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THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 17.—No. 3.
Whole No. 831.

Toronto, Wednesday, January 11th, 1888.

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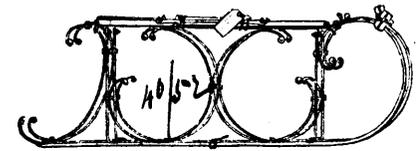
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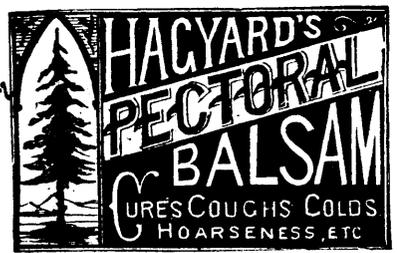
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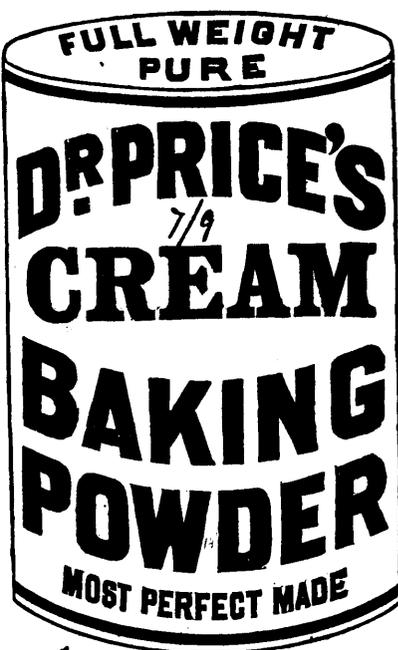
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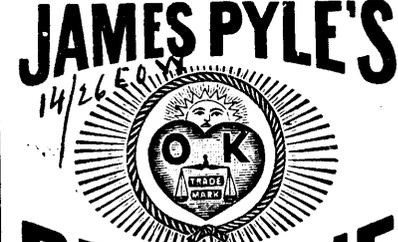
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Use after each meal Scott's Emulsion; it is as palatable as milk and easily digested; Delicate people improve rapidly with its use. For Consumption, Throat affections and Bronchitis it is unequalled. DR. THOMAS PRIM, Ala., says: "I used Scott's Emulsion on a child eight months old; he gained four pounds in a month."

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THE QUESTION SETTLED.—Those eminent men, Dr. James Clark, Physician to Queen Victoria, and Dr. Hughes Bennett, say that consumption can be cured. Dr. WISTAR knew this when he discovered his widely-known BALSAM OF WILD CHERRY, and experience has proved the correctness of his opinion.

TAPIOCA PUDDING.—Four teaspoonful of tapioca soaked in water two hours. Heat one quart of milk, and add to it the tapioca, the yolks of three eggs, well beaten, sugar and salt to taste. Stir until it becomes thickened, then turn into a pudding-dish, and frost with the whits-of the eggs beaten with sugar. Brown slightly in the oven.

CAUTION.—A source of much ill health is neglected Constipation. The utmost caution should be observed to keep the bowels regular. The best regulator of the bowels to promote their natural action is Burdock Blood Bitters. Try it if troubled with constipation.

SCALLOP MEAT.—Take cracker crumbs, macaroni, cold meat, the gravy of the meat, or soup stock. Boil the macaroni until soft; put a little cold water on it to prevent it sticking together; cut the meat in small pieces, cover the bottom of a deep dish with the crumbs, then a layer of meat, a little salt and pepper, a layer of macaroni, crumbs, meat, etc., with the crumbs last, and over all pour the gravy. Bake one-half hour.

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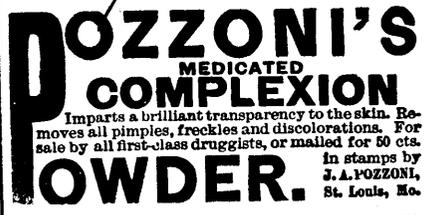
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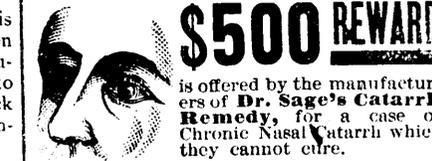


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Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the stomach and bowels, are promptly relieved and permanently cured by the use of **Dr. Pierce's Pleasant Purgative Pellets.** In explanation of the remedial power of these Pellets over so great a variety of diseases, it may truthfully be said that their action upon the system is universal, not a gland or tissue escaping their sanative influence. Sold by Druggists, 25 cents a vial. Manufactured at the Chemical Laboratory of WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.



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

"Untold Agony from Catarrh."

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

"Constantly Hawking and Spitting."

THOMAS J. RUSHING, Esq., 2902 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sage's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

Three Bottles Cure Catarrh.

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

THE CANADA PRESBYTERIAN.

VOL 17.

TORONTO, WEDNESDAY, JANUARY 11th, 1888.

No. 3.

Notes of the Week.

THE McMaster & Darling firm have issued a very handsome lithograph of their large establishment on Front Street. The building itself is a fine specimen of massive architecture, and the artist has reproduced it in admirable proportion. The concern has received a new impetus by the accession of Mr. Henry W. Darling, a gentleman whose business talent and enterprise are widely recognized.

ADVICES from Auckland, New Zealand, say that the French have annexed Raiatea, one of the Society Islands, whose people recently revolted from King Tomatoa. The native chief refused to submit, the gun-boat *Scorpion* bombarded the villages, and a proclamation was issued, stating that the natives would be punished and fined unless they submitted to French authority.

THE attendance of lady students at the Swiss universities is rapidly decreasing. Especially is this the case at Zürich, where formerly they congregated in large numbers. Ten years ago there were eighty Russian ladies at Zürich; now there are less than forty. In the whole Russian Empire 779 ladies are attending university instruction; of these no less than 139 are Jewesses.

A MEETING of publishers favouring the passage of an international copyright law was held at Delmonico's last week. It resulted in the formation of an association to be called American Publishers' Copyright League, its object being to co-operate with the American authors in securing international copyright. The following officers were chosen: W. H. Appleton, president; G. P. Putnam, secretary; Charles Scribner, treasurer. An executive committee was appointed to act in connection with a similar committee from the Authors' Copyright League for the passage of the desired law. The committee consists of the following members besides the officers of the league: J. W. Harper, A. D. F. Randolph, Dana C. Estes, Henry O. Houghton, Craig Lippincott.

MR. SPURGEON has asked that the deputation appointed to confer with him at Mentone may wait until his arrival in London. Writing to his congregation, he says he has made up his mind to stay at Mentone until the second Sunday in the new year. After that he hopes to return for a long season of earnest, holy service. He is now free from pain in body and refreshed in mind, and the prayers of his people have encompassed him like an atmosphere of peace. But he asks for a double share of prayers just now, as he is now entering upon a season wherein much wisdom will be needed. In the course of a published letter, he says: God's truth will prevail, even if every apostle should turn out to be a Judas, and every prophet a Balaam.

THE Rev. Alexander Heriot Mackonochie, who became so well known as the ritualistic vicar of St. Alban's, Holborn, while on a visit to the Bishop of Argyll at Ballachulish, went out for a walk lately, was lost in the mist, and on Saturday was found dead in the Kinloch forest, about six miles above Kinlochmore Lodge. The body was found in a snow wreath, where after a struggle he had perished. He was fond of pedestrian exercise. Mr. Mackonochie was a native of Scotland, a bachelor, and had passed his sixtieth year. He never lost one of his characteristic Scottish traits; he was a strict Sabbath keeper, declining always to use a cab on that day. The ritualistic party in the Church to which he belonged made an imposing display at his funeral.

A CONTEMPORARY says: A rare instance of catholicity was afforded on Sunday week in connection with the evangelistic gatherings at the Agricultural Hall. On account of the Smithfield Club Cattle Show, the usual Sunday afternoon service could not

be held, but the Rev. W. E. Haigh, M.A., vicar of Holy Trinity, the nearest place of worship, and also the most spacious in Islington, offered the use of the sacred edifice, where a large congregation assembled; the prayers being offered and lessons read by Dr. Thain Davidson of the Presbyterian Church, whilst the sermon was preached by Rev. G. D. Wyatt, vicar of St. John's Church, Highbury. Such a practical example of genuine catholicity is rarely met with in England, and is more eloquent than fifty platform speeches.

A CORRESPONDENT of the *Christian Leader* draws attention to one of the gravest incidents in political matters that has transpired of late. The Irish question is the hot chestnut; the Government are burning their fingers over it, and they propose to tempt the Pope, with money drawn from Protestant purses for a scheme of higher Catholic education, to play the monkey for them. Our contemporary remarks: Whether Home Rule or Coercion be right or not, this is certainly wrong. And the sturdy Protestantism of Britain must be on its guard against asking help from Rome to govern Ireland; we must do that ourselves or not at all. Three hundred years ago it was settled, in the loss of the Armada, that England was not to have its affairs interfered with by Rome; such interferences must not be allowed now.

SOME attention is being directed in Scotland to the manner in which the Moderator of the United Presbyterian Synod is elected at the opening meeting; and the suggestion is again made that the Moderatorship should be settled as in the sister Presbyterian Churches, by some responsible authority sufficiently far in advance of the meeting of Synod as to make the best possible choice, and afford the coming Moderator time to prepare an address that would prove stimulating to the assembled fathers and brethren. If not the ex-Moderators, there are committees representative of all the Presbyteries of the Church which might be asked to undertake the duty of recommending to the Synod the minister they consider the most entitled to receive the high honour of occupying the Moderator's chair, and best qualified to discharge with dignity and advantage its important duties.

THE Irish correspondent of the *Presbyterian Messenger* says: The *Freeman's Journal* (Roman Catholic and Nationalist) has the following strong words in an article on the alleged bargain between the Irish Roman Catholic Hierarchy and the Government, which is said to have been brought about through the intervention of Monsignor Persico: Even supposing the statement is true, it says, "We have yet to learn that there is any dogma of the Church, or any obligation of religion, that imposes upon Catholic Nationalists the duty of submitting to so intolerable a transaction. The Holy See might suffer, and would inevitably suffer; Irishmen would remain Catholics, but they would remain Nationalists." Whether Irishmen would long remain "Catholics" after a rupture with the Holy See may well be questioned. But it is a significant fact that such bold language should be used by the leading Roman Catholic newspaper of Ireland.

THE new Board of Education for the North-West Territories held its first meeting lately, sitting two days. There were present Bishop Pinkham, Mr. Justice Rouleau, Revs. A. B. Baird, J. McLean, Father Leduc, Messrs. A. E. Forget, J. Secord, and Secretary Brown. Bishop Pinkham was elected chairman, Lieut.-Governor Dewdney going out of office by the provisions of the new ordinance. Nineteen resolutions were passed, and much important business transacted. The date for the examination of candidates for teachers' certificates was fixed for the second Tuesday in February. The Board of Examiners appointed contains Rev. Messrs. Baird, Gillies and Granton, and Mr. Thomas Grover. Mr. A. E. Forget and Rev. A. B. Baird were appointed a committee to apportion the grants on inspectors' reports. A committee, con-

sisting of Bishop Pinkham and the Rev. Messrs. Baird and McLean, were appointed to consider the Text Book question, and report at next meeting. Among the inspectors appointed were the Rev. Charles McKillop for McLeod, and Rev. D. G. McQueen for Edmonton.

THE *Christian World* says: The Rev. H. C. Willson, the widely-esteemed Presbyterian minister of Eastbourne, boldly assailed the practice of early marriages at a meeting of the unemployed in that town. He said that a young man called upon him some time ago wanting to be married to a young woman. The man had no money, no house, not even furnished rooms; and Mr. Willson refused to perform the ceremony, and gave him a piece of his mind about asking a woman to be his wife when he could not provide for her. The anecdote was received with loud applause, which would seem to show that the working classes are at last beginning to see that it is necessary for them to exercise the prudence and self-control in this direction which are habitual with the classes above them. Too early and improvident marriages tend, more than anything else, to pauperize the masses, without at all raising their general morals. Ministers of the Gospel too often encourage the practice of marrying without means of any sort. If they would steadily set themselves to discourage it, they might enormously diminish the number of miserable homes, aching hearts and hungry mouths in the land.

THE *British Weekly* has published a valuable series of articles on "Tempted London." They are ably written, calm and dispassionate in tone, and supply ample room for thought as to the manner in which the young and friendless in the great metropolis might be preserved from the dangers to which they are so constantly exposed. The great increase in gambling, and the recent rapid multiplication of places where games of chance are played, show that the evil is becoming more dangerous than ever. Correspondents are naturally asking whether Church bazaars, etc., have not some relation to this insidious and injurious habit. A Church lottery or raffle is kin to the games played in workmen's clubs, and other resorts where the gambling habit finds free scope. The difference is only in the place and its associations, and the class of people who frequent them. It is high time for the Christian Church to abstain from every form of evil. In continuing questionable methods of raising money for religious purposes, the Church rests under a terrible responsibility.

IN Montreal the Presbyterians have a strong and enthusiastic Sabbath School Association. Under its auspices the usual New Year's gathering of children was held in Erskine Church, in that city, in the forenoon of the 2nd of January. The building was taxed to its utmost capacity. Mr. J. Murray Smith, president of the association, occupied the chair, and besides him on the platform were the Revs. A. B. Mackay, James Fleck, Dr. Campbell and L. H. Jordan, and Mr. James Croil. Each school carried a banner bearing an appropriate motto. The proceedings commenced with the singing of the hymn, "Hail to the Lord's Anointed." The rendition of the various hymns was hearty. The Rev. James Fleck delivered a short address, taking as his subject "Hands." He pointed out the difference between clean and dirty hands, free and fettered hands, kind and cruel hands, helpful and idle hands. He concluded a happy little discourse by expressing the hope that the hands of children before him might be blessed, like the hands of Jesus. The Rev. A. B. Mackay took for his subject "Hearts," illustrating black or wicked hearts by means of coal in the shape of a heart. He trusted all the children before him might have regenerated hearts—blessed and kind hearts. Mr. James Croil also spoke a few appropriate words, and read a congratulatory message received from the Methodist Sabbath School Association, to which a suitable response was sent.

Our Contributors.

CONCERNING THE EXEMPTION OF CLERICAL INCOMES FROM TAXATION

BY KNOXIAN

As we write our neighbours, male and female, are hurrying to the polls to vote for their favourite municipal candidates. Right under our window there is a polling place where the free and independent are busy marking their ballots. Just as soon as this paper is finished, this contributor purposes to go over and make several crosses on his pasteboard. We seldom vote early, but we vote as often as circumstances permit, and always for the right men. Sometimes our favourite candidates head the poll, and sometimes they don't. We have voted for every kind of candidate, from a Cabinet Minister down to a school trustee. Most gladly would we mark our ballot for a poundkeeper who would solemnly pledge himself to use the powers of the British constitution for the purpose of keeping vagrant cows away from the lawns and gardens of their neighbours. At the end of twenty years of voting, it gives us no small amount of pleasure to testify that—judging from our experience—the officials who manage the voting business are gentlemen. We have found the voting business as quiet and orderly and dignified as a meeting of Presbytery—and perhaps a little more so than some Presbytery meetings. Deputy returning officers and their scrutineers and their assistants, we have generally found to be nice young men. Since whiskey went out and the woman voter came in, marking one's ballot has become a rather pleasant kind of duty, except in "Toronto the Good," and a few other outlying localities.

As municipal politics are in the air this seems a good time to ask Presbyterian ministers to calmly consider the propriety of refusing to have any portion of their incomes exempted from taxation. We shall not be guilty of the impertinence of lecturing ministers on this matter. We don't advise. Our advice being worth a good deal, we never give advice until some one asks it, and not always then. We don't even suggest. We simply ask a calm consideration of the question.

At Scott Act and other meetings, ministers are often taunted with the alleged fact that they pay no taxes. If the taunt means that they pay no taxes of any kind, it is a misleading falsehood. Every man in this country who buys dutiable goods pays taxes—aye, and pretty heavy taxes too. Ministers use as many dollars' worth of dutiable goods as any class in the community of equal means, and therefore pay as much into the treasury of the Dominion as any class equally rich or equally poor, whichever way you like to put it. Many ministers pay much more money into the Dominion treasury than some of the people who rant about the exemption of clerical incomes.

The exemption extends to municipal taxes only, and that fact narrows down the whole question and makes it easily discussed.

What are municipal taxes raised for. Mainly to provide education, light, good streets, good sidewalks, police protection and protection from fire. Occasionally there is special expenditure for new buildings of various kinds, and in large cities there must always be annual expenditure for hospitals and charities.

These are most worthy objects, and surely a minister might well ask himself why he should not pay his share for such useful purposes as well as any other citizen.

We are all proud of our educational system. Whether it is the best in the world or not, it answers our purpose fairly well. Why should a minister not pay his fair share for local education? Has he any moral right to have his children educated at the expense of the community? Among the men who *must* pay are many whose incomes are smaller than the minister's. Are these poor people under any obligation to help to educate the minister's family? Is it doing the children justice to educate them at the expense of their neighbours? Will it increase their self-respect in after life to know that they got their start in life in a public school, toward the maintenance of which their father did not or would not pay his share?

Municipal taxes are expended in providing light for the streets. Ministers may not need light on some subjects, and most assuredly some of them are not suffering from a want of gas, but they are as

much benefited by a well-lighted street as any other class of citizens. Why, in the name of common sense and equity, should they not pay their share of the expense of lighting?

Good streets and good sidewalks cost money. The money is raised by taxing the people. Ministers use the sidewalks, perhaps, more than any other class of men. Pastoral and sick visitation involve a great amount of walking. Good sidewalks are a great comfort to a man who has to do more or less walking nearly every afternoon. Is there any known reason that will stand a moment's consideration why the community should furnish a clergyman with a good sidewalk free of all expense?

A manse or a parsonage takes fire as readily and burns as quickly as any other class of building. Of course the occupant expects that the fire company will turn out at the first tap of the bell. Might it not occur to him that it is his duty as a citizen to help to maintain those brave fellows who risk their lives to save his burning house? If all classes were exempt, there would be no fire company. Why should one class be exempt and still claim the services of the fire brigade.

A burglar enters a minister's house quite as readily as any other man's house. And when he gets in he never takes old sermons. If he did that, clergymen might not care so much for police protection. The burglar always goes for the manse lady's gold watch, or some other good thing. As a rule, clergymen are not muscular men. We have never heard of more than two or three in this country who excelled in that way. Some of those well kept Old Country parsons could, no doubt, do themselves credit in a scrimmage with a burglar, but the average Canadian parson is too often physically feeble. If he can handle any member of his own Session he does very well. The fact is, ministers need police protection as much as any other class of men. They get it, and why should they not pay their share for the maintenance of the police force?

There are several other points, but they will keep. Meantime, having paid our share toward maintaining education, police protection, protection from fire, building waterworks and furnishing the community with good light, we must go across to the polling booth and vote for some good men to look after the business.

FRAGMENTARY NOTES

CHURCHES, PASTORS, OUR EDUCATIONAL INSTITUTIONS, ETC.

MONTREAL.

The effect of Mr. Moody's visit to the Commercial Capital has not died away, as several revival meetings are being held; those in Stanley Street and Knox Churches are well attended.

In the latter church a principal feature in the services is the singing, which seems to be much appreciated, and is usually followed by short addresses of a pointed and hortatory character. The attendance at Stanley Street Church Sunday services is considerably increased, no doubt a testimony to the persevering labours of the Rev. F. M. Dewey, the popular pastor of the Church.

ERSKINE CHURCH.

is growing rapidly under the ministry of the Rev. L. H. Jordan. The Sabbath School Sunday was observed recently. Children's Day has become quite an institution in the United States, and is eagerly looked forward to. It is now receiving more attention in Canada than formerly. On the occasion referred to Erskine Church was filled with the children, teachers and friends—an audience which must have been cheering not only to the pastor, who is abundant in labours, but to all who are interested in Sabbath school work, and at present their name may be said to be legion. After singing by the choir, and reading of the Scriptures, the Rev. L. H. Jordan addressed the children at length, telling them something about "Diamonds," illustrating his remarks by some rather dark specimens, which made his address very interesting not only to the young people, but to the large number of children of a larger growth present, many of whom had graduated from the Sabbath school benches.

When speaking of the polish and perfection of diamonds, the preacher exhibited a handsome diamond ring, and caused a general smile when in a rather playful manner he remarked he need not apolo-

gize for wearing a diamond when addressing such an interesting audience. The services throughout were of an interesting and profitable character.

Next a visit was paid to

ST. PAUL'S CHURCH

of which the Rev. James Barclay is pastor. The most unbounded satisfaction prevails throughout the city that this estimable minister did not transfer his services to another field, although the temptation was great, and strong reasons were advanced, some of them of such a character as would have prevailed with most men, why he should go to Australia. Mr. Barclay's removal would have been a loss to the entire Church. His congregation is in splendid working order, the organization in every department being complete, and closely attended to by the pastor.

The contributions to mission schemes are liberal. The pastor's Bible Class is a specialty of his work, the prayer meeting is well attended, and a vigorous and interesting ladies prayer meeting has been in operation for some time. As a preacher, Mr. Barclay, by universal consent, stands among the foremost in the Church.

RICHMOND AND MELBOURNE.

Presbyterianism here is making steady progress under the pastorate of the Rev. John McLeod. At present there is a growing feeling in favour of Union, which would be much to the advantage of both, besides relieving the esteemed pastor of heavy duties, it would tend to consolidate and strengthen our cause in these places. In any case a new church in Richmond is almost a foregone conclusion, as the congregation has outgrown the old building.

SHERBROOKE.

This congregation has decided to rebuild. Under the new minister, who has exceeded their expectations, the congregation is making solid and steady progress. Hitherto our cause here has not been in the ascendency, but the outlook for the future is good.

QUEBEC.

It means much to say that we are holding our own here, taking everything into consideration. The French and Catholic element is very strong, but I think this would hardly be stating the whole case, as much headway is being made. It was communion Sunday in St. Andrew's Church, and the pastor, the Rev. A. T. Love, stated that there was a considerable addition to the communion roll. Mr. Love conducted the entire services, which were instructive and impressive, and although continued longer than the usual time, nobody felt them tedious or wearisome, and I think all left with the feeling that "it was good to be there." It was a gratification to the young minister and many others to see the aged senior pastor, the Rev. Dr. Cook, present. His presence called up many recollections of the past.

HALIFAX.

General business here is much improved. The prospect of having St. Andrew's Church settled by the installation of the Rev. D. M. Gordon, of Winnipeg, Presbyterianism will certainly be in a strong position. The Churches are all prosperous, and doing good work.

DAIHOUSE COLLEGE

has opened with more than an average number of students, and under the administration of the new president, Rev. Dr. Forrest, a bright future is before it. A course of lectures by the Rev. Dr. Burns and other prominent ministers has been arranged for, which will be of great advantage to the students. The success of Dalhousie is now an established fact, and the new college, which is situated in a prominent part of the city, is among the first objects which attract the attention of passengers on the Allan steamers when coming into the harbour.

THE LADIES' COLLEGE.

This college opened during the present fall, and with a larger number of students than the most sanguine expected. The prospects of this institution are bright, and the favourable opening and the auguries of success must be gratifying to every Presbyterian in the Maritime Provinces, especially to the Rev. Robert Laing, of St. Matthew's Church, who has advocated the project with so much force and ability. Mr. Laing is a man of great energy, and besides ministering to the wants of a large and important congregation has brought the Ladies' College to a point where it may be fairly said to be a success.

There will not be so many Protestant or Presbyterian children sent to the convents in the Maritime Provinces in the future, and if there should it will not be for the want of having a suitable educational establishment of our own.

NOTES FROM SAN FRANCISCO.

An esteemed California correspondent sends the following:

There has been no lack of stirring events in recent months in this State and city. For instance, the unique event in the history of the State—the death of a Governor while in office. This is only noticed now because of the funeral show. California claims to outstrip the Union or the world in big things, hence the gorgeous parade—six horses to the hearse—the whole outfit—never equalled since the interment of ex-Governor Stanford's son, when the special train bringing the corpse from New York was draped regardless of expense, gilt-edged circulars with the order of the funeral service engraved in the most costly style. This was the youth in whose memory the Stanford University is being erected by a gift of land so much lauded in the papers, estimated at \$20,000,000 value, though it seems rated heretofore on the assessment roll for less than \$2,000,000.

To return to the late Governor's funeral. No end of societies, orders, guilds, of which there are over 100 in this city, in their regalia, military escorts with brass bands, took part in the procession. Various memorial services, eulogies, poems, etc., by clergy and the press, lauding the deceased as a patriot, statesman, citizen, and this State as an Elysium, and this city as a model, in a way only heard here.

The dedication of a Chinese joss-house or temple, and the importation of an idol from China, gave another show surpassing the funeral parade in barbaric splendour. The procession through the streets of Chinatown baffles description. A single specimen of the motley host of strange sights may suffice to give some idea of the whole. There was a monster dragon about 300 feet long, carried by three score of Celestials inside, the feet only being visible. Its scales were of the most dazzling colours, huge head, yawning mouth, etc., the whole object with scores of queer idols, shrines, banners, priests on horseback, in vehicles, etc., made a fairy scene of weird creations only met in childish dreams or flashy novels. It may not be generally known that John Chinaman can distance the American in getting up a grand show or display, or fireworks, for a national festival.

The Chinese keep up the New Year festival of fireworks for a whole week, night and day. It is also a current saying that the "heathen Chinese" can "get away with" a down-east Yankee in that branch of art usually represented by the line of wooden hams and nutmegs, "in ways that are dark and tricks that are vain."

A spasm of justice has lately seized the citizens—to start the wheels of law onward, so greatly clogged by "jury-fixers," or bribers of jurymen. Two have been sent to State prison; another, the boss, a millionaire, is on trial. Several sensational or mysterious cases of murder, evincing a network of crime rare in modern times, have occurred recently.

Just now a divorce suit, involving some of the first families—so called—a bank president—is the sensation of the hour. Not to seem to dark-shade matters, take a sentence from the judge's decision. "In the examination of this case, the evidence has developed such a state of immorality and crime, consisting of adultery, perjury, larceny and forgery, as is seldom brought to the judicial notice in an examination, . . . enormous, monstrous and altogether unparalleled in the history of American society, or in the history of man. . . . It seems to me the old California chivalry is ebbing, or the co-responder would not be in a court of justice waiting for the law to punish him."

But the strangest of all queer things—it is the unexpected that happens—is that from Toronto—the good—the city of schools, colleges, churches—famed across the continent above all other cities for the best-kept Sunday, cited by every evangelist, preacher, or temperance orator as Talmage, Munhall, Moody, St. John and lesser lights—and that from a theological hall bearing the imperishable name of Knox—should come a case of budding heresy 'O Tempora' 'O Mores' Woe worth the day.

Some time since a graduate of Knox College was heralded with flaming credentials as a candidate for a vacant pulpit in this city. Passing as a full-fledged minister, a temporary "supply" was secured in one of them. Then application was made for examination for license to this Presbytery. Upon the usual examination he was found very deficient in some

subjects, such as Church History, etc. On several fundamental doctrines embodied in all evangelical creeds, as well as in the standards of the Presbyterian Church, he was found to be heterodox, and in regard to the fall of man, original sin, inspiration of the Scriptures, the atonement, justification, and the state after death, his examination was most unsatisfactory. The bearing of the candidate toward the examiners was wholly unprecedented. He asked explanations and stated objections in reply to the most relevant and important questions on the above subjects. The Presbytery adjourned for two weeks to give time for the fullest consideration and attendance of the members. At the next meeting the candidate re-appeared offering another anomaly, ostensibly a letter of withdrawal as a candidate for licensure, read by himself, also containing a sort of confession of his faith, which gave evidence of being touched up in order to do duty as an emergency document to tide over to licensure, or cover an honourable retreat, so some inferred, evidently assuming that there might be a division in the Presbytery. Scornful allusions were made in the paper to some of the questions put in the examination as "insulting," and stigmatizing the bearing of certain of the examiners as "waspyish," etc.

The Presbytery in a full meeting, and after mature deliberation on the examination and the letter, voted unanimously to allow the candidate to withdraw from further examination with a view to licensure, as it was prepared and resolved to vote refusal to license the applicant if liberty of withdrawal had not been asked. Thus the Presbytery was relieved of a very unwelcome duty thereby.

Common honesty and candour demand the further statement, viz., that the chief examiner in theology in the Presbytery, in whose hands the candidate stranded, is not only a graduate of Princeton College and seminary in the days of Hodge and Alexander, and a preacher, writer and author of recognized scholarship, but is also a venerable Christian gentleman of very rare courtesy, fairness and moderation. As a matter of fact his forbearance was remarked upon by other members of Presbytery as beyond what could be expected under the circumstances.

It is only fair to say that Canadian ministers in California have made a favourable record in every way not less in orthodoxy, men trained at Knox College being second to none. This will appear in its true light and force, when it is remembered that this coast from the earliest times has been cursed by renegade clergy from all States of the Union, Europe, and Australia.

The presence of the Holy Spirit in the hearts of ministers, teachers and members of the Church is the only remedy for and safeguard against this evil of false doctrine, and every other evil. This cannot be too strongly emphasized in these times.

San Francisco, Dec., 1887.

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

MR. EDITOR,—In my former letter I take exception to the expression "teaching elder," and assign certain reasons for holding a threefold order of office in the Christian Church, pastors, elders and deacons. The term "elders" is used in Scripture in a very wide and general sense, in proof of which we read of "the elders of the land of Egypt" going with Joseph to buy his father, Gen. l. 7., also "the elders of Moab and the elders of Midian," Num. xxii. 7. It corresponds very closely to the word seniors. But who would think of saying "The permanent officers of the Church are seniors, teaching and ruling, and deacons!"

Passing on now to other matter, I find on p. 8, it is proposed to give adherents, at the discretion of the congregation, a vote on "matters relating to the temporalities or secular affairs of the congregation." This I regard as every way objectionable and perilous. No other society permits its affairs to be controlled by any but members in full standing. Further, it makes money the basis of voting in Church meetings! It assumes that the temporalities of the Church are not sacred. And in addition to all, what conceivable question from the calling to the removal of ministers might not be shown to be a question "relating to temporalities"? And it puts each congregation in the painful position of voting for or against giving a vote to adherents.

Passing over a number of minor points, I find on

p. 29 that, "forty commissioners, of whom thirty one are ministers, shall constitute a quorum for the transaction of business" in the General Assembly. Why require such a large majority of ministers? Perhaps it is a misprint, as on p. 33 (8) it is put at twenty one. Then at p. 34, under the head of "The Barrier Act," three paragraphs are added which form no part of said Act, and ought to be inserted in a different connection. The Barrier Act is the safe guard of the rights of Presbyteries; it should be preserved in its totality, and no additions or explanations, however harmless they may look, should be permitted.

At p. 45, a lower court, in a case of reference to a higher, is made a party in the higher court, not only on the preliminary question, whether or not the case should have been referred, but also on the further question, whether "the reference should be sustained," and thus generally forms part of the final judgment, hence, under this rule the lower court would be a party all through, and shut out from voting. The words added in the new book should be struck out, and the rule as it stands in the old book be retained.

I am glad to find on p. 61 that it is proposed to restore to Presbytery clerks the power, on receiving a call to some minister in the Presbytery, to cite parties in case more than two weeks are to elapse before the Presbytery meeting, as unnecessary delay is thus avoided. But notwithstanding certain features of excellence, the book, as a whole, needs very careful revising, and to some of the more prominent points I have taken the liberty of calling attention, and of assigning reasons why certain changes should be made.

W. T. McMULLEN.

Woodstock, January 2, 1888.

COMOX—BRITISH COLUMBIA.

MR. EDITOR, In your columns of last week the following paragraph appears.

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

Let me say in reply that the members of the Home Mission Committee, to whom this matter was intrusted, have not been negligent. Steps have been taken to make the appointment, but as yet they have not been able to fix upon one in all respects adapted to this field. Applications from any of our young ministers, who think favourably of British Columbia, may still be sent to me not later than Jan. 20. The remarks of your correspondent about the "old style of weary waiting" are not just to the committee, as the Presbytery of Columbia well know.

Yours truly, WM. COCHRANE,

Brantford, Jan. 2, 1888. Convener.

THE FIRST MARTYR IN CHINA.

In the City of Pok-lo, on the Canton East River, a Confucian temple-keeper received the Scriptures from a colporteur of the London Mission, became convinced of the folly of idolatry, and was baptized by Dr. Legge. He gave up his calling, and set to work among his acquaintances and friends as a self-appointed Scripture-reader. He would go through the streets of the city and the country round with a board on his back containing some text of Scripture. So successful was he that in three years' time about 100 people were baptized; and so mightily grew the Word of God and prevailed, that surprise and hostility were excited, and a fierce persecution broke out.

The Christians were driven from the villages, and their property was plundered. The colporteur was seized, and twice within forty-eight hours dragged before the *literati*, and called upon to recant. This he steadfastly refused to do. He was therefore tortured by being suspended by the arms during the night. The next morning he was brought forward in an enfeebled state, pale and trembling, for a second trial. The officials and mandarins were cowed into submission by the gentry; but this brave old man was still firm in his resolve to cleave to the Bible and Christ, and expressed a hope that his judge would some day embrace the new doctrine.

This was more than they could tolerate, and, like the judges of Stephen, they ran upon him with one accord, and killed him on the spot by repeated blows of their side arms, and threw him into the river. Thus perished the first Protestant Christian martyr in China.

Pastor and People.

WONDERFUL LOVE

His love to me was wonderful,
(That love of my dear Lord's);
So high, so long, so broad, so deep,
It passeth human words.

It came so freely from His heart
Unsought and undesired,
I only knew that I was loved
And oh, I felt so tired!

He knew exactly all my need,
And all my years of sin,
But yet He opened wide His arms
To take the wanderer in.

His love to me is wonderful;
For Jesus loves me still,
Though even now, at times, I know,
I fail to do His will.

His love will be most wonderful,
When life itself is o'er,
And I, a pensioner on grace,
Shall stand at heaven's door.

And Jesus bid me welcome there,
And tells me I may be
A member of His royal home
For all eternity!
Charlotte Murray, in the Christian Leader.

FOR THE CANADA PRESBYTERIAN

EVANGELISTIC SERVICES

BY REV. F. A. R. DICKSON, B.D., GALL.

In view of the fact that this winter evangelistic fervour, in a very large measure, rests upon the Church, and that a large number of special meetings will be held in almost every Presbytery, one chapter of Dr Gregg's "History of the Presbyterian Church in Canada" is of special interest, that is the twelfth. It has in it some most stimulating and encouraging instances of the good resulting from evangelistic efforts, such as: "The Church in Brantford was organized in August, 1833, consisting of forty five members, the fruit of a most interesting protracted meeting held at that time." "The Church in Beech Woods was organized after a protracted meeting in May, 1832, comprising sixteen members. In 1833 there was an accession of eight." "The Church in Eramosa was organized in February, 1824. The origin of this Church is as follows: Two men, converted at a protracted meeting in Hamilton, went home and began at once to labour with their families and their friends in the neighbourhood. Though they sought for ministerial help, they obtained none until twenty were the hopeful subjects of grace by means of their efforts. These were the nucleus of the Church." "The Church in Hamilton was organized in 1831, by the Rev. Edward Marsh, consisting of twenty members. Nothing of very special interest occurred until January following, when the Church had a protracted meeting. The commencement of the meeting was in Barton, three miles out of the village, on what is called 'the Mountain.' Of the fruits of a most blessed work in this place, about fifty at once made a profession of their faith in Christ on the spot, and in the house where the meeting was held. And truly, as many of us remember, it was most delightful and heavenly to see such a company crowding around God's altar. The hoary-headed and the sprightly youth, parents and their children, and whole families together, all seemed in haste to avouch Jehovah to be their true God in their solemn and joyful attendance upon the ordinances of Christ's house, baptism and the Lord's supper. It was a season never to be forgotten, and the place was the house of God—it was the gate of heaven." These brief notices lighten up a time when some men were full of religious earnestness and zeal—when they were not content with services at intervals of seven days, but regarded it as wise and profitable to counteract the worldliness of their time by bringing to the front and keeping them there for a season the claims of Christ upon their fellow men.

If this was a right and a reasonable thing fifty years ago, when our cities were small villages, and the population was sparse, and worldly temptations and snares one thousand fold less than they are to-day, surely it is much more urgent that in our time of intenser worldliness and of greatly multiplied temptation and excitation of the natural man, that there should be a stand made by God's people against all

this, and a strong and persistent effort made at rescue of the lost. In answer to faith in the promises, to wise use of means, to united effort in prayer and consistent living, God declares that He will give blessing. Listen to this sweet strain of godly confidence! "Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof," Psa. cii 13-14.

Take this word also, "As soon as Zion travailed she brought forth children," Isa. lvi. 8. Again, "Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them; I will increase them with men like a flock," Ezek. xxxvi. 37. These Scriptures mark the uprising of the godly to efforts in the line of the divine commandments. God is waiting to be gracious; but how often and for how long periods does the unbelief of the Church hinder the rich and glorious manifestation of His mercy? If we turn to the New Testament, we have inspiring encouragement in Christian work. Our Lord sent forth His apostles, saying "Go ye into all the world and preach the Gospel to every creature." He also gave them this promise: "Lo, I am with you always, even unto the end of the world." What then? Mark tells us, "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

The Acts of the Apostles, as that fragment of early Church history is called, is summed up in these words of Mark. Carrying out Christ's commands blessing was enjoyed marvellous blessing. Yes, just such blessing as we would look for from the Lord. Is not this needed all the time? Is not the great work of the Church the conversion of sinners? And is not the Church best strengthened and beautified with all the graces of the spirit, when it is doing this work? We very properly send missionaries to the heathen abroad. Is not the living, consecrated Church to be missionaries to the heathen at home? It will be, if it read the New Testament aright. But everywhere come up lamentations over the dead condition of the Church. How is this to be remedied? By faithful preaching and by special effort. One of the best fruits of evangelistic services is the quickening of the Church, the arousing it to a lively sense of its responsibility, the bringing of it into line with the law and the life of its Lord. It is, to a very large extent, only when the Church is baptized with the Holy Spirit that multitudes of sinners are converted. A dead Church is the greatest stumbling block that lies in the way of ungodly men. It is the greatest enemy Christ has. It wears His livery, but does not do His work, because it has not His Spirit. It is therefore a deception and a snare.

The evangelistic services that are being held are to be taken as a symptom of increased spiritual life. They mark the hunger of some hearts for larger manifestations of divine power. And they shall not be held in vain. Some one may ask this interesting question, desiring light, or seeking increased fitness for service.

HOW MAY EVANGELISTIC SERVICES BE CARRIED ON SUCCESSFULLY?

To this question a very large and varied answer might be given, but I will confine myself to suggestive hints simply. 1. Let them be prepared for, begun and carried on in earnest, believing prayer for the manifestation of saving power. Those whose hearts are hungering for the salvation of souls should be gathered together at a convenient hour to plead for this. It is always best that this should precede the preaching service. In this, the Word of God encouraging us to such efforts, should be opened up, and such incidents related as have fulfilled God's Word. In Robe's "Narrative of the Revival of Religion at Kilsyth, Cambuslang and other places in 1742," in McCheyne's "Evidence on Revivals," in Jonathan Edwards' "Thoughts on the Revival of Religion in New England in 1740," in Gibson's "Year of Grace," and many other accounts of divine working, many such incidents may be found that will awaken the minds and arouse the consciences of the people to their duty in relation to the unsaved, and draw out their souls after this object. Believing prayer never yet failed of blessing. 2. The Church members should make a point of inviting the unsaved to the preaching service. They may even go beyond this and bring them to the meeting. Place them where they may hear the Gospel, for "faith cometh by hear-

ing," etc. And while the service goes on, unceasing prayer should be made that God may send the arrows of the Gospel home to the heart with convicting and converting might. It is not by might of man, but by the Spirit of God that the work is done. 3. As to the preaching, it should be simple, direct, loving, earnest. The evangelistic service is not the place for flowers and tinsel ornaments. The euphuist is out of place there altogether. What is urgently called for, and what is always had at the mouth of a man who is in red-hot earnest, is "great plainness of speech." He lays down the Gospel so that the lowliest and most unlearned may readily take it up. He forgets himself in the enjoyment of the presentation of his Lord. He hides himself behind the cross. He lifts up the brazen serpent that the eyes of all may be fixed on it alone. He hears, in imagination, beating, burthened hearts crying out:

Tell me the story simply, as to a little child,
For I am weak and weary, and helpless and defiled.

(2) It should be textual. The Scripture taken as the basis of discourse should be, not a motto, but a word of God in very truth, and therefore seriously expounded. This alone can give the hearers the sense that it is God and not man who is speaking to them. Very often too much is imposed on the text and too little pressed out of it. The grapes of Eschol, instead of having their juice expressed for the refreshment of the weary-hearted traveller, are too often hidden by other fruits, that not infrequently are the "apples of Sodom"—beauty in the hand but dust in the mouth. God's word must be honoured in the evangelistic service, honoured in exposition, in quotation, in prayer. Murray McCheyne once wrote to W. C. Burns, "Honour the Word both in the matter and manner." What power the simple Word of God has! I remember many years ago being detained at Princeton on the Great Western Railway, by a freight train that had been wrecked and hindered our progress. The passengers crowded into the little station house, for it was a cold winter day. Many of them were swearing freely, when a thin, piercing voice rang out over all the noise, uttering these words: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." At once every eye was turned on the speaker, and there stood he, pale and thin and tall, with a Bible in his hand open—his name, I afterwards learned, was John Ross, of Brucefield. That word of God purged that place of profanity. (3) It should proceed along lines in accord with the laws of mind. It should begin with the law, through which comes the knowledge of sin. Our Puritan forefathers, in their massive wisdom, believed in law work. Was not this the character of apostolic preaching too? How they charge home on their hearers their sins! They do not use honeyed words. They do not seek their approbation, they seek their salvation. Perhaps the best manual for a preacher as to how he should proceed in evangelistic services, is the Epistle of Paul to the Romans. He cannot err in being guided in outlining his thought on that model. Dr. Macdonald of Ferintosh, visiting St. Kilda for a few days, took up that epistle and opened up and pressed home on the people's hearts the leading principles and truths, with the most memorable effects. Such a course as this secures an interesting and intelligent advance. It goes on from man's state of nature, through God's provision for the rescue and salvation of man from sin into the state of grace and service here, and glory hereafter. This outline may be followed with advantage. It is not the only line along which the Spirit moves, but in a series of meetings, it offers important help toward the end that is sought, namely, the awakening and conversion of sinners. God uses most unlikely means sometimes to accomplish His purpose, but usually He employs that which is in strict harmony with the laws of mind. A man unconvicted of sin can see no beauty or attractive grace in a Saviour. A man who is not hungry does not relish food. The beginning of all sound work is to bring sin home to the conscience, and then to bring the stricken conscience to Christ. Christ alone gives the conscience peace. As to the after meeting much may be said. But perhaps it is not needed, as conviction is not wrought in any heart. Wherever the heart is touched with conviction, the after meeting is of value as affording an opportunity for guiding and directing the stricken one, and perhaps leading on to decision for Christ. There can be no doubt that many have been deeply unpressed under the preaching of the truth, who have gone forth from the meeting only to have these impressions dissipated. It is a great wisdom to make the best use of this opportunity. It ought not therefore to be left in the hands of novices. The unskilled and ignorant ought carefully to be excluded from dealing with the anxious. The best talent and the largest experience are required here. The most prayerful, holy and best instructed in the Word of God and in the services of the heart, find here the sphere of noblest service.

DON'T WORRY

THE SHREWD BUSINESS MAN'S METHOD OF OVERCOMING DIFFICULTIES

"Is there a fatality among our prominent men?" is a question that we often ask. It is a question that perplexes our leading medical men, and they are at a loss to know how to answer it.

We sometimes think that if the physicians would give part of the energy to the consideration of this question that they give to combatting other schools of practice, it might be satisfactorily answered.

The fight of "isms" reminds us often of the quarrels of old Indian tribes, that were only happy when they were annihilating each other.

If Allopathy makes a discovery that promises good to the race, Homoeopathy derides it and breaks down its influence. If Homoeopathy makes a discovery that promises to be a boon to the race, Allopathy attacks it.

It is absurd that these schools should fancy that all of good is in their methods and none in any other.

Fortunately for the people the merit which these "isms" will not recognize, is recognized by the public, and the public recognition, taking the form of a demand upon the medical profession, eventually compels it to recognize it.

Is it possible that the question has been answered by shrewd business men? A prominent man once said to an inquirer, who asked him how he got rich, "I got rich because I did things while other people were thinking about doing them." It seems to us that the public have recognized what this fatality is, and how it can be met, while the medical profession have been wrangling about it.

By a careful examination of insurance reports we find that there has been a sharp reform with reference to examinations (and that no man can now get any amount of insurance who has the least development of kidney disorder), because they find that sixty out of every hundred in this country do, either directly or indirectly, suffer from kidney disease. Hence no reliable company will insure a man except after a rigid urinary examination.

This reminds us of a little instance which occurred a short time ago. A fellow editor was an applicant for a respectable amount of insurance. He was rejected on examination, because, unknown to himself, his kidneys were diseased. The shrewd agent, however, did not give up the case. He had an eye to business and to his commission, and said: "Don't you worry; you get a half dozen bottles of Warner's safe cure, take it according to directions and in about a month come around, and we will have another examination. I know you will find yourself all right and will get your policy."

The editor expressed surprise at the agent's faith, but the latter replied: "This point is a valuable one. Very many insurance agents all over the country, when they find a customer rejected for this cause, give similar advice, and eventually he gets the insurance."

What are we to infer from such circumstances? Have shrewd insurance men, as well as other shrewd business men, found the secret answer to the enquiry? Is it possible that our columns have been proclaiming, in the form of advertisements, what has proved a blessing in disguise to millions, and yet by many ignored as an advertisement?

In our files we find thousands of strong testimonials for Warner's safe cure, no two alike, which could not exist except upon a basis of truth; indeed, they are published under a guarantee of \$5,000 to any one who will disprove their correctness, and this offer has been standing, we are told, for more than four years.

Undoubtedly this article, which is simply dealing out justice, will be considered as an advertisement, and be rejected by many as such.

We have not space nor time to discuss the proposition that a poor thing could not succeed to the extent that this great remedy has succeeded, could not become so popular without merit even if pushed by a Vanderbilt or an Astor.

Hence we take the liberty of telling our friends that it is a duty that they owe to themselves to investigate the matter and reflect carefully, for the statements published are subject to the refutation of the entire world. None have refuted them; on the contrary hundreds of thousands have believed them and proved them true, and in believing have found the highest measure of satisfaction, that which money cannot buy, and money cannot take away.

Sparkles.

PERRY DAVIS' PAIN-KILLER as a Diarrhoea and Dysentery remedy seldom ever fails. THE tea-kettle is said to be the only singer that never gets a cold.

A DOCTOR who speaks only one language may yet understand a great many tongues.

WHAT is the difference between a Jew and a lawyer? The one gets his law from the prophets, and the other gets his profits from the law.

YOUNG MR. SISSY: I am afraid that I am making rather a long call, Miss Smith. Are you tired? Miss Smith (politely): Oh no, Mr. Sissy, not physically tired.

"We don't care for the rain," said one Baltimore girl to another, as she raised an umbrella, "we're neither sugar nor salt." "No," replied the other, "but we're lasses."

PRESENCE OF MIND—Presence of mind is good in case of accidents and emergencies, and when coupled with Hagyard's Yellow Oil will often save life. Yellow Oil cures all painful injuries, burns, scalds, bruises, frost bites, rheumatic and neuralgic pains, and is in fact a handy and reliable surgical aid.

VISITOR: Your new house is very pretty, but you will have trouble to do anything with the garden, it's so small. Country Host: Yes, it is small, but then I shall put in folding beds.

FIRST PAINTER: Smith goes about everywhere saying that he is wedded to art. Second Painter: Oh, he's fibbing as usual; he's only courting publicity.

A CRUSTY old fellow once asked, "What is the reason that griffins, dragons and devils are the ladies' favourite subjects for embroidery designs?" "It's because they are continually thinking of their husbands," was the lady's quick retort.

A BISHOP, reproving his delinquent page, said, "Wretched boy; who is it that sees and hears all we do, and before whom even I am but a crushed worm?" The boy replied, "The missus, my lord." His lordship said this was not the right answer.

NEW MEMBER (to Washington hotel clerk): What are your regular rates? Clerk: Four dollars a day, sir, payable weekly. New Member: You have different rates for members of course? Clerk: Yes sir. Four dollars a day in advance.

FATHER (trying to read the paper): What was that awful racket in the hall just now? Mother: One of the children fell down the stairs. Father (irascibly): Well, you tell those children that if they cannot fall down stairs quietly they won't be allowed to fall down them at all.

REMARKABLE RESTORATION.—Matthew Sullivan, of Westover, Ont., was ill with dyspepsia for four years. Finding doctors did little good, he tried Burdock Blood Bitters; six bottles cured him, and he gained in weight to 178 pounds. B. B. B. cures the worst known cases of chronic dyspepsia after all else fails.

CONSUMPTION SURELY CURED.

To the Editor:—

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured; I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
DR. T. A. SLOCUM, 37 Yonge Street, Toronto, Ont.

"Never contract a friendship with a man who is not better than yourself," says one of those gratis-advice writers. That's all very well, so far as you are concerned, but how about the other fellow.

COUNTRYMAN (to dentist): "I wouldn't pay nothin' extra fer gas. Jest yank her out, if it does hurt." Dentist: "You are plucky, sir. Let me see the tooth." Countryman: "Oh, 'tain't me that's got the toothache; it's my wife. She'll be here in a minute."

I HAVE not used all of one bottle yet. I suffered from catarrh for twelve years, experiencing the nauseating dropping in the throat peculiar to that disease, and nose bleed almost daily. I tried various remedies without benefit until last April, when I saw Ely's Cream Balm advertised in the Boston Budget, I procured a bottle, and since the first day's use have had no more bleeding—the soreness is entirely gone.—D. G. Davidson, with the Boston Budget, formerly with Boston Journal.

FOR NETTLE RASH, Itching Piles, Ringworm Eruptions, and all skin diseases, use Prof. Low's Sulphur Soap.

Image of a baby and text: BABY'S SKIN & SCALP CLEANSED AND PURIFIED AND BEAUTIFIED BY CUTICURA.

FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great SKIN CURE, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases."

Image of a box of Allen's Lung Balsam with text: ALLEN'S LUNG BALSAM CURED BY ALLEN'S LUNG BALSAM 25c. 50c. and \$1.00 per bottle.

Image of a book cover for Dr. Humphreys' Book with text: DR. HUMPHREYS' BOOK Cloth & Gold Binding 144 Pages, with Steel Engraving, MAILED FREE. Address, P. O. Box 1810, N. Y.

Table with 3 columns: LIST OF PRINCIPAL NOS., CURES, PRICE. Includes items like Fevers, Congestion, Inflammations, Worms, Worm Fever, Worm Colic, etc.

Complex block for Homeopathic Specifics with a list of ailments and prices: 10 Dyspepsia, Bilious Stomach, 25c.; 11 Suppressed or Painful Periods, 25c.; 12 Whites, too Profuse Periods, 25c.; etc.

Section header: SPECIFICS. Sold by Druggists, or sent post paid on receipt of price.—HUMPHREYS' MEDICINE CO., 109 Fulton St. N. Y.

Complex block for East India Hemp with text: Have You Nasal Catarrh? Use DR. JAMES' three preparations of EAST INDIA HEMP; they will prevent the Catarrh entering the Bronchial tubes or lungs, thereby warding off Consumption, and keep the disease located until positively cured.

Complex block for Wilbor's Compound of Pure Cod Liver Oil with text: WILBOR'S COMPOUND OF PURE COD LIVER OIL AND PHOSPHATES OF LIME, SODA, IRON.

Complex block for Dr. Low's Worm Syrup with text: DR. LOW'S WORM SYRUP will remove Worms and Cause, quicker than any other medicine.

Complex block for Dominion Line Royal Mail Steamships with text: DOMINION LINE ROYAL MAIL STEAMSHIPS Liverpool Service—Dates of sailing: FROM BALTIMORE. FROM HALIFAX. Sarnia, Tuesday 17th Jan.; Saturday 21st Jan.; Oregon, 31st; Vancouver, 14th Feb., 18th.

Complex block for Gas Fixtures with text: GAS FIXTURES For Churches and Public Buildings. Image of a chandelier.

Complex block for Keith & Fitzsimons with text: We are manufacturing a choice lot of these Goods AT VERY LOW PRICES, Below anything that can be imported. Estimates Given on Application. KEITH & FITZSIMONS, 109 King Street West.

Complex block for Esterbrook Steel Pens with text: ESTERBROOK STEEL PENS Popular Nos.: 048, 14, 130, 333, 161. For Sale by all Stationers. MILLER, SON & CO., Ag'ts., Montreal.

Complex block for Lawson's Concentrated Fluid Beef with text: LAWSON'S CONCENTRATED FLUID BEEF. Makes most delicious BEEF TEA. It is a great strength giver, as it contains all the nutritious and life-giving properties of meat in a concentrated form.

Complex block for Lowden, Paton & Co. with text: SOLE CONSIGNEES; LOWDEN, PATON & CO. 55 FRONT ST. W., TORONTO.

Complex block for I Cure Fits! with text: I CURE FITS! When I say CURE I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS, A life long study. I WARRANT my remedy to CURE the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a FREE BOTTLE of my INFALLIBLE REMEDY. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address Dr. H. G. ROOT, 87 Yonge St., Toronto, Ont.

THE CANADA PRESBYTERIAN,
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TORONTO, WEDNESDAY, JANUARY 11th, 1888.

CLUBBING ARRANGEMENTS.

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

COLONEL INGERSOLL says he hates Presbyterianism. Presbyterianism will be glad to hear it. The Presbyterian Church can stand a good deal, but it could hardly bear to be loved by a blatant blasphemer like Colonel Robert Ingersoll. From one great affliction we are mercifully delivered.

ALL the liberal congregations in the American Presbyterian Church are not in New York and Philadelphia. The other Sabbath the Westminster Church, of Minneapolis, gave \$7,579 at one collection for the Ministerial Relief Fund. This fund is the one that we call the Aged and Infirm Ministers' Fund. Some of the Eastern Churches will now be certain to go up to \$10,000, or perhaps go over that sum. And this Minneapolis congregation is not a very large one. Evidently its members have large hearts.

MR. CHAMBERLAIN, considered as a speaker, is one of the best specimens of the modern English Parliamentary style. He is not an orator in the sense in which that word is usually understood. He is the very perfection of a business talker who can make points in the most lucid style and marshal them in the most effective way when he wishes to do so. We say, when he wishes to advisedly, because it was very evident all through his Toronto speech, that he was speaking under great restraint. English Parliamentary eloquence has completely changed. The splendid, highly wrought orations of Burke and Sheridan, and Fox and Pitt, have given way to a business style, of which Mr. Chamberlain's speeches are fairly representative. Keeping away from Gladstone, John Bright and one or two others who have a style of their own, the prime qualification of a first-class English Parliamentary debater now is to be able to make the greatest possible number of effective points in the clearest possible manner and in the least possible time. Judged by this standard, Mr. Chamberlain is a strong, though by no means eloquent, speaker.

TORONTO has a limited number of citizens that might be described as court loafers. These people frequent the assize and police courts, and when cases of a particularly unsavoury character are being tried, they are always present in large numbers. If the details are particularly filthy, they always show their appreciation of the proceedings by laughter, and in other characteristic ways. The other day there was such an outburst of laughter over the details of a very distressing case that the presiding judge threatened to clear the court room if the laughter were repeated. Mr. Justice Rose, we believe, tries all such cases with closed doors. This is undoubtedly the proper method. The administration of justice was never intended to supply the dregs of society with the garbage on which their filthy minds delight to feed. The unfortunates who appear in the witness box in such cases have quite enough to endure without being laughed at by the lecherous loafers who congregate in court rooms. Judges and grand juries have complained for many years about the bad ventilation of the Toronto Courthouse. The air would be improved in more ways than one, if these court loafers were turned out.

THOUGH written about a topic with which we have nothing to do, the following words from the *Globe* are weighty and timely, and may be applied in many directions:

Of all hinderers of reforms, none are more dangerous than those men who, when a good movement has been popularized by sane champions, make wild attempts to get credit for furthering it. They assume untenable positions, they demand extreme sacrifices on behalf of the cause, and thus set against it numbers of moderate men.

From the days of Martin Luther down to the last Scott Act election, there has never been a reform agitated for in Church, in State, or in society that has not suffered from just such hinderers. They are unknown and unheard of when "sane champions" are fighting a life-long battle for a good cause, but the moment the "sane champions" seem likely to win, the "insane" would-be-champions come to the front with a shout, assume positions that the sane never took, make demands the sane never make, and turn against the cause large numbers of men that the sane have been massing in its favour. And the most galling part of the whole business is that if the sane do not instantly yield the lead to the insane, and second all their shouting, the insane are sure to denounce them as enemies to the cause they spent their lives in advocating.

AT this season we always read many excellent homilies on the best methods of avoiding worry, over-anxiety, over-work, nervousness, and other unpleasant experiences during the year. One writer tells us that it is a good thing to look back and think of all the Lord has brought us through, and reason from the past to the future, arriving, of course, at the comforting conclusion that the all-wise Guide, who has brought us so far, will conduct us in safety to the end of the journey. Another tells us that the best way to avoid depression and worry is to have strong faith in God. Both these methods are good, and whilst we cannot find language strong enough to commend both, we take the liberty of adding a third method. Ours is not a philosophic plan. It has no connection with theological systems. So far as we know, it has never been discussed by any ecclesiastical body. We don't know what the Synod of Dort or the Westminster Assembly might have said about it. Our plan is delightfully simple and practical, though we dare not hope that it can ever become popular. Now, gentle reader, prepare for the worst, while we modestly add our contribution to the many ways that are being suggested to avoid hurry and worry during the year. It is this: "Go to bed at a reasonable hour and get up early in the morning." Two hours lost these short mornings would worry Job all day. One hour lost in the morning worries all day many a far better wife than Mrs. Job ever was.

THE *Christian at Work* urges its readers to "away with worry in 1888," and very clearly shows, what nearly every thoughtful worker knows, that it is worry that kills and not work. The first railway president in the United States remarked the other day that "he could do the work of two men, provided he did not allow himself to fret about it." Our contemporary has this rather neat simile for the facts of which we cannot vouch, not being familiar with shooting irons:

As it injures a gun more to keep banging away with enormous charges of mere powder than to fire the bullet, that does actual execution in bringing down the coveted game, so it hurts a worker more to grow flushed, tremulous, solicitous, worried in view of imaginary difficulties, than to walk right out to conquer real ones.

The truth of the foregoing might easily be illustrated by cases taken from actual life. The men in every department of labour, who do the best work and work the longest, are men who can work without being worried. Banging away with mere powder wears out the gun, but brings down no game. No human being can estimate the amount of pulpit power that is destroyed by worrying over congregational troubles. Comparatively few ministers are over-worked, but too many have to endure something that wears men out faster than work. The effect of worry, combined with the perpetual dread that affairs may take a wrong turn, is well summed in these words:

These mental agonies will positively change the condition of the organs, sap vitality, and render the entire system a self-consuming machine, until by and by the victim goes down completely, with nervous prostration.

The bad effects of worry are pretty well known, but when the fit comes on, few people have force of character and faith enough to stop the self-consuming machine.

THE EVANGELICAL ALLIANCE.

THE annual meeting of the Toronto Branch of the Evangelical Alliance, though not so largely attended as might have been expected, and its importance warranted, was nevertheless most interesting. As to the matter of attendance at this and similar meetings, it cannot fairly be assumed that large or small audiences are infallible criteria of either the intrinsic importance or even the popular estimate of the cause for which they are convened. Apart from adventitious circumstances, such as the time and place of meeting, the parties identified with it, and the speakers selected, which often determine the size of an audience, a small gathering is not necessarily an indication that the movement it is intended to promote has a small hold on popular sympathy. The Evangelical Alliance, we are convinced, has a warm place in the affections of the Christian community. Had all who are in accord with its principles and objects in the city of Toronto resolved to be present, the largest place of meeting would have been required for their accommodation.

Some are in the position of the canny Scot who, when his own minister preached, slumbered peacefully in his pew, but when a stranger occupied the pulpit was wide awake. For his conduct in this respect, he gave as his reason: that being assured of the orthodoxy of his pastor, he did not need to listen to the sermon, but with another it was different; he had to attend to his discourse to ascertain whether he was sound or not. They believe that the movement is in good hands, and will receive proper attention. There are others, busily occupied, who are simply appalled at the number of meetings and popular attractions of all descriptions. After reaching home, they are most reluctant to stir out again. They complain that they have scarcely any time left for quiet reading and association with their own families. Even the most conscientious of them have no little difficulty in balancing the claims of duty in this respect. It is neither marvellous nor discouraging that the annual meeting of the Evangelical Alliance was not better attended.

In his opening address, the chairman, the Hon. Oliver Mowat, president of the Toronto Branch of the Alliance, spoke of its aims and character. His reference to the extent and definiteness of the creed of the Presbyterian Church showed that his sympathies were in full accord with the great truths it has ever been the purpose of that Church to maintain and advance. He also showed that in order to secure the cordial co-operation of evangelical Christians, it was necessary to have a condensed creed embracing the essential verities of the Christian faith. This has been admirably secured in the formula adopted by the Alliance. It was likewise pointed out that while the Church to which he belonged had a long and the Alliance a short creed, the Presbyterians were nevertheless strong supporters of the Alliance. It would be strange were it otherwise. Presbyterians are warmly attached to the principles of their Church, they cherish her rich historical associations, and pray for her prosperity, yet they are large hearted and catholic in their sympathies. They do not wrap themselves up in a mantle of bigotry, and uncharitably unchurch all others who have less veneration for the Institutes of Calvin and the Westminster Standards than she has herself. She is always prepared to extend the right hand of fellowship to all who love and reverence the common Lord. She is also prepared to go as far in the direction of the things that make for peace as any of the other branches of the evangelical Church. The Evangelical Alliance owes its origin largely to Presbyterians. Through the exertions of John Henderson of Park, and the Rev. David King, LL.D., the pastor of Greyfriars Church, Glasgow, Church of England clergymen and representatives of most of the dissenting Churches became interested in the movement, and it took shape in London in 1846. A number of the ablest divines in Europe and America have counted it an honour to be included in its membership.

The Methodist Church was well represented by the Rev. Coverdale Watson, who delivered an excellent address, in which the purposes of the Alliance were eloquently enunciated. The Rev. Dr. Kellogg more fully presented another of the objects for which the Alliance exists. He sees in it a powerful means for the defence of the truth against the powers that now confront it. It has to contend against the inroads of scap-

ticism, and the various anarchic tendencies now making their presence felt, and the avowed purpose of secularizing the Sabbath. Then it has to face the menacing attitude of Vaticanism, whose purpose he clearly showed was to gain ascendancy where free institutions prevailed, and turn them into its uses as it had utilized the autocratic forces of other days. The cordial co-operation of the Protestant Churches would be a safeguard of all liberty, that of conscience included.

Dr. Kellogg was careful to disclaim anything like sectarian bigotry in his remarks, as it would, he said, be uncharitable and unchristian to speak disparagingly of individuals. It was Rome, and not Romanists, against which his attacks were directed. That a worthy body of men have been elected to the directorate of the Toronto Branch will be apparent from the following list. Hon. Attorney-General Mowat, president; Rev. William Reid, Rev. Principal Castle, Rev. John Burton, B.D., Rev. H. Grasset Baldwin, Rev. H. M. Parsons, President Wilson, LL.D., Rev. Samuel Rose, B.D., Rev. B. D. Thomas, D.D., Hon. S. H. Blake, Rev. John Potts, D.D., Rev. Principal Caven, vice presidents; the Hon. John Macdonald, Rev. Dr. Kellogg, J. L. Blaikie, H. E. Clarke, M.P.P., A. M. McDonald, J. C. Duncan Clarke, W. B. McMurrich, Daniel McLean, H. J. Clark, Rev. Elmore Harris, Rev. John Smith, J. J. Woodhouse, council, Rev. J. J. Smith and J. J. Woodhouse, secretaries, J. J. Woodhouse, treasurer.

AMERICAN LIFE.

DR. JOHN HALL, of New York, has an excellent paper in the January number of the *New Princeton Review* on "Our American Life." It is written in the fine, genial spirit, so characteristic of the man. One possessed of his consummate power never shouts and screams against what he sees and feels to be wrong, but in measured and thoughtful terms expresses the impressions that take their rise in clear-sighted and comprehensive observation, with an easy and natural elegance that leaves turgid and forcible-feeble writing far behind. His thoughts, calm and luminous, emphasize themselves. His career on this continent has shown that he is adaptive. He has become one with the nation in which his lot is cast, and with justifiable pride he claims to be an American citizen.

Dr. Hall is in full sympathy with the desire for the homogeneity of the American people. While tracing their different national origin, and noticing the fact that, of recent years, there has been a large influx of foreigners, that is, races speaking other languages than that of the country, he mildly deprecates the perpetuation in a new land of old world customs and tongues which tend to keep these new-comers apart from the nation. He takes the broad ground that the public school should be maintained in its integrity, as the perpetuation of race and lingual distinctions make people an easy prey to political demagogism. There is no question that there is much truth in this contention. At the same time it must be conceded that such matters have to be wisely dealt with. An attack on one's nativity and mother-speech inflicts a wound on his most sensitive part. Social and educational influences can most effectively put in their silent work, and in due time will exert a powerfully modifying influence.

The commercial life of the country is also incisively but deftly touched upon. The brief survey of the inventiveness and enterprise characteristically American, leads him to suggest "caution, conservative methods, and, possibly, some revision of the standard of success." "Are we not getting," he asks, "into the bad habit of counting only the man who makes a 'pile' a success, and the man who simply holds his ground, brings up and starts a family honourably in life, and dies as he lived, of no great account? But in fact, and in all the real interests of life, the latter may be the success, and the former the failure." This is followed by observations on the tendency to leave the country and to overcrowd the cities.

In relation to the social life of the American people, Dr. Hall makes the point that it is at present mainly in its imitative stage, intent chiefly on following the fashions set in Paris. There is a strong plea for the futer cultivation of domestic life, and above all, for the permeation of society by the power of Christianity. Next, political life and its purification are dealt with. So impartially is this done, that the

reader cannot have the remotest idea whether any of the numerous ballots he tells us he deposited in the fateful urn were in favour of "the Republican, the Democratic, or the euphonious Mugwump" candidate for civic or State honours. What he desiderates is that all good citizens should be less lethargic in the discharge of their duties as citizens.

The last and largest part of the paper is devoted to the religious element in American life, and here is how he introduces it

That religion has made progress among us will appear from the following comparison of the six most numerous Protestant bodies in 1776 with the same bodies in 1876. We give to save our readers from bewilderment—our denominations. The Baptists in 1776 had 722 ministers. In 1876 they had 13,770. The Methodists in 1776 had twenty-four ministers. In 1876 they had 20,453. The Presbyterians had 177 ministers in 1776. In 1876 they had 4,744. The Congregationalists in 1776 had 575 ministers. In 1876 they had 3,333. In 1776 the Episcopalians had 150 ministers. In 1876 they had 3,212. The Lutherans had in 1776 but twenty-five ministers. In 1876 they had 2,662. We do not say to compare this growth with the growth of the population. Nor has this advance been checked by the events or movements of the last decade. According to an article in the *Schaff Herzog Encyclopaedia*, from the pen of Doctor Schaff himself—and there are few more exact—the order of these denominations as to churches (and the ministers are in proportion) was as follows in 1884:

Methodists	41,271
Baptists	37,159
Presbyterians	11,783
Lutherans	6,130
Congregationalists	3,936
Protestant Episcopalians	3,109

Unitarian and Universalists together have 1,081 congregations. Incidentally we may mention that the Roman Catholics are in the same year and retain credited with 6,241 churches, thus being in as fourth of the denominations. That they count all their people as members (while other denominations only describe communicants so), and call them 6,832,954 (nearly double the communicants in the Baptist and Methodist Churches) is not always noted, and many are misled in this way. It may modify such solicitude to remember that their own estimate of their numbers make them only one-ninth of the population of the States. Including other and smaller denominations, the nation had in 1884 115,612 congregations of professing Christians.

After dealing with the proposals for reunion, emanating from the Protestant Episcopal Church in which he says many good and plain things, he thus concludes:

Is not the Church bound by her nature and charter to be the strongest formative force in the life of the nation? Is she not to rest upon educational progress, upon commercial aims and methods, upon social influences, and upon politics? Is it not her mission to elevate teaching, to inculcate honesty, to purify society, and to infuse high motives into the men who choose rulers, and into the rulers chosen for whom she lifts up her voice in prayer? What affects her, therefore, tells on the nation, and every intelligent patriot must desire the growth of her purity and of her power.

Books and Magazines.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—The issue for January of this excellent publication makes a fine beginning of the fifteenth volume. As to outward form it is neater in appearance than before. Its contents are most varied and attractive. Its contributors are representative men in all sections of the Evangelical Church. The Review papers are on topics of living interest by able writers. Among other questions discussed, there is a paper by Rev. Henry J. Van Dyke, sen., D.D., on "Shall Women be Licensed to Preach?" Dr. Stuckenbergh, of Berlin, writes in the European department, what will be read with much interest. The other contents of the number are varied, instructive, profitable and helpful.

THE PULPIT TREASURY. (New York: E. B. Treat.)—The January number of this most useful and thoroughly evangelical monthly opens with two most admirable sermons. The place of honour this month is given to the Rev. Charles DeWitt Bridgman, D.D., of Madison Avenue Baptist Church New York, whose portrait and a view of his church are the pictorial embellishments of the number. His sermon is on "Service, the Purpose of the Church." The other, by Professor R. L. Dubney, D.D., a good Presbyterian, is on "The Bible its Own Witness." Dr. S. H. Kellogg, of this city, contributes with his accustomed acumen and clearness, a brief exegetical comment on "The Powers of the World to come." The ordinary departments contain much varied, valuable and useful material.

THE MISSIONARY WORLD.

DELITZSCH'S CONVERSION.

The *Christian Leader* says: In an incidental reference to a collection to be made on behalf of the Jews, Mr Wells of Pollakshields said: There are some who dislike this collection and speak very strongly against it. I suppose the reason is that contempt and scorn have been poured upon the Jews. That contempt and scorn showed itself in the Middle Ages in persecution. We have a survival of it in a mild and soft form when the collection comes round once a year for the Jews' Lady was brought before Lord Shaftesbury in his official capacity who, he thought, had been unjustly confined in an asylum, and the lawyer who was there, seeing that Lord Shaftesbury was disposed to liberate her, said, "Is your lordship aware that she contribute to the society for the salvation of the Jews?" The lawyer thought that was a sign of insanity. Lord Shaftesbury replied, "Are you aware that I am the president of that society?" Perhaps some of you are not aware that the Free Church of Scotland's mission to the Jews has had some of the most learned and distinguished converts that any mission has secured. Dr. Saphir, one of the most eminent and popular of London preachers, is one of the converts of the Free Church Mission; his father, a chief rabbi and a man of the greatest repute among the Jews on the continent, was also a convert. Dr. Saphir's brothers and many of his relatives, scarcely less distinguished and influential men, were all converts of our mission, so also is Dr. Ederheim. Dr. Delitzsch, perhaps the most learned and distinguished living commentator on the Old Testament, who has just translated the New Testament into classic Hebrew, is a convert of the mission to the Jews of another Church. I heard him tell the story of his conversion to a company of us when I was a student at his university in Germany. He said that he was a Rationalist, and, like all Jews, full of pride, but when a student of twenty-one or twenty-two he became acquainted with a humble Christian man and his family who had no learning and were unable to argue, but the Christian life of that family was so beautiful and so attractive that he said to himself, Rationalism can produce nothing like that, no family life so good and so excellent; and this shook his faith in Rationalism and led him to study the New Testament, which had made so beautiful and attractive Christians as he saw in that humble home. The result was that he was thus led to study the New Testament they loved, and he became a Christian, a Jewish convert, and has rendered splendid service as a professor for some forty or fifty years. His Hebrew translation of the New Testament is spreading in thousands and tens of thousands among the Jews. I hear that a merchant in this city has himself paid for the printing of 1,000,000 copies, to be given to the Jews, and they are reading it. You have heard of Rabinowitz. I was told, when in the East, that a large number of young Jews are passing through the Gospels with Rabinowitz. They are saying, Why should we be bound by the narrow environments of tradition; why should we be severed from the great rich life of this nineteenth century? And they are beginning to study for themselves. They are beginning to see that their hope of the Messiah has perished. The hope of every Jew is set in the Messiah, and the belief is now almost universal among them that the Messiah is not to come, in the way at least that they expect Him; they despair of finding Him in the future, and, like Rabinowitz, they have gone in search of Him in the past, and they have found Him in Jesus of Nazareth. Thus in the history of Rabinowitz without missionaries, just by the forces of modern life that are playing upon them by reading the New Testament, he became convinced that there was no Messiah in the future, and so he went back to find the Messiah, and found Him in the New Testament. And this should be an incentive to us. Large congregations are gathering around him. I read this week in the *Leader* that Dr. Somerville has been visiting the Jews in Vienna and elsewhere, and with results which seem to me absolutely unprecedented. Whatever may be said of the work among them they are now willing to listen. They have lost hope in a Messiah in the future, and are therefore disposed to turn back for a Messiah in the past. Many things have broken down their prejudices, and surely a day of golden opportunity for the work of Christ among them has arrived.

Choice Literature.

SALEM: A TALE OF THE SEVENTEENTH CENTURY.

BY D. R. CASTLETON.

CHAPTER IX.—Continued.

The preliminary examination of this venerable "Mother in Israel" took place at once in the village meeting house, the magistrate Hathorne commencing the proceedings, making himself the mouthpiece of the assembly; and it is noticeable all through these examinations that Hathorne, full of zeal, took an active and prominent part in them, almost assuming the office of prosecuting officer, while his brother magistrate, Justice Corwin, although present, and signing the commitments, seems to have been a silent, passive and almost unwilling agent in the affair; so evidently was this the case that his lukewarmness excited the displeasure of the accusing girls, and they made several attempts to cry out against members of his family. Hathorne began in this case by addressing one of the afflicted ones:

"What do you say? Have you seen this woman hurt you?"

"Yes, she beat me this morning."

"Abigail, have you been hurt by this woman?"

"Yes, I have."

Here Ann Putnam had a terrible fit, and cried out that it was Rebecca Nurse who was afflicting her. When Ann's fit was over, and order restored in court, Hathorne continued:

"Goody Nurse, here are two who complain of you as hurting them; what do you say to it?"

"I can say, before my Eternal Father, I am innocent; and God will clear my innocency."

Hathorne was apparently touched for the time by her language and bearing, and said to her:

"Here is never a one in the assembly but desires it; but if you be guilty, pray God discover you."

The prisoner again affirmed her innocence, asserting in answer to the charge of hurting any one, that she had been sick, and not out of doors for some days.

This simple statement seemed to awaken a doubt of her being guilty in the mind of the magistrate, and the popular feeling seemed turning in her favour, when the wife of Thomas Putnam—who had an old grudge against her on account of her opposition to Mr. Bayley, and whose wild, passionate excitement carried her beyond the control of her reason—suddenly cried out with a loud voice:

"Did you not bring the black man with you? Did you not bid me tempt God and die? How often have you eat and drank your own damnation?"

This sudden and terrible charge, uttered with frantic cries and vehement gesticulations, roused the listening multitude to horror. Even the prisoner herself seemed to be shocked at the woman's evident madness, and, raising her hands to heaven, she fervently ejaculated—"Oh, Lord! help me, help me!"

Upon this all the afflicted children were tormented; and when all this various tumult had subsided Hathorne again addressed the prisoner:

"Do you not see what a solemn condition these are in, that when your hands are loosed they are afflicted?"

Then Mary Walcott and Elizabeth Hubbard accused her, but she answered:

"The Lord knows, I have not hurt them; I am an innocent person."

Then Hathorne continued:

"It is very awful to see all these agonies; and you, an old professor, thus charged with contracting with the devil by the effects of it; and yet to see you stand with dry eyes, when there are so many wet."

It was considered one proof of a witch that she could not shed tears, and to this she said, "You do not know my heart."

Hathorne continued: "You would do well, if you are guilty, to confess, and give glory to God."

"I am innocent," she replied, "as the child unborn."

Then he told her that they charged her with having familiar spirits come to her bodily person then and there, and asked her:

"Now, what do you say to that?"

"I have none, sir."

"If you have, confess, and give glory to God. I pray God clear you if you be innocent, and if you are guilty, discover you; and therefore give me an upright answer: Have you any familiarity with these spirits?"

"No, I have none; but with God alone."

At this point it seems as if the magistrate began to waver as to her guilt; after questioning her upon many other things, he seems almost convinced of her innocence.

"You do know," he said, "whether you are guilty, and have familiarity with the devil; these testify that there is a black man whispering in your ear, and birds about you; what do you say to it?"

"That it is all false; I am clear."

"Possibly you may apprehend you are no witch; but have you not been led aside by temptations in that way?"

"No, I have not."

"Have you not had visible appearances, more than what is common in nature?"

"I have none; nor ever had in my life."

"Do you think these suffer voluntarily or involuntarily?"

"I cannot tell."

"That is strange; every one can judge."

"I must be silent."

"They accuse you of hurting them, and you think it as not unwillingly, but by design; you must then look upon them as murderers."

"I cannot tell what to think of it."

This last answer was considered as equivalent to calling them murderers; but this she denied, saying that being a

little hard of hearing she did not quite understand the question, and had meant only to say that she could not tell what to make of their conduct.

"Do you think that these suffer against their wills or not?"

"I do not think they suffer against their wills."

"But why did you never go to see these afflicted ones?"

"Because I was afraid I should have fits too."

Upon every motion of the prisoner's body the children had fits, upon which Hathorne said:

"Is it not an unaccountable thing that when you are examined these persons are afflicted?"

Seeing that he and all the others believed in her accusers, her only reply to this was:

"I have nobody to look to—but God."

As she said this she naturally attempted to raise her hands, upon which the afflicted ones were taken with great fits.

When order was again restored after this tumult, the examiner continued:

"Do you believe these afflicted persons are bewitched?"

"I do think they are."

Goody Nurse was a clear-minded but uneducated woman; she held the common opinion of her times—she believed in witchcraft, and was willing to allow that the children were bewitched; but she knew her own innocence, and she only asserted that and said, "Would you have me belie myself?"

At length—being old, sick and feeble, worn out both in mind and body, and wearied with all she had thus undergone in this long examination—the poor woman's head drooped in very weakness; and at once, to the consternation of the court and spectators, the necks of all the children were bent in the same way.

Elizabeth Hubbard's neck seemed fixed, and could not be moved, and Abigail Williams cried out:

"Set up Goody Nurse's head, or the maid's neck will be broke;" whereupon some one holding up the prisoner's head, the neck of the other was righted at once.

Then the Rev. Mr. Parris read aloud a declaration of what Thomas Putnam's wife had said while in her fits—that the apparition of Goody Nurse had come to her at several times, and had horribly tortured her; and then Hathorne asked her:

"What do you think of this?"

"I cannot help it; the devil may appear in my shape."

At the close of this long and most one-sided examination, where all the power and subtlety were with the examiner, and the unfortunate prisoner stood alone and unsupported, she was committed to Salem gaol to await further examination; and there, doubtless, in common with all the others committed on the same charge, she was put in chains.

All this time the prevailing excitement was artfully heightened and kept up by lectures and sermons by Mr. Parris and Mr. Lawson, in which, by ingenious and laborious research of both Old and New Testament histories, they proved and enlarged upon the nature and evidences of witchcraft.

After the lapse of a week preparations were made to renew operations, and to attempt to give to them a new and more commanding character; and, as new complaints were constantly being made, new arrests were issued, and the marshal received orders to bring his prisoners into the meeting house in Salem on April 11.

This was not to be an examination before the two local magistrates, as the others had been, but before the highest legal tribunal in the colony—the Honourable Thomas Danforth, deputy governor, and his council, being present.

But we do not propose to give the details of these trials; it is enough to say that the consummate tact and boldness of the accusing girls deluded everybody.

No necromancers have ever surpassed them in sleight-of-hand and simulation. It has been said that in their strange performances, in which they had now perfected themselves by long practice, they equalled the ancient sorcerers and magicians. Of their fearful blasphemies and horrible inventions, the monstrous fancies of the devil-worship, the fiendish sacraments, and other revolting rituals of which they accused their victims, we can only say that, while it was fully calculated to produce an overwhelming effect upon the minds so imbued with a belief in all the superstitions of those days, they are to us, in our more enlightened age, simply too tedious and revolting to be transcribed upon our pages; and while we wonder at the marvellous dexterity of the girls in their performances, the principal interest for us is derived from the evidence they give, that all this fearful imagery was beyond the invention of youthful minds, and reveal the fact that some older and more experienced hand was moving unseen behind them.

At the close of this examination Mrs. Nurse and five others were fully committed for trial, and were sent to Boston gaol for safe-keeping.

The court met again June 29, and Mrs. Nurse was put upon trial; but the character of the venerable old woman was too well known not to have created many friends; time had given rise to reflection, and many persons, who had believed in other cases, paused, and hesitated to believe her guilty; and many, who had been silent through fear, now came forward boldly in her defence. Testimonials of her moral worth and unblemished character were got up and signed by persons of the highest respectability, and among these names appears that of Jonathan Putnam, one of the very men who had procured the warrant against her.

So deeply were the jurors impressed with the proofs of the virtue and Christian excellence of her character, that, in spite of the clamours of the spectators, the monstrous charges brought against her by the accusers, and even the plain leaning of the court against her, they brought in their verdict of "not guilty."

But immediately all the accusers in court, and shortly after all the afflicted out of the court, made a great and hideous outcry, to the amazement not only of the many spectators, but of the court itself.

One of the judges expressed himself as not being fully satisfied; another of them said they would have her indicted

anew; and the chief justice intimated to the jury that they had not well considered one expression used by the prisoner.

This induced the jury to ask leave to go out again, and reconsider their verdict.

The point in question was this, that when one of the accused, who had confessed to being a witch (as several of the poor creatures were induced to do, in the hope of thus making their escape from death), was brought up as a witness against her, Goody Nurse had said, "Why do you bring her? She is one of us."

The foreman of the jury afterward stated that, upon considering this point, he could not tell what to make of her words—"she is one of us;" that he had returned to the court and stated his doubts; and that the prisoner, being still at the bar, she gave no reply or explanation, which made the words seem strong evidence against her (as if by them she acknowledged that she was one of the avowed witches).

The foreman having thus stated the case, and receiving no reply or explanation of the words from the prisoner, returned to the jury, who thereupon reconsidered their vote, and brought in a second verdict of "Guilty," upon which she was condemned, and sentenced to be hanged upon the coming 19th of July.

When the prisoner was afterward informed of this question, she explained her meaning to have been simply this, that the witness in question, being herself one of the prisoners, she did not think her evidence ought to be taken against her fellow-prisoners; but that being hard of hearing, and also full of grief and terror, she did not understand the meaning given to her words; and no one informing her how the matter stood, she had no chance to explain. Even after her condemnation the governor saw cause to grant a reprieve; but the accusers made such an outcry that he was induced to recall it.

"In a capital case," says the careful historian from whom we have gathered some of these facts, "the court often refuses the verdict of 'guilty,' but rarely sends a jury out to reconsider one of 'not guilty.'"

CHAPTER X.—EXCOMMUNICATION.

"None shall weep for thee—none shall pray for thee;
Never a parting psalm be sung;
Never a priest shall point death's way for thee,
Never a passing bell be rung."

After the fearful sentence had been pronounced, Mrs. Nurse was again taken to Salem gaol, and there kept, loaded with chains and bound with cords, until her execution, it seeming to be the general belief that more restraint was needed for witches than for any other criminals.

But a new affliction was preparing for the aged and suffering Christian?

Upon the 3rd of July, in the morning of the Sabbath day, at the close of the services, after the sacrament of the Lord's supper had been administered, it was propounded by the elders, and unanimously consented to by the Church members (by those who had just been commemorating the love of Him who died for sinners), that Sister Rebecca Nurse being a convicted witch, and by sentence of the court condemned to die, she should be excommunicated by the Church; and this was accordingly done on the afternoon of the same day.

Can the imagination picture anything more revolting to all good feeling? At the very time when she stood most in need of the prayers and support of her Christian friends and fellow-worshippers, she was to be ruthlessly struck out of their communion, denied their sympathy, and cast off, reviled and contemned by those in whose devotions she had so often taken a part.

Of course this intended ceremonial was widely made known. The great meeting house in Salem was crowded to its utmost capacity, in every nook and corner; the two ministers, or "ruling elders," as they were then termed, Mr. Higginson and Mr. Noyes, were both in the pulpit; the deacons and other elders all in their places, when the sheriff and the constables brought in their prisoner, heavily manacled and bound with cords, and placed her in the broad aisle.

Then the Rev. Mr. Noyes, rising like an accusing spirit, pronounced upon her the stern and awful sentence of the Church, which was then regarded as not only excluding her from the Church on earth, but as closing against her the very gates of heaven. Believing she had already transferred her allegiance to the devil, he then and there formally made her over, body and soul, to the great enemy forever and ever.

How the noble but grief-stricken old woman met this new and most appalling stroke of refined cruelty, neither history nor tradition has told us—but it were needless. Our own hearts can reproduce the terrible picture. We can almost see her aged form, as with slow and fettered steps she passed up the accustomed aisle, with the stern guardians of the law on either side of her, the hushed and awe-stricken crowd shrinking away from the pollution of her touch.

We can see the dim, sad eyes turning their piteous gaze from side to side, hoping to catch one glance of love or sympathy or pity. In vain. If pity or sympathy were there, only the bowed head and averted face manifested it. In that dark hour, like her Master, "the Man of sorrows," she stood forsaken and alone. We can see the quivering of her whole frame, as the stern, terrible words fall upon her clouded hearing, and see her waver and shrink and totter, as if the summer thunderbolt had blasted her. It is but for a moment; the weak woman has faltered—but the believing disciple stands firm again; she knows in whom she has believed—she knows that her "Redeemer liveth," and, trusting in His love and power, she, who has meekly followed His example through life, follows it even now. We see her fold her fettered arms across her submissive breast, as, raising her dim eyes to heaven, she faintly murmurs, in His own words, "Father, forgive them; for they know not what they do."

When this mockery of religion on the part of the Church was over, she was again taken to Salem gaol, where she

remained until the 19th July, when she was hung at Gallows Hill.

There seem to be two distinct sources from which we are permitted to see a beautiful and softening light thrown over the tragical horrors of this dark picture of fanatical persecution. The one is the calm, unwavering constancy, and the unbending fortitude of the sufferer herself—aged even beyond the allotted "threescore years and ten," in firm of health, suffering still from the effects of a recent illness and her long and rigorous confinement—no persecution could break down her trust in God, or her assurance of her own innocence and integrity of heart.

She was urged by her enemies to confess her guilt, and she well knew that only by confession could she hope to save herself from the horrors of an impending and ignominious death; but she repelled them with scorn "Would you have me belie myself?" and their threats had no power to move her.

No doubt some of her family or friends, seeing her thus in mortal peril, may, in their loving earnestness, have importuned her to the same course; but if so, she was proof against their affectionate pleadings. Life was pleasant to her, indeed—home and her loving endearments had never seemed so sweet; but more precious still was the immortal soul, which puts its faith in God and knew its own integrity. What to her were her few remaining days of the life on earth that she should barter for them the blessed hopes of the life eternal?—and she stood firm.

The other beautiful and mitigating circumstance is the deep love and unwavering trust of her husband and children. They never doubted or forsook her. Day after day, early and late, braving the scoffs of the jeering and reviling crowd, they were at the prison, cheering her by the assurance of their unshaken love and trust, and supporting her by their tender ministrations. They left no means untried for her vindication; they put in new evidence; they got up petitions, testimonials and remonstrances; they walked beside her to the place of execution, cheering and sustaining her to the last by the assurances of their unabated and devoted love; and when all was over, at the risk of their own lives, they obtained the dishonoured but beloved remains, and privately and by night gave them tender and reverent burial in their own land, where they rest till this day at peace among her kindred.

(To be continued.)

LINCOLN ON THE NIGHT OF HIS ELECTION.

In the January *Century* is described the secret history of the formation of Lincoln's Cabinet. We quote the opening paragraphs: "There is distinguished authority for the statement that the work of framing the new Cabinet was mainly performed on the evening of the presidential election. After the polls were closed on November 6 (so Mr. Lincoln returned a year or two later), the superintendent of the telegraph at Springfield invited him to come and remain in his office and read the dispatches as they should come in. He accepted the offer; and, reporting himself in due time at the telegraph office, from which all other visitors were excluded at nine o'clock, awaited the result of the eventful day. Soon the telegrams came thick and fast, first from the neighboring precincts and counties; then from the great Western cities, Chicago, St. Louis, Cincinnati, and finally from the capitals of the doubtful States, Indiana, Ohio, Pennsylvania, and the Empire State of New York. Here in this little room, in the company of two or three silent operators moving about their mysteriously clicking instruments, and recording with imperturbable gravity the swift-throbbing messages from near and far, Mr. Lincoln read the reports as they came in, first in vague and fragmentary dribbles, and later in the rising and swelling stream of cheering news. There was never a nicer or closer calculator of political probabilities than himself. He was emphatically at home among election figures. All his political life he had scanned tables of returns with as much care and accuracy as he analyzed and scrutinized maxims of government or platforms of parties. Now, as formerly, he was familiar with all the turning-points in contested counties and 'close' districts, and knew by heart the value of each and every local loss or gain, and its relation to the grand result. In past years, at the close of many a hot campaign he had searched out the comforts of victory from a discouraging and adverse looking column of figures, or correctly read the fatal omen of defeat in some fragmentary announcement from a precinct or county. Silently, as they were transcribed, the operators handed him the messages, which he laid on his knee while he adjusted his spectacles, and then read and re-read several times with deliberation. He had not long to wait for indications. From a scattering beginning, made up of encouraging local fragments, the hopeful news rose to almost uninterrupted tidings of victory. Soon a shower of congratulations fell from the wires, and while his partisans and friends from all parts of the country were thus shaking hands with him 'by lightning' over the result, he could hear the shouts and speeches of his Springfield followers, gathered in the great hall of the State house across the street, and fairly talking that building shake with their rejoicings.

"Of course his first emotions were those of a kindling pleasure and pride at the sweeping completeness of his success. But this was only a momentary glow. He was indeed President-elect; but with that consciousness there fell upon him the appalling shadow of his mighty task and responsibility. It seemed as if he suddenly bore the whole world upon his shoulders, and could not shake it off; and sitting there in the yet early watches of the night, he read the still coming telegrams in a sort of absent-minded mechanical routine, while his 'inner man' took up the crushing burden of his country's troubles, and traced out the laborious path of coming duties. 'When I finally saw my friends good night, and left that room, said Lincoln, 'I had substantially completed the framework of my Cabinet as it now exists.'

"If the growing and combining of the new President's intended councillors occurred at this time, it is no less true that some of them were selected at a much earlier date. In the meantime no one was informed of his intentions in this regard. For a full month after the election he gave no intimation whatever of his purpose."

THE DRIFT CITYWARD.

The great, brilliant successes are, as a rule, in our cities. They attract notice. All men hear of the man who rolled up a fortune in a few years. Only few hear of the twenty that failed on the same lines. "What is hit is history; what is missed is mystery." One consequence is that the movement is from the country to the town. Young Thatcher is not going to plod along year after year on the farm when he might with less toil make his thousands in the city as a politician or a man of business. "Why, there is Baker—I'm just as smart as he is—and he is near the top of the wheel; they say he will soon be an alderman." So the tide is townward. Now it is true that one may find the best people in the towns, for mind quickens mind; but you may also find the worst; and in this world evil works at a tremendous advantage. No better population for morals and trustworthiness is found in any Christian country than those who live by the tilling of the soil. We do not ignore the value of cities, but

"God made the country, and man made the town." and without building on any forced exegesis of this passage we cannot be blind to the fact that city life multiplies and complicates the problems with which Christian civilization has to deal. No 5,000,000 of country people in England present so much that is discouraging as you find among the same number crowded together in London.—Dr. John Hall, in *New Princeton Review* for January.

MY OWN LITTLE SAM.

"A change in the house, ma'am—
A sad 'un—you'll find;
All still as a mouse, ma'am;
I'll draw up the blind.
No, no! I sint fretting—
He doeth all well!
But, as for forgetting—
Ah, mothers can tell;
Yes, these is my riches,
My jewels and gold—
The jacket and breeches
I made him of old.
I brush 'em and air 'em,
And lay 'em out right,
As though he would wear 'em
O' Saturday night.
But no little Sammy
Comes running anon,
A-calling out, 'Mammy,
Just look at 'em on!'—
When the housework is ending,
Tow'rds three of the clock,
I sill sit a-mending
Some little gray sock.
And sometimes—though thirsting
And longing so sore—
I hear him come bursting
And banging the door,
And jump up to hold him
And feed on his smiles—
Oh, how could I scold him
For soiling the tiles;
All the gold ever minted
I'd gladly give o'er
To see his foot printed
In mud on the floor.
There's the bed where I laid him,
My precious, at night,
And the quilt as I made him,
So cozy and light.
And now as he's lying
Down under the mould,
I'm wakin' and crying
A thinking he's cold.
I know as it's blindness—
Rebellious I am;
The Shepherd in kindness
Has folded His lamb.
But oh! how I miss him,
And hunger to kiss him,
My own little Sam!"

—Frederick Langbridge.

A GOOD THING FOR BOYS.

Manual training is one of the few good things that are good for everybody. It is good for the rich boy, to teach him respect for the dignity of beautiful work. It is good for the poor boy, to increase his facility for handling tools, if tools prove to be the things he must handle for a living afterwards. It is good for the bookish boy, to draw him away from books. But, most of all, it is good for the non-bookish boy, in showing him that there is something he can do well. The boy utterly unable, even if he were studious, to keep up in book knowledge and percentage with the brighter boys, becomes discouraged, dull and moody. Let him go to the work room for an hour, and find that he can make a box or plane a rough piece of board as well as the brighter scholar, nay, very likely better than his brighter neighbour, and you have given him an impulse of self-respect that is of untold benefit to him when he goes back to his studies. He will be a brighter and a better boy for finding out something that he can do well. Mind you, it is not planing the board that does him good; it is planing the board in the presence of other boys who can no longer look down upon him when they see how well he can plane. He might go home after school and plane a board in the bosom of his family, or go to an evening school to learn to plane, without a quarter part, nay, without any, of the invaluable effect upon his manhood that it will have to let him plane side by side with those who in mental attainments may be his superiors.—Miss Wellington Collins, in *American Magazine* for January.

British and Foreign.

THE congregation at Queen's Road, Brighton, have declined to unite with that of Dr. Hamilton.

THE drink bill of Wandsworth workhouse and infirmary has in twenty years been reduced from \$5,000 to \$240.

A JEW in Bagdad has been excommunicated by the rabbis for having drunk a cup of coffee at a cafe on Sabbath.

PROFESSOR MUNRO, of Owens College, Manchester, is one of the Ulster men who espouse the Home Rule policy for Ireland.

MR. JONES, of the London Mission, has been expelled from the Loyalty Islands by a French force sent from New Caledonia.

DUNFERMLINE U. P. Presbytery has instructed its temperance committee to use every effort possible to establish bands of hope in every congregation.

THE Rev. Edward White has resigned the pastorate of the church in Kenish Town which he has held for thirty-six years. His ministry has extended over forty-seven.

THE colleges of Chesham, Hackney, Regent's Park, Richmond and the New and Pastor's Colleges are attended by 282 theological students, of whom 259 are abstainers.

THE Free Church Presbytery of Bombay embraces a district equal in area to Great Britain, and its extremes are 600 miles apart. It meets alternately at Bombay, Puna and Nagpore.

ARCHDEACON FARRAR writes a complaint against the practice of shorthand reporters coming to St. Margaret's Church and taking down his sermon for publication in certain newspapers.

THE average attendance at the meetings of the Theological Society in New College, Edinburgh is 100. It is said to be the most flourishing society of the kind in the three kingdoms.

MISS RAINY reports of the Salvation Army in India, that from all she could learn of their operations, these, if well meant, are singularly ill-judged and fitted to do more harm than good.

LONDON Presbytery, in response to a petition, expressed sympathy with the Highland crofters in their sore distress, but did not deem it advisable to take any public action in the matter.

A MARBLE tablet to the memory of Rev. John Annand, M.A., who died in July, 1855, has been erected in Cairney parish church. He was for six years parochial schoolmaster of Cairney before his ordination.

THE Rev. William Corson, of Girvan, to which parish he was ordained in 1848, died lately; he had passed his eightieth year. A native of Ecclefechan, he was a younger contemporary and schoolfellow of Carlyle.

MR. JAMES BRUCE, Edinburgh, treasurer of the Temperance Society, was captain of the Calcutta rifle volunteers during the mutiny, and claims the honour of being the first volunteer to save under the Queen.

THE Council of the Church Association, undeterred by the failure of all such attempts, call upon the Bishop of London to suppress ritualistic preaching in St. Cuthbert's, a church which his lordship recently consecrated.

AT the conference of all the bishops of the Anglican communion convened by the Archbishop of Canterbury for July next the first subject to be discussed is, "The Church's practical work in relation to intemperance."

IRISH emergency men having been introduced as bailiffs to execute distrains for tithe arrears in Wales, at the instance of the Clergy Defence Association, intense excitement has been again aroused in the Principality.

AT one of the Indian villages in which Dr. Sheshadri ministers, the women bring offering of eggs for collection. When Miss Rainy saw this it reminded her of some Highland women whose contributions to the foreign mission take that form.

THE Melbourne Presbytery has been considering the action of the Church of Scotland in admitting Rev. G. Dodds, now of Kilmarnock, to full status, notwithstanding that he was at the time under suspension for contumacy by the Melbourne Presbytery.

AT a meeting of the committee of the Irish Presbyterian Assembly, in communication with the Government, under the presidency of Rev. Dr. Orr, it was agreed to send to Dublin Castle the names of several Presbyterian candidates for the office of Land Commissioners.

A PRESBYTERIAN paragon, Mr. John Shearer, of Morningside, on the Clarence River, New South Wales, has died in his eighty-second year; he was a native of Caithness and emigrated in 1853. He leaves thirty-five grandchildren and twenty-two great-grandchildren.

THE Rev. Samuel Finlay, for thirty-seven years minister of Kilraughts, County Antrim, is dead. He was a preacher of great power and an earnest advocate from the platform of the rights of the people. Few men in the historic district in which he dwelt wielded so great an influence as he did.

MISS GRAHAM, who proceeds to China as a missionary in connection with the Woman's Association of the English Synod, sails on January 12. She is a daughter of the late Mr. W. Graham, M.P., for Glasgow, and has been a worker in connection with Dr. Dyke's congregation. Miss Graham goes out at her own expense.

FOUR candidates for the Hebrew chair in the Irish Assembly's College, Belfast, have come forward—Rev. J. H. Murphy, Cavan, son of the present professor; Professor Biggas, of Magee College, Derry; Rev. R. H. F. Dickey, Maghera; and Mr. Thomas Walker, of the Assembly's College. The last-named, though only completing his theological course this session, is a distinguished Hebraist.

Ministers and Churches.

THE Rev. R. Ewing, Messrs. McDermid, Stewart and McVichie have been inducted to the eldership in Collingwood congregation.

It is announced that the anniversary of the dedication of the Presbyterian Church, Collingwood, will be observed on the last Sabbath of January, when Dr. McLaren, of Knox College, will preach.

BURN'S CHURCH, Moore, is nearly ready for occupation, and all preparations are being made to open it on January 15, 1888. The Rev. Dr. Thompson, Sarnia, and the Rev. Dr. James, Walkerton, are to dedicate it, and preach the opening sermons.

ON Wednesday evening of last week, the Rev. Dr. Campbell, of Collingwood, lectured on "The Age We Live In." The lecture was marked by deep thought, close observation, and clearness of expression. It was listened to with the closest attention throughout.

ANNIVERSARY services were held in the Presbyterian Church, Streetsville, on Sunday week, the Rev. Mr. Mullan, of Fergus, officiating. Large congregations attended both services. On Monday evening, says a correspondent, the annual tea meeting was held, which surpassed anything in the remembrance of the oldest inhabitant.

VERY successful meetings for the young people are being held in Bristol congregation by the pastor, Rev. John H. Graham, assisted by members of the congregation and others. All are impressed. Many are anxious, and the workers are much encouraged. A deeper spiritual life is taking strong hold of the whole neighbourhood.

THE Young People's Association of Knox Church, Ottawa, held a very successful entertainment lately. Mr. D. T. McLean presided, and among those who took part in the programme were Misses Hannum and Farries, piano duet; Mr. Thicks, song; Professor Dore, piano solo. The attendance was very large, and a number from other Churches were present.

THE Rev. R. J. M. Glassford, of Waubaushene, administered the sacrament of the Lord's supper on Sunday, Jan. 1, in Esson Church, Oro. On the previous Friday he moderated in a hearty and unanimous call to Rev. A. B. Dobson. At a tea meeting in the same place on Monday evening the Rev. Messrs. Grant, Orntia, and Glassford delivered exceedingly able addresses.

THE handsome and commodious church erected on Dunn Avenue, Parkdale, now nearing completion, is a substantial indication of the prosperity of the Presbyterian congregation in that pleasant suburb under the faithful and efficient pastorate of the Rev. R. P. Mackay. It is expected that the new church will be opened by the Rev. John Hall, D.D., of New York, on the evening of Tuesday, the 24th inst.

AN old subscriber, a valued Presbyterian minister, now residing in the United States, in remitting his subscription for 1888, writes: THE CANADA PRESBYTERIAN is always welcome. It enables me to keep up with the news of our beloved Presbyterian Church in Canada. When we have Canadians with us I find myself abreast of them as regards Dominion affairs, and this I owe largely to your excellent paper.

THE Owen Sound Times says: The Knox Church Sabbath School festival in the Town Hall, Owen Sound, on Friday evening was, as usual, a grand success. The annual entertainments by this Sabbath school have become very popular, a very interesting and attractive programme always being furnished. The choicest, duets, recitations, etc., were well rendered, the scenic representations very good, and the tableaux excellent.

KNOX CHURCH Band of Hope, Goderich, met on Saturday, Dec. 24. There was a good attendance of the children, members of the band and others. Great interest was manifested in the work. The officers have every encouragement to work on in this good cause. It is only five months since it was organized, and the membership is now ninety-three. The children receive at each meeting Gospel temperance tracts. This is the seed-time, and the harvest shall be by and by.

THE Winnipeg Sun says: The Rev. C. B. Pitblado has not yet received the call from Calvary Presbyterian Church in San Francisco, which was unanimously extended to him, and of course he cannot express any opinion. Those who are most intimate with him say they are confident he has not yet made up his mind what he will do in regard to the call. There seems to be a pretty strong feeling that he will go away. His health has been broken for a long time, and many think he would like a change of climate. His strong attachment to his congregation here may, however, triumph in the end, and keep him in Winnipeg.

A GRAND musical and literary entertainment, under the auspices of the Woman's Foreign Missionary Society, was held in St. Andrew's Church, Thamesford, on the evening of December 27. The chair was taken at half-past seven by the Rev. L. Cameron, pastor of the congregation. Interesting addresses were given by Rev. Messrs. W. Wylie, of Paris, A. Grant, of St. Marys, J. Goforth, missionary to China, and Mr. R. Seaborne, of Thamesford. Excellent music was rendered by the choir of the church, and the audience was further delighted by the sweet singing of Miss McNeill, the talented vocalist, of London. The total proceeds amounted to \$85. The ladies of the society are to be congratulated on the success of the whole affair.

THE St. Andrew's Sabbath School social, which has now become one of the events of the winter in Levis, took place on Wednesday last in the school house, and proved no exception to the invariable success of these entertainments. Over 100 children and their friends sat down to the tea and

cakes provided in abundance by the ladies. After ample justice had been done to the edibles, the superintendent read the annual report of the school. A programme of music and reading was successfully carried out. At the close of the programme, the Rev. Mr. Tanner gave an interesting address on Sabbath school work, closing by conveying the thanks of the congregation to the superintendent and teachers of the school, the ladies and all who had so ably seconded their efforts to provide such a pleasant evening's entertainment.

LATELY there was a pleasant gathering at the house of Mr. A. C. Mowat, Stratford. Those present comprised the choir, some members of St. Andrew's Church and Mr. and Mrs. Panton. The arrival of the party was a complete surprise to Mr. Mowat, as was also their object, which was to present him with a pleasing recognition of the valuable service he had rendered to the St. Andrew's Church choir as its leader. The present took the form of a fine silver pitcher, which was presented by Miss Henderson. A happily worded address, read by Miss Richardson, accompanied the present. Mrs. Mowat, who also has rendered invaluable service to the choir, was not forgotten, as the plot included the presentation of a silver cruet to her. It was a kindly and agreeable surprise to both. The ceremony over, a pleasant social evening was passed.

THE literary and musical entertainment in College Street Presbyterian Church recently was the most enjoyable as well as the most successful ever held in this church. Miss Jessie Alexander, B.E., was the special attraction of the evening. The delight with which her first number, "The Amen Corner," was received, increased until it grew into hearty and most manifest enthusiasm. Miss Alexander proved not only to the committee who secured her services, but to all present how an entertainment can be made intensely interesting, and at the same time morally elevating. There are many congregations who would make Miss Alexander welcome for an evening, if they knew her power to impart pleasure. Her style is singularly pure and natural, and therefore most fascinating to young and old. The musical part of the programme was sustained by Messrs. Kelly and Clarke, and was received with unqualified approval. Both gentlemen are deservedly popular.

THE congregation at Kirkwall has been passing through a very blessed season of awakening and revival. Special services were commenced on November 6. For two weeks the pastor, the Rev. Samuel Carruthers, preached every night, excepting Saturday nights. The third week the pastor had the assistance of Rev. Mr. Fisher, of Flamboro, on Monday and Tuesday nights, and the Rev. Mr. Mutch, of Toronto, on Wednesday, Thursday and Friday nights. From the beginning the congregations grew and the interest deepened. One and another began to yield to the striving of the divine Spirit till the fourth week—a week never to be forgotten—when many were found in the after meeting deeply convinced of sin, broken in heart, and anxiously enquiring the way of salvation. Sankey's Hymns were used, and the singing, guided by the pastor, was excellent. Mr. Carruthers continued preaching every night till the middle of the sixth week, when a large congregation assembled to render praise and thanksgiving to God for the conversion of nearly forty precious souls.

THE annual Sabbath school entertainment in connection with the Union Church, Smith's Falls, was held in the town hall on Tuesday evening of last week, and a delightful time spent by both parents and children. The hall was beautifully decorated with bunting, Chinese lanterns, banners and evergreens. At one end of the platform an arch was erected of evergreens, on which were hung the many beautiful gifts that were to be presented to the teachers and scholars of the school, and under which the chairman, Rev. Mr. Nixon, was seated. The children and teachers occupied seats on the platform, and a very interesting programme of singing, recitations and Scripture reading was carried out. At the close of the programme the gifts were distributed among the children. A pleasing feature of the evening's entertainment was a presentation to Rev. Mr. Nixon of a well filled purse by his friends from Hutton's School House, and of a handsome wicker chair to Mrs. Nixon by her friends in Smith's Falls. Mr. J. M. Clark, the superintendent, was also presented with a wicker chair by the children of the school.

THE Christmas festival of Howick Sabbath school was held on Monday evening, Dec. 26, 1887, the pastor, the Rev. C. M. Mackeracher, in the chair. The church, which was tastefully decorated for the occasion, was filled to overflowing. The programme, which consisted of readings, recitations, dialogues, speeches, music—both vocal and instrumental—and the cantata, "Santa Claus' Mistake," was a long one, but the favour with which piece after piece was received showed that the interest was sustained to last. The Rev. George Whillans, B.A. of Georgetown, made a telling speech on "Work." The accuracy and good taste with which the children performed their parts reflected great credit upon those teachers who had them in training. Mrs. Dr. Shank and Miss Mackeracher presided at the organ, and, under the leadership of the Doctor, ably assisted by his brothers, the audience had a treat such as is rarely enjoyed in these parts. An item which calls for special mention was the presentation to Mr. McClenaghan of an address, accompanied with a massive and elegant tea service, consisting of seven pieces, and bearing the inscription: "Presented to Mr. George McClenaghan, by the congregation of English River and Howick, as a mark of esteem for faithful services as secretary and treasurer during the last twenty-eight years, 26th Dec., 1887." Mr. McClenaghan replied in fitting terms. Referring to the progress of the congregation since he became secretary-treasurer, he made the following significant statement: "Twenty-eight years ago we paid our minister a stipend of \$450; now we pay him a stipend of \$720." After the trees were stripped of the various gifts, which so richly adorned them, the proceedings ended, as they began, with praise and prayer. The Sabbath school has realized by the entertainment over \$38.

THE settlement of the district east of the Don River has been so rapid that in order to meet the requirements of the neighbourhood in the matter of religious ordinances, the Session of St. James Square Church decided about a year ago to open a Sabbath school which grew to such proportions that more accommodation was necessary. A suitable lot on the corner of Boulton Avenue and Gerrard Streets was secured, on which a commodious building has been erected, which, for some time at least, will afford the necessary accommodation. The church, which was handsomely decorated with evergreens, was dedicated on New Year's Day by Rev. Dr. Kellogg, the pastor of St. James Square congregation, who was assisted by the Rev. James Little and the Rev. Mr. Frizzell, of the Leslieville Church, Mr. William Kerr and Mr. John Cameron, of the Globe, superintendent of the school, occupying seats on the platform. In the evening at seven o'clock the opening services were continued, when the Rev. Professor McLaren, D.D. of Knox College, preached to a large congregation. The school, which already has an attendance of over 100 scholars, will be of great value to this section of the city, and is probably the nucleus of a congregation, which in course of time will be self-supporting. This successful mission is an evidence of the liberality and thorough missionary spirit which pervades St. James Square Church. It is remarkable that the new mission church should be located on the same street as that of the parent church, which no doubt will render it all necessary assistance. The friends there have our best wishes for success in their undertaking, and for their continued prosperity. The children's treat and social meeting in connection with the inauguration of the Presbyterian chapel and Sabbath school over the Don took place on Tuesday night, Mr. John Cameron in the chair. The pleasant room was completely filled, and the children evidently enjoyed their tea, as well as the hearty singing and the cheerful speeches which followed. Among the speakers were Rev. Dr. Kellogg, Rev. William Frizzell, Mayor Howland and Messrs. William Kerr, Scott, Gale and Ald. Peter Macdonald. The speaking throughout was much above the average. The social was enjoyable and successful from beginning to end. Last Sabbath evening the last of the inaugural services were held, with Rev. Dr. Kellogg as preacher.

ON the 4th of December was opened for public worship the handsome brick church at Osgoode, which had been in course of erection since June. The congregation are justly proud of their new building. The exterior, in marked contrast with many of our churches, has been completed with something like harmony in its parts. Such admirable taste has been shown in design and finish that it can never be an eyesore even to the most fastidious taste. Within there is no trace of traditional gloom and discomfort. The audience room has a seating capacity of about 400. It is lighted with stained glass windows. The pews are of ash, stained, and are most comfortable seats. The furnishings are all complete, and every arrangement within is perfect, as conducing to the comfort of speaker and audience. The size of the building is 38 x 60, with tower and vestry. The total cost was \$8,000. The pride of the congregation in their new church is justified by the progress it marks in their temporal development. When the pioneers found a home in the township a little log building served them as a place of worship till 1847, when it was replaced by a frame one. About forty years after, the demands of wasting time and the improved condition of the community urged the erection of a new structure. A site was given free by the late Mr. John Kiddie, and on the 29th of June, 1887, in the second year of the pastorate of Rev. Mr. Hughes, the cornerstone of the new building was laid by Mr. McLeod Stewart, the Mayor of Ottawa. The auspicious beginning was followed by an energetic prosecution of the work, so that in the remarkably short period of five months the worshippers changed their abode. On the morning of the 4th Rev. Professor Scrimger, of Montreal College, preached; Rev. Mr. Calder, of Lancaster, a former pastor, in the afternoon, and again in the evening Professor Scrimger, assisted by Mr. C. W. Whyte, son of a former pastor, whose memory is still cherished among the people. The weather was unfavourable, nevertheless the building was crowded at all the services. On Monday dinner and tea were served in the vestry by the ladies. Speeches were delivered by neighbouring clergymen, and subscriptions solicited to clear off the debt. Rev. Mr. Scott took charge of the finances. The sum of \$8,000 was subscribed, payable in two years, so that the debt is completely covered. This is a gratifying result as the strain has been a severe one upon the congregation. At the laying of the stone and at the Monday tea \$600 were raised, which went toward the building fund. The pastors of the congregation have been the Rev. Mr. Lochead; Rev. James Whyte, whose remains now lie in the old church burying ground; Rev. James Calder and Rev. George McKay. The present pastor is Rev. Mr. Hughes. The work in the congregation of late has been most encouraging in every way. During the two years just gone of the present pastorate 150 members have been added upon profession of faith. It is to be earnestly hoped that their season of prosperity may be a long one, and that each successive year of their history may give fresh tokens of their activity in the service of Christ.

PRESBYTERY OF LANARK AND RENFREW.—This Presbytery met at Pembroke on December 28, and inducted the Rev. George D. Bayne, B.A., late of Morrisburg, into the pastoral charge of Calvin Church. A large and representative congregation assembled, and Rev. J. E. Duclos, of Litchfield, conducted divine service, preaching an able discourse founded on Mark viii. 34. Rev. Dr. Campbell, of Renfrew, narrated the steps, put the usual questions, and, after prayer, inducted Mr. Bayne into the pastorate. Rev. R. McNabb, of Beachburg, addressed the minister, and Rev. D. J. McLean, of Arnprior, addressed the people, after which a most cordial welcome was given to their minister by the retiring congregation. The ladies were prepared for a reception, and immediately after the services the whole

MONTREAL NOTES.

assemblage repaired to the basement, where two or three hours of social intercourse were pleasantly spent. Before parting a brief hour was taken up in congratulatory addresses, and so was brought to a close one of the most enthusiastic gatherings ever seen in Pembroke. Mr. Bayne enters upon his labours under most favourable auspices, and the congregation are to be congratulated on so speedily securing as a pastor one whose zeal and ability are so well known in the Church.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met at Orangeville on December 13. There were present fifteen ministers and seven elders. Mr. Hunter, Convener of the Presbytery's Home Mission Committee, reported the amount the Presbytery was expected to raise for Home Missions and Augmentation, and allotted each congregation an amount proportioned to its strength. On motion, the Presbytery pledged itself to use every lawful effort, both individually and collectively, in order to raise the amount asked for in aid of the mission schemes of the Church, especially Home Missions and Augmentation. Mr. Duncan McColl was appointed ordained missionary for St. Andrew's Church, Proton, and Proton Station, his ordination and induction to take place at St. Andrew's Church, Proton, on Tuesday, Jan. 17. The Presbytery will meet there at half-past ten a.m. to hear Mr. McColl's trial, and at two p.m. for his ordination and induction, Mr. Ross to preside, Mr. McDonald to preach, Mr. Wilson to address the minister, and Mr. McLeod the people. Mr. McMichael, on behalf of Black's Corners, Mr. Menary on behalf of Laurel, and Mr. W. H. Hunter on behalf of Vanatter, applied for the services of Mr. J. C. Madill, student of Knox College, during next summer, and the Presbytery granted their request. Mr. J. Inkster, on behalf of Osprey congregation, applied for an ordained missionary, and Mr. Hunter, Home Mission Convener, was instructed to secure, if possible, a graduating student. A committee, composed of Messrs. Crozier, Convener, McClelland, Hunter and Wilson, ministers, and J. C. Shook and Vicar Bates, elders, were appointed to consider a redistribution of stations, with a view to lessening the drain on the Home Mission and Augmentation Fund. The treasure was instructed to hand over to the people of Gaudier Station \$125.66, the amount collected by the Presbytery to aid them in rebuilding their church. Anent the dynamite outrage in Orangeville, the Presbytery passed unanimously the following resolution: Moved by Mr. McClelland, seconded by Mr. McLeod, That this Presbytery heartily sympathizes with Mr. Thomas Anderson, Inspector, in the diabolical outrage perpetrated on his household, resulting in very serious, and perhaps permanent injury to Mrs. Anderson's health in body and mind, and would express their unqualified condemnation of such acts of attempted assassination, and would strongly urge the Ontario Government to use every means and spare no expense to discover the authors of this outrage and enforce the Canada Temperance Act, openly defied by such lawlessness; and that the Clerk be instructed to forward a copy of this resolution to said Government. The next regular meeting of Presbytery will be held in Orangeville on Tue-day, January 24, at half-past ten a.m.—H. CROZIER, Pres. Clerk.

PRESBYTERY OF MAITLAND.—This Presbytery met in Wingham on 13th Dec. Rev. G. Law was appointed Moderator. Mr. McKenzie asked for a Presbyterial certificate. This was laid over till next meeting. Messrs. Cameron and Henderson were appointed to audit the treasurer's book. Leave was granted to moderate in a call in Knox Church, Brussels, and South Kinloss congregations. Circulars were read from the Conveners of the Home Mission and Augmentation Fund Committees. On motion of Mr. Ross it was agreed to commend the Home Mission and Augmentation Schemes anew to the liberality of the congregations, instruct the Clerk to allocate the amounts assigned to this Presbytery by the committees among the congregations according to the number of families, and that we pledge ourselves to endeavour to raise the sum asked for. The treasurer gave in his annual report, which was received. He was instructed to write to those congregations that had not paid. Mr. Leask stated that he desired to resign the clerkship, and if agreeable to the Presbytery, in favour of Mr. MacNabb, and gave his reasons for so doing, and tendered his resignation. On motion of Mr. Murray it was agreed that Mr. Leask having signified his desire to resign the clerkship, and having given satisfactory reasons for so doing, said resignation be accepted, and that the cordial thanks of the Presbytery be given to Mr. Leask for his courteous and obliging manner and efficient services in the clerkship since his appointment to the office nine years ago. On motion of Mr. McQuarrie, Mr. MacNabb was appointed clerk of the Presbytery. The Clerk announced the charges entitled to send commissioners to the General Assembly. The Rev. John Laing, D.D., of Dundas, was nominated Moderator of the next General Assembly. An estimate of expenditure for next year was given by the Finance Committee, namely, \$90 for general expenses of the Presbytery and \$42 for expenses of commissioners to next General Assembly. The Presbytery was divided into four districts for the purpose of holding Presbyterial visitation and missionary meetings in the congregations, the ministers of Kincardine, Lucknow, Wingham and Brussels to be Conveners of committees to make arrangements for the holding of said meetings. The districts are (1) Kincardine, Bervie, Kincardine Township, Pine River, Ripley, Huron and Ashfield; (2) Lucknow, St. He'ens, East Ashfield, Dunganon, Port Albert, South Kinloss and Langside; (3) Wingham, Belgrave, Whitechurch, East Wawanosh, Bluevale, Eadies; (4) Brussels, Melville and Knox Church, Walton, Cranbrook, Ethel, Molesworth, Trowbridge, Wroxeter, Fordwich, Gorrie. Remits, Messrs. Leask, McQuarrie, Ross and Ballantyne were appointed to examine the Book of Forms. Messrs. Sutherland, Murray, R. McDonald and Harrison were appointed to consider the Marriage Question. The representation of the General Assembly to remain as it is, one-fourth. The committees on Remits to report at next meeting in March.—ROBERT LEASK, Pres. Clerk.

The annual New Year's gathering of the Presbyterian Sabbath schools of the city was held on Monday morning in Erskine Church, which was filled with the teachers and scholars of the several schools, each school having its banner. Mr. J. Murray Smith occupied the chair and appropriate addresses were delivered by the Rev. Messrs. Fleck and Mackay and Mr. James Croil. Mr. Fleck's address on "Hands" was interspersed with interesting illustrations, which kept the attention of the large gathering. Mr. Mackay's object-lesson will not soon be forgotten. He exhibited a heart made of coal, a bouquet of flowers and a glass diamond, by means of which he enforced several weighty lessons respecting the human heart. Mr. Croil referred to his visit to Europe a year ago, and some of the things he had there seen. The gathering was the largest ever held here on New Year's morning. The schools at some distance from Erskine Church had a sleigh ride to and from the meeting, which was greatly relished by the children, the weather being most favourable.

From the January supplement to the *Record*, published by St. Matthew's Church, Point St. Charles, we learn that the present membership of the congregation is 453. In 1886 there were sixty baptisms, forty-five additions to the communion roll and twenty-nine removals by death, etc. Since Mr. Cruikshank's induction in April, 1879, nearly eight years ago, there have been 477 baptisms, 545 additions to the communion roll and 304 names removed from it by death and other causes. The congregation have decided to go on with the new church at once. Its cost is estimated at about \$25,000. The present church property will probably realize \$7,000, leaving \$18,000 to be collected. The congregation are contributing most liberally in proportion to their means, and nineteen of the ministers of our Church in the city have subscribed \$650, thus in the most practical manner endorsing the scheme, and commending it to the sympathy and support of their people. Mr. Cruikshank is now canvassing the city for subscriptions, and hopes to realize sufficient to enable the church to be opened free from debt.

The January number of the St. Gabriel Church *Record* supplement is out, and contains much information calculated to interest the families in the work of the congregation. The ladies' Christmas sale realized \$122. The annual business meeting of the Church takes place on the 11th inst., and the annual congregational festival on the 25th. The Rev. Dr. Campbell is about to commence a series of discourses on the "Creeds of Christendom."

The annual meeting of Erskine Church congregation was held on Wednesday evening, Mr. A. C. Leslie, president of the Board of Management, in the chair. The treasurer's report was one of the best financial statements ever presented to the congregation. The ordinary revenue is derived from Sabbath envelopes and plate collections. The former yielded \$6,278, and the latter, with interest, etc., \$852, or a total of \$7,130. The expenditure was \$6,840, there being thus a surplus of \$290 for the year. The receipts are fully \$1,000 in excess of those of 1886. The contributors by means of envelopes number 290, as compared with 260 for the preceding year. Every sitting in the body of the church is allocated, and the number occupied in the gallery is nearly double that of 1886. Mr. James Williamson was elected president for this year; Mr. D. Lewis, vice-president; Mr. F. Brundage, treasurer; Mr. James Brown, financial secretary, and Mr. C. T. Christie, recording secretary. The annual meeting of the missionary and other societies of the Church takes place on the 11th inst. It is understood that the missionary contributions are about \$1,000 in excess of those of 1886.

The Rev. F. M. Dewey, of Stanley Street Church, was last week presented with a handsome gold watch by the young people of his congregation. The watch is from one of the best manufacturers in Geneva and is one of the most superior make.

The Rev. M. F. Boudreau has now been settled for six years in the French-English congregation of New Glasgow, Que. Two years ago the people increased their contributions toward his salary, so as to lessen the grant in aid. They have again voluntarily resolved to add \$25 per annum to their contributions for salary this year. In addition they have contributed upward of \$20 to the Augmentation Fund, and presented their minister with a Christmas purse of \$23.

The choir of Knox Church gave a concert on Thursday evening in the new church building at Norwood (Back River). The Rev. James Fleck presided, and a handsome sum was raised to procure an organ for the Presbyterian congregation there.

Arrangements have now been completed for the anniversary meeting of the several French-Canadian Protestant missions. It is to be held in Erskine Church on Tuesday evening, the 17th January. The Rev. Professor Shaw, Methodist College, presides; addresses are to be delivered by the Rev. T. Lafleur, Baptist, the Rev. L. N. Tucker, of St. George's Episcopal Church, and the Rev. P. McF. McLeod, of Toronto. The pupils of the mission schools are to sing several French hymns.

In the afternoon of that day from half-past two till half-past four o'clock an examination of the pupils of the Pointe-aux-Trembles Schools is to be held in the lecture room of Erskine Church, to which all friends of the work are cordially invited. The Rev. Principal MacVicar, D.D., will preside. The ladies are to entertain tea in Erskine Church the pupils of the mission schools of the several denominations at the close of the examination. On Monday evening of the week beginning 15th inst., the anniversary of the "Sabbath School Union" is held; on Tuesday, "French Missions;" on Wednesday, the "Y. M. C. A.;" on Thursday, the "Bible Society," and on Friday the "Evangelical Alliance."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 22, } **JESUS AND THE AFFLICTED.** { Matt. 15: }
1888. } } 21-31.

GOLDEN TEXT.—Is any among you afflicted? let him pray.—James iv. 13.

SHORTER CATECHISM.

Question 57.—The first division of the Ten Commandments relates to the special duties God requires of us. The first sets forth the supreme and only Object of Worship; the second, the manner in which He is to be worshipped; the third, the spirit and temper in which acceptable worship is possible; and in the fourth, the time specially set apart for that worship is prescribed. It is significant that the command begins with the word "Remember." The holy Sabbath is not, as some would represent, a Jewish institution. It is as old as creation. It was designed for man's benefit and existed from the beginning. The law for keeping the Sabbath has a distinct place among the Ten Commandments, and is therefore of universal obligation. It is designed for all men and for all time.

INTRODUCTORY.

Jesus, with His disciples, had sought rest and retirement on the north-eastern border of the Galilee lake; but He was followed by great multitudes whom He instructed and miraculously fed. He then recrossed the lake, miraculously calming its stormy waters, and returned to Capernaum. After a short time, accompanied by His disciples, He went to the borders of Phœnicia, in the direction of Tyre and Sidon, where He wrought the miracle of which we have an account in the present lesson, and then proceeded along the eastern side of the lake till He came to the borders of Decapolis.

I. A Mother's Love.—Tyre and Sidon, only about twenty miles apart, on the eastern shore of the Mediterranean, were once great and prosperous cities, famous for their commerce and manufactures. They were wealthy and luxurious. Now they are but small places, with populations of about 3,000 and 5,000 respectively. In this neighbourhood a Syro-Phœnician woman, who no doubt had heard of Jesus and His wonderful works, and had learned from Jewish neighbours about their expected Messiah, came to Christ, crying in sore distress, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil." In our Saviour's time there was such a thing as demonic possession. The particular nature of that terrible affliction it may be difficult to determine; it is frequently referred to in the New Testament. The sympathetic mother, prompted by strong faith and mother-love, earnestly implores the Saviour's help.

II. The Trial and Triumph of Faith.—This woman did not belong to the Jewish race. She was separated from them by prejudice as well as descent, yet her faith enables her to see that good may come out of Nazareth. She did not wait for an invitation, but went courageously forward to beseech the Saviour's help. Strong as was her faith, it was subjected to a severe trial. To her passionate cry Christ is at first silent. "He answered her not a word." Then the disciples desire Him to send her away. Either they pitied her, and wished the scene ended by the granting of her request, or they were disturbed by her importunity, and were anxious that she should be silenced and sent away. The Saviour's reply to this might not seem encouraging to the woman. His special mission was to the Jews. They had the first claim, and in this saying of Jesus it finds recognition. Strong faith is always persevering faith. The woman will not be repelled; she only becomes more importunate. She worshipped Him and continued to cry, "Lord, help me." The answer to this would seem to many most discouraging, "It is not meet to take the children's bread, and to cast it to dogs;" but this praying mother is not discouraged by it. She appropriates and bends it to the one purpose she has so earnestly in view. In the East numbers of ravenous dogs prowled at large. They have no home and belong to nobody. There, as in other lands, there are also the house dogs, with which the children play. It is to these last the comparison refers. The expression voices the popular Jewish notion in regard to the Gentiles. The importunate mother accepts it, and adds that the dogs eat the fallen crumbs. Her faith triumphs at last. It obtains the commendation of Jesus. Her prayer is fully answered, and her afflicted daughter was made whole from that very hour.

III. The Merciful Healer.—After this impressive manifestation of the merciful character of His work, the Saviour and His disciples now journey eastward, and along the shore of the Sea of Galilee till they reach Decapolis, where He continues to work His miracles of healing. Wherever Jesus went we read of great multitudes coming to Him. No disease could baffle His healing power, and marvellous in number as well as in character were the cures he wrought. The evangelist here enumerates the healing of the "lame, blind, dumb, maimed and many others." These were cures beyond human skill. They aroused the wonder of the people and caused them to think, and then "they glorified the God of Israel."

PRACTICAL SUGGESTIONS.

Every one needs divine healing.
Faith in Christ is the necessary condition of salvation.
True faith is humble, earnest, persevering, importunate.
True faith is strengthened by trial, but is always victorious in the end.
Gentiles were sometimes more ready to receive the Saviour than His own people.
The afflicted, unable of themselves to go to the Saviour were brought by their friends; it is out duty and privilege to bring friends to Jesus.

Household Hints.

JELLY ROLL.—One cup of flour, one cup of sugar, four tablespoonfuls of melted butter, two tablespoonfuls of water, three eggs, two level teaspoonfuls of cream of tartar, and one teaspoonful of soda sifted into the flour. Put all the ingredients together and beat ten minutes; bake in two long sheets, spread with jelly, and roll up while hot. Cream of tartar and soda may be omitted, and one teaspoonful of baking powder used instead.

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 6 cents in stamps for book and testimonials from those who have been cured. Address M. V. Lubon, 47 Wellington Street East, Toronto, Ont.

THE best medical writers claim that the successful remedy for nasal catarrh must be non-irritating, easy of application, and one that will by its own action, reach all the remote sores and ulcerated surfaces. The history of the efforts to treat catarrh during the past few years obliges us to admit that only one remedy has completely met these conditions, and that is Ely's Cream Balm. This safe and pleasant remedy has mastered catarrh as nothing else has ever done, and both physicians and patients freely concede this fact. The more distressing symptoms quickly yield to it.

VERMICELLI PUDDING.—Parboil twelve ounces of vermicelli, drain it in a sieve, and put into a stewpan with a quart of cream, four ounces of butter, half a pound of sugar, the juice and grated rind of two oranges, the grated rind of one lemon and the juice of half a one, and a little salt; cover and let it simmer slowly until the cream is nearly absorbed; turn out to cool on a dish. Then add the yolks of six eggs, and the whites beat into a stiff froth; mix thoroughly, yet lightly. Put it into a well buttered mould, and bake for an hour and a half in a moderate oven. When done, turn it on a dish, and serve with sauce.

HOP YEAST.—One handful of hops (home raised), one-half gallon cold water, one-half cup white sugar, one-fourth cup of salt, four good-sized potatoes, grated. Boil hops in water until the strength is all out of them. Strain and add the sugar and salt. Last, add potatoes. Place all on the stove and just scald. Stir constantly until scalding; remove from the fire, and when milk warm add one cup of good yeast. Give it plenty of time to rise. When it settles, put it away in jars tightly covered. Keep in cool place. This is preferable to yeast in which flour is used, as it will keep better.

A MAN OF A THOUSAND.

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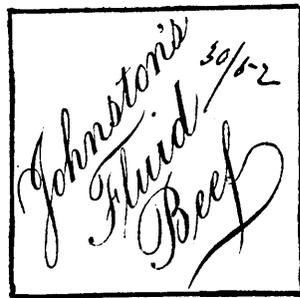
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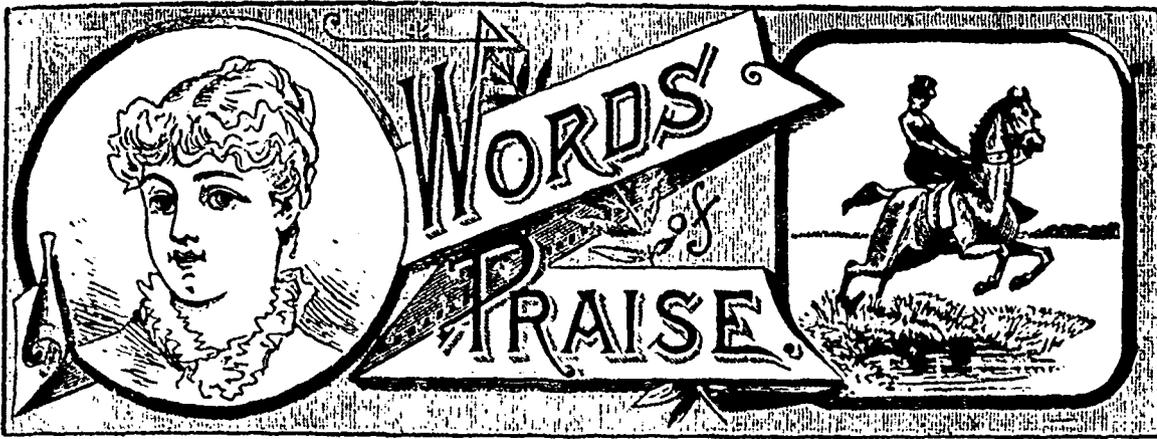
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The following words, in praise of Dr. PIERCE'S FAVORITE PRESCRIPTION as a remedy for those delicate diseases and weaknesses peculiar to women, must be of interest to every sufferer from such maladies. They are fair samples of the spontaneous expressions with which thousands give utterance to their sense of gratitude for the inestimable boon of health which has been restored to them by the use of this world-famed medicine.

\$100 THROWN AWAY.
 JOHN E. SEGAR, of Millenbeck, Va., writes: "My wife had been suffering for two or three years with female weakness, and had paid out one hundred dollars to physicians without relief. She took Dr. Pierce's Favorite Prescription and it did her more good than all the medicine given to her by the physicians during the three years they had been practicing upon her."

THE GREATEST EARTHLY BOON.
 Mrs. GEORGE HENNER, of Westfield, N. Y., writes: "I was a great sufferer from leucorrhoea, bearing-down pains, and pain continually across my back. Three bottles of your 'Favorite Prescription' restored me to perfect health. I treated with Dr. _____ for nine months, without receiving any benefit. The 'Favorite Prescription' is the greatest earthly boon to us poor suffering women."

THREW AWAY HER SUPPORTER.
 Mrs. SOPHIA F. BOSWELL, White Cottage, O., writes: "I took eleven bottles of your 'Favorite Prescription' and one bottle of your 'Pellets.' I am doing my work, and have been for some time. I have had to employ help for about sixteen years before I commenced taking your medicine. I have had to wear a supporter most of the time; this I have laid aside, and feel as well as I ever did."

IT WORKS WONDERS.
 Mrs. MAY OLEASON, of Nimitca, Ottawa Co., Mich., writes: "Your 'Favorite Prescription' has worked wonders in my case. Again she writes: 'Having taken several bottles of the 'Favorite Prescription' I have regained my health wonderfully, to the astonishment of myself and friends. I can now be on my feet all day, attending to the duties of my household.'"

TREATING THE WRONG DISEASE.

Many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another from nervous exhaustion or prostration, another with pain here or there, and in this way they all present alike to themselves and their easy-going and indifferent, or over-busy doctor, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all only symptoms caused by some womb disorder. The physician, ignorant of the cause of suffering, encourages his practice until large bills are made. The suffering patient gets no better, but probably worse by reason of the delay, wrong treatment and consequent complications. A proper medicine, like Dr. Pierce's Favorite Prescription, directed to the cause would have entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery.

3 PHYSICIANS FAILED.
 Mrs. E. F. MORAN, of No. 71 Lexington St., East Boston, Mass., says: "Five years ago I was a dreadful sufferer from uterine troubles. Having exhausted the skill of three physicians, I was completely discouraged, and so weak I could with difficulty cross the room alone. I began taking Dr. Pierce's Favorite Prescription and using the local treatment recommended in his 'Common Sense Medical Adviser.' I commenced to improve at once. In three months I was perfectly cured, and have had no trouble since. I wrote a letter to my family paper, briefly mentioning how my health had been restored, and offering to send the full particulars to any one writing me for them, and enclosing a stamped-envelope for reply. I have received over four hundred letters. In reply, I have described my case and the treatment used, and have earnestly advised them to 'do likewise.' From a great many I have received second letters of thanks, stating that they had commenced the use of 'Favorite Prescription,' had sent the \$1.50 required for the 'Medical Adviser,' and had applied the local treatment so fully and plainly laid down therein, and were much better already."

JEALOUS DOCTORS.
 A Marvelous Cure.—Mrs. G. F. SPRAGUE, of Crystal, Mich., writes: "I was troubled with female weakness, leucorrhoea and falling of the womb for seven years, so I had to keep my bed for a good part of the time. I doctor'd with an army of different physicians, and spent large sums of money, but received no lasting benefit. At last my husband persuaded me to try your medicine, which I was loath to do, because I was prejudiced against them, and the doctors said they would do me no good. I finally told my husband that if he would get me some of your medicine, I would try them against the advice of my physician. He got me six bottles of the 'Favorite Prescription,' also six bottles of the 'Discovery,' for ten dollars. I took three bottles of 'Discovery,' and four of 'Favorite Prescription,' and I have been a sound woman for four years. I then gave the balance of the medicine to my sister, who was troubled in the same way, and she cured herself in a short time. I have not had to take any medicine now for almost four years."

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MEETINGS OF PRESBYTERY.

GUELPH.—In St. Andrew's Church, Guelph, on Tuesday, January 17, 1888, at half-past ten a. m.

CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p. m.

BRANDON.—At Portage la Prairie, on Tuesday, March 13, 1888, at half-past seven p. m.

WHITBY.—On Tuesday, January 17, 1888, at ten a. m.

HURON.—At Thames Road, on Tuesday, January 17, 1888.

LINDSAY.—At Cannington, on Tuesday, February 28, 1888, at eleven a. m.

LAWARK & RENFREW.—In Union Church, Smith's Falls, on Monday, February 27, at half-past two p. m.

CHATHAM.—In First Church, Chatham, on Tuesday, February 28, at ten a. m.

SAUGEEN.—In Palmerston, on Tuesday, March 13, at ten a. m.

QUEBEC.—In Sherbrooke, on Tuesday, March 20, at eight p. m.

MAITLAND.—At Lucknow, on March 13, at half-past one p. m.

SARNIA.—Special meeting in St. Andrew's Church, Sarnia, on Tuesday, January 17, at one p. m. Next ordinary meeting in the same place, on Tuesday, March 20, at one p. m.

KINGSTON.—Adjourned meeting in Chalmers Church, Kingston, on Tuesday, January 24, at eleven a. m. Next ordinary meeting in Cooke's Church, Kingston, on Monday, March 19, at three p. m.

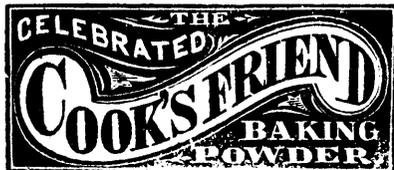
ORANGEVILLE.—For ordination and induction of Mr. Duncan McColl, at St. Andrew's Church, Proton, on Tuesday, January 17, at half-past ten a. m. Next regular meeting at Orangeville, on Tuesday, January 24, at half-past ten a. m.

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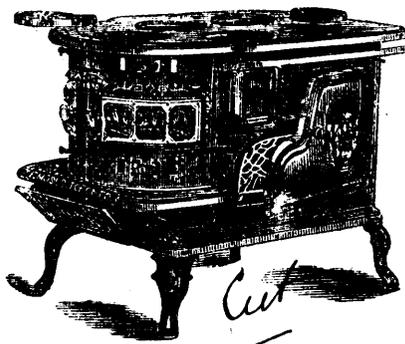
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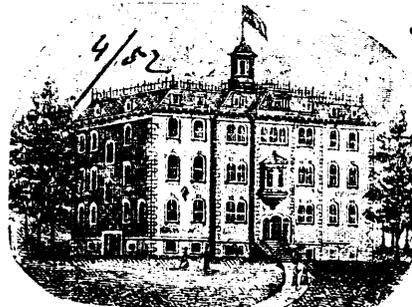
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