of Israel?" Evidently, because His first business was to save His own people. When Jesus had accomplished His people's redemption, and had departed unto heaven, He very abundantly blessed the ministry of the apostles. How was this? Because they followed closely His parting counsel, as well as His own example, in preaching the Gospel to the Jews first.

If we would have success (a larger success than we have had yet), let us go and do likewise; let us seek, by special efforts, to bring the Gospel to the Jew first, and we shall be abundantly blessed. "They shall prosper that love Thee."

MEANS TO BE EMPLOYED TO THE CONVERSION OF THE JEWS.

1. Supply the Jews with the Word of God in their own language. It is a fact that the Jews are, as a whole, a very intellectual people; yet, until lately, they were very little acquainted with the Word of God. As in the time of our Lord, they placed traditions of men above the written Word, so they do at the present time. When the Jewish Propagation Society began its operations, the Old Testament was very rare, and the New Testament entirely unknown to them. What is the best means for dispelling ignor-

ance, error and superstition, if not the circulation of the Holy Scriptures?

2. The next instrument is the preaching of the Gospel of Jesus Christ to them. Jews, we are told, have a great prejudice against the missionary, and would not wish, in the first instance, to appear as hearers in a Christian congregation. Nevertheless, preaching is not to be neglected. It was the great instrument used by the apostles, Peter and Paul. There exists a very striking contrast between the salvation by grace, and the cold, self-righteous system of modern Judaism of the Talmud. In the hands of the Holy Spirit the Gospel of Jesus Christ has bowed down the proudest of earth's sons, witness the case of "Saul" of Tarsus. McCheyne tells us (1839) there is peculiar access to the Jews. "In almost all the countries we have visited, the fact is quite remarkable; indeed, it seems in many places as if the only door open to the Christian missionary is the door of preaching to the Jews. . . . No man cares for their souls, and therefore you may carry the Gospel to them freely." Since these memorable words were written, access to the Jews has become more general. Let us enter in, and take the Jews for Jesus. May the Lord help us for His own name's sake. McCheyne writes (1839): "I feel convinced that if we pray that the world may be converted (to God) in God's way, we will seek the good of the Jews, and the more we do so, the happier will we be in our own souls." McCheyne believed in preaching to the Jews first. Is not this the Bible method?

3. Oral and written discussions.

The Jews are a reading, acute and intelligent people. Their entire difference with Christians turns on the interpretation of Scripture. Many works against Christianity have been written by Jews. The method of controversy, when rightly pursued, will be blessed to them.

This was the case in the early Church, the method pursued by its ablest minister, the Apostle Paul. We read (Acts xix. 8) that Paul "went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God." Discussion leads to inquiry, and helps the circulation of the Scriptures.

4. Prayer, the effectual fervent prayer of the righteous, for the Holy Spirit to enlighten and regenerate the Jews.

Prayer is the special means by which we obtain blessings from God. Ezekiel was called upon to pray for the breath of Jehovah to reanimate the dead bones in the valley. All past deliverances of the Jews, whether under Moses, Judges or Kings, were in answer to prayer. The success of all means of grace is largely dependent on prayer. "In everything by prayer and supplication let your requests be made known unto God."

If the Jews are designed particularly to show forth the glory of God, as I believe they are, we may conclude that prayer is intended to occupy an important place in the means of their conversion. If the difficulties which lie in the way of the salvation of the Jews be unspeakably great—if the bigotry of the Jews to their own errors and hatred to the truth of Christ be far stronger than that of any other people—if their prejudices be proverbially unconquerable—is that not a reason for the warmer and more persevering prayer on their behalf? May not all these difficulties be to draw out our prayers, and prove our devotion to Jesus, our Lord and Saviour? True prayer has a reflex effect on those who engage in it. Prayer for the Jews must produce kindness on our part toward the Jews.

In conclusion I mention the last duty of the Church to the Jews.

5. Take up all stumbling-blocks out of the way of the Jews. Let Christians see to it that they do nothing that will give the Jews a distaste for the religion of Jesus.

Thus we find Isaiah telling us (lvii. 14): "Take up the stumbling-blocks out of the way of God's people." And well might the prophet thus exhort us. No one can look around in the Church to-day without seeing abundant cause for the command of the prophet. Look at the glaring neglect of the means of grace throughout the land on the part of many. There is no fear of God before the eyes of many professors of religion.

Look at the unblushing idolatry of the Church of Rome. Look at the widespread habit of Sabbath-

breaking, which is now eating out the very heart of the Protestant Churches. These things are open and clear to all observers, and are causing sadness of heart to many of God's dear children.

Many professing Christians content themselves with one service on Sabbath, and sometimes not that. Alas, that these things should exist in the Christian Church!

Let us individually watch and pray, and strive to take away these and other stumbling-blocks, and cultivate consistency of heart and life to Jesus our Saviour; and preaching the Gospel, to the Jew first, God shall bless us, and the ends of the earth shall see His salvation.

**MINISTERIAL RECOMMENDATION OF SUBSCRIPTION BOOKS.**

MR. EDITOR,—The sale of not a few subscription books is largely promoted by the recommendations of ministers, which are expected and intended to be a guarantee to those with whom their personal characters and the nature of their office have weight of the reliability of such works on the subjects of which they treat. This is all right and proper, but it would be well if greater caution and better discrimination were exercised, before the names of men who, above all others, enjoy the esteem and confidence of the public, are lent in the interest of book publishers and their agents.

The necessity for this will be apparent, by reference to Ridpath's "Cyclopedia of Universal History," a large and comprehensive work now before the public.

Treating of the character and influence of Calvin's teaching in connection with the Reformation of the sixteenth century, the author says: "The natural austerity, gloom and dolour of Calvin's character were reflected in his theological system." He next gives a fair synopsis of that system, identical in all respects with that formulated in our own doctrinal standards, and then proceeds to pass judgment upon it in the following fashion:

Such were the leading doctrines of that system of which Calvin became the founder. The system took hold of the minds and hearts and lives of those who accepted it with the grip of fate. No other code of religious doctrine ever professed by any branch of the human family laid upon mankind such a rod of chastisement. The natural desires, instincts and pleasures of the human heart fell bleeding, and died under the wheels of this iron car. Human nature, in its entirety, was crushed and beaten as if in a mortar. The early Calvinists in Switzerland, France, England and Scotland grew as relentless and severe as the system which they accepted. No such religious rigours had ever been witnessed in the world as those which prevailed where the Calvinistic doctrines flourished. Many of the practices of the Church, which became organic around these doctrines, were as cruel and bloody as those of Rome. Persecutions were instituted which would have done credit to the Council of Constance and the days of John Huss. (Vol. ii., p. 621.)

As a matter of course, that stock brickbat of Infidels and Arminians—the case of Servetus—is next produced, and hurled with terrific force, with the object, no doubt, of barring the progress of the "iron car" above mentioned.

In one short paragraph only does the author refer to John Knox, and that solitary reference is by no means appreciative:

Meanwhile the Reformation had spread into the North, and old John Knox stood like a figure rampant on the shield of Scotch theology. In him the forbidding aspect of the country and the austerity of the national character were intensified, and to this was added the still darker shadow of the Geneva doctrines. The Scotch took naturally to the system which seemed to reflect the joyless moods of their own inner life. Catholicism went to the wall." (Vol. ii., page 662.)

Proof without stint might be adduced from the work of an ill-disguised spirit of hostility to evangelical Christianity as a directing agency in the world's progress, but the task is needless. It would be difficult to find language better fitted than that quoted to prejudice the minds of youthful students of history against the system which embodies all that we love and venerate as the truth of God.

When we find that truth thus misrepresented and maligned, the conviction is forced upon us that, however excellent may be the literary and artistic character of the book, it is no fit guest for Presbyterian homes.

We find many ministers of our Church, however, differing from this judgment of it. One says: "It is altogether a book of such interest and value to the young that it should be in every household." Another is convinced that "it would be hard to say anything

too extravagant in praise of such a book." A third believes that "all who desire to have their children liberally educated in the great social, moral and political problems of the age will do well to place this work in the family library." A city minister thinks "it is invaluable to the student as a reliable and convenient work of reference." Another commends it as "thoroughly reliable, clear and comprehensive"; while the remaining ministers of the same place "endorse" and "concur in" his estimate of it! Whither are we drifting? W. T.

**LETTER FROM EROMANGA**

In a letter from the Rev. H. A. Robertson, missionary at Eromanga, who visited a number of our Canadian congregations recently, the following passages occur:

There has not been a hurricane of any force on this island for four years, and no heavy sea breaking on the coast, but we have had several severe shocks of earthquake, though they were not followed by any tidal-wave. The most severe was on the 16th April at half-past five o'clock p.m. That shock destroyed much of the plaster on our buildings and threw down a large portion of our stone wall or dyke, and the mountains above us swayed to and fro like a ship on the water, and the water in Williams' River was dashed from side to side like water in a basin, and the smoke, caused by the dust rising as the rocks and stones were sent tearing and plunging down the side of the mountains, ascended like smoke from a burning mountain. It was terrible while it lasted. Some of our young men were drawing gravel with a horse and cart, but they left the horse and cart and fled, when they saw the horse staggering about trying to keep its equilibrium. But I do not wonder at any person becoming alarmed during a severe earthquake, for nothing makes one feel as if the end had come, or at least the beginning of the end, so much as a severe shock of earthquake. But we never experienced anything here so terrible as the earthquakes of Java and some other countries, such as the Sandwich Islands and New Zealand.

Our work proper continues to prosper all over this island. There is not now so much that is striking in the work, as it is more advanced, and there are not the crowds of heathen giving up heathenism, and putting themselves under Christian instruction, that there were from 1876 and up to 1884 even, but the work is as important, and perhaps more solid. Of course you must expect to be told by missionaries labouring among the heathen, that old customs, and faith in all their former charms, or superstitious ceremonies, cling to the professing Christians for many, many long years, if indeed they ever actually shake themselves entirely clear of them. They may give up practising them to a very large extent, but the faith in these things will cling to them, especially those like the South Sea Islanders, who were savages as well as heathens, for generations: yes, I believe as long as a single native is found on all these islands. "It is bred in the bone, and hard to extract," so says Rev. Joseph Copeland, of Futuna, and like all that gentleman's statements about the natives this remark will stand the closest examination.

We have now thirty-six teachers on Eromanga, five on the other islands—Tanna, Tongoa, Epi and Ambrium—with other missionaries. We have 190 adult church members, and all our teachers, teachers' wives and elders are included in this number. We occupy two-thirds of the island. We have two principal stations, one on the east and the other on the west side of the island. Dillon's Bay on the west was the first and now most thoroughly-equipped station, and where we reside for about eight months of the year; while Port Narevin, or Cook's Landing, is the east and newest station, opened in 1880, and where we reside for about four months of the year. These stations are thirty miles distant, the one from the other, by water, and twenty over the mountains, and it was to enable us the more frequently to visit the east side that induced us to get the horses, and we are now able to go nearly these twenty miles on horseback, though much of the path is very rough, and over high mountains, and through marshy swamps, and we must cross six streams of water between Dillon's Bay and Cook's Landing. We can only take the horses to the principal station, for beyond that we must be content to walk, when the people live inland any distance from the shore, or where there are no boat harbours

to take the boat, and I find I can do the work of visitation much more thoroughly on foot than by boat, as there is no haste about the weather, and no place is passed. We shall never be able to take the horses beyond Cook's Bay on the east side without an outlay of money beyond all benefits to be gained thereby.

Referring to the purchase of a steamer for the mission, Mr. Robertson writes: On account of the very heavy current expenses, we have reluctantly decided to build, or ask the Churches to have built, a sailing vessel of not less than 300 tons, and we have given up the idea of a steamer. But our new vessel will be about twice the size of the present *Dayspring*, and will be thoroughly arranged so as to provide state rooms, or cabins for the mission families, teachers and officers, a good hold for cargo and stores, and being so much larger than the present vessel, missionaries will be able always to get house material, and boats, tanks, etc., from Sydney, besides their supplies and mails. Then we have asked that she be built to sail well—and this is what our present *Dayspring* could never do—and of course she won't make people sea-sick; she won't make those sea-sick who talk about mission work at a safe distance any now—they are quite safe. But all cannot be missionaries more than ministers at home; but that won't relieve any person from his solemn duty to do all in his power to have this world brought to Christ.

Since our return to this isle we have dispensed the sacrament of the Lord's supper three times—twice at Dillon's Bay, and once at Cook's Landing—and we have visited a great deal, taught classes of young men and women, taught a special class for the training of teachers, visited, for a change, the northern islands this year as far as Ambrium, attended the annual missionary meeting in July, held this year on Tanna; conducted a class for church membership, dispensed medicine daily, visited the sick and dying; preached every Sabbath and Wednesday, helped to cut a bridle track across the island, twenty miles, and made three miles of good road; assisted by the natives, I have built a new dining room and pantry, a stable, wharf, two workshops, a boat house, two bridges, made doors and windows, floored our school house, and we have got no less than ten buildings rethatched at the two stations, including our cottage on the east side. These are our mission buildings; that is, all the various buildings needed at a mission station, and do not include our district school houses. Perhaps as many as ten schools have been built since we returned, but only one of these was a plastered building, the others were good, strong, hardwood buildings, covered with thatch. We have also tried to be kind to all traders that called here, and canoe-wrecked natives of Aniwa, and we have shown what attention we could to our missionary brethren and officers of H. M. ships that have been here since our return.

I do regret not being able to write more letters. I have names of dear, kind friends in Canada to whom I earnestly desire to write, and the memory of their houses, churches, manses, studies, offices, and their kind faces and kind words and kind solid assistance makes me ashamed as I read over the list in my memorandum book of names with the words following: "Promised to write regularly on my return to Eromanga." But ah, though my heart is the same to my beloved Canadian friends, what about time? I cannot do more than I am doing, and as it is I work from six a.m. to ten p.m.

It is intended to hold an International Roman Catholic Scientific Congress at Paris, in April. A committee has been making preparations since 1885, being assisted by scholars and scientists throughout the world. The committee on organization includes the Abbes De Broglie and Vigoroux, the geologists Arcelin and De l'Apparent, the Egyptologist Derouge and the Orientalist Debarlez. The object of the congress is to survey the results of modern scientific research, and to attempt to show that there is no discord between the truths of science and the doctrines of revelation as held by the Roman Catholic Church. The lectures to be delivered before the congress include the subjects of natural theology, metaphysics, cosmology, psychology, political economy, social science, physiology, etc. No vote will be taken pledging the congress to any particular theory, and the effect of the meeting will be a moral one as distinguished from an authoritative one. Several non-Catholic French scientists propose to offer papers for consideration.

## Pastor and People.

FOR THE CANADA PRESBYTERIAN.

### PRAYER MEETING IN THE CITY.

Some time ago you gave an outline of a "Prayer Meeting in the Country." I would like to give you a sketch of one that I have visited in the city. The minister is in early, and is able to shake hands all round as the people come in. At the hour he gives out a psalm or hymn, which is heartily sung. He then leads shortly and pointedly in prayer; then he and the people read alternate verses of the Sabbath school lesson for the following Sabbath. This is followed by singing, and prayer of the same hearty kind as before. The meeting is then open for any person to read a passage of Scripture. Five or six usually read, and as each passage is announced every person looks up the passage in his or her Bible. As soon as found it is read in a clear voice. The minister follows each passage by a short comment, pointing out the leading idea in simple language. Then another hymn, followed by a brief time spent in silent devotion, the Holy Spirit being left to lead each heart. After this the leader gives a short, clear and pointed commentary on the Sabbath school lesson, any person being at liberty to speak or ask questions. After another season of prayer and singing comes the doxology and benediction, followed by greetings and a general hand-shaking. During the whole no person is called by name to take any part. All is voluntary. Those who attend say they would not miss it for anything. Try it.

### RESPONSIBILITY FOR OTHERS.

Are we hindering in any way the positive development of our Christian brethren's lives, be it by word or deed, by an unsanctified pride, or by an unwise indulgence? Nothing is plainer than that not a few who bade fair for the kingdom of heaven have had their spiritual life deadened almost to extinction by occasional excess. Let us take care, at the very least, of doing anything to minister to their downfall. We are our brother's keepers. We must consider his condition and peril. We must put ourselves in his place. The spiritual advancement of those who are in Christ, or profess to be (for we cannot get behind profession) should be of first importance in our view. If brethren are falling, we must see how they are falling, and secure that the stumbling-block is taken away.

But there is one point on which we have not touched. Whosoever shall offend one of these little ones—these children—that believe on Me. It may be young believers, or actual children who have believed, as I prefer to consider it. Aye, we are responsible not only for the immediate, but for the ultimate effect of our acts. What of the children of those who have stumbled and fallen—gone out into the world with the brand of a drunkard's shame? What of the young lives struggling into the light, yea seizing it, but held back by diseased constitutions, or inherited impulses, or crippled from all active healthful work? Every stunted life is seen by Christ. Every imperfectly developed character is understood, as to the degree it has fallen short of possible attainment. In each case what might have been, and what is, are accurately discerned. And who is to blame, and how far he is to blame, that also is seen.

Ah, we rise here above all human measures. We are in presence of eternal realities. We have to do with Him who shall take to do with us in the last great day. May we have grace given to soar to some apprehension of the unseen, to lay hold on eternal distinctions, so as to make them the governing principles of our life here. It is needful we should. In these days of the dying year, do you not hear the throb of time's ocean on eternity's shore? We are strangers and pilgrims on the earth. A few years ago this world knew us not. A few more, and it shall have forgotten it ever knew. But we are in the thought of God from eternity, and we go to live in the presence of God in and to eternity. What have we to do with a godless order of things, with worldly conceptions of duty and proportions of value, which one touch of eternity would reduce to nothing? Live in God, since you travel unto Him. Live in God, since you came from Him. Live in God, since even now in Him you live and move.

There is one question which I must ask, ere I sit down. If to cause loss to one believing soul, if to be the occasion of one seeking, struggling sinner's falling into ruin, is such an evil, even in a life that otherwise is marked by good, that Christ wished that that life had never come to be,—what of those who deliberately ruin themselves, who do evil with both hands diligently, in spite of every invitation and appeal? Oh, brethren, the vengeance of God is a reality. It is the obverse of His love, infinite with the infinitude of His desire for human welfare, uncompromising as the measureless mercy which did not spare even His only Son that there might be a full redemption for all the sons of men.

But Jesus here talks specially to His own. He speaks in these stern tones that He might rouse us to fuller, stronger, brotherly love. May we no longer

need such threats as these to keep us to our duty; but imitating Jesus, putting ourselves in our brother's place, may we do every one good to his neighbour, provoking one another to love and good works, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.—*Rev. John Smith, M.A., Edinburgh.*

### A SONG AND A SOUL.

#### AN INCIDENT OF GOSPEL WORK.

Full sweetly on the evening air  
Rang out the well-known strains:  
"There is a fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners, plunged beneath that flood,  
Lose all their guilty stains,"

Thus sang a little company,  
Whose hearts by grace renewed,  
Had gathered in an upper room  
To tell their gratitude  
To Him, by whose atoning love  
Their sins had been subdued.

A weary man who passed that way,  
Bowed down with weight of sin,  
Who long had asked how such as he  
Relief and rest might win,  
Heard the glad sound, so sweet, so clear,  
Amid the city's din.

"The dying thief rejoiced to see  
That fountain in his day,  
And there may I—O what is this,  
A thief, a thief, they say?  
'And there may I, though vile as he,  
Wash all my sins away.'"

As thus he speaks, the room he finds,  
And ere in prayer they bow,  
He cries: "Oh, friends, for me so lost,  
Plead you for mercy now."  
They bid him pray: "Alas," he says,  
"To pray, I know not how."

But, taught by loving lips the way,  
He learns to pray at last,  
And, on the Saviour of the lost,  
His weight of guilt to cast;  
As from his contrite heart goes up  
The prayer of ages past:

"Oh, God, be merciful to me;  
A sinner, Lord, am I;  
In my despair and helplessness,  
To Thee, my God, I cry.  
Lost, helpless, ruined, hear my prayer,  
Lord, save me, or I die."

The God who heard the publican,  
Heard this heart's honest prayer,  
And he who came, a child of wrath,  
In sorrow and despair,  
Went forth a free and happy man,  
And God's own child and heir.

O ye who have the art of song,  
The talent ye possess,  
Ye well may consecrate to God;  
How would you dare do less?  
If used for Him, oh I who can say  
How greatly He may bless?

—*R. M. Offord, in New York Observer.*

### A SABBATH AT INTERLAKEN.

The little town of Interlaken we found charmingly situated in a small flat valley, with precipitous hills close behind and mountains in front, and with the lakes of Thun and Brienz on either side. Among the mountains in front, and yet distinct from all others, is the beautiful Jungfrau, with its top and sides covered with the whitest of snow, which shines so radiantly in the midday sun as almost to prevent the mountain being looked upon by the unprotected eye.

In our hotel we were delighted to find a placard announcing that services were still being conducted in the Free Church of Scotland's station, and that the preacher for the time being was Professor Laidlaw. To the little church accordingly we determined to make our way next morning.

Interlaken is a small and secluded town compared with Geneva, yet here we found that, with hardly an exception, the shops are open from early morning to late at night of the Lord's Day, and that a concert is held during the day and evening at the only place of entertainment in the town. It is only too true that, while sojourning in such a town, many of our fellow countrymen and countrywomen fall in readily with the doubtful or even evil ways of the place, especially in the matter of non-observance of the Sabbath. We were accordingly prepared, notwithstanding that we knew there were many English-speaking people in the town, to find a very small attendance at the Sabbath services, and were very agreeably disappointed to find matters as we saw them.

Up a short avenue, at the east end of the town, we found quite a colony of little churches grouped to-

gether. We had our Free Church station, an English chapel, a French Protestant church, and a Roman Catholic chapel.

Entering by the small door, we find ourselves in a very comfortable, if not very light, little vault like chapel, perhaps fifteen yards long by eight yards wide, and capable of accommodating comfortably rather over 100 persons. The door is at one end, and there are no windows at either of the sides; but at the end opposite to the door there is a large window divided into three parts, which lights up fairly well the whole of the little church. Around the sides of the window, and hanging down in front of it, are the tendrils of vines and other creeping plants, which give a pleasing freshness and airiness to the little building. The seats are of ordinary white wood, and, if plain, are nevertheless tasteful-looking and very comfortable. A reading desk, on a raised platform, stands in front of the window; and behind the platform is accommodated a harmonium, which assists very appreciably in the praise portion of the service.

In the forenoon the little church was quite filled with a congregation comprising evidently other Scotch people besides ourselves, but composed also of English Nonconformists and of Americans of various denominations. In the afternoon, the numbers were again large, though less than in the forenoon. At both services, the preacher, as was to be expected of him, delivered addresses which maintained his own high reputation, as well as the reputation of the Church to which he belongs. Among the congregation there was a quiet and restful attention, which showed that they appreciated and enjoyed the few hours of retirement from the hurry of sightseeing and the unaccustomed and unpleasant surroundings of the Sabbath in a strange land.

There was evidently also aroused that feeling of brotherly kindness which such circumstances are fitted to give rise to, and which constrain persons, though entire strangers to one another, to extend the hand or exchange some kind words. One gentleman, whom the writer spoke to, and accompanied on the way from church, stated that, though an Englishman (belonging to the Congregational body), he did not understand the services of the Church of England, but that he appreciated and had enjoyed the services of our Church; and there can be no doubt that by all who were present, the thoughtfulness and energy of the Continental Committee of the Free Church in providing such services were thoroughly appreciated.

The services in the little church were now to be discontinued for the season, so far at least as the conducting of them by Free Church clergymen was concerned, and the communion was accordingly celebrated in the afternoon, as a fitting close to the work of the day and of the summer. Thereafter, the little company dispersed, refreshed and strengthened for meeting the fatigues and temptations and dangers of another week, and with grateful thoughts to be lastingly cherished in their minds, of the pleasant meetings in the little church they were now leaving, and in most cases no doubt for ever.—*Free Church Record.*

### GIVING IN THE SABBATH SCHOOL.

That careful training in Christian benevolence is needed will be readily admitted, and in no place is such training so important as in the Sunday school. There lives and characters are being shaped and moulded; and, if the training be right, the results will tell all through life.

Let the scholars feel that they are giving; guide them in the choice of objects to which they give; inform them about these objects, so they may give intelligently; bring back to them, as far as possible, reports of the good done by their gifts; select objects covering all classes of Christian duty and benevolence, including the regular contributions to the support of the parent Church; impress upon them that giving means self-sacrifice, that it is not merely a mechanical form; that thoughtlessly asking papa or mamma for a penny for the Sunday school is not true giving; that giving is a duty to God from each individual, which cannot be done by somebody else; that it is not the amount that makes the value in the sight of God, but the spirit which prompts the gift, and the years will show results that cannot fail to benefit mankind.—*S. S. Times.*

### TEMPTATIONS OF MINISTERS.

Besides those common to all men, ministers have their peculiar temptations. The ambition to be popular for popularity's own sake is one of the most common and fatal. It is a Delilah in whose lap many a strong man has been shorn of his strength. Akin to this is the ambition to spy sharp things and smart things, and be amusing. But a minister of the Gospel is not a peddler nor a show man, to display wares and exhibit curiosities. Another, and not unlike the former, is envy and jealousy, on account of the popularity of others. "But thou, O man of God, flee these things, and follow after love, patience, meekness; fight the good fight of faith whereunto thou art called."

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TORONTO, WEDNESDAY, JANUARY 19, 1887.

**SPECIAL NOTICES.**

ATTENTION is invited to the following very liberal combination offers: THE CANADA PRESBYTERIAN and *Weekly Globe* for \$2.00; THE CANADA PRESBYTERIAN and the *Rural Canadian* for \$2.00; THE CANADA PRESBYTERIAN and the *Weekly Mail* for \$2.00; THE CANADA PRESBYTERIAN and the *London Advertiser* for \$2.00; and THE PRESBYTERIAN and Dr. Gregg's "History of the Presbyterian Church in Canada," for \$4.00. These combinations will prove most advantageous to our readers; and that such is being generally recognized is evidenced by the large number of new subscriptions and renewals daily received at this office. Might we respectfully request our readers to draw the attention of their friends to these offers?

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LESSON SCHEMES, especially prepared for Presbyterian schools, now ready for mailing, 60 cents per 100 copies.

LET those Canadians who complain about the coldness of our climate read the heartrending accounts that come over the wires daily about evictions in Ireland. Families are turned out in midwinter, and their houses burned behind them to make their return impossible. One such case would convulse Ontario. Yes, our winter is cold at times; but, thanks to a kind Providence, nearly all Canadians have enough to eat, drink and wear, and very few are without a roof over their heads. Gratitude, and not discontent, should be the strongest feeling in our hearts.

REPORTS are being circulated through the press to effect that undoubted evidence has been discovered showing that the unfortunate man, Sproule, recently hanged in British Columbia, was innocent of the crime for which he was convicted and hanged. It is alleged that the relatives of Sproule are taking proceedings against the authorities. True or untrue, such reports are damaging to the country. If true, the execution of the sentence was an outrage, on justice. Even if untrue, such reports do a world of mischief, because they shake the confidence of the people in the administration of criminal law. Somebody always believes them. The more people that believe them, the more difficult will it be in future to convict the guilty. A juror who believes that an innocent man has lately been hanged will naturally be very reluctant to convict a prisoner about whose guilt there can be no reasonable doubt. It is clearly somebody's duty to show, if it can be shown, that these reports about Sproule have no foundation in fact.

THERE is just one point at issue in the Andover case, argument in which closed the other week. The sole question before the judges is—Is the theology at present taught the theology of the founders of the institution? The orthodoxy of the teaching is a purely incidental question so far as the present trial is concerned. No one denies that if the present professors think they have new light they ought to communi-

cate that light to their students. The thing denied is that they should teach such theories in an institution founded for another purpose. If Prof. McLaren should turn Arminian—a contingency almost beyond the reach of imagination—he would have a perfect right to teach or preach Arminianism, but he would have no right to do so in Knox College. That college was founded and endowed for the teaching of Calvinism. The issue is exactly the same at Andover. The only question to be solved is whether the New Theology is the theology Andover was founded and endowed to teach. The Christian public await the decision with considerable interest.

A CURIOUS ecclesiastical case was recently tried in one of the Montreal courts. A pewholder in the Notre Dame Cathedral became offended because one of the officials did not place the collection plate before him on a certain Sabbath. The omission was repeated the following Sabbath. The pewholder then became convinced that the omission was an intentional insult, and brought the officer before the civil court. The defence set up was that the pewholder never put anything on the plate, and consequently there was no use in passing the plate to him. A verdict of \$20 was given to mollify the feelings of the man who never put anything on the plate. Though there is quite enough of litigation in this country, we should not be deeply grieved to hear of several thousand such suits. If all the pewholders who never put anything on the plate felt hurt because the plate was not put before them, the omission might lead them to give an occasional contribution. It would be a great thing if a few thousand people had their feelings moved in this way. A nice legal question, however, might arise here. If a pewholder has a legal remedy for feelings ruffled by not passing the plate, has the official no remedy for his ruffled feelings when he passes the plate along a whole pew, and gets nothing? The rule should work both ways.

IN looking over reports of tea meetings in our exchanges we frequently see it stated the speeches were far above the ordinary soiree speech. It is sometimes added that they were entertaining, but at the same time solid and instructive. This is as it ought to be. If the people will hold tea meetings, and make speeches a part of the programme, then, it seems to us, the right way is to make the meeting as profitable as possible. There is no reason in the world why good may not be done at a tea meeting as well as at any other meeting. The platform is broader than the pulpit, and a speaker who earnestly desires to benefit his fellow-men, and advance the interests of his Church can use means for doing so at a social meeting that he could not use at a more serious gathering. The problem is to discuss important questions, and send home important lessons without being too heavy. Any speaker of ordinary ability can solve this problem by a little labour in the way of preparation. If his conscience does not allow him to spend a little time and labour in arranging a few good thoughts on some useful topic in a pleasing way, his conscience should require him to remain at home. The business of standing up, and saying something "just to put in the time" has injured many a minister's usefulness. Next morning he probably felt half ashamed of some of the things he said "just to put in the time." If the thing is worth doing at all, it is worth doing well.

THE sudden, we might almost say tragic death of Lord Iddesleigh teaches us once more that death is no respecter of persons. The veteran statesman, who for so many years stood so near the throne, was summoned in a moment before a higher sovereign than the one he served on earth. There can be no reasonable doubt that recent cabinet changes had something to do with Lord Iddesleigh's death. He resigned, it is said, on the understanding that a coalition was to be formed with the anti-Home Rule Liberals, and when the attempt failed, understood that he was still to retain his old position. Another kind of reconstruction took place, a less prominent position in the cabinet was assigned to him, and he sank in making the change. There is another important lesson here. People in humbler life should learn that wealth and honour do not exempt from worry. Men like Lord Iddesleigh have their cares and annoyances as well as men in humbler spheres. We are all too prone to

think that care and trial come from want of power and want of money. It is a great mistake. The poor and the obscure do often suffer from ills connected with poverty and obscurity, but they do not suffer alone. Greatness has its cares as well as littleness. After all, the worry that keeps the poor man awake at nights is not essentially different from the worry that at least helped to crush Lord Iddesleigh in the house of the Prime Minister of England. The only relief for rich or poor is by faith to cast our cares upon Him who has promised to care for us.

**THE ANDOVER THEOLOGY.**

FOR some time the New Theology has been on the defensive. Recent events have shown that the speculative beliefs of the Andover professors were beginning to have important practical bearings. In connection with the missionary cause it was argued that if opinions respecting probation after death, held by the new school, were correct, then the urgent need of sending the Gospel to the heathen did not exist. The paralyzing effect of the theory on missionary effort was speedily perceived, and led to active measures calculated to restrain the injurious consequences of what many believe is mere purposeless speculation regarding subjects on which, apart from Scripture, no definite light can be thrown.

The action of the American Board of Missions led the trustees of Andover Seminary to inquire whether the teaching of the New Theology by its professors was not a violation of the creed adopted by the founders and benefactors of the institution. It is contended that in the distinctive opinions of the Andover theologians there is a departure from the creed on the vital subjects of the inspiration of Scripture, the nature of the Atonement, and the question of probation. The trial has been concluded, but a decision may not be reached for some time. The professors were not charged with heretical teaching. The contention of the prosecution was that, in departing from the creed intended to be taught by those who founded and endowed Andover, the professors had violated the trust reposed in them. The defendants maintained that the question involved in the trial necessarily implied inquiry into the soundness or heterodoxy of Andover teaching.

As was to be expected, the pleadings on both sides were conducted with singular ability. Professor Smyth, one of the most prominent exponents of the Andover school of theology, led in the defence of himself and his colleagues. The other speakers on that side were Professors Tucker, Harris, Hincks and Churchill. The main line of their skilful arguments was necessarily apologetic. On the other side the speaking was in no degree behind that of the professors. The opening speech for the complainants was made by one of the Board of Trustees, the Rev. Dr. Willman, a retired pastor. It was a carefully prepared and closely reasoned argument in support of the contention that in teaching the New Theology the professors had contravened the design and intention of the original founders of the seminary. In his speech Dr. Willman also subjected the distinctive features of the New Theology to a searching examination. Another speaker on the doctrinal aspect of the case was the Rev. O. T. Lanphear, who dealt with the teaching of the new theologians on the doctrine of the Trinity and the nature of faith. The last speaker for the complainants was Dr. Dexter, who showed that from the doctrines generally held in the Congregational and other Churches in New England, as these were reflected in the preaching of the time, it could not be doubted what were the intentions of the men who founded Andover, regarding the truths that ought to form the basis of its teaching.

Whether the New Theology, as represented by the Andover Faculty, shall be approved or condemned by the body to whom it has been referred cannot be anticipated. The trial however gives emphasis to the conviction that while speculative theology may be very attractive to some, indulgence therein is far from being profitable or harmless. The present professors of Andover may be very cautious men, anxious as they no doubt are to guard their system from consequences to which it is certain to lead, and of which they disapprove. Enthusiastic youths, fascinated by the proffered originality and independence of thought, will certainly not be so guarded. If the speculations of the Andover men with a rationalistic

tinge relate to the essentials of evangelical religion, will not their successors of the same school of thought be still more radical in their doubts and negations? The advice of a profound theologian and self-denying apostle to his beloved young co-labourer is not untimely, even in this enlightened age: Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus.

RUMOURS OF WAR.

FOR years the leading nations of Europe have been staggering under a load of taxation, keeping up in time of peace gigantic armies, and other expensive war agencies. The rulers in these countries believe immense armaments necessary to ensure the continuance of peace. One is afraid to relax the unnatural strain lest the others should catch it at a disadvantage. No effort made to secure in concert a general reduction of expenditure for warlike purposes seems ever to have been seriously entertained. When such a proposal is made it is speedily dropped as impracticable. At the present moment Europe is one vast military camp. From Russia on the north to Constantinople and Greece on the south, every nation, with the exception of the Scandinavian kingdoms, Holland and Belgium, and the Swiss Republic, seems straining its resources to the utmost to put itself in the best fighting attitude. What does it all portend?

The Bulgarian crisis, Russian encroachments on the Afghan frontier, and the uneasiness of Greece several months ago inclined many to the belief that when spring came the flames of war would burst forth. Diplomacy has been intensely occupied in ostensibly seeking the maintenance of peace, but at the same time desirous of securing better terms for those by whom it is employed, with what results time alone can tell. Rumours are started on Talleyrand's principle, that language was given for the purpose of concealing thought; while others with that reckless selfishness characteristic of the gambler, set stories afloat for no other purpose than the disturbance of the money market, and opening the way to profitable speculation in fluctuating stocks.

Apart from all this, the peace of Europe is at the present moment most insecure. It is true that the Emperor of Germany has uniformly on recent occasions given expression to his earnest desire for peace. He has also, there is reason to believe, been earnest in his endeavours to restrain the impetuosity of the Czar; but the fact remains that Russia has never paused in the work of warlike preparation in which she has for months been engaged. Last week was signalized by the keen debate in the German Reichstag over the Army Bill, which involves a still larger expenditure on military armament than the German nation has yet known. The Government is eagerly anxious for the adoption of the measure. The aged Von Moltke urged it with great earnestness, and Prince Bismarck, autocratic to the verge of truculence, singularly out of harmony with the modern principles of constitutional government, threatened the assembly with dissolution, if the measure was not adopted. Both speakers professed their belief that war was not imminent, but that larger armies and greater equipments were absolutely needed for its aversion. Where is this to end? France understands the position, and increased expenditure on the armies of the republic is enthusiastically voted, in the spirit the last war was entered on, with a light heart. This would then afford a plausible reason for Germany making still larger preparations, and so the game would go on till a state of things as intolerable as actual war itself would be brought about.

Whether well founded or not, it appears that the British Government is taking every precaution against a surprise. The condition of the army is securing close attention, the navy is being rapidly brought up to the highest standard of efficiency possible, and all will be in readiness, let the occasion for its use arise when it may.

For what reason are these millions of armed men to be put in motion? Is there sufficient cause for setting all Europe aflame, and letting loose war's horrors upon other millions that have but little interest in the disputes and ambitions of kings and cabinets? Is the desire of the French to be avenged for the disasters culminating in Sedan and the siege of Paris, or German imperial jealousy of France, sufficient reason for deluging the fair fields of either country with blood? Is European peace to be dependent

on the hungry ambition of Russia to rule in Constantinople, and to extend her conquests across the Asian continent? If the desires of the people of these nations had their way, it is almost certain that there would be no speculations as to the imminence of a great war at the present time.

One thing is clear—the present tension and uncertainty cannot long continue. In a short time the momentous question, Peace or War? will be decided. Meanwhile it is surely the desire of all who believe in and seek to do the will of the Prince of Peace that He who overrules all events will in His mercy avert the awful calamity of war. The apprehensions of troublous times ought to add intensity to the prayers of all who long for the coming of the time when wars shall cease to the ends of the earth, and when that kingdom which is righteousness and peace shall be established.

Books and Magazines.

UNCOVERING THE MUMMY OF RAMESES II. (Toronto: Williamson & Co.)—This sheet gives engravings from photographs, and contains brief letterpress accounts of the discovery of the mummy of Rameses, the oppressor of the Jews in the time of Moses.

THE first number of the *Faithful Witness* has been issued by Mr. S. R. Briggs. It contains much useful and profitable reading matter. Its typography is excellent, and contributions from eminent Christian writers are promised. Its *raison d'être* is the advocacy of the pre-millennarian theory of the Second Advent.

THE BROOKLYN MAGAZINE. (New York: 130 Pearl Street.)—Readers of this constantly improving magazine are presented in the January number with a fine selection of papers on a great variety of subjects, many of them most commendably short. The announcement is made that in April the *Brooklyn* will appear as an illustrated magazine.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. (Toronto: S. R. Briggs.)—In the Symposium of this valuable monthly Dr. T. W. Rhys Davids, the distinguished Orientalist, has a paper on "Buddhism and Christianity," and Rev. D. Powell discusses Biblical and Scientific Ideas on the end of the World. The contributors to the Expository Section are Dr. Oswald Dykes, Rev. A. F. Muir, M.A., and Dr. J. Morrison. The remaining contents are interesting and suggestive.

GRAHAM'S LADDIE. By Julia McNair Wright. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—The story is intensely interesting. It opens in a little obscure fishing hamlet—Kill Eda. There has been a wreck and the brave fishermen go out to the dismasted hull, where one of them finds a baby tied to the rigging. After a series of thrilling adventures, the waif of the *Zwei Guedeld* wreck finds his home. The story, exquisitely told, beautifully illustrates the divine providence and realizes the truth of the appellation given to the baby when found—"The child of the good God." The work is finely illustrated.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Dr. Leonard Bacon writes on "How May the Ministry Increase its Efficiency and Usefulness?" Dr. Howard Crosby discusses Total Abstinence in the light of Paul's Law of Charity. "The Sunday Newspaper" is the subject of a paper by Dr. Talbot W. Chambers, while Dr. A. T. Pierson and others make valuable contributions. Several of the leading divines supply the Sermonic Section. In addition will be found a number of most useful practical papers, and Dr. Stuckenberg's comprehensive review of the current religious thought of Continental Europe closes a capital issue of the *Homiletic*.

RECEIVED:—THE OLD TESTAMENT STUDENT (Morgan Park, Ill.); VICK'S MAGAZINE (Rochester, N. Y.: James Vick); THE CONVERTED CATHOLIC (New York: James A. O'Connor); THE COSMOPOLITAN, an illustrated literary magazine (Rochester, N. Y.: Schlicht & Field Co.); CATHOLICITY—TRUE AND FALSE, a sermon preached before the National Congregational Council at Chicago, October 13, 1886 (New York: Charles Scribner's Sons; Toronto: William Briggs); MIND IN NATURE (Chicago: The Cosmic Publishing Co.); WORDS AND WEAPONS FOR CHRISTIAN WORKERS, edited by Rev. George F. Pentecost, D.D. (New York: Jos. H. Richards); THE RAILWAY SIGNAL (Toronto: W. E. Burford).

THE MISSIONARY WORLD.

DOOR TO DOOR ZENANA WORK IN THE CITY OF PEKIN.

One of the last letters written by Mrs. Williamson, a devoted missionary, whose death was recently chronicled, contains the following:

Pekin! Napoleon's memorable saying, "Forty centuries look down upon you," might well be repeated here. Nor are these forty centuries of decay, but of living, active, buoyant energy. No desolate pyramids and sand-buried sphinx here, but a glorious city built with walls and gateways that are the wonder of the world. In its court there reigns as regent a woman who, for energy, force of character and shrewdness, has few equals and no superior. It has been well said that her high Roman nose is matched with a will like a hydraulic press. And it is wonderful that during her regency the Chinese cabinet has made few if any mistakes. She is a Manchu; and this visit to Pekin has raised the Manchu women to a very high point in my estimation of the woman-kind of the world. They have fresh, fair faces, with a very happy expression, abundant black hair and large feet. Their active movements are in marked contrast with the Chinese women around them.

One of the first visits I made in Pekin was to a house whose "Tai Tai," as the first lady is called, was a Manchu.

At the door of a very large house in our neighbourhood there stood one day five or six large official carts, equal to a private carriage in other lands. I called, and was informed that the Tai Tai had not arrived, but was on her way from a city called Scoun Tien Fao. That city and neighbourhood are celebrated for making beautiful articles of felt. The secretary came out, and politely asked me to call after the return of the great lady. In due time I made the visit, taking a calendar with me, and waited talking to the Ting Chien, or Mandarin messenger, in the gateway. Presently a fine-looking elderly man came, and politely invited me in. I had a little parley with him. "Was it perfectly convenient for the Tai Tai?" "Oh! yes she is most anxious to see a foreign lady." "Will I not be intruding?" "Certainly not. Come in. Please do." Then a messenger in a white hat and red tassels appeared. "The foreign lady is invited into the Tai Tai's drawing room." "With pleasure," I replied. My arm was immediately taken by a waiting woman, who led me in. We passed through one court where there was a great stir. Gentleman's voices were heard eagerly debating; and red-tasselled servants were crossing and recrossing the court with official papers in their hands.

At the door of the second courtyard stood the Tai Tai, one of the handsomest women I had ever seen in China; very tall, some five feet seven or eight. The long flowing robe of the Manchu ladies gave her a regal look, and her every movement was queenly. After our salutation, she took both my hands, and, with an air of imperiousness, drew me into the drawing room, seated me on a thick crimson cushion placed on a divan. Then she seated herself on another cushion on the divan, there being a small polished mahogany table between us. We talked a short time, exchanging the usual social courtesies. She then took up the calendar, which was already unrolled, and exclaimed at the loveliness of the picture, "Christ blessing little children." She said, "That is good," and went on to criticise.

"What a compassionate face the Saviour has! Not a cold look there. He is your Saviour. Have you seen Him? You say He loves and pities little children, and women also."

Again she said: "I rejoice to hear that your Saviour cares for women. Our Lama priests don't care to help women. Oh! how joyful it would be to know, and be assured that we would go to heaven when we die." She accompanied me to the archway of the great gate, where we parted. We who value our "good hope through grace," can we leave such women in ignorance?

THE Free Church of Scotland has good tidings from its mission on Lake Nyass. The people of Angoniland are manifesting a decided interest in the work of the mission, and are willing that their children should be taught. The chiefs accord full freedom to the missionaries.

## Choice Literature.

## MISUNDERSTOOD.

BY FLOR. MONTGOMERY.

## CHAPTER XV.

Humphrey passed the night partly in heavy sleep, and partly in feverish restlessness.

His first inquiry in the morning was for Miles, and the next for the gentlemen who were to help him to get well so quick.

The latter he was told could not arrive till eleven o'clock, but Sir Everard went to fetch little Miles, and, whispering to him not to talk much or to stay long, he put the child down, and stayed by the door to watch the meeting between the two little brothers.

Miles advanced rather timidly, the room was so dark and everything looked so strange. But as soon as he distinguished his brother he ran forward.

"Humphie! get up, get up. Why do you lie there and look so white?"

"I'm ill, Miles!"—in a tone half plaintive, half triumphant.

"Mustn't be ill, Humphie—oh, don't be ill!"

"You're often ill, Miles; why shouldn't I be ill sometimes?"

"Don't like it," said the child, his eyes filling with tears. "Oh, Humphie, I wish we hadn't tumbled into the pond!"

At this moment Sir Everard was called away, and informed that the physicians had arrived from London.

He found them in the dining room talking over the case with the village doctor, and after ordering them some breakfast, he returned so prepare the little invalid for their arrival.

As he approached the room he was alarmed to hear Humphrey's voice raised, and still more, when little Miles, with a face of terror came running out.

"Oh, Fardie, Fardie! will you come to Humphie? He's crying so, and he wants you to come directly!"

"Crying so! What is the matter with him?"

"Oh, I don't know! He began to cry and scream so when I said it!"

"Said what—said what?"

"Oh, Fardie, I was telling him that I heard Virginie tell so one he would be 'boiteux' all his life, and I only as told him what it meant!"

Vainly all night long had Sir Everard tried to frame a sentence in which to convey the fatal news.

Phrase after phrase had he rejected, because nothing seemed to express half the love and tenderness in which so terrible an announcement should be clothed. Words were so hard, so cold! They were so weak to express what he wanted—so utterly inadequate to contain all the pity, all the yearning sympathy with which his heart was overflowing!

And now, without any preparation, without any softening, the cruel blow had fallen!

For one moment the father's heart failed him, and he felt he could not face the boy, could not meet his questioning gaze, could not with his own lips confirm the fatal truth. But there was no time for reflection. Humphrey's feeble voice calling him to come quickly caught his ear, and, in a dream, he advanced, and stood by the bedside.

"Father!" exclaimed the child (and how shall we express the tones of his voice, or convey an idea of the painful entreaty and nameless horror with which they rang?) "it isn't true—is it? Oh, say it isn't true!"

All the words of consolation and soothing died upon the father's lips, and his tongue seemed tied.

"She's always saying unkind things," sobbed the child, clinging to him; "she oughtn't to—ought she? You don't answer me, father! Fa her, why don't you tell me? Why don't you say quick it's not true?" And as his fear grew, his voice faltered, and his grasp on his father tightened.

"Answer me—father—why—don't you—speak?"

"My poor child, my poor little fellow!" One more struggle for the truth, in spite of the failing voice, and the sense of deadly sickness.

"Lift up your face, father. Let—me—see—your—face!"

What was there in the face that struck terror to his heart, and brought conviction thumping up in great throbs, even before the faltering words came?

"Supposing it should be true—what then?"

Ah! what then? His dizzy brain refused to attach any meaning to the words, or to help him to understand how much was contained in them.

The loud beating of his heart echoed them, his parched lips strove to repeat them, and wildly he fought with his failing senses, straining every nerve to find an answer to the question. In vain! Every pulse in his throbbing head seemed to take up the words and beat them into his brain; the air was alive with voices around him, and voices, and pulses alike cried, "What then?—what then?" But the question went unanswered, for Humphrey had fainted away.

Sir Everard hastily summoned the doctors, and they did all they could to restore him.

In a little while he showed signs of coming to himself, and, to prevent his thoughts returning to the subject which had agitated him, they requested Sir Everard to remain out of sight, and stationed themselves close to the bedside, so that theirs should be the first figures that should attract his attention.

As Humphrey slowly recovered consciousness he did not indeed clearly remember on what his thoughts had been dwelling, but that there was something in his mind from which he shrank, he was quite aware.

Waking in the morning to a sense of some sorrow which possessed us ere we slept, we intuitively feel there is

something amiss, though we are too confused to remember what it is; and even while we wish to recall it we dread to turn our thoughts that way, lest we should lose the temporary peace into which forgetfulness has plunged us.

In such a passive state would Humphrey have remained, had not the doctors, to distract his thoughts, touched his brow, and caused him to open his eyes.

Alas! they little knew the all-powerful association of the place where he lay.

He closed his eyes again directly, and took no notice of the doctors' attempts to lead him into conversation; but in that one moment his glance had rested on his mother's picture, and at once his mind wandered back—not indeed to the memory they dreaded, but to one which was scarcely less painful.

We will follow his thoughts for a moment.

He is alone; all alone in the desolate apartment, in the closed, uninhabited room! The twilight is creeping slowly on, and the silence and emptiness within and without him can almost be felt. Upstairs in the nursery Miles is dying—perhaps already dead. No one will help him, or be sorry for him. And as the sense of neglect and isolation steals over him once more, his breast heaves, and his lips move.

"Mother, I want you back so much. Every one is angry with me and I am so very miserable!"

No answer, no sound.

"Mother! put your arms around me! put my head on your shoulder!"

Not a word.

It is only a picture after all.

Never to play with Miles any more! No more games on the stairs, or in the passages! No, never more! For Miles is dying, perhaps already dead. How happy the baby in the picture looks! Can it really be him? Oh, happy baby, always close to mother! always with her arms round him, and her shoulder against his head. Oh, if he could climb up into the baby's place, and stay there for ever and ever! How could he get up to her? She is in heaven. She got there by being ill and dying. Why should he not get ill and die too? Miles is dying, mother is dead—he would so like to die too. But it's no use. He never is ill—not even a cold. Miles caught cold going to the pond—the pond where the water-lilies are. How quiet it was—how cool! How gently they dance upon the water, those lovely water-lilies! How the bird sang and the rat splashed. . . . Come up, Miles—it's as safe as safe can be! . . . Stop! . . . Miles is dying—how could he come up? Miles came into the room, and talked about the—jackdaw. . . . wasn't it?—the poor lame jackdaw. . . . Miles is dying. . . . How did he come in? . . . Hop! hop! comes the jackdaw, poor old fellow! But what did Miles say about the jackdaw? Boiteux! But that's not his name; we always call him Jack. Boiteux means. . . . The jackdaw again! Hop, hop, he comes. . . . He will never fly again—never! Poor old jackdaw! . . . Is it really true that he will never fly again? It is not true. But supposing it should be true, what then? . . . Boiteux! . . . Who is it keeps on asking me what "boiteux" means? . . . Boiteux! "What then?" Boiteux means jackdaw—no, it means lame—no, it means cripp—

The temporary oblivion is over, the unknown dread is taking a tangible shape, and recollection rushes over him, bringing conviction with it.

But Hope, ever the last gift in the casket, faintly holds out against certainty.

"No! no!—not that! It can't be that!"

But something beating in his heart beats hope down. Mighty throbs, like the strokes of a hammer, beat it down, down, crush it to nothing; and a terrible sinking comes in its place. It is true—and in an instant he realizes what its being true will entail.

As lightning, flashing upon the path of the benighted traveller, reveals to him for a moment the country lying before him, illumining all its minutest details; so thought, flashing upon the future of the child, showed him for a moment all too vividly the life of crippled helplessness stretching out before him—the daily, hourly cross, which must be his forever!

Let each one try to conceive for himself the intensity of such a moment to such a nature!

Let each one try to realize the thoughts which followed each other in hot haste through his brain, the confused phantasmagoria which swam before him, fading away at last, and leaving only two distinct pictures—the jackdaw hopping about in his cage, and little lame Tom in the village, sitting in his cripple's chair.

He shrinks back in horror, his soul rises in loathing; he pants and wildly throws himself about, with a half-smothered cry.

"Oh, gently, my darling! you will hurt yourself."

It is his father's voice, and he turns to him and clings tightly.

"I don't care—I don't care. I want to hurt myself. I want to die. I don't want to live like that!" At the sight of the physicians his excitement redoubled, and he clung more tightly to his father. "No! no! Send them away! They shan't look at me, they shan't touch me. They are going to try and make me well, and I don't want to get well. I won't get well!"

The doctors retired, as their presence excited him so much, and Sir Everard tried to loosen the boy's convulsive grasp round his neck.

Humphrey was too exhausted to retain the position long; his hands relaxed their hold, and Sir Everard laid him back on the pillow.

Once more the soft face in the picture exercises its old influence over him, and charms away, as of old, the fit of passionate rebellion.

"Father," he entreated, in a whisper, "let me die! Promise not to let them try and make me well again."

Between surprise and emotion Sir Everard could not answer. He thought the idea of death would be both strange and repugnant to so thoughtless a creature; and he marvelled to hear him speak of it.

"You'll promise, won't you, father? You know I couldn't live like that! Let me go and live with mother in heaven. See," pointing to the picture, "how happy I was in her arms when I was a baby, and I want to lie there again so much! Just now, when I thought it was still the night Miles was ill, before I knew I should never walk or run any more, even then I wanted so to get ill and die, that I might go to her, and I want it more than ever now. I thought then I could never get ill, because I am so strong; but now I am ill, and so you'll let me die! Promise not to try and make me well?"

Three times Sir Everard strove to answer, and three times his voice failed him. He managed, however, to murmur something which sounded like an affirmative, which satisfied and quieted the child.

But much of the boy's speech had been wholly unintelligible to him, and his allusions to his mother's picture especially puzzled him. Looking upon the drawing room as a closed room, he had no idea that the children ever penetrated into it, or that they knew of the existence of the picture. And, laying his hand on the child's head, said: "How did you know that was your mother, Humphrey?"

The boy shot at him a glance of such astonishment that Sir Everard felt rebuked, and did not like to continue the conversation; and the doctors, returning at that moment, it was not resumed.

This time Humphrey made no resistance, and the physicians were able to make their examination.

Leaving the village doctor by the bedside, Sir Everard led the way to the library, to hear their opinion.

He hardly knew what he wished. Humphrey's horror at his impending fate had made such an impression on Sir Everard that he almost shrank from hearing the child would recover to such a life as that. And yet when the doctors told him his boy must die, a revulsion of feeling swept over him, and his rebellious heart cried, "Anything but that!"

"Would it be soon?" he tried to ask.

"It could not be far off," they said.

"Would the child suffer?"

"They hoped not—they believed not;" and they wrung his hand and departed.

He followed them to the hall door, and waited with them till their carriage came up.

It was a still summer's morning when they came out upon the steps, as if all nature were silently and breathlessly awaiting the verdict. But as the doctors got into their carriage a light breeze sprang up, causing the trees to sway and rustle with a mournful sound, as if they knew the sentence, and were conveying it to the fields around. Sir Everard stood watching them as they drove away—those great court physicians, who, with all their fame and all their learning, could do nothing for his boy—nothing!

He listened to the sighing of the wind, and watched the trees bowing mournfully before it; and he wondered vaguely what was the language of the winds and breezes, and in what words nature was learning his boy's fate.

It seemed to him that the breezes pursued the retreating doctors, and flung clouds of dust around them, as if taunting them with their inability to help; and then, returning once more to the oaks and beeches, resumed their melancholy wail. Dreamily there recurred to his mind that ancient fable the children loved to hear; that story of the olden time which tells how the winds wafted through the trees to the passer-by, the secret which had been whispered into the bosom of the earth:

"List! Mother Earth; while no man hears,  
King Midas has got asses' ears."

And, as he cast one more look at the carriage in the distance, before re-entering the house, the messages of the breezes seemed to come into his head in the form of the baby rhymes he had so often heard the children sing.

(To be continued.)

## THE COMMON SCHOOLS.

It is obvious that the infinite evils resulting from the proposed perversion of the great educating agency of the country cannot be corrected by the supplementary agencies of the Christian home, the Sabbath school, or the Church. This follows, not only because the activities of the public schools are universal, and that of all the other agencies partial, but chiefly because the Sabbath school and Church cannot teach history or science, and therefore cannot rectify the anti-Christian history and science taught by the public schools. And if they could, a Christian history and science on the one hand cannot coalesce with and counteract an atheistic history and science on the other. Poison and its antidote together never constitute nutritious food. And it is simply madness to attempt the universal distribution of poison, on the ground that other parties are endeavouring to furnish a partial distribution of an imperfect antidote.

It is greatly to be regretted that this tremendous question has been obscured and belittled by being identified with the entirely subordinate matter of reading short portions of the King James version of the Bible in the public schools. Another principal occasion of confusion on this subject is the unavoidable mutual prejudice and misunderstanding that prevails between the two great divisions of our Christian population, the Romanist and the Protestant. The protest against the reading of the Protestant version of Scripture came in the first instance from the Romanists. Hence, in the triangular conflict which ensued, between Protestants, Romanists, and infidels, many intelligent Christians, on both sides, mistook the stress of battle. Every intelligent Catholic ought to know by this time that all the evangelical churches are fundamentally at one with him in essential Christian doctrine. And every intelligent Protestant ought to know by this time, in the light of the terrible socialistic revolutions which are threatened, that the danger to our country in this age is infinitely more from scepticism than from superstition. We have, Protestant and Romanist alike, a common essential Christianity, abundantly sufficient for the purpose of the public schools, and all that remains for specific indoctrination may easily be left to the Sab-

bath schools and the Churches respectively. We are in the same sense Christian theists. We believe in God the Father, Son and Holy Ghost, in His fatherly providence and love. We believe in the same divine-human Saviour, and place alike all our hope of salvation on His office and work as Mediator. We believe in the infallibility and authority of the inspired Word of God, and we nearly approximate agreement on all questions touching the Sabbath, the oath, the rights of property, marriage and divorce, etc., and with regard to the religious elements of science, physical and moral, and on all questions in which the State, or the schools of the State, have jurisdiction. Let us mutually agree as citizens, not as ecclesiastics, upon a large, fair, common basis of religious faith, for the common needs of the State and her schools, leaving all differences to the Churches, and, thus united, we will carry the country before us.—*Dr. A. A. Hodge, in January New Princeton Review*

THE CLEVELAND FAMILY.

The Cleveland family is in its best sense a clannish one, tenacious in fraternal affection and beautifully loyal to home ties. The father died in 1853, when the President was only sixteen and his sister Rose Elizabeth was seven years of age. The mother was a singularly strong character—the possessor of intellectual and moral force and great dignity. She reared her children to honour her and to love one another; and in their maturer years they have not departed from her precepts. Though the brothers and sisters have lived apart, they have experienced a closer kinship than is generally the case in united households.

The love and variation shared by all the group for their mother, and the deep grief they felt in her death, is a living bond between them, and one never to die while they live. To her they came as often as they could make the journey, the sons who had gone out into the world, and the sisters who had established new homes for themselves. The last time they met there was at the funeral of Mrs. Cleveland, and when they separated it was to leave the youngest sister the sole occupant of the lonely house. Eager hospitality was offered her in the homes of her brothers and sisters, but she preferred to stay in the house which had now become hers, and in time to renew her work in her chosen field. There was an advantage to her in this course. She was not a stranger in the place, as her elder brothers and sisters had become by their long absence from it, but every one knew and respected her, and her few chosen friends were not far away. She had, too, the prestige of her parents' fame in Holland Patent, and this was a rich legacy. Her father had died three weeks after his removal there to become the pastor of the Presbyterian Church, but his character as a minister and a man was well known in all that region, and in his short acquaintance with the villagers he had endeared himself to them. Mrs. Cleveland lived there nearly twenty years after his death, and her worth is fully appreciated by the villagers. She was a noble woman, intensely self-reliant, courageous and religious. A Southerner reared in luxury—the only child of a wealthy merchant of Baltimore—she met the disasters of life that followed her husband's death with such fortitude and rare independence as made her life a marvel to those about her. It was only because she had been bred in the circle of life that was hers, and had come from such a family and home, that she was able to meet misfortune as she did.

Mrs. Cleveland's ardent desire—often expressed—was to leave to the village some expression of her good will and appreciation of the kindness shown her in her days of trouble, and her wish was to give a fund for a library. She expected that the estate of her son Frederik would provide for this trust, but after her death, when it was found that it would not, her son Grover provided the means for the purchase of the five hundred and odd volumes now in the library, and bearing the inscription: "Donated in memory of Mrs. Ann Cleveland by her children."—*Laura C. Holloway, in Brooklyn Magazine*.

THE PRESENT POSITION OF PHILOSOPHY IN BRITAIN.

We are not breaking with the past; we are only reading its lessons, and seeking free scope for thoughts as we try to interpret them and turn them to account. With the lights of the criticism over which Hegelianism has made its boast (and not without good reason, I admit), we are recognizing the defects of the Kantian philosophy, and in the ability of the Kantian theory to stand the shock, we are detecting the weakness of Hegelianism. The progress of thought is through the wreck of systems. The inexperienced, bewildered by the succession of theories, grow impatient and call this "see-saw"—the weary swing of the pendulum. What they see is only the surface. A living force is working, breaking up the old frames, to find new and larger form for the energy belonging to it. We are encouraged by this, not alarmed. We are only confirmed in the much-needed lesson, that to know is easy, but to work our way through the intricacies of a theory of knowledge—to know ourselves—is more perplexing than to construct sciences. This is what is being more deeply recognized by British thought. We admire the critical distinction which Kant has drawn between a priori and a posteriori—between the categories of the understanding and the facts of experience; but, in harmony with the scientific spirit of the age, while we believe in the rational we believe in the phenomenal, and refuse the dogma that "things in themselves" are unknown. Admitting that the rational is the real, we read the rational into the phenomenal, and through the phenomenal into the existing.—*Henry Calderwood, in New Princeton Review for January*.

A SOUTHERN exchange says that ten students from Harvard and ten from the University of Virginia presented themselves for examination for the Medical staff of the United States Navy, and nine of the ten Harvard men failed, while nine of the other ten passed.

AN ALGERIAN WEDDING.

A marriage celebration in Algeria is an interesting relic of ancient customs. The bridegroom goes to bring the bride, and the guests assembled outside the house will wait for his return. Soon the sound of pipes is heard coming from the summit of some neighbouring hill, and the marriage procession approaches the bridegroom's house. The pipers always come first in the procession, then the bride muffled up in a veil, riding a mule led by her lover. Then comes a bevy of gorgeously dressed damsels, sparkling with silver ornaments, after which the friends of the bride follow. The procession stops in front of the bridegroom's house, and the girl's friends line both sides of the pathway. The pipers march off on one side, while the bridegroom lifts the girl from the mule and holds her in his arms. The girl's friends thereupon throw earth at the bridegroom when he hurries forward and carries her over the threshold of his house. Those about the door beat him with olive-branches, amid much laughter.

In the evening, on such occasions, the pipers and drummers are called in, and the women dance, two at a time, facing each other; nor does a couple desist until, panting and exhausted, they step aside and make room for another. The dance has great energy of movement, though the steps are small and changes of position slight, the dances only circling round occasionally. But they swing their bodies about with an astonishing energy and suppleness. As leaves flutter before the gale, so do they vibrate to the music; they shake; they quiver and tremble; they extend quivering arms, wave veils, and their minds seem lost in the abandon and frenzy of the dance, while the other women, looking on, encourage by their high, piercing, trilling cries, which add to the noise of the pipes and drums.—*Brooklyn Magazine*.

FOR THE CANADA PRESBYTERIAN.

VALE.

BY WILLIAM T. TASSIE.

Behold the gauge of life is love—  
Love that doth bring with subtle breath.  
All blooms, all beauties, all delights,  
And love that scorneth death.

And one eternal presence fills  
The purple glories of the west,  
The far, dim vales and sacred hills  
Where love hath found a rest.

Ah, love so sweet at joyous morn  
With gentle eve still sweeter rose,  
Flushed the fair coming of thy years,  
And crowned with fruit their close.

Have we not felt that love abides?  
Time writes no mark where Christ renews—  
His strength is in the full years' tides,  
And in the centuries' dews.

THE EXTIRPATION OF CRIMINALS.

The first step, therefore, in the extirpation of criminals is to shut up on an indeterminate sentence all those who, by a second offence, place themselves in the criminal class. We shall certainly come to this, and when we do society will be free of a vast mass of criminals, who will be where they earn their living, where they can no longer prey upon society, where they cannot corrupt the innocent, where they cannot increase their kind in the world, and where they will have the only chance possible to them for reform. How shall they be treated? Kindly, humanly, of course, but not in any way pampered. The first requisite is their security. Society has a right to demand that they should be secure, and, secondly, that they shall not have an easier lot as criminals than honest men have outside the prisons. Rigid discipline is essential; discipline is the first requisite in any attempt for the improvement of the condition of the men, physically, morally or intellectually. In any education, in the learning of any trade, it is the first requisite; it is emphatically so for boys and men distorted morally, intellectually and physically. Hard labour is also essential.—*Charles Dudley Warner, in January New Princeton Review*.

At the inquest into the Tiffin railroad disaster, evidence was produced which showed that all the crew of the freight train were drunk.

The Edinburgh Free Presbytery is in future to meet at two p.m. instead of at noon. Dr. J. H. Wilson remarked that he thought an afternoon meeting would lead to more condensed speaking.

The lighting of Glasgow Cathedral with gas instead of paraffin lamps has been almost completed. There will be nearly 400 burners on twenty standards, erected in four rows, and the fittings are said to be very handsome.

Certain professors in Tokio University and other native Japanese gentlemen, convinced that Buddhism is powerless to raise a nation, have resolved to establish a college for the education of women. It is to be under the control of four English ladies, who are to be members of the Church of England. Two ladies have already volunteered, and will go out at their own expense.

When Professor Morris, the eminent conchologist, was in his last sickness much concern was expressed among his fellow-scholars in the science lest his great manuscript, "Catalogue of British Fossils," should not be completed by some other hand. The manuscript and all necessary materials for concluding it are now in the hands of Dr. Woodward, of the British Museum. The work will be one of standard value and quite complete.

British and Foreign.

THE number of theological students in Germany has increased from 1,542 in 1877 to 4,683 in 1886.

A MEMORIAL window to the late Principal Sharp has been placed in the College Church at St. Andrews.

PROFESSOR TREITSCHKE has been appointed Prussian historiographer, in place of the late Professor von Ranke.

DURING 1885 there was an increase of sixty three churches, and of 7,835 church members in Japan.

THE long-projected monument to Sir Walter Scott is not yet begun in Westminster Abbey, nor money enough raised for it.

M. DE MUNKACS, the Hungarian painter, while in New York, painted a portrait of Dr. McCosh, president of Princeton College.

IT is stated that in the United States there is one divorce for every sixteen marriages annually, in Europe the rate is one to every 300.

THE Rev. Dr. Scovel, President of Wooster University, J., has raised \$25,000 to endow the Hoge Professorship of Morals and Sociology.

THE Rev. George Hanson has been inducted into the charge at Kathgar, rendered vacant by the death of Rev. W. Fleming Stevenson, D.D.

THE co-partnership of England and Prussia regarding the appointment to the bishopric at Jerusalem is to be dissolved by mutual consent.

THERE are missionaries of thirty-three societies labouring in Africa, and the Bible has been translated in whole or in part into sixty-six of its dialects.

MR. JOHN FOORD, for several years editor of the *Brooklyn Union*, has transferred his seat of labour to the editorial department of *Harper's Weekly*.

SINCE the earthquake in South Carolina there have been large accessions to the various churches there. About 1,000 have united with the Presbyterian Churches.

THE Rev. Duncan McRuar, a member of the Presbytery of Platte, U. S. died December 15. Mr. McRuar was at one time minister of Knox Church, Ayr, Ontario.

THE Park Street Church, Boston, of which Dr. Withrow, now of Chicago, was pastor, has given a call to Rev. David Gregg, pastor of the Third Reformed Church, New York.

A DAUGHTER of the Rev. Dr. John Paxton, of West Presbyterian Church, New York, was last week strangled while using a machine intended to cure curvature of the spine.

NEGOTIATIONS between the United States and Chinese Governments have resulted in the modification of existing treaties so that coolie labour will be excluded from the United States.

A MAINE clergyman writes to a Portland newspaper to say that his salary has been cut down one-half because he voted for St. John. How is that? Isn't Maine a prohibition State?

THE \$50,000 necessary to secure the gift of \$50,000 from Mr. W. S. Ludds, of Portland, Oregon, toward the endowment of the San Francisco Theological Seminary, has been obtained.

THE Finns have had the New Testament for some time, and now, at the request of the Norwegian Bible Society, Lars Hattu has translated the Old Testament into their language.

ADVICES state that Tsung-li-Yamen, the Chinese Minister of Foreign Affairs, has agreed to pay \$25,000 to the American missionaries who suffered losses during the recent riots at Ching King.

A ROMAN Catholic priest in Hoboken has the pledge of 325 young men and boys in his parish that they will abstain from intoxicating drinks and tobacco till they are twenty-one years old.

PRESIDENT M'COSE, of Princeton College, is engaged in raising funds to erect in the spring an art museum to cost \$40,000. Valuable collections are all ready to be placed in the building.

DURING 1886 there were 17,804 persons arrested in New York for intoxication, the smallest number in thirteen years. In 1876 the number was 25,296, and the average for the thirteen years was 22,990.

MR. MOODY is organizing bands in different parts of Chicago to visit personally residents in the district assigned to each one, and ask them to attend religious services. The plan is said to be working well.

ACCORDING to the returns just published, the British army numbers 207,500 men, distributed among three and twenty millions of people. Close upon one-half of the whole are employed in India and Ireland.

DR. MOODY STUART, of Edinburgh, will complete fifty years ministry in June next, and Drs. Horatus Bonar and Macdonald of North Leith, with Mr. Brown of Dean Church, will also have their jubilees celebrated in 1887.

AT a recent public meeting in Greenock, under the presidency of Provost Shanklan, it was resolved to erect a monument to the memory of James Watt on the site of the dwelling in that town in which the illustrious inventor of the steam-engine was born.

ON Sunday morning, January 2, Preserved Smith, a Presbyterian elder, died at his home in Dayton, Ohio, in his sixty-seventh year. He was a direct descendant of Rev. Henry Smith, who came from England to Connecticut in 1641. When an infant he was saved from shipwreck, and was named Preserved.

THE new Sunday law of Louisiana is a pretty broad affair. It does not interfere with theatres, horse racing, base ball, or any of the Sunday sports so common in that region. It only affects saloons and the grocery stores where liquor is sold and promiscuous drinking indulged in.

## Ministers and Churches.

THE Rev. J. Leiper, formerly of Barrie, died on December 31 at Brandon, Manitoba, of inflammation of the lungs. He was a native of Chapelton, Lanarkshire, Scotland.

THE Rev. Gustavus Munro, M.A., of Knox Church, Embro, was on Monday evening, the 10th inst., presented with an elegant sleigh and robes as an acknowledgment of the high esteem in which he is held by his people.

REV. R. D. FRASER, M.A., of St. Paul's Church, Bowmanville, was made the recipient on Monday, the 10th inst., of a very handsome beaver fur coat, at the hands of the congregation, through the Young People's Society.

MR. W. M. ROBERTSON, approved catechist, who has been labouring for the past five years in the Muskoka mission field, died after a brief illness at his residence, Uffington, on Thursday, the 6th inst. Mr. Robertson leaves a widow and family.

ON Friday evening, the West Winchester Sabbath school held its annual social gathering. Though the night was stormy, there was a good audience, and \$160 were received. Next day the young folks turned out in large numbers, and most happily enjoyed themselves in music, readings, refreshments and sleigh drives.

THE Sabbath school in connection with Knox Church, Cannington, held a very successful entertainment on New Year's evening. One of its prominent features was the distribution of prizes for Shorter Catechism. Nine pupils said the whole, most of them without an error; four said eighty six questions, and seven thirty eight questions. Ten in the infant class recited different numbers from the Mothers' Catechism.

ONE of the most successful soirees and concerts ever held in the town of Omemece, came off on the evening of New Year's Day, realizing about \$115 in aid of our Sabbath school. Every one went away well pleased, and wished the committee to repeat annually. The talent that contributed was Miss Stephens, of Peterboro', and Miss Mills, of Colborne, vocalists; Miss Tait, of Bowmanville, gave recitations; Miss M. English, Omemece, accompanist; Capt. Mutton, of Toronto, gave readings, and Major Manley, Toronto, comic vocalist, and the Omemece Glee Club, under the conductorship of Dr. Furrer, late of Toronto, and the Omemece Orchestra. Our Church and Sabbath school are both progressing favourably, and our esteemed pastor, Rev. J. Ewing, in charge since 1849, continues to be cherished, and his preaching from Sabbath to Sabbath becomes more interesting and profitable to his three churches—Mount Pleasant, Lakevale and Omemece. Readings, etc., are regularly given at the Wednesday evening prayer meetings and Bible classes.

THE annual meeting of St. Andrew's Church, Thamesford, was held in the basement on Thursday, January 6. The attendance was not so large as usual. After devotional exercises by the pastor, Mr. G. Telfer was appointed chairman, and Mr. W. Telfer, secretary. The various reports showed that there were 202 names on the communion roll, eleven of which had been added during the past year; 123 families in connection with the congregation; total receipts, \$1,373.23; total expenditure, \$1,305.25; balance on hand, \$67.98. All the former officers were reappointed, excepting Mr. E. C. Showers, who has moved to another part of the country. The trustees had passed a minute expressive of the great loss the congregation had sustained by his removal, as he had always been willing to take his full share of the work, and whatever he undertook to do was sure to be done well. Mr. James Cowan was elected to fill his place. It was arranged to ask Rev. Mr. Bail to deliver his lecture on the North-West, the proceeds to go toward replenishing the Sabbath school library.

THE Rev. R. M. Croll, pastor of St. Paul's congregation, Simcoe, was pleasantly surprised on Christmas Eve by a deputation, consisting of his Session, and members of the congregation, waiting upon him at his residence, and presenting him with an address, accompanied with the gift of a handsome fur coat. The congregation over which the reverend gentleman presides has done nobly. During the past two or three years a new church, costing over \$11,000, has been erected, upholstered and elegantly furnished. At a congregational meeting recently held the sum of \$900 was devoted toward the reduction of the debt on the building—\$2,000 only now remains in the form of a funded debt to be wiped off. The Session has been recently enlarged by the addition of three new members—Messrs. D. S. Patterson, B.A., T. Haddow and J. W. Best. The Sabbath school is in a prosperous condition, having, during the past year, increased in numbers, and gained in efficiency. Since the occupation of the new church, the choir has experienced a new impulse, and the singing is as devotional as it is efficient.

ON Wednesday evening, January 5, a very pleasant meeting, under the auspices of the Woman's Foreign Mission Society, was held in the church at Kirkwall. The object of the meeting was to bid farewell and God speed to Miss Jeanie Wight, who has been appointed to take charge of the Indian school at Portage la Prairie, Manitoba. The Rev. S. Carruthers, pastor of the congregation, presided. After conducting devotional exercises, the chairman read letters from Rev. J. K. Smith, Moderator of the General Assembly, and Rev. Dr. Wardrope, Convener of the General Assembly's Foreign Mission Committee, expressing regret that important engagements prevented their being present, and their best wishes and prayers for the divine blessing to rest on Miss Wight and her work. After earnest prayer by the pastor, on behalf of the missionary, the officers of the society gathered around her, and Miss Robertson, secretary, read an address, and Miss Carruthers in a few appropriate words, in the name of the society, presented her with a Bible. The Rev. Mr. Carruthers, on behalf of Miss Wight, returned her thanks for the kindly expressions and tokens of goodwill. After some time spent in social intercourse, Mr. R. McQueen spoke on behalf of the Sabbath School, and read a paper on "Giving." The mem-

bers of the choir added greatly to the interest of the meeting by their rendering to the accompaniment of an organ, some beautiful missionary hymns. During the meeting, and at its close, many personal farewells were said to one who will ever be remembered with sentiments of the highest regard and affection. She goes to her field of labour for the Master, greatly cheered by the thought of so many who will remember her at a throne of grace, and the society will be more deeply interested in the work by having in the field one from among themselves.

THE Toronto correspondence of the *Kingston News and Chronicle* contains the following: Toronto is increasing rapidly, over 20,000 having been added to the population during the year, which now stands at about 130,000. As the people are moving west and north of the city, the Churches are following them. In Parkdale a new Presbyterian Church will soon be completed, and another is being organized on the corner of Bloor and Huron Streets. The Rev. Drs. Gregg and Maclaren are among the promoters of this new congregation. Cooke's Church, which for the last three or four years has had rather unpleasant experiences, has, since the settlement of the present pastor, Rev. William Patterson, taken a forward step, and promises to be as prosperous as in its best days, when it had for pastors such men as Rev. Drs. Gregg and Robb. Mr. Patterson, the present pastor, is a native of Beagh, near Maghera, county Derry, Ireland, and was brought up in the same congregation as the Rev. Dr. Cooke, of Belfast, was connected with in his early days, whom Cooke's Church in this city, and Cooke's Church, Kingston, are named after, and, taken all in all, he was one of the most remarkable men the Irish Presbyterian Church ever produced. There was always a spark of godliness about the Patterson family. In the county in which they resided there are two town lands of the same name. One is called "Beagh spiritual," and the other "Beagh temporal." The former is called Beagh spiritual owing to the Pattersons' connection with the locality. The grandfather of the pastor of Cooke's Church was a very pious, devoted man, for many years a Scripture reader and preacher under the distinguished Rev. Dr. Carson, the great Baptist preacher and author. The subject of the present notice is a young man of about twenty-seven years of age, who has been about seven years in Canada, and graduated at Knox College last spring. He is an eloquent and impressive preacher, and under his ministry the congregation is increasing rapidly. The managers have asked for tenders for renovating the church, which will cost about \$15,000, and under the direction of the architect, Mr. W. R. Gregg, they expect to make it one of the most commodious churches in the city. Mr. Gregg has designed and executed some of the finest buildings in the city.

THE new and beautiful place of worship erected by the Presbyterian congregation of Lindsay was opened with appropriate ceremonies and services on Sabbath, 2nd and 9th January. The pastorate of Rev. Dr. McTavish began by his ordination and induction on 17th June, 1884, and it may truly be said that seldom does a congregation, under the most favourable conditions, make such remarkable progress as has been experienced by the Presbyterian Church in Lindsay since the present pastor was placed over it. He was chosen by the congregation before his collegiate course was finished, and as soon as a regular call could be extended to him, it was done by the unanimous voice of the people. Beloved by his congregation, an earnest, devoted pastor, a preacher of the Gospel in its purity and power, an eloquent, convincing speaker, but subordinating everything to the great purpose of saving souls and building up the Christian character of all to whom he ministers, no surprise need be expressed because his people have shown such readiness to do all in their power to assist him in his life-work. On Monday, June 7, the corner-stone of the church was laid by Rev. Dr. McTavish, with appropriate ceremony. Since that event the work has gone on uninterruptedly, and was finished and taken over from the contractors some time before the date on which the contract specified it should be completed. The committee who have attended to the work have been painstaking and zealous. The cost of the church, exclusive of site and furnishings, at the contractor's estimate, is nearly \$18,000. In addition to this sum \$600 was expended for windows; heating, \$400; pews, choir and pulpit, \$1,500; cushions, \$500; gas fixtures, \$450. At present accommodation has been made for 600, but this can be increased at any time by the erection of galleries. The Sabbath school room is equally attractive as the church, and has been fitted up with all that is necessary to carry on effectively this important department of church work. As the time for completion drew near, arrangements were made for the opening services, in which Rev. Dr. Grant, of Queen's College, Rev. Dr. Cochrane, of Brantford, Rev. J. A. Murray, of London, and Mr. Alfred Gandier, of Queen's College, took part. Dr. Grant preached on Sabbath, the 2nd of January, morning and evening, and Mr. Murray in the afternoon. Dr. Cochrane preached on Sabbath, the 9th, morning and evening, and Mr. Gandier addressed the young people in the afternoon of the same day. All the services were attended by large, and in some cases overflowing, audiences. On Monday evening, the 3rd, a social meeting was held, addressed by the resident local clergymen and others from a distance, and on Monday evening, the 10th, Dr. Cochrane delivered his popular lecture on "George Whitfield." The entire collections will come up to about \$75.

THE Morrison Mission is in Southern Muskoka, about seven miles from Gravenhurst. The country, like most of Muskoka, is rocky, but is well settled; nearly half, however, of the population are Germans. This is an old mission field, but for years was left in a neglected condition, having no missionary, and very few services. In the summer of 1875, Mr. A. Mitchell, of Knox College, came here under the Students' Missionary Society, spent four months in earnest labour, and the cause revived. Last summer, under the same society, Mr. M. P. Talling came amongst us. The good work continued to prosper, interest deepened, and the attendance grew until the schoolhouse in which we held services was overcrowded. In August Rev. A.

Findlay, Superintendent of Missions, visited the field to dispense the sacrament. At that time, several were baptized, and our membership was considerably increased. The superintendent expressed great regret that we had no church, and undertook to inspire us with courage sufficient to attempt building one. All were confident that it would be impossible to do so, as our people are not numerous nor rich. Still, he persisted, "You can do it if you try; will you make the endeavour?" At once our missionary began to canvass on the field, and outside of the field, from private individuals and from congregations, where he had an opportunity of preaching. In September, we held our first public meeting to discuss the matter; we decided to build, and at once. The subscribed material was brought together, a carpenter engaged, and subscribed labour assisted him. Ten days after actual work began, Mr. Talling preached his farewell sermon in the new building. Since then, the church has been completed. It is a neat frame structure; cost about \$700; will seat 200, is finished inside in wood, like wainscoting, and is seated with chairs. People on the field have given over \$150 worth of free labour, and about \$100 worth of material, in addition to their cash subscriptions. We are indebted to the Presbyterians of Severn Bridge for \$40; to those of Gravenhurst for over \$30; to Milton friends for a collection of \$21.50. Orillia and Longford have aided us also. The untiring energy of our missionary in conducting and hastening the work is commendable, and points to the encouraging fact that "where there is a will there is a way." The church has been named "St. Paul's" Presbyterian Church, of Morrison, after St. Paul's, of Bowmanville, the pastor and people of which, have taken an interest in our Sabbath school work, and will yet, we hope, augment our building fund. On December 26, Rev. A. Findlay conducted the dedicatory services and opened the church for divine worship. Attendance was large; collections good. We are grateful to the Giver of all good, for our prosperity, and hope our success may encourage other stations.

PRESBYTERY OF MAITLAND.—This Presbytery met in Brussels, on December 21. The Rev. A. Y. Hartley was appointed Moderator. Leave was granted to moderate in a call in the congregation of Lucknow. It was agreed to apportion the amount asked for the Augmentation Fund among the congregations of the Presbytery. On motion of Mr. Stevenson, in accordance with the recommendation of the General Assembly, a plan was adopted for the holding of special religious services in a number of the congregations in the Presbytery. Mr. Gordon reported, regarding the South Kindloss congregation. Mr. Sutherland was appointed to give an address at the annual meeting of the Woman's Foreign Mission Society of the Presbytery. Committees were appointed to visit the aid-receiving congregations, and to report at the meeting in March. A minute regarding the death of D. McPherson, licentiate, was read by Mr. Davidson, and adopted by the Presbytery.—R. LEASK, Pres. Clerk.

PRESBYTERY OF KINGSTON.—An adjourned meeting of this Presbytery was held at Kingston, on the 4th day of January. Mr. Gallaher having resigned his position as Moderator of Presbytery, Mr. Mackie was appointed thereto. Mr. Gallaher gave notice of motion to have the Moderator in future appointed for twelve months. Mr. McCuaig having received an appointment to British Columbia, it was decided to release him from his charge. The Moderator, in announcing the decision to him, stated as follows: Permit me to express as their wish and my own, that you may have health, peace and happiness, and a large measure of success in the new sphere of labour to which you have been appointed. Professor Mowat is to declare the charge vacant on the 23rd of January, thereafter to act as Moderator of Session. Arrangements were made as required for the visitation of the supplemented congregations before March, as follows: Landsdowne, etc., to be visited by Principal Grant; St. John's Church, Pittsburgh, by Mr. Gracey; Wolfe Island, by Mr. Houston; Amherst Island, by Mrs. Robertson; Newburgh, etc., by Mr. Mackie; Camden Eighth, by Mr. Young; Roshin, etc., by Mr. Gray; Trenton, by Mr. George; and Picton, by Mr. Maclean.—THOMAS S. CHAMBERS, Pres. Clerk.

PRESBYTERY OF TORONTO.—On the 11th inst. an ordinary meeting was held by this Presbytery, Rev. P. Nicoll, Moderator. Rev. J. M. Cameron, treasurer, submitted and read his report for last year, showing a balance in his hands of \$5.35; at a later stage it was reported by the auditors that they had found his accounts correctly and carefully kept. Rev. James A. Grant, under call to Dixie and West Toronto Junction, read a sermon and a lecture in trial for ordination, both of which were sustained. Pursuant to citation duly given, delegates appeared from the congregations of Union Church and Norval, and were severally heard against the resignation of their pastor. A petition from the congregation of Norval, signed by eighty members and adherents, was also read, praying the Presbytery, if other means should fail, to constitute said congregation as a separate charge, under the ministry of their faithful pastor. Rev. J. Alexander was next heard, when he made a number of explanations, and pressed the acceptance of his resignation. It was moved by Rev. P. McLeod, seconded by Rev. M. C. Cameron, that the resignation of Mr. Alexander be accepted. In amendment, it was moved by Rev. Dr. Reid, seconded by Rev. D. Camelon, that the resignation of Mr. Alexander lie on the table till next ordinary meeting, and that a deputation be appointed to visit both congregations, with the view of obtaining information as to the propriety of separating said congregations, the services of Mr. Alexander to be retained in the Norval congregation in accordance with a numerously signed petition laid this day before the Presbytery; or of making arrangements for an assistant minister while the union between the congregations continues. On a vote being taken, the amendment carried, and pursuant thereto, Revs. R. P. MacKay, and H. M. Parsons, and Mr. A. Gemmill were duly appointed as the deputation. As convener of a committee previously appointed, Rev. Dr. Caven submitted and read a draft minute, expressive of the

Presbytery's synod with Rev. Dr. King in his recent heavy bereavement. The minute was adopted, and a copy thereof was ordered to be sent to Dr. King. A letter was read from Rev. Thomas Nixon, tendering his resignation of his pastoral charge at Stouffville, and stating his willingness to mention and explain the grounds on which he was led to take this step. Mr. Nixon was heard thereon, and after deliberation, a committee was appointed, consisting of Revs. A. Gilray, D. J. Macdonnell, and R. P. MacKay, to confer with Mr. Nixon as to whether he might not be induced to withdraw his resignation, and report to next ordinary meeting of Presbytery. There was handed in and read a letter from the Colonial Committee of the Church of Scotland, addressed to the Convener of our General Assembly's Home Mission Committee, recommending Rev. Joseph Johnston, a licentiate of said church, for Christian work in our own Church, and speaking in very favourable terms both of his character and his abilities; other papers in favour of Mr. Johnston were also submitted. The Presbytery considered the letter aforesaid as a virtual commission or designation from the Colonial Committee aforesaid, being written by their secretary and at their request; and accordingly Mr. Johnston was received as a probationer of our Church. The committee appointed at last meeting to prepare answers to reasons of protest and appeal received from Rev. William Inglis, reported so far, but the limited time available to the Presbytery led to a postponement of the matter to next ordinary meeting. At three p.m. of the same day the Presbytery met in West Toronto Junction Church, for the ordination and induction of Rev. James A. Grant. Though the weather was cold and rough, the attendance was good. After devotional exercises, Rev. Wm. Patterson preached a brief, but vigorous and appropriate sermon from Neh. iv. 6, 9, "The people had a mind to work, . . . nevertheless we made our prayer unto God." The Clerk narrated the principal steps previously taken with a view to the settlement. The Moderator put the usual questions to Mr. Grant, and received from him satisfactory answers. He was then, by prayer, and the laying on of the hands of the Presbytery, ordained as a minister, and inducted to the pastoral charge of Dixie and West Toronto Junction. Thereafter he was suitably addressed by Rev. D. J. Macdonnell; and the people by Rev. E. D. McLaren. When the public services were closed and Mr. Grant had received from his people a cordial welcome, the Presbytery appointed next ordinary meeting to be held in the usual place on the first Tuesday in February, at ten a.m.—R. MONTEATH, Pres. Clerk.

P.S.—Sessions throughout the bounds are requested to send their returns on Temperance to Rev. W. G. Wallace, B.D., of Georgetown, Ontario, not later than the 15th of February.—R. M.

FOREIGN MISSION COMMITTEE.

The Foreign Mission Committee (W.D.) of the Presbyterian Church in Canada, Dr. Wardrope, Convener, met a few days ago in this city, and passed through their hands a large amount of important business. There were fourteen members in attendance.

The sum of \$200 was set apart for the beginning of a medical library for missionaries in India.

A cablegram was sent by the committee to Mr. Builder, instructing him to purchase a site for the mission at Mhow, the purchase of which had been recommended by the Mission Council.

The proposition of the Rev. R. C. Murray to commence work at Ojein as a mission centre was confirmed.

Mr. Milligan reported that efforts were being made to secure maps of all the mission fields for general use.

Dr. Mackay, of Formosa, has purchased for about \$1,000 another piece of property contiguous to Oxford College, and the Girls' School, which makes the mission block there symmetrical and complete.

It was shown by correspondence from Melbourne, Australia, from B. Imair, Sydney, New South Wales, and from London, England, that there is great irritation on account of French aggression in the New Hebrides.

Help is asked, in order to render the high school at Prince Albert, N-W T., more efficient, and the same request is made for the school at Portage la Prairie.

A strong appeal was made by letter, on behalf of the Indians around Battleford, and the following appointments have been made by the North-West Executive Committee.

1. Mr. Toms to be missionary teacher to the Indians on the four reserves, on the File Hills.
2. The Rev. Alexander Urquhart, Regina, to be missionary to the Indians on the three reserves of Piapot, Mascoo-patung, and Pasqua, near Regina.
3. Miss Jeanie Wight to be missionary teacher for the band of Sioux Indians, near Portage la Prairie.

It was mentioned that the building of the Government Industrial School would not be complete until next summer.

A letter was read from the Rev. J. McKay, B.A., of Agincourt, in reference to the sending out of a foreign missionary by the Alumni Association of Knox College.

The following was the finding of the committee in regard to it: The committee, having heard the letter from Mr. McKay, of Agincourt, and the statement of Dr. McLaren, and the desire of the students of Knox College to come into more immediate relation to the work of foreign missions, rejoice in the zeal of the students for the propagation of the Gospel, and pray God that they may abound therein more and more; and request them to mature their plans so as to be able to, at the next meeting of the committee, submit a definite proposition for the consideration of the committee, and recommend that in the formation of their plans they have special regard to the extreme importance of unity in all church work; and assure them that the aim and design of the committee is to extend the work of the Lord as rapidly as warranted by the missionary spirit of the Church, and to give as much scope to special exertion as may be possible within the lines of the recognized policy of the Church.

[The foregoing report was received too late for publication in last issue.]

MONTREAL NOTES.

This is the season of the year when congregations hold their annual meetings. On Monday last that of St. Paul's Church was held, and was well attended. The report submitted by the trustees showed that the receipts from pew-rents and Sabbath collections were \$140 in excess of the year 1885. Instead of the ordinary open plate collections on Sabbath, envelopes are hereafter to be used which it is expected will considerably increase the revenue. The total receipts in 1886 from pew rents were \$7,801, and for Sabbath collections \$3,443, requiring only \$1,800 from the guarantee fund as against \$3,000 for 1885. The ordinary expenditure for the year was \$13,530. For the Missionary and Benevolent Schemes of the Church the receipts by schedules were upward of \$5,000, being about \$1,200 in excess of 1885. In addition to this the congregation contributed over \$1,400 for the missionary they support in India, besides special subscriptions to colleges, etc. On the church property a suitable house has been erected during the year for the caretaker of the church at a cost of \$4,500.

At the annual meeting on Wednesday evening of Chalmers Church, the salary of the Rev. Mr. Heine was increased by \$200 per annum, and on the same evening the St. Joseph Street (now Calvin Presbyterian) congregation increased the salary of their pastor, the Rev. Dr. Smyth, from \$1,500 to \$1,600 per annum. These are healthful indications of growth and prosperity, as well as of appreciation of their pastors on the part of those two congregations. Throughout the Church the example might be followed by many congregations to their own profit, and to the comfort of their ministers.

On Wednesday last the Rev. A. B. Cruchet lost his wife by death. She had been seriously ill for some months, and little hope was entertained of her recovery. She was the daughter of the Rev. T. Lafleur, the well-known French Baptist pastor here, and belonged to a gifted family. Highly esteemed by all who knew her, her loss will be severely felt by a large circle of friends, as well as by her husband and the members of her family, who have the deep sympathy of many in their bereavement. Her death is also a severe blow to the Canning Street French congregation of our Church, by all the members of which she was beloved, and to benefit whom she gave much time and thought and labour, assisting her husband in every possible way in the furtherance of his work as pastor of that church.

The Rev. Principal MacVicar has been invited to deliver an address at the annual meeting in Philadelphia on 7th June of the National School of Elocution and Oratory of the United States. This honour to Canada will be appreciated. In former years the address has been given by some of the foremost men of the United States, men of world-wide fame.

On Tuesday the regular quarterly meeting of the Montreal Presbytery was held in David Morrice Hall. The attendance of members and especially of ministers was good, and a large amount of business was transacted.

The Rev. J. A. Birrell, recently from Scotland, applied to be received as a minister of the Church. The application was referred to a committee who reported favourably, and the Presbytery resolved to forward the application to the General Assembly.

A call to Mr. R. V. McKibbin from West Farnham was sustained, and arrangements made for the induction, in the event of Mr. McKibbin signifying his acceptance.

The Presbytery appointed a committee, with Rev. James Barclay as Convener, to endeavour to secure the old St. Gabriel Church, and preserve it as the property of the Presbyterian Church in Canada.

Leave was given to the Students' Missionary Society of the Presbyterian College here to hold evangelistic services in the old St. Gabriel Church. They purpose meantime conducting a Sabbath evening service, beginning about half-past eight o'clock.

For the past sixty-two years the American Presbyterian Congregation have conducted a mission Sabbath school at Hochelaga, a municipality in the eastern section, recently annexed to the city. They have there a neat, substantial mission building, well adapted for church and Sabbath school purposes. The use of the building has been gratuitously given to our Church for a French service on Sabbath evenings. The English-speaking population of this district has largely increased of late, and the Presbytery, feeling the need of commencing work there, appointed a small committee to confer with the authorities of the American Presbyterian Church with a view to securing, if possible, control of the property.

In the north-east section of the city, in what is known as the Cote St. Louis' suburb, a considerable English-speaking population is now found, and the Presbytery encouraged the congregation of Chalmers Church to begin mission work there, the district lying contiguous to this church.

The Rev. Dr. Burns, of Fort Massey Church, Halifax, was unanimously nominated as Moderator of the next General Assembly.

On application of the congregation, the name of St. Joseph Street Church was changed to that of Calvin Presbyterian Church.

Action was taken by the Presbytery looking toward the appointment of some one to meet and welcome, at Quebec, immigrants arriving from Great Britain and Ireland.

The Rev. G. C. Heine, Convener of the French Committee of the Presbytery, submitted an interesting report regarding the work being done in the several fields within the bounds by missionaries, teachers and colporteurs.

ACKNOWLEDGMENTS.—Dr. Reid has received from Jessie, Ottawa for Formosa, \$2; F. and A.'s mission box, Guelph, Home Missions, \$4; Foreign Missions, \$4; French Evangelization, \$4; Muskoka Mission, \$3; A Friend, Hullett, \$10, equally to Home and Foreign Missions; Amicus, Stratford, \$20, equally to Home and Foreign Missions, French Evangelization and Pointe-aux-Trembles.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 30, 1887. THE CALL OF ABRAM. { Gen. 12: 1-9.

GOLDEN TEXT.—"I will bless thee, and make thy name great; and thou shalt be a blessing."—Gen. xii. 2.

SHORTER CATECHISM.

Question 7. There is much concerning God and His ways which in the present life we cannot understand; but the finite understanding is not, and cannot be, the measure of God's procedure. That a Being of infinite wisdom, power and goodness should control all events is not contrary to the dictates of reason, and it certainly is the teaching of Scripture. The plan of the universe was in the Divine mind from eternity. God willed the universe, and He willed it according to a perfect plan. The accomplishment of that will manifests the divine glory. Nothing occurs by chance, all has been foreseen, and, more than that, all has been foreordained by Him who sees the end from the beginning. This does not and cannot mean that God is the author of sin. How sin originated we cannot tell, but certain it is that it exists only by God's permission, not by His creation. Side by side with this truth we must remember that man is a free agent, and therefore responsible for his actions.

INTRODUCTORY.

Four hundred years had passed since Noah and his family left the ark. Again men had departed from the knowledge and worship of the one living and true God. Idolatry was spreading rapidly, and becoming more debasing. In His infinite mercy God interposes for the welfare of men, and addresses His

I. Call to Abram.—He was living with his people in Ur of the Chaldees, generally supposed to be Orfah on the west side of the Euphrates, about 125 miles from the Persian Gulf. When Abram (i.e., exalted father, afterward changed to Abraham, father of a multitude) was seventy years of age, God said to him, Get thee out of thy country, etc. Compliance with God's message implies self-denial, sacrifice. It indicates the path of duty. He was called upon to give up present good for an incomparably greater good. He was to leave country, kindred and home, taking God at His word. The call comes to many in our own day to leave country and kin, and go as Christ's messengers to the heathen, and those who obey like Abraham are blessed and made blessings. The call comes to us all to leave the city of destruction, and go on pilgrimage to the celestial city.

II. Great and Precious Promises.—If Abram was to leave most that was dear to him he was assured that he would be the progenitor of a great nation. This was a blessing that should reach far into the future. It was a promise that has been literally fulfilled. God chose Abram's descendants as His peculiar people, revealed to them His Word, and through them has blessed all nations. To this day His race has continued, and numbers of them have attained to eminence in modern nations. The fulfilment of this promise Abram would not live to see, but there was one he would experience in his lifetime. I will bless thee, and make thy name great. God's blessing is of unspeakable value. Only those who obey God can expect it. It has been observed that no mere man has been so honoured as Abraham. His name is revered alike by Christians, Jews and Mahomedans. The promise is not only that Abram shall be blessed, but that he shall be the means of good to others. This is also a state to which we are called. This is shown in what follows. God says, I will bless them that bless thee, and curse him that curseth thee. To sympathize and associate with God's people brings a blessing; to curse them is to bring God's displeasure upon us.

The most important part of God's gracious promise to Abram is that mentioned last. In thee shall all the families of the earth be blessed. This is universally understood to refer to Christ's redemption work.

III. The Pilgrimage.—Abram's obedience is the result, as it is the triumph of his faith. Frequently in the New Testament Abraham's faith is referred to as an example, and an encouragement to all in after ages. He went out, not knowing whither he went. It was counted to him for righteousness. Abram with his wife Sarah (meaning princess), Lot, his nephews and their dependants, with their flocks went forth, and for about five years sojourned in and around Haran, in the Euphrates valley, where God's promise had been amply fulfilled. He had enjoyed the blessing of temporal prosperity, and his soul had prospered. With increased wealth they went on their way across the Syrian desert till they reached Damascus and Lebanon. Then into the land of Canaan they came. They journeyed southward till they came to the place where Sechem afterward stood, in the very centre of the land in later years given to his descendants. Then they went unto the plain, or, as the Revised Version renders it, to the oak of Moreh, a memorable landmark. Here again his faith was tested and tried. After all these years of wandering the land to which he has come is already occupied by a hostile race. The Canaanite was then in the land. It may be that he was tempted to despond. If so, the Lord appeared unto Abram, and said, Unto thy seed will I give this land. The promise was sufficient. His faith is stronger than ever. There he built an altar unto the Lord, who appeared unto him.

PRACTICAL SUGGESTIONS.

In His Word God by His Spirit calls us as distinctly as He called Abram to a life of faith in the Son of God.

We too are called to forsake all that would impede our spiritual progress.

To all who obey God's voice there are given blessed promises of the life that now is, and that which is to come.

Wherever Abram went he built an altar unto the Lord. Let us never neglect the worship of God.

## Our Young Folks.

### THE BOYS WHO ARE WANTED.

I want all the boys, and all the girls, too, to read this and see if they are like Harry. Do they try to make things easy for mother? Do they help carry mother's burdens? Do you notice if there is any water in; if mother has wood to cook the dinner? Oh, children, do try to make things easy for mother. Now read this slowly.

"Come, Harry! it's seven o'clock, and snowing fast," called his mother from the foot of the stairs.

"Yes, mother. Why didn't you call me before? There'll be the paths to sweep before school, and I like to do them before breakfast."

"I thought you were tired, dear, and needed a morning nap."

"Please do not humour me in that way, mother; you know I'm the one to take care of you."

It did not take Harry long to dress that morning, although he did not slight his simple toilet; neither did he forget to kneel down and ask God's help upon the beginning of the new day; but he was out of bed with a bound and his fingers flew fast.

"No drones in this hive, are there, ma-mee," he said, running down stairs and giving his mother a resounding kiss.

"Shall I have time to do any thing before breakfast?"

"No, dear; the bell is just going to ring."

"Excuse me, please, mother, this morning," Harry said, as he finished before the rest. "I want everything easy for you before I go to school."

A happy smile was her only answer; but she said, as the door closed behind him:

"Dear boy! I believe that is the motto of his life—'I want to make things easy for mother.' He's never too tired or busy to help me. He's solid comfort."

"He's solid gold; a boy worth having," said Uncle Ned; "I wish there were more of them."

Harry found the broom, and began sweeping the snow away on either side of the path with a will. Suddenly looking up, he saw a lady watching him from across the way.

"Good morning, Mrs. Martin," he said, lifting his hat. "Isn't this a royal morning for work?"

"I should think you thought so, my dear," she replied. "You seem to make easy work of every thing. How does it happen?"

"O! I don't know, ma'am. Boys ought to be ready for every thing, I think. Work comes easy to me; I'm young and strong, you know."

"So is Jamie; but he makes a fuss over every thing he does. I wish he could catch some of your spirit. You'll make your mark in the world if you keep on as you've begun, Harry."

"And I mean to, Mrs. Martin, if God spares my life. I must make things easy for mother, you know."

Mrs. Martin sighed. "I wish Jamie felt so," she said.

"Perhaps he don't feel the need of doing, because you're rich, Mrs. Martin. We're poor, you know; but we shan't always be so," and Harry's broom flew faster and faster over the frozen ground.

"Excuse me if I talk and work too," he said. "Mother needs me in the house before school. I have to be boy and girl too, you see."

"Don't you find that pretty hard, my child?"

"O, no! I don't like wiping dishes as well as sweeping snow, to be sure; but that's no matter. I never stop to think what I like; it's what's got to be done to save mother."

"Bless you, my boy! Don't you ever think of yourself?"

"O, yes, indeed! I'm a selfish cub any way; but I'm trying to do better every day, and it's

easier since I ask God to help me before I begin."

"Are you a Christian, Harry?"

"O, yes'm! I've belonged to the army of the Lord just a year, and it's been the happiest year of my life. Fighting Satan and sin is great fun when a boy sets about it. I don't mean he shall conquer, Mrs. Martin. I like to knock him a blow whenever I can. Good morning."

Mrs. Martin stood looking after the brave, bright boy, who had already begun to be a blessing in the world, until he disappeared out of sight.

"Those are the boys who are wanted," she said.

"Those are the boys who are wanted."

### THE BIBLE.

Study it carefully;  
Think of it prayerfully;  
Deep in thy heart let its precepts dwell;  
Slight not its history;  
Ponder its mystery;  
None can o'er prize it too fondly or well.

Accept the glad tidings,  
The warnings and chidings  
Found in this volume of heavenly lore;  
With faith's that's unfeeling,  
And love all prevailing,  
Trust in its promise of life overmore.

### FOUR LITTLE CHILDREN.

Four little children were playing together near some water, when one of them fell in, and would have been drowned, had not his brother jumped in after him and pulled him out. Another brother helped to carry him home, and their little sister followed them. A little while after their father, who had heard what had taken place, called them to his study, that he might reward them as they deserved. He then asked the first: "What did you do when you saw your brother drowning?"

"I rushed in after him and brought him out."

"You did well; here is your reward."

"And what did you do?" turning to the second.

"I helped to carry him home."

"That was right; here is your reward."

"And what did you do, when you saw your brother sinking?" speaking to the last, a little girl three years old.

"I prayed, papa."

"You did your part, too, and well; here is a book for you, too."

### CURING A STINGY BOY.

Jimmy was the stingiest little boy you ever knew. He couldn't bear to give away a cent, nor a bite of an apple, nor a crumb of a candy.

He couldn't even bear to lend his sled or his knife, or his hoop or skates.

All his friends were very sorry he was so stingy, and talked to him a great deal about it. But he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he would say, "p'raps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel better and happier yourself. If you give your sled to little ragged Johnny, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than you would if you had kept it yourself."

"Well," said Jimmy, "I'll try it." The sled was sent off. Jimmy looked on as if he were taking a dose of rhubarb. "How soon shall I feel better?" he asked by and by. "I don't feel as well as when I had the sled. Are you sure I shall feel better?"

"Certainly," answered his mother; "but if you should keep on giving something away you would feel better—all the sooner."

Then he gave away a kite, and thought he didn't feel quite as well as before. He gave away a silver piece that he had meant to spend for taffy.

Then he said: "I don't like this giving away things; it don't agree with me. I don't feel any better. I like being stingy best."

Just then ragged Johnny came up the street, dragging the sled, looking as proud as a prince, and asking one of the boys to take a slide with him. Jimmy began to smile as he watched him and said: "You might give Johnny my old overcoat; he's littler than I am, and he doesn't seem to have one. I think—I guess—I know I'm beginning to feel over so much better. I'm glad I gave Johnny the sled. I'll give away something else."

And Jimmy has been feeling better ever since that hour.

### THERE WERE TWO.

People say sometimes, "I shall take my chance with the dying thief." Ah! but which one of them? There were two.

These were the words I heard from some one preaching in the open air, as I passed the railway station at —, and my mind has again and again recalled that solemn story of Luke xxiii. "There were two." Yes, indeed. One went from the side of the Lord Jesus to the paradise of God; the other went to reap eternally the wages of his sin.

Reader, "there were two." With which of them will you spend eternity? Ah! ponder at the solemn thought, the awful alternative; an eternity of unsullied bliss with Jesus, or the blackness of darkness forever with the devil and his angels.

"Be reconciled to God." That gracious Saviour's heart is the same to day as when He hung upon the cross. He says still, "Come unto Me."

### A LITTLE PHILOSOPHER.

"Papa," said the son of Bishop Berkeley, "what is the meaning of the words cherubim and seraphim, which we meet in the Holy Scriptures?"

"Cherubim," replied his father, "is a Hebrew word signifying knowledge; seraphim is another word of the same language, and signifies flame. Whence it is supposed that the cherubim are angels who excel in knowledge, and the seraphim are angels likewise who excel in loving God."

"I hope then," said the little boy, "when I die I shall be a seraph; for I would rather love God than know all things."

### TWO KINDS OF GIRLS.

There are two kinds of girls. One is the kind that appears well abroad—the girls that are good for parties, rides, visits, balls, etc., and whose chief delight is in all such things, the other is a kind which appears best at home—the girls that are useful and cheerful in the dining-room, the sick-room and all the precincts of home. They differ widely in character. One is frequently a torment at home; the other is a blessing. One is a moth, consuming everything about her; the other is a sunbeam, inspiring life and gladness all along her pathway. Which will you strive to be?

The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it.

To know God in His greatness, Christ in His goodness, the world in its vanity, and sin in the danger thereof, will be means to stir up the soul to watchfulness.

**26,587,335**

BOTTLES OF

**Warner's SAFE Cure**

Sold, to Dec. 27, 1886. No Other Remedy in the World Can Produce Such a Record.

This wonderful success of "Warner's SAFE Cure" is due wholly to the real merit of the Remedy. For a long time it has been regarded by the highest Medical Authorities as the only Specific for Kidney, Liver and Urinary Diseases and Female Complaints. Thousands of people owe their life and health to "Warner's SAFE Cure," and we can produce 100,000 T

Read the following and note the large number of bottles distributed. We guarantee these figures to be correct, as our sale-books will prove.

**Boston, - - 1,149,122.**

JOHN WILLIAMS, P.C. (Hamilton, Ont.) says his wife was suffering with indigestion, pains in the back, shoulder and right side, the shoulder at this time being quite numb, and she was Rarely Free from Headache. A physician stated that it was Hardness of the Liver. After doctoring for twelve years, with no effect, she began using "Warner's SAFE Cure," and, after she had taken six bottles, she was in better health than she has had for many years.

**Providence, - - 171,929.**

WM. GILBERT (Uffington, Ont.) writes that in the year 1881 he was stricken with severe pains and high fever. The doctors pronounced it "rheumatic fever," and claimed that he could not save him, as it would affect his heart. He went to the hospital in Toronto, and they said he could not be cured. His sufferings were intense. His legs began to swell, and in a short time his body was swollen to an enormous size. He commenced taking "Warner's SAFE Cure," and began to improve. He says he is now up and around, and is well, and is sure that "Warner's SAFE Cure" was the means.

**Portland, Me., - - 441,105.**

M. LEVY (Port Hope, Ont.) says that ten years ago he was afflicted with a very lame back, which would be so bad at times that he could only with great difficulty rise from his chair, and then only with the most agonizing pain. He tried all sorts of remedies without any effect, and finally he commenced using "Warner's SAFE Cure." After taking nine bottles he felt like a new man. The pains had all left him and he was cured.

**Bal. of New Eng., - - 441,753.**

JOHN ASKWITH (Ottawa, Ont.) writes under date May 25, 1884, that previous to October he was taken very ill. He was very nervous and could not sleep, and suffered greatly from Passing Gall Stones. He continued in this state until the following March, and began taking "Warner's SAFE Cure." By the middle of April he was completely restored to health.

**New York State, - - 3,870,773.**

**Pennsylvania, - - 1,821,218.**

MRS. D. DRICKIE (Black Point, N. B.) writes, June 19, 1884, that about a year ago she was very low, with what two doctors pronounced Kidney and Liver Disease. Had no hopes of getting better. Commenced taking "Warner's SAFE Cure," and from its effects is to-day well and strong.

**Chicago, - - 2,808,693.**

W. R. FOSTER (Thornbury, Ont.) writes, June 1, 1885, that he was perfectly and entirely cured of Bright's Disease by the use of "Warner's SAFE Cure," and never since that time has there been any return of the symptoms.

**Detroit, - - 846,946.**

REV. C. HAMILTON (Milburton, Ont.) says he considers "Warner's SAFE Cure" has no equal in the world for Kidney Trouble. Says he could not get along without it, and can say without hesitation that it has been of untold benefit to him, and needs only a fair trial to prove its virtues to relieve the suffering.

**Milwaukee, - - 458,894.**

T. C. DIETRICH (Galt, Ont.) says that summer before last he was taken with severe Nervous Prostration and Inflammation of the Liver, and that his blood was full of uric acid, and his liver did not properly perform its functions. He has taken a number of bottles of "Warner's SAFE Cure," and is to-day confident that it has secured for himself a surprising physical gain.

**Minnesota, - - 648,017.**

J. H. HARRIS (Brooklyn P. O., County Ontario) writes, Nov. 4, 1885, that since prior to the year 1870 he was troubled with Catarrh and Bronchitis, and experienced no relief from the innumerable remedies which were at times prescribed for him. He was induced to try "Warner's SAFE Cure," and at the end of three weeks' use of it was enabled to bid farewell to his bronchitis, and in another week to catarrh, and afterward all the irregularities of the kidneys disappeared. He has never had any return of the disease.

**Bal N. W. States, - - 1,767,149.**

**Sparkles.**

WHEN the millennium comes the men who know the least about the finance question won't do the most talking. It isn't in sight yet.

MRS. MINKS (reading): The Rothschild family settle all disputed points by family council, and never employ a lawyer. Mr. Minks (who has just lost a suit): Well, well, no wonder they're rich.

"WHY," said an indignant manufacturer to Spicer, "out West a fellow has established a wooden shoe factory;" and he seemed no calmer when the other replied, "Well, wooden shoes do the same if there is money in it?"

BE ON YOUR GUARD.—Against sudden colds, irritating coughs and soreness of the throat. Keep Hagar's Pectoral Balsam at hand for these prevalent troubles of Fall and Winter.

"SEE here, Silas, I don't think much of disyerer Leghorn bonnet of a hen. She sets a bad egg-sample. She had oughter had chicks free weeks ago." "Dat failure's easily splained, Dinah. She's not in 'errest all de time."

HE: "I'm awfully glad to be able to offer you an umbrella, Mrs. Hauterive." She: "You're very kind, Mr. Seizer. I shall take great pleasure in returning it to my husband. He left it at the club last night, you know."

A LADY rushed into the central police station, and asked Detective Gladu if any stray children had been found by the police. She was informed that there were five in the different stations, whereupon she exclaimed: "I have lost seven! Where are the other two?"

PERRY DAVIS' PAIN-KILLER.—Its effects are almost instantaneous, affording relief from the most intense pain. It soothes the irritated or inflamed part, and gives rest and quiet to the sufferer. It is eminently the people's friend, and every one should have it with them, or where they can put their hands on it in the dark if need be.

AN austere-looking lady walked into a furriers, yesterday, and said to the yellow-headed clerk: "I would like to get a muff." "What fur?" inquired the dude. "To keep my hands warm, you simpering-idiot," exclaimed the madam, crushing him like a thunder storm.

"MADAME," he began, as he lifted his hat at the front door, "I am soliciting for home charities. We have hundreds of poor ragged and rude children like those at your gate, and our object is—" "Sir, those are my own children," and the front door was violently slammed to.

RUBENSTEIN, when in Leipzig, was one day visited by a very pretty girl, who asked permission to play for him. After her somewhat doubtful performance she rose and asked the great master, who was smiling ironically: "What shall I do?" "Get married," was Rubenstein's laconic answer, given in a tone of conviction.

SURE CURE FOR RHEUMATISM.—If the system is properly cleansed by some medicine that acts upon the bowels, kidneys and skin, such as Burdock Blood Bitters, and the sufferer will use Hagar's Yellow Oil according to directions, there are few cases of rheumatism, however bad, but will yield promptly to the treatment.

"MAMMA," said our little five-year-old, just before Christmas, "I wish papa would give me a pony." "He can't, dear; he is not rich enough." A little later: "Mamma, may I have some pudding?" "No, my dear; it is too rich." Still later: "Mamma, I—I wish that pa-pa-pa was as rich as the pudding!"

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

MRS. VULGARGRAND: "Who is this James Russell Lowell the papers are making such a fuss over?" Mrs. Bongtong: "Oh, he's a New England literary man. He wrote 'The Biglow Papers,' and—" "What? Them? Why, I made Gwendolen stop reading them only this morning because they was so vulgar. He don't even know how to spell."

Horsford's Acid Phosphate. For Women.

Dr. Wm. E. Jewett, Adrian, Mich., says: "I have found it particularly useful in the nervous disorders of women."

ASK YOUR FRIENDS AND NEIGHBOURS ABOUT

**WARNER'S SAFE CURE.**

THE MOST POPULAR REMEDY EVER DISCOVERED.

**Cleveland, - - 682,632.**

WM. R. PRESTON (Lindsay, Ont.) says that eleven years ago he suffered with Liver and Kidney disorder, and his friends thought he was about to die. The physicians gave him no encouragement, but finally he began taking "Warner's SAFE CURE." He says that the disease has now entirely disappeared, and he feels like a new person.

**Cincinnati, - - 873,667.**

MOSES FURLONG, (296 McNab St. N., Hamilton, Can.) writes, Nov. 2, 1886, that he has been suffering for over 20 years with pain in the back and one side of the head, and indigestion. Everything he ate disagreed with him. He had Enlargement of the Liver, which the physicians said it was impossible to cure. He commenced taking "Warner's SAFE Cure," and took 36 bottles, and has since had the best of health.

**Bal. Ohio, (State,) - - 633,158.**

C. W. CONOVER (Toronto Township, Credit, Can.) writes, Sep. 16, 1886, that for many years he was a nervous and bilious subject, and had a combination of diseases, Derangement of the Liver, Stomach, Bowels and Kidneys. He had ten or twelve physicians, and blistered and dozed and tortured without any relief. Finally he began taking "Warner's SAFE Cure," and, after a few weeks, he is almost entirely recovered.

**Southern States, - - 3,534,017.**

ALONZO CORNELL (Brookton, Ont.), May 15, 1885, writes that eighteen months ago he was despaired of by his physicians. His weight was reduced to 90 lbs., and when he began taking "Warner's SAFE Cure," in two months his weight increased to 176 lbs., and he is now well and healthy.

**Canada, - - 1,467,824.**

**St. Louis, - - 1,530,527.**

W. H. CALLAGHAN (Markham, Ont.) wrote, June 21, 1883, that in the previous November he was troubled with terrible Pains across the Kidneys and Bladder, caused from overstrain and lifting. He tried "Warner's SAFE Cure," and the pains entirely left him, and he has not been troubled since.

**Kansas City, - - 717,860.**

WILLIS B. COOK (E. Williamsburg, Ont.) writes that three years ago he had an Attack with the Kidneys and also affections of the liver. He consulted physicians with no relief. He purchased a bottle of "Warner's SAFE Cure," and felt himself grow stronger before he had finished its contents. He used eight bottles, and his health was entirely restored.

**Bal. S. W. States, - - 746,789.**

MRS. LIZZIE SMITH (Piquette Ave., Detroit, Mich.), disposed to kidney disease from Scarlet fever had when young, was troubled with severe pain in the top of the head, followed by convulsions, in which her life was despaired of. Her back distressed her terribly. After a thorough course of treatment with "Warner's SAFE Cure" she says the doctors pronounce her "perfectly healthy."

**San Francisco, - - 1,242,946.**

SAMUEL W. NIXON (Highland, N. B.) wrote, July 13, that his wife had been troubled with bad feelings in her head and Weakness across her Back for a number of years. She could not stand on her feet, nor eat anything, and her case was considered hopeless. She began using "Warner's SAFE Cure," and by the time she had taken eleven bottles she was perfectly cured.

**Bal. Pacific Coast, - - 732,316.**

Every Testimonial we publish is genuine. Write to the testators, enclosing stamp for reply, and learn for yourselves.

**Publisher's Department.**

**ADVICE TO MOTHERS.**—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as bright as a button. It is very pleasant to taste, 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.

**MEETINGS OF PRESBYTERY.**

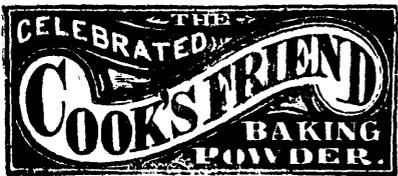
**REGINA.**—At Moosejaw, on the first Tuesday of March, 1887.  
**LINDSAY.**—At Lindsay, on Tuesday, February 22, 1887, at eleven a.m.  
**BARRIE.**—At Barrie, on Tuesday, January 25, 1887, at eleven a.m.  
**LANARK AND RENFREW.**—In Zion Church, Carleton Place, on the fourth Monday of February, 1887.  
**CRATHAM.**—In the First Presbyterian Church, Chatham, on Tuesday, March 20, at ten a.m.  
**QUEBEC.**—In Morrin College, Quebec, on Tuesday, March 20, at ten a.m.  
**WINNIPEG.**—In Knox Church, Winnipeg, on Tuesday, March 8, at half-past seven p.m.  
**KINGSTON.**—An adjourned meeting will be held in Chalmers Church, Kingston, on Tuesday, January 4, at three p.m. Next regular meeting in St. Andrew's, Hall, Kingston, on Monday, March 21, at three p.m.  
**BRUCE.**—In Knox Church, Paisley, on Tuesday, March 8, at two p.m.  
**BRANDON.**—In Portage la Prairie, on Tuesday, March 8.  
**SAUGEEN.**—In Knox Church, Palmerston, on the 14th March, at ten a.m.  
**BROCKVILLE.**—At Morrisburg, on March 1, at half-past one p.m. Special meeting at Cardinal, on January 17, at two p.m.  
**TORONTO.**—In the lecture room of St. Andrew's Church, on Tuesday, February 1, at ten a.m.  
**SARNIA.**—In St. Andrew's Church, Sarnia, on Tuesday, March 15, at one p.m.  
**LONDON.**—In the First Presbyterian Church, London, on the second Tuesday of March, at half-past two p.m.  
**MAITLAND.**—In Huron Church, Ripley, on March 25, at two o'clock p.m.

**BIRTHS, MARRIAGES, AND DEATHS.**

NOT EXCEEDING FOUR LINES, 25 CENTS.

**DIED.**

Suddenly, at the manse, Enniskillen, Ont., on the 4th January, Anne Pritchard, wife of the Rev. Alexander MacLaren, in the forty-fifth year of her age. Her time was short, her works manifold. Her reward is sure.



26/52

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The Leading Undertaker,  
347 YONGE STREET,  
TELEPHONE No. 679.

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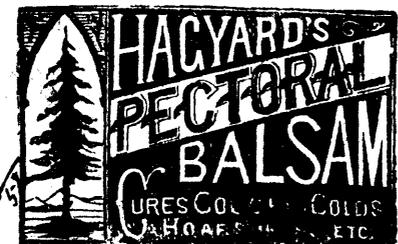
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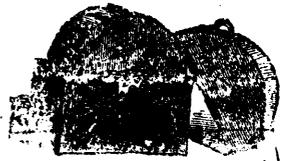
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So great is our faith we can cure you, dear sufferer, we will mail enough to convince, free. 1/3  
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**CATARRH, CATARRHAL DEAFNESS AND HAY FEVER.**

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

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