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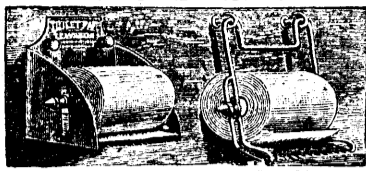
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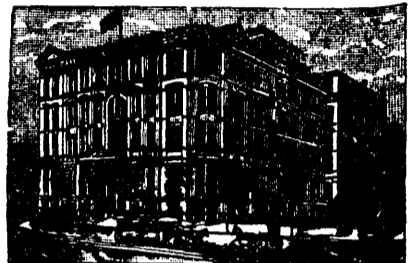
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**Notes of the Week.**

DR. JOSEPH T. DURVEA, of Boston, recently, in the course of his prayer-meeting talk, criticised the tendency to multiply societies within the Churches. There are organizations, he said, for all sorts of objects, until nothing is left for the Church to do, and it simply becomes a collection of wheels within wheels. There is a danger just in this direction, but activity is better than stagnation in almost every shape.

THE Brockville Recorder states that a Handbook of Psychology by Professor J. Clark Murray, of McGill College, Montreal, formerly of Queen's College, Kingston, and personally known to many of our readers, has met with great success, the first edition being nearly exhausted. It has been introduced into a number of colleges in Great Britain and into several universities in the United States. Professor Murray has received a letter from a publisher in Warsaw, asking permission to translate it into Polish.

At a recent meeting of the Toronto City Council by-laws received their first reading providing that the duty to be paid for tavern licenses to be issued for the year, commencing May 1 next, shall be \$600 in addition to the \$150 payable under the Liquor License Act, and that the number of tavern licenses shall not exceed 100, also, that the duty for shop licenses shall be \$500 in addition to the \$100 payable under the Act, and that the number of such licenses shall not exceed twenty. Such a move is decidedly in the interest of Temperance.

THE father of the Free Church and of all the Churches in Scotland is Dr. Beith, of Stirling, ordained in 1822 and Moderator of Assembly in 1858, of the Established Church, Dr. Grant, of St. Mary's, Edinburgh, ordained in 1824 and Moderator in 1854, and of the United Presbyterian Church, Dr. Peddie, of Edinburgh, ordained in 1828 as colleague to his father, Dr. James Peddie, who was minister of Bristo Place congregation from 1783 to 1845. The above are not the oldest men in the ministry. The fathers of the Churches respecting age are, in the Established Church, Rev. James Fleming, of Troon, and in the Free Church, Rev. David Waters, of Burghhead, and Rev. James Beattie, of Balmullo, Cupar-Fife, who are all in their tenth decade.

A NEW departure in the public school affairs of New York has been instituted by Mayor Grace, in

the appointment of two women to the Board of Education. The appointees were Miss Grace H. Dodge, daughter of William E. Dodge, and Mrs. Mary Nash Agnew, wife of Dr. Agnew. Both are ladies of the highest social and intellectual standing. Both are already well known in philanthropic work, Miss Dodge in particular having striven long and successfully to brighten the lives of young women in New York City. The sentiment in regard to their appointment seems to be one of almost universal gratification, not only in the fact that they are women, but such women. Woman is the natural trainer and educator of children up to the age when they may be supposed to have completed the common school course.

THE fact that there will be two vacancies to fill up in the Free Church College at Aberdeen, says the Presbyterian Messenger, has furnished an opportunity for some suggestions to be made which look in the direction of abolishing it as a distinct theological institution. It has been said that it costs too much in proportion to the number of students trained at it. We imagine, however, that the good folks of the Granite City will rise up in arms against having their college taken from them; not to speak of the fact that it might prove rather difficult to transfer the endowments to Edinburgh or Glasgow. One suggestion is that the college at Aberdeen should be made a missionary college. The matter, however, has only begun to be discussed, and nothing will be settled, at any rate, till the Assembly meets.

AT the October simultaneous meetings, organized by the Church Missionary Society in Dublin, Mr. Blacknew, R.N., summed up the missionary enterprise of Reformed Christendom in the following words: The Church of England contributed to the cause \$2,655,000; the English Nonconformists, \$1,265,000; Scotland and Ireland and the Colonies, \$1,220,000, and the Americans, \$3,535,000, embracing in all 140 societies, spending on the grand object, \$10,714,000. In all, there were to day 3,000 ordained Christian missionaries, 2,370 ordained native missionaries and 815 Christian laymen working in the mission field, while there were 2,430 women engaged in that work abroad. There were native workers, evangelists and catechists to the number of 26,800; native communicants 776,000, and close upon 3,000,000 of native Christians.

WHAT Mr. Ashe says in his last letter from Uganda reads like the narratives of the first Christian century: Most of our work is now carried on in secret and under the cover of darkness. At first, when the storm broke upon us, all was darkness and fear. We knew the slaughter had been terrible, but who the slain were we knew not. After a while, at dead of night, one well-known face was joyfully welcomed and then another. Soon many came, and with thankful hearts we found that though many had fallen, many, many more had escaped, and are now hiding. On June 30, Bekweyamba, the young chief whom I mentioned of the royal family of Unyoro, came, as also an old reader named Lukai, and were baptized; also a boy named Mudembuga, who is a very earnest little reader, and who would have been baptized some months ago but was hindered from coming on the day fixed. The same letter contains the account of other baptisms, making twenty-three in all subsequent to the massacres.

At a recent special meeting of the London, Eng., Presbytery there was an animated and interesting discussion on the following motion submitted by Dr. Oswald Dykes. That, in the judgment of this Presbytery, the condition of our home population, both in town and country, calls not only for a vigorous prosecution of home mission work through existing agencies, but also for the employment by the Church, under suitable regulations, of ordained missionary ministers for evangelizing among those classes which absent themselves from the ordinary services of the

Church. The Rev. William Fraser moved an amendment to the effect that the ministers of the Church ought to be employed in evangelizing for five or six weeks at a time, as was done in the Free Church of Scotland. He contended that the adoption of the motion would tend to lower the status of the ministry. After prolonged discussion, two voted for Mr. Fraser's amendment and thirty for Dr. Dykes' motion. The English Presbytery an Church recognizes the necessity for earnest, energetic and properly-organized evangelistic work.

WHY such a genial man as the Autocrat of the Breakfast-table should have committed the inexcusable blunder he did in his poetic reference to Princeton at the Harvard celebration is a fresh illustration that the unexpected happens. Referring to this matter, the last number of the New York Independent says: It is sincerely to be regretted that any such unpleasantness should have resulted from the Harvard celebration as that existing between Princeton and Harvard. The breach, however, has been partially healed. Dr. McCosh has written a letter expressing his acceptance of the explanation given by Dr. Holmes, that only two lines of his poem relate to Princeton. But there remains to Dr. McCosh the grievance in the matter of degrees. He says, "I still feel that I have the same right to give expression to my feelings of indignation as Harvard had to withhold the recognition she gave to others." Of course he has the right; and it is not strange that he should feel as he does. We can hardly believe, however, that Harvard really intended to slight Princeton, although we are not a little surprised at the oversight. President McCosh, as is well known, received his honours from Harvard nearly a score of years ago, and he personally could receive nothing more. But it is a little curious, when honours were flying about so freely, that nothing fell on the Princeton sands. Princeton, in its college and its theological seminary, is rich in men whom the world honours. The names of Young, Brackett, Dr. Alexander A. Hodge, who has since died, Dr. Green and Dr. Patton, instantly occur among others to any scholar. Perhaps some of them, like Dr. McCosh, have already been recognized by our senior university.

IN the death of William Tassie, LL.D., Ontario has lost one of her most distinguished educationists. The end was sudden and unlooked for. He died at Peterboro' on Sabbath week after a very brief illness. A man of rare culture, sensitively conscientious and honourable, he was a sound Presbyterian and a sincere Christian. Dr. Tassie was to be ordained to the eldership in St. Paul's Church, Peterboro', the day he died. He was born in Dublin, May 10, 1815, and spent his boyhood in study in his native city. In 1834 he came with his father's family to Upper Canada, and taught and continued his studies at Oakville and Hamilton until 1853, when he took charge of the Galt Grammar School, which some years later became a collegiate institute. Under his skilful management the school acquired more than a national reputation, and boys were sent to it from every part of Canada and from nearly every State of the Union. The school was noted for its excellence of discipline and the thoroughness of its training, and its pupils were always amongst the most successful of the matriculants at the Provincial University. A few years ago Dr. Tassie severed his connection with the Galt school, and for a time taught a private school in Toronto. He was subsequently head master of the Peterboro Collegiate Institute, which position he held at the time of his death. He was at one time a member of the Senate of Toronto University, from which institution he graduated in 1855. In 1871 Queen's College, Kingston, conferred upon him the honorary degree of Doctor of Laws, a distinction rarely granted by that institution. The tidings of his death will be heard with sorrow by many to whom he was well known, and especially by the thousands of his former pupils who are scattered throughout Canada and the United States.

## Our Contributors.

### FOUR MEETINGS THAT MIGHT BE IMPROVED.

BY KNOXIAN.

Winter is the season for church meetings. The annual soiree, the missionary meeting, the congregational meeting, and the Bible Society meeting are usually held during the winter months. Besides these, there are anniversary meetings and meetings of various other kinds. Some clever boys can manage to have two birthdays in a year, and some enterprising congregations manage to have several anniversaries in twelve months—anniversaries of different events of course. "Too many meetings," says the good conservative man who likes to spend his evenings in slippers at home reading his paper, and perhaps consulting his briar-root. That may or may not be. It is a fact, however, that congregations that have much life hold a good many meetings of one kind and another, and congregations that have just life enough to exist, as a rule, hold very few meetings. Whether the life produces the meetings or the meetings produce the life is a question that need not now be discussed. One thing is clear: if a meeting is worth holding at all it ought to be made as good as possible.

#### THE ANNUAL SOIREE

is having a hard time. It is being killed, but it dies as slowly as the Irishman's snake. Pat said the "baste was dead, but it was not sensible of it." There was a time when the annual soiree was a respectable institution. Grave doctors of divinity patronized it. Prominent city pastors sometimes travelled long distances to speak at soirees. Dr. Burns, Dr. Ormiston, Dr. Ingus, Dr. Irvine and others made many a rousing speech at tea meetings—speeches that lifted many a struggling congregation out of a rut and gave it fresh life and a fresh start—speeches that are remembered to this day. These eminent men considered it a privilege to address the people and give the Church a lift. They wished to make Presbyterianism a power in this land, and when any one of them spoke at a soiree or any other kind of meeting the Presbyterians felt proud, and the other denominations felt there was a *man* at that meeting—not a crank or a clerical dude. There is no reason in the world why a soiree might not be made a very useful meeting. It is often said that people will not listen to sensible speeches at a tea meeting now. It might be said in reply that too often sensible speeches are not offered to them. It is sadly true that there are communities in which *some* of the people are not sufficiently civilized to conduct themselves with decorum at a soiree. That is a sad truth. They whisper and whistle and talk and pelt each other with cakes, accompany the choir with mouth organs, or mouths of their own not so musical as mouth organs, and behave generally in a manner that would make an average Indian ashamed, but all the people of Canada do not conduct themselves in that way. One healthy hornet can break up a camp meeting; two or three roughs can disturb the most orderly meeting ever held, and prevent hundreds of decent people from enjoying themselves. Soirees should be made decent, orderly, enjoyable meetings, or not held at all. If a speaker is not allowed to discuss a live topic in a sensible way, he should sit right down. He should never fight for a hearing, nor tell miserable stories to tickle the ears of unmannerly groundlings. If a community is not sufficiently civilized to hold a respectable social meeting in one of its churches, let that fact be known, and let the Foreign Mission Committee take one of its men from among the Indians, and put him to work in that community. He is more needed there than on the banks of the Saskatchewan. Red men are quiet when they have had enough to eat, but some white bipeds can eat four times the worth of their money and be noisy for the whole evening.

#### THE ANNUAL MISSIONARY MEETING

is in most congregations far from what it should be. Missionary meetings are usually arranged for in two ways. The Presbytery sends a deputation to address the meeting, or the Session manages its own meeting. Both methods often fail to bring out the people that it is most desirable to have out. The men who know all about the Schemes and who support them libe-

rally are present; the men who know little about the Schemes, care little and pay less, are never present. They are never reached, at least never by the missionary meeting. The collector may reach them on her rounds, but she—for the collector is generally a woman—rarely reaches their pockets to any great extent. Now what is the best way to get at these people? Preach to them, says somebody. True, but there are many things about our Church Schemes that one cannot very well explain in a sermon, and some of our best people, be it remembered, have not a very keen relish for that kind of preaching. Strangers always dislike it, and are almost certain to be present the day you preach about money. Sometimes they never come again. Use printer's ink, says somebody else. That costs money, and some of the people pay just as much attention to your tract as some ministers pay to the circulars they receive from our excellent Conveners. Obviously the best way to discuss the Scheme is at a week-day meeting called for that special purpose. But then if the people do not come. Ah, there's the rub. What means can be used to bring out the people, especially the people who need most to attend? That's the question. That problem has never yet been solved. One good preliminary step toward its solution would be to candidly admit that Presbyterian missionary meetings are often the most poorly attended meetings held in this country. When we have acknowledged that fact then we may begin to improve matters. Perhaps the children of light might learn a useful lesson from the children of this world, or, as some very refined people seem to think, of a world lower than this one. The party politicians have for months been holding meetings over all this country that have been attended by thousands. For months to come they will hold meetings attended by thousands more. How do they bring out the thousands while the best sessions in the Church might be puzzled to get up a missionary meeting that would draw fifty? Mr. Blake's friends or Sir John's friends can arrange a meeting in almost any place that will draw 2,000 or 3,000 in any kind of weather. There is not a Presbytery in the western part of this Church that can arrange a series of missionary meetings conducted by its own members at each of which the Presbytery can be sure of an audience of twenty! How do these politicians reach the people? How do they bring out the people? How do they move the people when they are brought out? Would it not pay as well to learn a little from these men as to denounce them? To say that the people take an interest in politics is to utter the most drivelling of commonplaces. Would they take a special interest in politics if no means were used to interest them? What candidate would risk his election on the kind of efforts that many Presbyterians make to secure aid for the Schemes of the Church. No politician fit to be out of an insane asylum would risk ten votes on the machinery used in many congregations to collect money to send the Gospel to the heathen.

One thing is very clear. Any Scheme that is not well brought before the people must fail. Were it not so pitiable, it would be very amusing to watch a church court, even the General Assembly, passing resolutions commending Schemes to the liberality of the people. Just pass a resolution or recommendation, you know, and the thing is done! Fancy the Tory members at Ottawa passing a resolution that the country should support them, and the Grits passing another that the country should support them and leaving the matter there!! Well, yes, they might do something more, they might send a copy of the resolution to county associations, which would be about the equivalent of the ecclesiastical procedure known as sending things down to Presbyteries. When we compare the efforts made by political managers to move the people with the efforts made by the Presbyterian Church to support her Schemes in many places, one wonders what the Presbyterian Church lives. Its existence is the strongest possible evidence of its divine origin.

The congregational meeting and the Bible Society meeting must be laid over for future treatment

THE older I grow—and I now stand on the brink of eternity—the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper the meaning comes. "What is the chief end of man? To glorify God and enjoy Him forever."—*Thomas Carlyle.*

## RAMBLES AMONGST SWISS HILLS.

A WEEK IN THE JURA.

The industries carried on in the valleys of the Jura—the factories for watch-making, the mills for the preparation of asphalt, the distilleries for absinthe, etc., supply matter for an interesting letter. But natural objects are perhaps more suitable for description during summer rambles, and therefore I confine myself at present to

#### ERRATIC BLOCKS AND BOULDERS,

which are met with not only on the crests of the Jura Hills, but on the sides of almost every mountain in Switzerland. If this letter prove uninteresting the fault will be the writer's, not that of the theme, which, to all intelligent readers, must awaken thought by its suggestiveness.

These boulders are sometimes called "foundlings," or wandering blocks, being, in many cases, found forty or fifty miles or still greater distances from their original homes. They are of all sizes from that of a large ball to bodies of such dimensions that from the contents of a single stone, a solid two-storied building has been built. In another case I saw a large house erected on the top of one of them. The former bears an inscription in German, of which the following is at least the sense:

From out a great red acre-stone,  
To many little pieces blown,  
By hand of man and powder's blast,  
Was made this house so firm and fast,  
God in His mercy keep it sound,  
Let no ill-luck its walls confound.

Whenever they are found in quantities, one at least, for some reason has got a popular name by which it is known. In the Jura the favourite boulder is called "Pierre a Bot." It stands on the side of Mont Chaumont, and to visit it from Neuchatel makes a pleasant walk. It measures fifty feet in length, twenty in width, and is forty feet high, so that its volume is 40,000 cubic feet. But this is small compared with others to be seen. Take for example the green slate boulder dropped by the Schwartzberg glacier in 1818. To see it, tourists leave the train at Visp, on the Rhone, and go up the valley which leads to Zermatt. This valley divides at Stalden, two hours from Visp—the valley to the right leads to St. Nicholas and Zermatt, that to the left to Saas and Monte Moro. Three hours above Saas bring you to this gigantic boulder, which measures 244,000 cubic feet, and from it the glacier has now retreated half a mile. In a chestnut grove above Monthey, in the Rhone valley, amongst an immense number of boulders, is the huge "Pierre Adzo," which is curiously balanced on a point but a few inches in area. But it is time to ask,

#### WHENCE CAME THEY AND HOW?

The first part of the question, science has no difficulty in answering. The material of which they are composed gives the key to their original home. The agency by which they were transported to their present site has occupied much of the time and thought of men of science; but this has also been satisfactorily solved. Of course, at first, very crude notions were held and found utterance. It was supposed, for example, that nature, at the last elevation of the Alps, took to throwing vast volcanic bombs, and that these errant fragments had been ejected and scattered, as they are found, over hill and dale. By and by, however, the nature and motions of glaciers came to be studied—the first idea being thrown out by Venetz, an engineer of the Canton of Valais. This idea was taken up and studied by Charpentier, Forbes and Agassiz, and the conclusion arrived at was that these boulders had been landed at their several localities off the backs of enormous glaciers which, at one time, filled these valleys, modifying if not really creating them. On the reasons which led to this theory we need not dwell, further than to say that the valleys themselves indicate, in several ways, that at one time they were the beds of gigantic glaciers which had passed through them, rounding the surface of the rocks in some cases 1,000 feet above the present level of the valleys, striating and polishing them so that they sometimes glitter like mirrors in the sun.

It is quite common, even now, where glaciers are shrinking, to see the marginal rocks laid bare for a height of fifty or one hundred feet above the present glacier, and the rocks thus exposed bear icemarks and moraines, some ancient and others modern, shewing

that the glacier had once not only reached them, but left evidence of its presence. Take the Rhone valley for example. From the existing Rhone glacier, traces of former ice may be seen all the way to Martigny—a distance of sixty miles. Here the old glacier was joined by another from Mont Blanc, and the two, welded into one, moved onward, leaving part of its burden of boulders at different places, and everywhere its marks on the rocks to the right and left, as far as the Lake of Geneva, whose basin it filled. Continuing its course across the country, it was finally stopped by the limestone barriers of the Jura, where it deposited, 800 feet above the Lake of Neuchatel, many of its granite boulders, carried from Mont Blanc. Here, when the earth is removed, the scratches of the ancient glacier which carried these "foreigners" are visible still upon the limestone rock.

JEAN DE CHARPENTIER (1786-1855),

a Saxon by birth, was invited by the authorities of the Canton of Vaud to become chief engineer and director of the salt mines of Bex. He accepted the office and went to reside at Devens, beside the mines. On the little hill, Montet, separating Devens from Bex, are many "erratic blocks," some of them immensely large. These, from their number and magnitude, arrested his attention; and then an hour's walk took him to Monthey, on the opposite side of the Rhone, where there is a still greater collection. This led him to study the hints thrown out by Venetz, as to the mode of their conveyance and deposition, and finally to demonstrate the correctness of the theory in a work which has since become classic, under the title of an "Essay upon the Glaciers and Erratic Blocks of the Rhone Valley," published in 1841. So clearly and logically did he write that the greatest adversaries of the theory were compelled to become its champions and defenders. Forbes, Agassiz and others followed on the same line, and now the "glacial theory" has been universally accepted, proofs of its correctness being everywhere apparent. But these

ANCIENT GLACIERS

were not confined to Switzerland. Traces of them have been found in many parts of Europe and America, where no glaciers now exist. In the Highlands of Scotland, in Wales, in England and Ireland, their story is distinctly written for those who can decipher it. Readers of Professor Geikie's "Story of a Boulder" will remember how, seating himself on an "errant block," three miles south-west of Edinburgh, and following the example of Wordsworth's geologist:

He who with pocket hammer smites the edge  
Of luckless rock or prominent stone, disguised  
In weather stains, or crusted o'er by Nature  
With her first growth, detaching by the stroke  
A chip or splinter, to resolve his doubts,—

he starts off amongst the icebergs of the glacier age, and tells how they grated along the sea bottom, and deposited mud which geologists call "boulder clay," and so on.

A few years ago when visiting North Wales we found in the Pass of Llanberis evidence of glaciers having once filled it—grooves in all directions, polished rocks, and high above huge blocks of stone perched in positions where only melting ice could have landed them. The sides of Snowdon, too, exhibit the same effects of glacier action. I have somewhere read an interesting fact related by Dr. Hooker, who, during a visit to Palestine, found the celebrated cedars of Lebanon growing upon what had been an ancient glacier moraine.

BOULDER CLAY.

Another result of the glacial period was the formation of that mass of unstratified debris known as boulder clay, of which specimens can be seen on the shore of Lake Ontario, where the old Garrison Common and Toronto Exhibition grounds now are. This clay is a mixture of all kinds of rock material, including fragments of various sizes and shapes—many of them angular, polished and striated by ice action, imbedded in earth. Most geologists regard this earth as an accumulation, formed chiefly under a great sheet of ice, and similar to the debris underneath existing glaciers. In Britain, where this clay is extensively distributed, and where it occurs in large quantities, it is thought that it was produced by erosion, whose power was once exerted upon the whole country by a sheet of ice which entirely buried it, and ploughed up the surface of the land, grinding and mixing into

a mass of confused rubbish, the materials of which the surface was composed.

LAKES FORMED BY GLACIERS.

The occurrence of a great number of lakes in regions bearing evident marks of glacial action led geologists to suspect a connection between the two. Professor Ramsay has given great attention to this subject, and has been led, by the coincidence of the two phenomena in British North America, Britain, Switzerland, Scandinavia, etc., to ascribe both to the same cause, and to formulate a theory of the origin of a large class of lakes by the eroding power of glaciers. Making the Lake of Geneva a special study, and considering the great grinding power of a moving mass of ice 4,000 or 5,000 feet in thickness, with its imbedded sharp and angular stones, upon underlying rocks of a soft material, he was led to conclude that a great number of lakes date from the glacial age. Confirmatory of this theory, it is found that nearly all such lakes occur in the lines of old glaciers, and that in most of them the rock basin of the lake is much deeper than the outlet channel, a fact which precludes their formation by running water. It is easy to see that such a form is what might be expected from the grinding power exerted by a descending glacier; such power being greatest where the ice was thickest, and where the pressure was most nearly vertical.

BIRTH AND MATURITY OF MOUNTAINS.

The Swiss have a legend to this effect. In olden times there came a race of giants from the Himalayas, famishing and asking hospitality. They received not only what they asked, but were welcomed to a home. How did they requite that kindness? They blocked up the rivers and filled up the plains, until the cry of the herdsmen and the herds went up before God on high. The Almighty heard their cry and turned these tyrant giants into rocks and mountains which became the bulwarks of civil and religious liberty—the moral of which is that God often turns trials and troubles into a blessing. Science, however, attributes the present existing contour of dome and *aiguille*, peak and valley, gorge and chasm, to the continuous interaction of two forces, one of which upheaves, the other disintegrates; or, as Professor Geikie puts it, "stupendous earth throes, followed by prolonged gigantic denudations." The same idea is expressed in more poetic language by Professor Tyndall, when, looking from the summit of the Jungfrau toward Mont Blanc and the intervening peaks, he asks himself how this colossal work was performed. Who chiselled these mighty and picturesque masses out of mere protuberances on the earth? The answer, he says, was at hand: "Ever young, ever mighty with the vigour of a thousand worlds still within him, the real sculptor was even then climbing up the eastern sky. It was he who raised aloft the waters which cut out these ravines; it was he who planted the glacier on the mountain slope, thus giving gravity a plough to open out the valleys; and it is he who, acting through the ages, will finally lay low these mighty monuments, rolling them gradually seaward,

Sowing the seeds of continents to be,  
so that the people of an older earth may see mould spread and corn wave over the hidden rocks which at his moment bear the weight of the Jungfrau."

But should not the thoughtful observer, in contemplating such scenes, look beyond the physical causes thus eloquently put forward as the creators and constructors of the Alps—beyond the "ever-young and ever-mighty sun," whose course must one day be arrested, whose fires must one day be extinguished—to that Father in heaven—the Creator of worlds and Source of all life and love? More consonant to true philosophy is the language of Coleridge in that noble hymn he composed at the foot of Mont Blanc.

Stupendous mountain! thou,  
That, as I raise my head—awhile bowed low  
In adoration—upward from thy base,  
Slow travelling with dim eyes suffused with tears,  
Solemnly seemest, like a vapoury cloud,  
To rise before me—rise! oh, ever rise!  
Rise like a cloud of incense from the earth!  
Thou kingly spirit, throned among the hills,  
Thou dread ambassador from earth to heaven,  
Great hierarch! tell thou yon rising sun,  
Earth with her thousand voices praises God!

Still equally true it no doubt is that:]

The hills are shadows, and they flow  
From form to form, and nothing stands:  
They melt like mists; the solid lands  
Like clouds they shape themselves and go.

There rolls the deep where grew the tree,  
O Earth, what changes hast thou seen!  
There, where the long street roars, hath been  
The silence of the central sea!

Château, Suisse, August, 1886.

T. H.

PRESBYTERIANISM SCRIPTURAL.

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

Rules that are general and elastic are found in the New Testament regarding the manner in which the Churches of Christ are to be governed: general, so that if fundamental principles are conserved and respected, minor details, which are unimportant in themselves, might be arranged on grounds of Christian expediency and propriety; elastic, so that in the progress of the Christian enlightenment of the world, and in the advancement and wider development of the social and religious life of the human race, it might be safe as well as practicable to meet every demand that may arise by a careful examination of the eternal principles of truth and order, and by a judicious application to every fresh necessity of rules and precepts which have a meaning for all time, admitting of larger developments as the ages roll along, and as the requirements of Christianity are multiplied.

To reproduce as faithfully and as fully as may be possible that method of ecclesiastical government which the apostles instituted and observed; to cling as closely as circumstances may admit to that model which the apostles have bequeathed to the Christian Church; to assign the first and most honourable place to the writings of the apostles, and to prefer these writings to the most elaborate writings of uninspired men—such is the honest and commendable manner which ought to be adopted in every thing that pertains to the government of the Christian Churches.

There is a modesty which is very sensible in itself, and which does immense honour to those who fashioned our Presbyterian polity, in the well-known and well-worn words: "Presbyterianism is founded on the Word of God, and is agreeable thereto." Modest words these, which may be construed to mean that Presbyterians are content to know and to believe that they can appeal with confidence to the Word of God for confirmation of their peculiar form of Church government, and that the other Christian Churches are to be commended for pursuing a similar course and for endeavouring, by means of logical reasoning and criticism, to establish their particular form of government. We can safely concur in these broad sentiments of one of the ablest exponents of our Presbyterian polity: "Holding, as we do, that our own Presbyterian system comes as near to the model of the Apostolic Churches as our altered state and circumstances will admit of, we are far from thinking that either this or any other system of ecclesiastical polity has been so distinctly and imperatively laid down in the Scriptures of the New Testament, as binding on all Christians, that those who adopt it are warranted to unchurch or unchristianize those by whom it is rejected; and if therefore the advocates of prelacy were content with holding their system to be allowable or expedient, or even in some circumstances necessary for the government of that particular Church in which it subsists, we should be little concerned to disturb them in their persuasion." Whoever investigates the epistles of the New Testament for himself, with the object of ascertaining what the apostles did or commanded or sanctioned for the permanent government of the Christian Church, must remember that undue importance is not to be attached to those extraordinary agents that were employed in the early days of Christianity—agents such as apostles, prophets and evangelists; agents who were endowed with miraculous power and with the gift of tongues—agents who were not to be continued, and who could not by any human means be perpetuated, in the Christian Church. All whom it concerns to know that as near an approximation as our altered circumstances will allow is made or has been made to the example of the apostles, have naturally to do with the permanent government which the apostles established, the various Churches that they founded. Bishops or presbyters and deacons, these are the orders that the apostles appointed; these are the two orders of a permanent character that are to be found in the New Testament. Bishop and presbyter, as evidence the strongest and most conclusive shows, had an identical import, and were applicable

to one and the same individual. Such was the opinion of the fathers of the Reformation, of Luther and Calvin and Knox; such was the opinion of Cranmer and Essher, those brilliant ornaments of the Church of England in its earliest days. Such was the opinion of such talented and scholarly men in this century as Whately, Alford and Stanley; such is the opinion of such erudite Biblical scholars in our own day as Elliott and Lightfoot, and, let it be added, such must be the opinion of every Greek scholar who reasons fairly and without prejudice or preconception. Calvin thus writes: "In giving the names of bishops, presbyters and pastors indiscriminately to those who govern Churches, I have done it on the authority of Scripture, which uses the word as synonymous; to all who discharge the ministry of the Word it gives the name of bishops." This is the lucid opinion or conviction of Whately: "Successors in the apostolic office the apostles have none. As personal attendants on the Lord Jesus and witnesses of His resurrection, as the dispensers of miraculous gifts, as the inspired oracles of divine revelation, they have no successors. But as members, as ministers, as governors, of Christian communities, their successors are the regularly admitted members, lawfully ordained ministers, regular and recognized governors of a regularly subsisting Christian Church." The first deacons of whom we have any account are those who, as we learn from the Acts of the Apostles, were appointed shortly after the Day of Pentecost. In his first epistle to Timothy, Paul enumerates the qualifications which those who were to be elected deacons were to possess. Deacons were, in the first instance, chosen to manage the affairs of the poor, to receive contributions which were made in behalf of the poor, to distribute such contributions to proper persons, and doubtless to accompany their acts of charity with exhortation and prayer. In our larger congregations, and especially in our towns and cities, there are deacons whose functions is to look after the poor and after the collections of the Church or congregation; and, when a proper division of labour exists, to accompany the elder, in visiting the families of the congregation. From the office of the diaconship very great benefits can manifestly accrue to the Church and congregation. Those who hold the office in question are in a very favourable position for gathering useful knowledge and experience, and for becoming eligible for promotion to the higher honour of eldership, whenever a vacancy occurs, or whenever it is desirable to increase the number of elders.

In addition to 1 Timothy v. 17, which deals with elders, there are two other passages to which it will be advantageous to make a brief reference. Paul thus writes in an epistle to Christians. "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity, he that ruleth, with diligence; he that showeth mercy, with cheerfulness." It is evident that the apostle is here adverting to the various functionaries in the Christian Church when he wrote his epistle to the Romans. There is at least a very large measure of plausibility in the contention that Paul had deacons in contemplation when he said, "He that giveth, let him do it with simplicity." Such is a succinct account of the purposes for which the office of the diaconship was established. There is likewise a large measure of plausibility in the opinion that when he says, "He that ruleth, with diligence," i.e., let him rule with diligence, he is referring to those who had to do exclusively with the government and discipline of the Church—to those who had nothing to do officially with preaching—those who therefore correspond to the elders in the Presbyterian Church, or to ruling elders, as they are sometimes designated, to distinguish them from preaching elders or presbyters. "And God hath set some in the Church: first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." There can be little or no doubt that Paul, whose words have just been quoted, is employing here abstract for concrete terms, and that accordingly we are at liberty to alter his phrases from helps, governments, into helpers, governors. There seems to be adequate reason, therefore, for surmising that, by helpers, deacons are intended, inasmuch as in the ren-

dering of assistance to the poor (therefore to the apostles themselves, whose labours were thus materially lightened) the very essence of the diaconship consisted. Nor need we have any hesitation in regarding the word governors in the citation before us as indicating a class of office-bearers whose functions were the government and discipline of the Church, whose duties were limited to the government and discipline of the Church, and who correspond very closely to the ruling elders in our Presbyterian Churches. It is not necessary for us to maintain very strongly that the words of Paul, "He that ruleth, let him rule with diligence," "God hath set governments or governors in the Church," justify beyond contradiction the having and the upholding of the office of ruling elders in the Presbyterian Church.

(To be continued.)

### 'THE SUPERNATURAL IN REVIVALS.'

REV. WALTER M. ROGER, LONDON, ONT.

The history of the Church has always shown that any forward movement is sure to meet with opposition, and that God, faithful to His promise regarding the wrath of man, is sure to overrule that opposition for good. The bold scoffing of open enemies and the cold criticism of professed friends have brought to the front able defenders of the great modern revival movement, which the present generation is privileged to witness. Such, Dr. Townsend, of Boston, shows himself to be in his recent valuable work on "The Supernatural Factor in Religious Revivals." Called forth by the success of the Parker School of Naturalism, the Boston adorer of "culture," he proceeds, with the calm dignity of a Christian philosopher, "to collect, impartially, facts relating to revivals, with a view of showing therefrom the more obvious deductions, and of testing the modern revival and religious methods." In the outset he endorses the Parker dictum, "A revival of religion in this nation is the pressing need of the hour," but that it is to come "little by little . . . from long-continued peace and the faithful adherence to industrial pursuits and virtuous living," is a delusion evident from philosophy and experience. "If revival must come 'little by little,' and so 'little by little' that no perceptible advance is made in thirty years (since the utterance of the Parker dictum) then all living must die without the sight of the longer-for reform; while the existing sloughs and slums of political and commercial corruption and dishonesty, of social infidelities and insecurities, of thieving tramps and brutal murderers, must last until the grave shall shield us; nay, God only knows how much longer." No, history shows that revival, like conversion, is often sudden and mysterious, like a mighty rushing wind. It must be the work of a Sovereign God who chooses His own times and seasons, His own methods and agencies. "Not by might, nor by power, but by My Spirit, saith the Lord." As "the wind bloweth, where it listeth." Often suddenly, ever sovereignly, having now a fisherman from Galilee, now a graduate from the school of Gamaliel, sometimes an Edwards, sometimes a Moody, but ever the same old Gospel faithfully preached, not only in the great congregation, but "in season and out of season," "night and day," "from house to house," "every man to his brother."

By prolonged and impartial inductive investigation, in view of masses of fact and incident, an argumentative chain of irresistible power is forged link by link, and the twofold conclusion logically established. 1. "Nothing can be clearer, therefore, than that the effective methods sanctioned by all history should be restored." These are, briefly, Gospel preaching by pastors and evangelists (including women, when specially called and qualified), the prayer meeting, the altar and the inquiry room, and personal dealing by individual effort. These are what the Holy Spirit has specially owned in the past, and we have reason to expect will own in the future.

(2) Beware of dependence upon any set of methods, ordinary or extraordinary. Trust in either, or any "arm of flesh," is alike dishonouring and offensive to God. The supremacy of the Holy Ghost must be acknowledged with an "absorbing feeling of utter helplessness and dependence." Then, and only then, will true revival be achieved.

\*Messrs. Lea & Shepherd, publishers, Boston.

### AGED AND INFIRM MINISTERS' FUND.

At the last meeting of the Synod of the Maritime Provinces the following regulations for the management of the Aged and Infirm Ministers' Fund in the Eastern Section of the Church were unanimously adopted:

1. The fund for disabled ministers in the Eastern Section of the Church shall, in the meantime, continue separate, and be managed by a committee appointed by the General Assembly.
2. The fund shall be sustained by annual congregational contributions, ministers' rates, donations and bequests.
3. The invested capital shall not be trencched upon for the purpose of paying annuities in full; and all bequests made to the fund shall be added to the capital, except when otherwise ordered by the testator.
4. Settled pastors, foreign missionaries, professors in colleges, and Church agents shall pay into the fund an annual rate of \$5.
5. When a minister resigns his charge without leave from the General Assembly to retire, but continues in the service of the Church as a preacher, he shall pay into the fund the sum of \$5 a year, otherwise his annuity shall be only in proportion to the time of his service as a pastor.
6. A minister who resigns his charge and joins another Church forfeits all claim to the privileges of the fund. He shall receive back, however, upon application to the committee, half the amount of the personal rates which he paid into the fund. Should he desire to retain his connection with the fund, the Assembly may allow him to do so on condition that he pay an annual rate of \$15, the annuity to be given him, on his becoming aged and infirm, to be in proportion to the length of his services in the Church.
7. The rates shall be paid each year on or before Nov. 1.
8. Persons joining the fund shall pay their percentage according to the regulations passed by the General Assembly of 1877, with interest thereon, from the date of their ordination, or of their becoming ministers of our Church. This rule shall not apply further back than 1877.
9. Any of our present ministers who may neglect to connect himself with the fund before January 1, 1888, cannot be received into connection with it after that date, except by the special leave of the Assembly.
10. Ministers shall be placed on the fund only on application of their respective Presbyteries, after they have obtained leave of the General Assembly to retire from the active duties of the ministry on account of age or infirmity.
11. In making application it is required of Presbyteries to state the age of the person in whose behalf the application is made, the date of his retirement from the active duties of the ministry, and the length of time during which he has laboured in this Church. In the case of a person who is under seventy years of age, the application must be accompanied by a satisfactory medical certificate of ill health.
12. No person can be placed upon the fund as an annuitant unless he has paid the annual rate required of him.
13. When a minister is allowed by the General Assembly to retire after ten years' service in this Church, he shall receive an annuity of \$150 a year, with \$5 additional for every year's service beyond ten years, up to forty years' service, if the state of the fund permit.
14. The case of a minister allowed to retire after less than ten years' service in this Church shall be made a subject of special consideration by the Assembly.
15. When a minister's strength may be impaired, but not so much as to render him wholly unable to discharge the active duties of a profession, the committee may grant him half the allowance to which he would be entitled in case of complete disability.
16. In the case of a minister taken on the fund for sickness, thought likely to be permanent, and afterward recovering his strength sufficiently to engage actively in the duties of a profession, the annuity shall be reduced or discontinued.
17. When a minister who has paid rates to the fund arrives at the age of seventy years, he may claim the privilege of retiring from the active duties of the ministry and being placed upon the fund.
18. In the case of ministers who are entirely dependent for their support upon their regular annuity from this fund the committee shall have power, after careful inquiry into their circumstances, to grant such an additional allowance to them as the condition of the fund will permit; such additional allowance in no case to exceed the sum of \$75 a year.
19. When a minister is removed by orderly translation from one section of the Church to another, he shall, from the date of his translation, pay his rate into the fund of the section to which he is translated, and he shall have claim to an interest in it on his retirement by leave of the Assembly, to the full extent of the period of his pastoral services in both sections.
20. Annuities shall be paid in quarterly instalments, on the 1st July, October, January and April, payments to begin on the first of these dates succeeding the receipts of the Presbytery's application to the committee.
21. These rules may be revised once in every five years.

These regulations have to be submitted to the General Assembly for its approval. The Assembly may, perhaps, refuse to sanction the fourth regulation. Should it see proper to take this course no one in the East can have reason to complain. It is certainly desirable that the ministerial rate should be the same in both sections of the Church. If the Western Section is not willing to adopt the \$5 rate, it is perhaps better that the Eastern Section should not have it. Personally, I am in favour of the \$5 rate, but I do not want to have one rate for the East and another for the West.

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## Tenders for Supplies, 1887.

The undersigned will receive tenders up to noon of THURSDAY, THE 2ND DECEMBER, 1886, for the supply of Butcher's Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood to the following institutions during the year 1887, viz.: The Asylums for the Insane in Toronto, London, Kingston, Hamilton, and Orillia; the Central Prison and Reformatory for Females in Toronto; the Reformatory for Boys, Penitentiary; the Institution for the Deaf and Dumb, Belleville; and the Institution for the Blind, Brantford.

Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had on making application to the Bursars of the respective institutions. N.B.—Tenders are not required for the supply of Butcher's Meat to the Asylums in Toronto, London, Kingston and Hamilton, nor to the Central Prison and Reformatory for Females in Toronto. The lowest or any tender not necessarily accepted. W. T. O'REILLY, R. CHRISTIE, Inspectors of Prisons and Public Charities. Parliament Buildings, 17th Nov., 1886.

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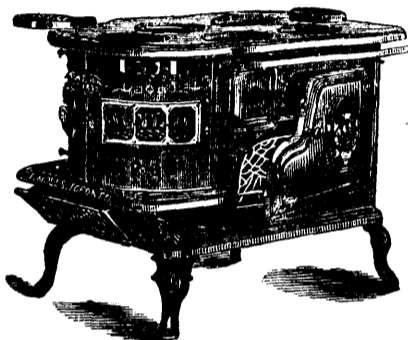
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1. THE CANADA PRESBYTERIAN and the *Weekly Globe* will be sent up till 31st December, 1887, to any one remitting us \$2 in advance. *Two first-class papers for the price of one!*
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TORONTO, WEDNESDAY, DECEMBER 1, 1886.

THE *Globe* reporter who took Mr. Justin McCarthy's lecture, last week, makes the following comment:

Above all, the lecture was remarkable for keeping along the line of that happy medium where information is combined with entertainment, dulness being avoided on the one hand as levity was on the other.

And that is just the line along which any popular lecture or address should keep. Information may be conveyed in such a dry or disagreeable manner as to make the receiving of it painful. Entertainment without information is not the business of the platform. There is a happy medium for a lecture or public speech, between dulness and levity, and the man who can hit that medium will always get a hearing. Englishmen are not noted for humour, and yet any one who reads the English journals must have noticed that during the heat of a general election, their statesmen are much more given to humour in their speeches than ours. Mr. Gladstone is an exception, but many of the public men of England and Scotland manage to say a number of racy things in every speech. It is better to be racy in speech than ill-tempered and virulent.

In his excellent pastoral address on the Augmentation Fund, the Moderator meets one of the objections to the fund in this way:

Another objection to this Scheme is, that every congregation should do its own financial work and support its own minister, and not be dependent on outside help. We answer, certainly; when a congregation is strong enough, it should bear its own burdens, and still further, should cheerfully help to bear the burdens of others. It should be self-reliant and independent. But if a congregation cannot give an adequate support to a minister, and if it gives faithfully and liberally what it can, is it not the duty of other Churches, that are stronger, to aid it? Is not its minister entitled to a sufficient support, when he labours among them, and seeks to bring them up as rapidly as possible to the self-sustaining point? Mission stations would scarcely ever rise to be self-sustaining Churches without outside temporary help. When thus helped they are cheered to go forward, and to reach the point when, self-sustaining, they may, in gratitude, begin to help others still struggling. In place of teaching a spirit of feeble dependence, the weaker Churches are all a-ong, by this process, trained to a vigorous struggle for independence first, and then to sympathetic help of others.

Mr. Moderator, thou reasonest well; but was it a happy use of words to call the duty and privilege of supporting Gospel ordinances a *burden*? It is because too many persons consider giving for the cause of Christ a *burden* that pastoral addresses on Augmentation are necessary. The people are too willing to use that word without any thing that looks like official sanction. If giving for Christ is an act of worship, then it is no more a burden than reading the Scriptures or praying or singing the Psalms of David.

AMONG the many excellent articles on preaching that we see in our exchanges none seem to strike the nail on the head so squarely as the articles of the *Christian-at-Work*. Our contemporary is keenly alive to the defects of a certain modern style of preaching, quite prevalent in the American pulpit, and which, we fear, is finding its way into Canada. What that style is may be learned from the following appeal in a recent issue of the *Christian-at-Work*:

But spare, O spare us, modern minister, the dainty conceit, the pretty tickling fancy, the tinsel rhetoric, the lovely little antitheses, and the dangerous method of reasoning by analogy—spare us these in delivering a dying message to dying men.

The effects produced by this pretty little sermon are thus described:

There are multitudes, and they are ever growing larger, in our cities, who although religiously reared in early life have ceased to find any interest in Church services, and who seldom now enter the sanctuary at all except to see a marriage or attend a funeral. Of course this lamentable state of things is to be explained in part by the worldliness of the times, the hostility against God and spiritual thoughts engendered by sinful indulgence, natural apathy and indifference, and the prevalence of various theories, materialistic, sceptical and agnostic. And it must be also largely ascribed to the belle-lettre preaching of the day, so much of which is to be found in the pulpits of the country. And beyond question, it must regretfully be admitted that in very many quarters the Gospel is not presented in a way "to warn, to comfort, to command"; it is not declared—far from it!—as a divine, living, personal message which the preacher's heart burns to deliver.

It is not hard to drive a multitude out of church. Given a clerical dude and a sermonette in the pulpit, and the thing is done. A few people may dearly love a dude and like to hear his "dainty conceit," but the people who build up churches and make them a power must hear a *man* or leave.

AN American exchange thus writes:

How shall we get back the vanished Thanksgiving audiences? Not an easy question to answer. Perhaps a change in the method of the Thanksgiving sermon would help to it. Is there a call for explanation? We mean the abrogation of the latter-day Thanksgiving sermon in which there is any amount of boasting over broad acres, unparalleled statistics, vast number of population, the infinite power of the United States to smash all the kingdoms of the world and to appropriate the glory of them—plenty of these, *plus* a sprinkling of politics, and very little thanksgiving. The Thanksgiving preacher too often tries to preach himself instead of the Gospel. Fact.

Commercial depression in the United States is always followed by commercial depression in Canada. Good times over there are always a prelude of good times here. As it is in business, so it must always be to a greater or less extent in Church matters. A population of 60,000,000 must always influence a population of 4,000,000 close beside the country in which the sixty millions dwell. When any unfavourable symptom shows itself in the religious life of that great country we should watch for it here, and if it appears, fight it. The latter-day Thanksgiving sermon that drove away the Thanksgiving audiences on the other side should be stamped out if it appears here to any great extent. This sermon, along with some other causes, has made Thanksgiving Day across the lines a mere holiday. Now we do not say that a holiday midway between the summer vacation and Christmas might not be a good thing. But we do say that if we want a mere holiday we should not be guilty of any such hypocrisy as calling it a Thanksgiving Day. Let all who want a real Thanksgiving Day and real Thanksgiving service stand boldly up for them. We have politicians enough to tell us our broad acres statistics and other things of that kind. The Thanksgiving sermon should help men to lift up their hearts in gratitude to God, and if it does not do so it is a poor sermon.

## ENFORCE THE LAW.

THE stringent enforcement of the Scott Act results everywhere, as its advocates expected, in the repression of intemperance. It was frequently asserted, when adopted in a county, that it could not be enforced, that the community was opposed to its design and spirit, etc., etc. It was also prophesied that illicit traffic, with all its demoralizing consequences, would largely prevail in Scott Act counties. None of these forebodings have proved correct. It is true that, according to trustworthy testimony, there are evasions of the law, and there are attempts to carry on illicit liquor selling, and that in some cases there has been disappointment at the results of the introduction of the Scott Act into certain localities; but one thing is now

well understood on all hands: it is that where efficient officers and magistrates do their duty, the evils of the liquor traffic disappear; where there is want of sympathy with the purpose of the measure among civic and municipal officials, violations of the Act are winked at, and to a certain extent tacitly encouraged. In the latter circumstance it would be a marvellous thing if the results were different from what they are.

Where prohibition is in force, and honestly and impartially applied, prohibition prohibits. Where prohibition is nominally on the statute book, and where unsympathetic officials contrive how not to enforce it, it is only what might be expected, when grave offences against law, order and morals are ignored and offenders allowed to escape.

Another palpable evidence is found in the diminution of crimes coming up at the Assize Courts in districts where the Canada Temperance Act has had time to show what it can accomplish. The number and nature of crimes charged have greatly lessened. This is a proof of its excellence and efficiency that cannot be gainsaid. Another result, no less gratifying, is that numerous families, who had long struggled with adverse circumstances, are now not only enabled to live in comfort, but from their earnings to deposit money in the savings banks. There can be no doubt that Temperance is promotive of temporal as well as spiritual progress.

For three months prohibition has been tried in Providence, R. I., and the results are not disappointing. Carefully compiled police reports show that in all classes of crime and offences there has been a marked reduction. These reports also show that business interests have not suffered, but rather have benefited by the change. In large manufacturing establishments men who could not be relied upon to do their work because of intemperate habits are now steady, and the loss and derangement caused by intemperance have come to an end.

It is plain that the vigorous enforcement of the Scott Act, like any other law, will produce the result for which it was intended—the expulsion of a trade that only demoralizes and destroys. It therefore becomes the duty of all right-minded citizens, irrespective of political party or Church connection, to desire the strict application of a law designed for the public and personal good.

## CARE FOR THE YOUNG MEN.

WITHIN the last few weeks much attention has been bestowed upon the claims young men have on the Churches and the Christian community. These claims have not been exaggerated, neither can it be said that too much time and effort have hitherto been bestowed on young men. There is room rather for saying that there has been too much indifference to the best interests and well-being of a large and important class of the community. The young men of the present will be the influential citizens of the future, and as their ideas and habits, now in process of formation, will largely guide and shape the destinies of the country and the condition of the Church, it is of the utmost importance that they be surrounded with the best social and religious influences of the time.

The vast commercial and industrial army of our towns and cities is being steadily recruited from the villages and country districts of the land. There they have received their preliminary training; there many of them have been regular attendants on the house of God, and received deep and abiding religious impressions. Home influences have left favourable dispositions in their minds, and they are inclined to what is true and of good report. Many who now occupy prominent positions in commercial and public life had the foundations of their character laid amid the quiet and comparative leisure of country life. People think of the apparent obscurity of the little country congregation, and express pity for the minister who labours in an unostentatious way, far from the excitement and whirl of city engagements. In many ways he might be envied rather than pitied. It is a high and blessed calling to be an ambassador of the Cross anywhere, but to have the privilege of moulding and giving a life-long direction to the current of a manly, Christian life is a privilege with which few positions can compare. This aspect of the value of a country minister's work does not always receive due acknowledgment.

The recent week of prayer in behalf of young men has drawn general attention to the subject of Young

Mens Christian Associations. In Toronto, the annual meeting of the now vigorous and flourishing association was held last week. It is evident that this institution is receiving a wider recognition as the years go by. It has the deserved confidence and support of an ever-increasing number in the community, and thus its opportunities for increased influence are multiplying. At the annual meeting Chancellor Sims, of Rochester University, was the chief speaker, and the honour of representing the Toronto Churches was entrusted to Rev. G. M. Milligan, who discharged the duty creditably. In a short time the handsome, centrally-situated and commodious building now in course of erection will be completed, and a new era of prosperity and usefulness may be confidently expected. Young Men's Christian Associations are worthy of more ample support and encouragement than they have yet received, and gratitude is due to many active public men whose varied and pressing engagements do not prevent them from rendering regular and valuable service to Young Men's Associations.

It ought not to be forgotten that most congregations have associations for the benefit and training of the young people. They may not in all respects receive the encouragement they ought, nevertheless they afford many advantages, both direct and indirect, to those who take an active part in the proceedings, and are regular in their attendance. Every proper agency that seeks the welfare of the young is entitled to kindly consideration and support.

Another gratifying feature of our Young Men's Christian Associations is the growing accord between them and the Churches. An attitude of neutrality is not conducive to the progress either of Churches or Associations. No institution is perfect. Leaders in the young men's movement, like others, have sometimes spoken unadvisedly, and Church office-bearers have sometimes shown not a little distrust. These conditions are passing away, and closer and more cordial relations now exist. Long may they continue. They are necessary to successful endeavour in securing the well-being of our young men, and in fostering their consecration to a life of piety, honour and Christian manhood.

## Books and Magazines.

HILDESHEIMER & FAULKNER'S Christmas and New Years Cards, for which the Toronto News Co. are sole agents in Canada, are miracles of artistic beauty and appropriateness.

GOD AND YOU. Twelve Talks with the Young Folks. By Rev. C. A. Salmond, M.A. (Glasgow: Aird & Coughill.)—These talks are brief, interesting and evangelical. They cannot fail to be very useful to young people.

PRESBYTERIAN COLLEGE JOURNAL. (Montreal: John Lowell & Son.)—The *College Journal* enters on its sixth volume with bright promise. The chief contribution to the current number is Professor Campbell's admirable lecture on "The Phenomenal God," delivered at the opening of the session. Another distinctive feature of the *Journal* is the French department, to which A. B. Groulx contributes "Adieu Vacances!"

CAN WE UNITE? A sermon entitled "No less Barriers to Church Union." By the Right Rev. Bishop Ussher. Montreal: "Shareholder," Publishing and Printing Office.)—This discourse by the Bishop of the Reformed Episcopal Church presents a powerful plea for the Union of the Evangelical Churches. It also presents a forcible arraignment against the sacerdotal theories and practices of a section of the Anglican Church.

THE KNOX COLLEGE MONTHLY.—With pleasure we welcome the reappearance of this well-sustained and solid academic magazine. The opening number of the fifth volume is one of decided excellence. Dr. McCurdy has an able paper on "George Eliot as a Moral Teacher," and there is an appreciative tribute to the memory of the late Rev. J. S. Mackay, M.A. The subject of missions receives special prominence. In the review department there is noteworthy improvement.

SHOTS AT SUNDRY TARGETS. By T. De Witt Talmage, D.D. (New York: E. B. Treat.)—A characteristic volume by the pastor of Brooklyn Tabernacle.

It is divided into sections under these headings: Wrongs to be Righted, Burdens to be Lightened, Errors to be Corrected, Follies to be Shunned, Dangers to be Avoided, Sorrows to be Mitigated, Victories to be Won and Conquerors Crowned. No reader of Talmage needs to be told that he is a sharpshooter. He aims straight and hits the mark every time. The book is fitted to accomplish great good.

TALKS BY THE SEASHORE. By Ella Rodman Church. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This is another volume added to the delightful series of "Talks" about various classes of natural objects, which this author has been giving the young people during the last few years. There is to most people a charm about the hidden life of the deep sea that makes any glimpse of it fascinating. This book, like its predecessors, gives its information, not in dry, scientific, school book form, but in conversation between the bright young governess and her children. Readers will find here a large amount of knowledge, gathered from many sources, about the strange wonders of the world by itself which lies under the waves.

MISS RUTH AND MISS SUSAN; or the Story of the Spruce Ledge. By the late Helen E. Chapman. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This is one of those quiet stories which hold the interest of the reader by their sweet peacefulness rather than by exciting plot and striking incident. Two old maiden ladies give name to the book, which shows us much of their simple faith and childlike walk. The aim of the story is to illustrate the blessedness of a good and true life, though it be plain and lowly, in contrast with the false hollowness of a life of wrong-doing and deceit, though for a time it may seem to be very successful. The book has its wise counsels both for young men and young women, and cannot be read by any one without profit.

HIDDEN SUNBEAMS. Real incidents in frontier life in Western New York. By the Rev. S. R. Scofield. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—We are taken back to the opening of the nineteenth century, and have in these pages very vivid pictures of the life of the early settlers. The incidents form but the frame work of an intensely interesting soul history, through which a man is led from unbelief into clear bright faith. The processes are shown, and we can trace them from page to page, as the truth breaks upon his mind. The argument from nature for the being and goodness of God is presented in conversation, link by link, as the story goes on. The book is thus fitted to be put in the hands of those who are disposed to scepticism. The narrative is a true one, and will prove of deep interest to all readers.

RECEIVED:—THE AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL, edited by Rev. Stephen D. Peet (Chicago: F. H. Revell); THE ELOCUTIONIST'S ANNUAL, new and popular readings, recitations, &c. (Philadelphia: National School of Elocution and Oratory); SCIENTIFIC DAIRY PRACTICE for Canadian farmers, by W. H. Lynch (Ottawa: A. S. Woodburn); THE LIGHT OF JUDAH, Scripture and song service for Christmas, by Emma Pitt (Baltimore, Md.: Emma Pitt); DOMINION CHURCH OF ENGLAND TEMPERANCE JOURNAL (Toronto: A. C. Winton); THE BIBLICAL REASON WHY PROHIBITION IS WRONG, by Rev. J. R. Sikes, Perrysville, Ohio (Ohio: P. H. Stauffer); TREASURE TROVE AND PUPIL'S COMPANION (New York: Treasure-Trove Publishing Co.).

It is stated that Cardinal Manning, in response to an indignant Anglican Churchman whose wife had paid surreptitious visits to Mr. Moore, the administrator of the pro-cathedral, at his residence, and been admitted by him to the Romish communion without the knowledge of her husband, whose refusal to sanction her change of faith was well known, maintains that it is in strict accordance with the doctrines of the Romish Church for a priest to receive private visits from a wife or daughter at his residence, and also to receive them into that Church without the knowledge of the husband or parent.

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

## THE MISSIONARY WORLD.

### MISSIONARY WORK FROM THE INSIDE.

Miss E. R. Cable is a missionary to the Chinese in San Francisco, who goes daily from house to house, seeking out the women, winning their confidence and pointing them to Christ. "I could easily cure you of your zeal for these people if I could only show you what they really are," said a gentleman, friend to her one day. "Show me what you will," she replied; "I trust I am brave enough to face this misery if only I can be a means of relieving it." He secured a policeman and they made a midnight exploration together, only to result in a firmer purpose and a deeper devotion to her work.

A woman of cultivation and refinement, not only braves but overawes the moral degradation around her. Miss Cable is a wonder to many who cannot appreciate such a work. Their surprise has often been expressed. But her answer has constantly been, "You do not know, you see this work only from the outside; you should know it from within as I know it."

In one of her reports she says: "When looking at the windows of the Cathedral of Milan from the outside they seem to be nothing but dark, dingy, dirty glass, but get inside and let the light stream through them, and they are turned into emeralds and sapphires and rubies, gorgeous with the forms of saints and angels." I commend this beautiful illustration of a glorious truth to the tens of thousands of women in our Christian Churches who can see in the lowly toils of the missionary among the heathen only repulsiveness, and who wonder that the most refined and elevated can put their hands to such work. Dear friends, get inside of the work; know something about it; read the literature of it; catch the spirit of those who have engaged in it; go down into the lanes and hedges with those whose labours are devoted to it, and then you shall see.—F. F. Ellinwood, D.D.

### DR. MARION OLIVER.

A Scottish contemporary says: The annual meeting of the Langholm branch of the Scottish Young Women's Association was held in one of the halls of the Eskdale Temperance Hotel. Mrs. Malcolm, of Burnfoot, to whom the members of the association are largely indebted, presided, and, with other ladies, contributed to the interest and usefulness of the occasion. Misses Oliver and Wilson, from America, were present, and from their missionary connection and character imparted a new and elevating feature to the proceedings. Miss Oliver is connected with this district, and is on her way to India, where she is to labour as a zenana missionary on behalf of the Canadian Presbyterian Church. Miss Wilson is going out to the same field to be married to a missionary who has preceded her, and with whom she will be associated in mission work. Miss Oliver, who has addressed meetings in America, told the young women assembled what was to be her special work, and that, whilst they might not be called to the foreign field, they all had opportunities for Christian usefulness at home, whether engaged in public work or in domestic service. In concluding the meeting with the singing of a hymn, Miss Dobie, of Stubholm, suggested that the one sung at the farewell meeting in Toronto might be joined in by those present, which begins as follows:

Jesus shall reign where'er the sun  
Does his successive journeys run,  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more.

### UP IN THE CONGO COUNTRY.

A young coloured woman is teaching a mission school, and her story is well worth telling. She was sent out by the Woman's Presbyterian Board of Missions of the United States two or three years ago. This coloured girl was a graduate of the high school in Detroit, a fine scholar, and one of the best in her class. She was very anxious to go to college, and, after thinking about the possibilities of doing so she and her mother determined to move to Ann Arbor. Her mother supported herself by taking in washing, and her daughter helped her in her labours when she was out of recitations. Before leaving college she had been impressed with the thought that it was her duty to go to the benighted people of her own race, and she offered her services to the Woman's Board. She was accepted, and her mother, not wishing to be left alone, took the money she had saved and went with her daughter. The young woman is doing good work, and writes many cheery letters to the members of the Board who sent her out.

## Choice Literature.

## MISUNDERSTOOD.

BY FLORENCE MONTGOMERY.

## CHAPTER V.

Little Miles was terribly disappointed to find his confinement upstairs would extend over the day of the dinner-party, but there was no help for it.

The eventful Friday arrived, and Humphrey was on the fidget all day. He paid constant visits to the dining room and library, and even intruded into the kitchen; but he could see nothing in any of the preparations going on which at all differed from those usual.

"I suppose, for once they will eat like civilized people," he told Miles—after visit one hundred and fourth downstairs, in the vain hope of finding something new.

"Yes, just for a treat," suggested little Miles; and they amused themselves for the next few hours by imagining the astonishment of the wild men at all the different things they would see.

Sir Everard arrived late, and went straight up to Miles' room. It so happened that he did not see Humphrey, as he was under the hands of Virginia, in preparation for his appearance in company; and as several of the guests had already arrived, Sir Everard had only just time to kiss Miles, and to hurry off to his dressing room, from whence he descended to the library. So that the conversation of the preceding week, and the children's excitement over the prospect of the aborigines, had entirely escaped his memory, for want of the refreshing it would have been sure to have received had he had time for a word with either of his little boys.

He was deep in politics with an old gentleman in a broad expanse of satin waistcoat, and a general buzz of conversation was going on all over the room, when the library door was flung open with a bounce, and Humphrey appeared in the doorway.

Fresh from Virginia's improving hand, in velvet coat, white waistcoat and light blue tie, with his brown hair brushed back from his bright face, and his eyes sparkling with excitement, he looked like a being of another sphere, among the rusty old gentlemen congregated in the room.

Many of them turned round to look at the pretty boy, and more than one held out a hand of greeting.

But, to Sir Everard's annoyance, Humphrey, whose manners were usually perfect, took not the slightest notice of any of these overtures.

He stood at the door as if spell bound, gazing around him with an expression of intense surprise, wonder and disappointment.

"Humphrey," said Sir Everard, "why don't you come and say 'How do you do?' to these gentlemen?"

"Father," exclaimed the boy, in a clear treble voice, that was heard all over the room, "where are the wild men?"

The ghastly truth flashed across Sir Everard's mind, as the boy asked the question. The recollection of the children's conversation with their uncle came back to him, and he was at his wits' end.

"Wild men, Humphrey?" he said, with a sickly smile, "what are you dreaming about? There are no wild men here."

"You know what I mean, father," the child answered, in the same clear voice, making his way straight across the room to Sir Everard; "the wild men of the woods, that you and Uncle Charlie were talking about last Saturday, and who you said you were going to have to dinner. There were two long words, and the one I mean—means wild men. It was a very long word, the a—abo—"

"Constituents?" gasped the baronet.

Fortunately for Sir Everard's seat in parliament, the two long words, heard for the first time that Saturday, had confused themselves in the boy's mind, and he answered "I suppose it was—but I thought it began with an 'a.'"

"And you thought 'constituents' meant 'wild men'?" pursued his father, eagerly following up his advantage, while the guests laughed. "Why did you not ask me, or look it up in the dictionary? Though, to be sure," concluded the baronet, appealing to the bystanders, "I don't know that it would have been easy to make it clear to a child of seven."

"No, indeed," answered one or two.

"But why should he think it meant wild men?" asked another, laughingly.

"A child's natural love of the extraordinary, I suppose," answered Sir Everard, "the unknown is always the marvellous, and ignorance is always the most easily deceived."

He hardly knew if he was talking sense or not; he only felt he must provide an answer of some kind, and having silenced his questioner, he breathed freely again. But there was an only half-satisfied expression on Humphrey's face which alarmed his father; and dreading that he should cast his thoughts back, and by raking up something else that been said on that fatal occasion furnish to the assembled guests the clue to the conversation, he drew the boy to him, and told him he had better run back to his brother.

It still wanted five minutes to dinner; and he felt there was no peace of mind for him, as long as Humphrey remained in the room.

As if to atone for his unceremonious entry, Humphrey seemed determined that his exit should be more in accordance with the rules of society, for he advanced to the fat gentleman next his father, and holding out his hand wished him "good night"; then, proceeding to the next in order, he did likewise.

"Is he going to shake hands with every single one?" thought Sir Everard, in despair, as his eyes wandered from one to another of his twenty guests, dispersed all over the library.

There could be no doubt about it. Patiently and me-

thodically Humphrey went through his task. Not one was overlooked—not one was left out.

No matter if one was standing apart, at the other end of the room, another deep in a volume of prints, and two more *à l'italienne* in a political discussion, Humphrey thought nothing of pursuing the first, rousing the second, and disturbing the others. The inevitable "good-night" rang out all down the room, and the inevitable little palm was outstretched.

Sir Everard ever afterward looked back to those slow moments of torture, as to a sort of hideous nightmare. Each minute was laden with anxiety, each new handshaking fraught with danger, each conversation that a guest opened with the child, a fresh source of fear.

Interminable moments! The hands of the clock seemed as if they would never move, the gong seemed as if it would never sound and he stood in despair, watching the little figure pursuing its triumphant progress down the room, and listening to the parting tones in which one and the other rallied the boy on his mistake.

"So you thought you were going to see a lot of wild men, young gentleman?"

"Uncle Charlie told me so," was the answer.

Sir Everard fidgeted from one leg to the other. ("Only thirteen more," he observed to himself.)

"And you're quite disappointed?" said the next one, laughing.

"Yes," said Humphrey; "there isn't much to see in a lot of gentlemen in black coats."

"Only twelve now," reflected the baronet.)

"It was a joke of uncle's, I suppose," said a paterfamilias, in a consoling tone—and Sir Everard beat the ground nervously with his foot.

"A very stupid joke," said Humphrey, with which opinion his father fervently agreed.

It ended at last. The gong sounded, the last "good night" was said, and with an indescribable sense of relief Sir Everard saw the little figure disappear. But he did not recover himself all the evening. It was remarked that he was silent and abstracted during the dinner, and the guests shook their heads, and observed that he had never got over his wife's death. He was truly thankful when the party broke up and the strain was over.

He could not pass the bedroom nursery without taking a look at Miles. He was sleeping peacefully, but various sounds, as if of sobbing, came from the other little bed.

Sir Everard laid his hand on the sheet, but it was held tight, and the curly head hidden beneath it. "Why, Humphrey, my little man, what is the matter?"

Very inarticulate sounds succeeded, but by dint of great patience, the baronet distinguished among the sobs that, "he was afraid Uncle Charlie would go to hell, for telling such a dreadful story, and he couldn't bear to think of it!"

## CHAPTER VI.

Virginia waylaid Sir Everard on his way down to breakfast next morning, to beg him to speak to Humphrey on the subject of leading Miles into mischief.

The baronet acquiesced with a sigh. It was a job he particularly disliked. In the short time he was able to be with his children, he enjoyed seeing them all life and happiness; and he hated to bring a cloud over their bright faces.

Humphrey was hanging out of the window when his father went into the dining room, and Sir Everard was half afraid of calling him away, for fear of startling him, and causing him to fall out; but at the sound of his father's footsteps, the boy drew himself in and bounded toward him.

"Why did you not come and help me to dress this morning?" said Sir Everard, as he kissed him.

Humphrey looked rather bored. "Virginia wouldn't let me," he answered; "she thought it would be a good punishment."

Here was an opening! Sir Everard felt he ought not to let it slip.

"Punishment!" said he, trying to look solemn; "I am sorry to hear you deserve punishment. Why, what have you been doing?"

Humphrey looked up to the ceiling, down to the ground, and all round the room. "I can't remember what it was, father!"

Sir Everard tried hard not to smile. "What is the use of scolding such a boy," thought he; "a child who does not even remember for what offence he is suffering?"

"Stop a minute," cried Humphrey, who was still in an attitude of reflection, "perhaps I shall remember presently."

He ran over his recent misdemeanours in his head, checking them off with his fingers, and his father, seeing it was likely to be a long job, sat down to breakfast.

"Well, Humphrey!" he questioned, after a pause, "have you remembered?"

"No, I can't," answered the boy, "but I'm sure Virginia will. Shall I run up and ask her?"

Sir Everard was amused, but a little provoked. It seemed such a hopeless task ever to make an impression upon Humphrey. But he only said, "No, you need not do that; I think I can tell you a little about it. Come and sit down here."

Sir Everard turned the tap of the urn, and put on the longest face he could think of. "I am sorry to hear from Virginia," he began, looking full at Humphrey, so as to make sure he was gaining his attention, "that you have"

He stopped in despair, for Humphrey's eyes had wandered to the tap, and his mind was intent on the running water.

"Are you listening to me, Humphrey?"

"Take care!" was all Humphrey's answer, jumping up from his chair, and clapping his hands; "turn it off! quick! look! father!"

There was no help for it, Sir Everard had to break off his discourse and attend to the water, which was running all over the table and the boy's laughter was so infectious that he joined heartily in it.

"I give it up," he said to himself; "it's no use in trying to make an impression on anything so volatile."

"It served you quite right, father," said Humphrey, "for not letting me turn on the tap. You know quite well Miles and I always take turns to do it. Oh! I wish it would happen again!" And at the recollection, the merry laugh broke out once more.

But the mention of the little prisoner upstairs recalled Sir Everard to a sense of his duty, for Miles was suffering for his brother's thoughtlessness. So he gave Humphrey a long lecture on leading his brother astray and threatened him with the continual espionage of Virginia in the garden if he had any more complaints of the kind.

Humphrey sat looking very mournful while the discourse lasted, and was vehement in his promises that it should never happen again.

"Till next time, I suppose," said the baronet, laughing, and then he gave him some bread and honey and took up the newspaper.

He felt rather proud of the effect he had produced, for Humphrey ate his bread and honey in silence, and seemed very thoughtful.

"Boys will not attend to the maids," he reflected; "there is nothing like the authority of a parent after all."

In about five minutes, Humphrey's meditations came to a close.

"Father!"

"What, my boy," said Sir Everard, putting down his paper, in anticipation of some penitent speech, and mentally saying, "I did not mean him to take it so much to heart, poor child!"

"If you had lived in the times of the Wars of the Roses, which side would you have taken?"

Sir Everard was rather taken aback. In the first place, because it was rather a shock to his feelings to find, after all, how little impression he had made; and in the second, he was by no means so familiar with that part of history as to be able to give his opinion in a hurry. He would not, however, lower himself in the boy's estimation by allowing his ignorance.

"Wars of the Roses," he repeated, to gain a little time for reflection; "have you been learning a great deal about them lately?"

"Yes," said Humphrey, with a sigh; "Virginia seems very fond of them. Is it true that unless I remember all the battles of the Wars of the Roses, I shall never be able to go into parliament?"

"Does Virginia say so?" inquired Sir Everard.

"Yes," said Humphrey. "She says, of course all the members of parliament know the names at the tips of their fingers and could say them in order; and which were won by Yorkists and which by Lancastrians."

Sir Everard felt very thankful that he held his seat on less frail a tenure, and sincerely hoped his son was not going to put him to the test. Vain hope!

"I suppose, of course, father, you could say them right off?"

"It's almost a pity to stay indoors such a fine day," said the baronet, hastily; "suppose you get your hat and run out in the garden."

Yorkists and Lancastrians at once vanished from Humphrey's head, and he was off. But when he was gone, Sir Everard took down a volume of English History, and studied it for the rest of the morning.

After luncheon, Sir Everard proposed to take Humphrey out riding.

Little Miles looked very disconsolate when the horses came to the door, and he found himself condemned to a solitary afternoon, but seemed somewhat cheered by a long-whispered confabulation that his brother had with him before starting.

At three o'clock Sir Everard and Humphrey mounted, and as they went along the road, the following conversation took place:

"Will you pass through the town, father; because I've got some shopping to do?"

"Shopping! why what do you want to buy?"

"It's such a very great secret, that I don't think I can tell you. But perhaps you can keep a secret?"

"Yes, I think I may promise to keep it."

"Well, then, I'll tell you. It's a birthday present for you. And what would you like? But you must promise not to tell any one."

"No one shall know; but I think I would rather you choose for me; what you like, I shall like."

"Well, now, I don't think you would. You see, I should like a pop-gun, or some nine-pins. Now you would not care for either of those, would you?"

Sir Everard admitted that he was getting a little old for these amusements.

"I thought so!" pursued Humphrey, delighted with his own discrimination, "and that's what makes it so difficult. You've got a watch and a thermometer, and all the other things grown-up men have, so it is very puzzling."

"But, my dear child, all the things you mention are very expensive, far beyond your little means, I should think. Why, how much money have you got?"

"Well! that's just the awkward part; I have not got any! But I thought perhaps you wouldn't mind giving me some, as it is for your own birthday present."

Sir Everard laughed.

"Rather an expensive way of having birthday presents."

"I don't think it will be very expensive," said the practical Humphrey; "but of course it depends on what I buy. Here is the shop, father; please stop."

They pulled up before one of those little nondescript shops to be found in every small country town.

(To be continued.)

Dr. GOLD, of Edinburgh, preached on Sabbath at the opening of the new Newark Church, Port Glasgow, which has been erected at the corner of Brown and Jean Streets at a cost of \$20,000.

The Archbishop of Canterbury receives \$250 a day, the Archbishop of York \$165; and yet Bishop Kyle declares that the order to which he belongs finds it very hard to make both ends meet!

## A NOCTURNE IN WHITE.

About the end of the first quarter of the present century a man named Joshua Jacob was a shining light among the Quakers in Dublin; he took a prominent part in the assembly, which was held once a month for the affairs of the society, and occasionally spoke in the "First day meetings." He was also what is called a very "plain friend"—that is, one who adhered closely to old customs, and was altogether a highly esteemed and apparently a very worthy individual. One of his theories was that the prophetic inspiration, which some of the early Quakers believed they possessed, and termed "revelations" or "openings," had not died out, and that he was as veritably inspired as ever was Jewish prophet. His earlier "openings" related chiefly to the errors the society had committed in not keeping to their primitive customs. Many of the Dublin friends believed in his pretensions, and his commands were obeyed and himself honoured as became a man of such wonderful powers. In obedience to his behest, they returned to the cumbersome forms of language and antiquated usages common in the days when Loe made so gallant and unsuccessful an attempt to convince the Irish of the errors of Popery and the superiority of Quakerism. Some of the Dublin friends had been so lax as to put on mourning, a few even allowed pictures and musical instruments in their houses, and had he gone no further he would have done little harm in persuading them to discard these things; but, unhappily, this did not content him; so he insisted that all men and women ought to wear white, or the nearest approach to it they could possibly procure. His own dress was composed of shoes of untanned leather, white flannel breeches and coat, unbleached cotton stockings, and a very light-coloured broad-brimmed hat. His wife clad herself in unbleached calico from head to foot. His house was whitewashed inside and out, and his costly furniture—for he was a wealthy man—was replaced by common white wood. His enthusiastic wife went so far as to smash every article that had which was not as white as the driven snow, and Jacob called her a noble woman for it. No warrant being found in the writings of the Quaker fathers for such eccentric proceedings, Jacob was "disowned," whereupon he set up a sect of his own, inculcating a highly doubtful code of morals, which he made a gallant effort to live up to. In the end the society came to grief, and Jacob turned Roman Catholic. It is possible that these mad acts led to the "dress rules" being abrogated earlier than they would otherwise have been.—*London Society.*

## SITTING DOWN WITH A PREACHER.

In a western town dwells Elder R—, a clergyman very well known throughout his State for ability and shrewdness. It is pretty generally believed, on account of his evident knowledge of the ways of the world, that he was rather "rapid" in his youth. Among his sceptical neighbours is a hotel keeper of jovial disposition and liberal heart. Whenever the elder has a specially convincing and sweeping discourse prepared it is his wont to give special invitations to his doubting friends to be present, and these are sometimes accepted with the proviso that the dominie and his lady shall meet the party at the hotel, at dinner, on an appointed day during the week, so they may have an opportunity to defend themselves. On these occasions dinner often lasts the whole afternoon, and the elder is obliged to parry the combined blows of the opposition.

On one occasion mine host found his match in the clergyman in a worldly way, and it was this circumstance that I set out to relate. The landlord returned on a certain Saturday evening from a trip to the far west, and the next morning found him, with his wife, seated in a front pew. When the plate was passed, he felt in all his pockets, but could find only a comb, jackknife, and a circular piece of ivory marked "5," which is supposed by poker players to represent value. This latter was dropped in the plate under the vigilant eye of the pastor, but unnoticed by the sexton, whose eyes had been dimmed by age. On receiving the collection, the pastor missed the "chip," and asked the sexton for it. The latter had thrown it away, supposing it to be a mark of disrespect from some scoffer. Elder R— knew his man, and caused the representative of value to be recovered. Next morning, as the landlord was dilating upon his trip to a crowd of friends in his office, Elder R— appeared, and advancing to the counter, placed the chip down with the click so familiar to connoisseurs, and asked, "Can you 'redeem' that this morning, Brother S—?"

Of course S. could not do less than hand out \$5, and the elder departed, after expressing the hope that he might always be as lucky. Mine host says he shall not "sit down" with a preacher again.—*Pet R. O'Leum, in Harper's Magazine for December.*

## THE SECRET OF A GREAT RIVER.

Descending from the Himalaya Mountains, and flowing for nearly 1,000 miles along the southern border of Thibet is the River Sanpo, which has been the subject of more geographical controversy than any other river in the world. Nobody has known whether this large river was the headwaters of the Brahmaputra and reached the sea through India, or whether it fed the Irawady and flowed through Burma. Most geographers have been disposed to identify it with the Brahmaputra, but as late as January last year, Mr. Robert Gordon, the leading authority on the hydrography of the Irawady, read a paper in London, to show that the Sanpo must be tributary to the Burmese river.

In the south-east part of Thibet is a large region marked on some maps as "The Country of Robber and Wild Tribes." These tribes have guarded the secret of the Sanpo. No explorer, white or Indian, had ever penetrated their country. The last to try it was the now famous Indian traveller, A—K, who had to turn back three years ago from the threshold of the dreaded Mishmi country. The Mishmis are still unvisited, but the secret of the Sanpo has

been solved beyond all doubt. It is identical with the Dihong, the northern branch of the Brahmaputra, and is thus the headwaters of that Indian river.

Not far from the southern edge of Thibet a river coming from the east unites with the Dihong, to form the Brahmaputra. Messrs. Needham and Molesworth, fifteen months ago, followed this branch far east until their explorations joined those of A—K, proving that the river was identical with the Zayul Chu, whose upper course he had thoroughly explored. The Zayul Chu is therefore the eastern branch of the Brahmaputra, instead of an affluent of the Irawady, as Mr. Gordon and some Chinese geographers have believed.

The Zayul Chu having now been ascended east and north-east for several hundred miles to its sources, it is certain that the Sanpo cannot join the Irawady, unless it either burrows under the Zayul Chu or takes a flying leap over it. It is thus proved beyond a doubt that the Sanpo is identical with the northern branch of the Brahmaputra. Another geographical mystery has passed into the realm of ascertained fact.

The explorer A—K is so called, because the names of the travellers in the employ of the Indian Government are not published until after they quit the service. A—K travelled in the guise of a merchant, and if his real character became known in many regions north of India, his usefulness as an explorer would be destroyed.

## LOVE'S SILENCE.

Sweet, shall I ask thee why thou art so still,  
Gazing afar into the deeps of space,  
With shadows of the twilight on thy face,  
And eyes that quiver with dewy moisture fill?  
Why is thy laughter's mellow rippling rill  
Silent and dumb? What chime of perfect grace  
Shall fall upon those lips and find a place  
To bid their accents on the dusk to thrill?  
Why art thou voiceless, love? Ah, speak to me  
With speech that ever into music grows,  
She turns her eyes, that huld me in their thrall,  
As dark and sweet as night upon the sea,  
Saying, while one swift look upon me glows,  
"Love is unutterable and is a I."

—*W. J. Henderson, in Longman's Magazine.*

## BURNING THE DIAMOND.

The ancients were as sure no diamonds could be burned as they were that none could be broken. Adamas, the indomitable, yielded neither to fire nor force. It was not till 1609 that *De Bont* suspected its inflammability, nor till 1673 that it was actually burned. In 1694 Averani and Targioni of Cimento, at the instigation of Cosmo III., the Grand Duke of Florence, burned the diamond in the focus of concentrated sun rays, where it was seen to crack, carbonate and finally disappear. They had tried to learn the secret of its composition, and, like a true martyr, it had perished unconfessed; it had burned itself out like a sun. Forty-four years after the death of Newton (who guessed the diamond to be some "unctuous body coagulated," perhaps the vegetable secretion of the banyan tree, better to shake than the Pagoda,) a magnificent diamond was burned, on July 20, 1771, in the laboratory of M. Macquer, and in the presence, among others, of a well-known Parisian jeweller, M. LeBlanc, who, notwithstanding what he had just seen, stood forward and declared the diamond to be indestructible in the furnace, for that he had often subjected stones of his own to intense heat to rid them of blemishes, and that they had never suffered the slightest injury in the process. Thereupon the two chemists, d'Arctet and Rouelle, demanded the experiment should be made before them on the spot. *Rapit in jus; clamor utrinque, unidique concursus;* with the result that poor LeBlanc, like the *savant de village*, found himself, after three hours' trial in the crucible, at the temperature that melts silver, minus one of the most precious of his stock in trade.—*The Cornhill Magazine.*

SIR GORDON SPRIGG, Treasurer-General of the Cape Colony, who has just been knighted by the Queen, is the son of a Suffolk Baptist minister.

The many friends of the late Dr. Fleming Stevenson are desirous that some tribute be paid to his memory. As Mrs. Stevenson declines to accept any money for her own use, the committee propose devoting it to the training of a native ministry in India in connection with the Irish Presbyterian Church. Mrs. Stevenson has intimated her intention of presenting to the college at Belfast as many of her husband's books as may be suitable, to be called the Stevenson Library.

The correspondent of a New York paper, writing from Paris, when speaking of working people, said: "The Seventh day brings no respite to them here. On the contrary, it is the day when they work hardest. On no other night are the theatres so crammed; on no other day are the butchers' stalls frequented by more customers than on Sunday. It is not a day of rest in Paris, but a day of activity. I have heard some American men applaud this manner of spending Sunday as they ridiculed the old-fashioned American way of hallowing the day. They do not know the sequence of this feverish activity. There is no old stone mason, no old shoemaker, no old carpenter, no old painter, no old artisan in Paris. Medical men say this premature decline is owing absolutely to the want of a day of rest once a week. Going to museums, poring over books, amusements of every sort, are equally pernicious with hard work." The reader may take this for what he may think it worth; but to our mind it is evidence that, aside from all religious and moral considerations, man needs a Sabbath or a seventh day to meet the necessities of his physical nature. What city in the civilized world has more trouble with her people than Paris.

## British and Foreign.

DR. CUNNINGHAM, Cress, has been installed as Primary Professor and Principal of St. Mary's College, St. Andrews. The tutors appointed at the recent meeting of the Baptist Union of Scotland are Rev. J. M'Leellan, Dr. Landles and Dr. Macnair, all of Edinburgh.

The general session in Glasgow find that there turns from congregations do not warrant their recommending any change in the hours of public worship.

The Home Secretary has refused to interfere with the sentence of the Rev. James Mackie, of Manchester. Intense disappointment is felt at Manchester in consequence.

MR. J. AULDJO JAMIESON, as commissioner to the Duke of Hamilton, superior of the parish, laid the memorial stone of a new church at Bo'ness. It will seat 1,250 persons, and cost about \$35,000.

MRS. CHARLES TURNER, widow of the late member for Liverpool, has given \$100,000 to establish a pension fund for aged and invalid incumbents in the diocese. An anonymous donor has given \$10,000 for the diocesan institution.

DR. PALEY, of Peterborough, who is a descendant of the famous theologian, has just retired from the office of alderman, which he has held for many years in the city where he has also been the leading physician for nearly half a century.

A FRIEND has offered to the British and Foreign Bible Society to purchase for them a Bible ship to be manned by sailor carpenters to visit the islands of the Asiatic archipelago, but the state of the society's funds prevents the acceptance of the generous offer.

The congregation at Brockley, of which Rev. Hugh M'Intosh is pastor, are at considerable expense laying out a portion of ground by the side of the church in lawn tennis courts. The example has been set by a congregation of the Church of England close by.

It is rumoured that the Queen has decided, after some hesitation, that the thanksgiving service in honour of her jubilee will be held in Westminster Abbey on Monday afternoon, June 20, and that it will be short and principally musical, with a short sermon by the Primate.

THE Rev. George G. Green, the pastor, at a valedictory soiree in Cranstonhill Church, Glasgow, said that owing to the steady growth of the congregation, from twenty to 450 members, the church was too small, and they were about to build a new place of worship in Lancefield Street.

The Presbytery has been considering the disputed possession by Free St. John's Church, Haddington, of the communion cups which were presented to the congregation before the Disruption. The next session of the parish church are to take the necessary steps for their recovery.

The Foreign Mission Committee are in search of a suitable man to proceed to Amoy to assist in the training of native students for the ministry. They also want an ordained and a medical missionary to break new ground to the west of Amoy in connection with the generous proposals of Mr. J. T. Morton, of London.

DR. HATELY WADDELL, Glasgow, at a soiree celebrating the admission of his congregation to the Church, mentioned that they had received a kind of special invitation to join the national communion. He was presented with a pulpit gown and cassock, and a timepiece and a silver cake basket for Mrs. Waddell.

DR. SOMERVILLE, accompanied by his son, Rev. James Somerville, has been continuing his Highland evangelistic tour. At Lochcarron, Torridon and Applecross he had large congregations. At the first-named place the ex-Moderator's sermon was translated into Gaelic, as he proceeded, by Mr. Macrae, of Carlouway.

The Queen has appointed Dr. Story to the vacant chair of Ecclesiastical History in Glasgow University. The new professor has published an angry rebuke of Bishop Wordsworth for naming Dr. Story as the author of the article in the *Scottish Church* attacking the bishop. Dr. Story protests in the interests of the ordinary courtesies of literary intercourse and discussion.

THE Rev. John Brand, who resigned the pastorate of John Street Church, Glasgow, some months ago, has been presented by the congregation with an illuminated address, a purse of sovereigns and a silver tea-service for Mrs. Brand. In his reply, Mr. Brand intimated that he had decided to go to Downfield Church, near Dundee. He entered on his duties there last Sabbath.

DR. PETTICREW, the newly-elected Professor of Theology in Magee College, Londonderry, in his inaugural address, maintained that the Westminster Confession is the ablest and ripest product of the symbolic literature of the Reformation. "We do not say that it is in all respects perfect; but we mean to retain it till we find a more scriptural and a better, which will not be just yet."

THE Rev. Robert Gemmill, the old minister of Arthur Street, Edinburgh, as he used to call himself, died very suddenly while conducting family worship. A native of Irvine, he was licensed by the Relief Church forty-three years ago, and was pastor of a congregation in Cupar, Dundee and Edinburgh. For several years he had a sharp contention with the Courts of the Church regarding his status and the financial arrangements made at the appointment of a colleague.

A SERIES of missionary meetings for the young have been held during the past fortnight in Glasgow under the arrangement of the Sabbath Scholar's Missionary Association of the Free Church Presbytery. The various districts of the city have been visited in rotation by two or more of the following speakers: Principal Robertson, Calcutta; Rev. A. C. Grieve, Bombay; Rev. Charles Gordon, South Africa; Mr. Wm. Stevenson, Pachumba, and Dr. John Moir, Livingstonia. All the meetings were very largely attended.

## Ministers and Churches.

THE Rev. G. M. Milligan preached the annual sermon for the Toronto St. Andrew's Society last Sabbath.

THE Principal of the Pointe-aux-Trembles Mission Schools desires to acknowledge the receipt of a beautiful Bell organ, the gift of Mr. and Mrs. Mortimer Clark, of Toronto.

THE Rev. G. A. Howie lectured in the Oshawa Presbyterian Church, on November 25 and 26, to good audiences, concerning the Holy Land, its manners and customs. Both lectures were very interesting and instructive, and were much appreciated.

A VERY pleasant surprise was experienced at the Thanks giving service in the Central Presbyterian Church, by some kind unknown friend forwarding, through the Ladies' Aid Society, a cheque for the handsome amount of \$200, to be applied to the liquidation fund of the floating debt. It is to be hoped now that the remaining balance will be fully met before the end of the year.

THE Rev. F. R. Beattie, B.D., Ph.D., pastor of First Church, Brantford, has recently passed the examination required by the Presbyterian College, Montreal, for the degree of Doctor of Divinity. The examination was taken in the department of apologetics, and consisted in ten different papers on as many different topics in that department of theological study. Dr. Beattie is the first who has passed this examination, and we congratulate him on his success.

IN accordance with the permission given at last Assembly to appoint a lecturer for three months, should the state of the funds seem to warrant it, the senate of Manitoba College has appointed the Rev. James Farquharson, M.A., of Pilot Mound, to give assistance in teaching philosophy and theology for the next three months. The number of students in attendance, and the felt impossibility of doing justice, with the existing staff, to all the subjects requiring to be taught, renders such an appointment almost a necessity. Mr. Farquharson was a distinguished student in philosophy while attending University College, Toronto, and he has been both a laborious and studious minister since his settlement in Manitoba. It is confidently believed that his services for these three months will be of great value to the students of Manitoba College.

THE students of Knox College have learned with sincere regret of the death of our late fellow-student, Mr. D. S. McPherson. While he remained among us as a student he gained our universal respect and love. His quiet, unassuming manner, his amiable disposition, his zeal and consecration to the work of the Master, endeared him to all who knew him. As a member of the Missionary Society, and of the other societies in connection with the college, he was a willing and conscientious worker, and ever ready to advance any scheme which had for its object the extension of the kingdom. With the members of the bereaved family, who now sorrow over his early death, we desire to express our deepest sympathy, and would commend them to the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations.

A LARGE and representative gathering of the members and adherents of Knox Church, Embro, assembled at the call of Rev. Mr. McMullen, of Woodstock, the member selected by the Presbytery of Paris to lay the matter of Mr. Munro's call before the congregation. The meeting was opened with devotional services, after which Mr. Alex. McCorquodale was called to the chair, and Mr. H. S. McKay was appointed secretary. The reasons given by the Church at Lucknow why he should be translated from Embro to that town were then read by the secretary. A large number of those present then addressed the meeting, all bearing testimony that the work of the Church was prospering more under his administration than ever it had done in the past, and the prayer meeting and Sabbath school work was more interesting and profitable now than it had been in the past. A resolution was then presented to the meeting, embodying the sentiments of the speakers, and also requesting the Presbytery of Paris not to grant the request of the Lucknow people. The motion was unanimous, not one dissenting vote. A large and influential deputation was appointed to attend the meeting of the Presbytery in Woodstock, and present their claims.

THE thirteenth anniversary of Rev. M. W. Maclean's pastorate was celebrated recently in the lecture room of St. Andrew's Church, Belleville, under the auspices of the Mutual Improvement Society. Addresses were delivered by W. Webster, Hugh Walker, A. Robertson, M.P., and J. L. Biggar, all showing, on behalf of the congregation, the high esteem in which Mr. Maclean is held. The best proof of his success, however, is evidenced by the fact that during that time there has not been the least misunderstanding or dispute. Every interest in connection with the church has grown during that period in spite of the many removals through death and otherwise, the congregation being composed of twice as many members, while the Sabbath school has more than correspondingly increased. The Mutual Improvement Association has grown from about a dozen to over a hundred members. After refreshments were served Mr. Maclean was presented with an address accompanied by a new pulpit gown, which was handed to him by Miss C. Urquhart. Mrs. J. L. Biggar contributed a piano solo, besides which there were solos by Miss Rutherford, N. P. Vidal and T. Duncan, also a recitation by Miss Lottie Edwards. The gathering was brought to a close shortly after ten o'clock, by singing the doxology and pronouncing the benediction by Mr. Maclean.

AN evening at home was spent by a large number of the members, adherents and friends of the Rev. A. McLean in the Presbyterian Church, Blyth, Tuesday evening, in honour of the twentieth anniversary of his pastorate in Blyth, as a tangible proof of esteem and good will. In the basement of the church a number of tables were well laden with the most

tempting edibles of all kinds, which were freely partaken of by the assembly, who, after satisfying the inner man, repaired to the body of the church, where short, congratulatory speeches were delivered by Messrs. McDonald, of Seaford, Pritchard, of Manchester, Law, of Belgrave, Ramsay, of Londesboro', and Mills, of Blyth. Twenty years ago, when Mr. McLean was settled here, the congregation worshipped in a frame church, which stood on the old burying ground, which even then had an ancient air about it, as it was never painted on the outside, and looked quite bleak, showing clearly that the strife between it and the elements of nature was telling seriously upon it; but nevertheless it did good service and was in keeping with other things in the community at the time, although it was not then free from debt. But immediately after the settlement of Mr. McLean, the congregation began to flourish and gather both life and strength. The membership of the congregation was then in round numbers eighty, now it is 250. There were added to the communion roll, during the twenty years of Mr. McLean's ministry, 407 members, 272 on profession of faith and 135 by certificate. The addition to the roll was at the rate of twenty each year. The removals were 237, fifty by death, and 187 by certificate. The total contributions of this congregation for the past twenty years for all purposes are \$30,500. Of this amount \$3,300 were for the Schemes of the Church, that is for religious purposes outside the congregation, such as missions, colleges, etc. The second year of Mr. McLean's ministry, Blyth and Belgrave united contributed \$98 to the Schemes of the Church; last year Blyth alone contributed to the same object \$440. The Bible class took advantage of the occasion to present Mr. McLean with a handsome dinner set, accompanied with an address.

PRESBYTERY OF PARIS.—A special meeting of this Presbytery was held in Knox Church, Woodstock, on 23rd November, to take action on a call to Rev. G. Munro from the congregation of Lucknow. Rev. H. McQuarrie, of Wingham, appeared for the Presbytery of Mantland, and Mr. McKenzie, elder, for the congregation of Lucknow. A very large congregation from the session and congregation of Knox Church, Embro, appeared, opposing the translation, and submitted resolutions of the session and congregation to that effect. The parties having been heard, and Mr. Munro having expressed his views, it was unanimously agreed, on motion of Dr. Cochrane, as follows: The Presbytery, while fully recognizing the very important claims of Lucknow congregation and the Mantland Presbytery upon the services of such a man as Mr. Munro, yet in view of the fact that Mr. Munro has expressed his feeling as against leaving his present attached charge in Embro, feel themselves constrained to decline the translation.—W. T. McMULLEN, Pres. Clerk.

PRESBYTERY OF HAMILTON.—This Presbytery met on November 16. Twenty-seven ministers and fourteen elders were present. Reports regarding the supply of vacancies were given in. The resignation of Mr. Black was accepted, to take effect the first Sabbath in December. A committee was appointed to negotiate for union of the congregations in Caledonia and East Ancaster. Mr. Wells was appointed Moderator of Session in Argyle Street, Caledonia and Allan Settlement and at Cayuga. Mr. John Wilson was received under the care of the Presbytery as a student, with a view to the ministry and for mission work. A call from Ancaster and Allanton, to Mr. H. C. Ross, was sustained and accepted; the induction takes place at Ancaster on December 9 at two p.m.; Mr. Scouler to preside, Mr. Young to preach, Mr. Fisher to address the pastor and Mr. Burson the people. Mr. Youmans tendered the resignation of his charge at Dunville, and the congregations of his charge are to be cited to appear for their interests at the meeting to be held in Ancaster. A committee on Augmentation was appointed to endeavour to raise the amount apportioned to the Presbytery. Arrangements were made for holding a conference on Sabbath Schools and State of Religion. A new Sabbath School Mission in connection with Central Church, Hamilton, was sanctioned in the north part of the city. A report for holding Presbyterial visitations was approved and ordered to be printed and circulated.—JOHN LAIN, Pres. Clerk.

PRESBYTERY OF BARRIE.—A meeting of this Presbytery was held at Washago, on Wednesday, 10th November, at two o'clock p.m., for the purpose of inducting Mr. A. H. Drumm to the pastoral charge of Severn Bridge, Washago, and Ardrea. Dr. Gray was appointed Moderator pro tem., and Dr. Clarke, Clerk. After the Presbytery was constituted, and other forms relating to the induction observed, Dr. Clarke entered the pulpit and conducted public worship. He preached from Luke ix. 23, "And He said unto them all, If any man will come after Me, let him deny himself, and take up his cross, and follow Me." The Moderator narrated the steps taken toward filling the pulpit, engaged in prayer, and inducted Mr. Drumm as the first settled minister of this charge. Appropriate addresses were delivered by Mr. R. N. Grant to the newly inducted minister, and by Mr. A. Dawson, B.A., to the congregation. Mr. Drumm was welcomed as pastor by the people as they retired from the church. The managers met with the Presbytery, and intimated that they had made satisfactory arrangements for payment of the stipend, and in proof paid a considerable portion of it in advance. The day was wet and cold, yet there was a fair attendance at the induction services. In the evening there was a crowded welcome meeting at Severn Bridge. The stations are quite enthusiastic, and Mr. Drumm enters on his work with great encouragement and prospect of success. A special meeting of the Presbytery was held at Collingwood on November 16, at two o'clock p.m., for the purpose of inducting to the pastoral charge there, Mr. John Campbell, M.A., Ph.D., late of Hamilton. A goodly number of the congregation and friends of other Churches attended the services. The Presbytery being constituted, and other preliminaries disposed of, Mr. Thomas Wilson, of Tecumseth, conducted divine service, and preached from Psalm xcii. 12, "The righteous shall flourish like a palm tree; he shall grow

like a cedar of Lebanon." Mr. Moodie, as appointed, discharged the duties of the member presiding, and duly inducted Dr. Campbell to the charge. Addresses were then delivered by Mr. Leishman, of Ancus, to the newly inducted pastor, and by Mr. Currie, of Penetanguishene, to the people. When the benediction was pronounced, the people in retiring welcomed, at the church door, Dr. Campbell as their pastor. The office bearers conferred with the Presbytery regarding financial matters. In the evening a "welcome" social was held, and attended by a large number of people. After a bountiful tea in the lecture room, proceedings in the church began about eight o'clock, Mr. R. J. Copeland occupied the chair. Dr. Harper, the respected pastor of the Methodist Church, and Mr. Kelly, lately ordained pastor of the Baptist Church, welcomed Dr. Campbell on behalf of other Churches. Mr. Henry, Moderator, and other members of Presbytery who took part in the induction service, delivered addresses. Dr. Campbell spoke last of all in a few well chosen words. The church choir sang anthems and other pieces admirably, and received appreciative notice from several of the speakers.—ROBERT MOODIE, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting on Tuesday, 9th November, at Clinton. Mr. Lohead, of Parkhill, being present, was invited to sit and correspond. The reports of Assembly were taken up and remitted to committees to consider and report thereon. The call from the congregation of Forest to Mr. Pritchard was taken up. After hearing parties it was agreed as follows: "The Presbytery having heard pleadings in the case, and Mr. Pritchard accepting the call, while expressing regret at parting with him and entertaining their best wishes for his prosperity in his new field of labour, agree to his translation, appoint Mr. Ramsay to declare the pulpits vacant on the third Sabbath of November, and to act as Moderator of Session; at the same time the Presbytery express sympathy with the congregations now becoming vacant, and hope that ere long the great Head of the Church will send them a pastor, to minister to them the Gospel of the grace of God." Messrs. Musgrave and McLean were appointed to draft a suitable minute on this translation. Mr. Martin, on behalf of the committee appointed to organize Corbit station, reported that they organized a congregation there, nineteen members and twenty four adherents hanging in their names. The report was approved of, the congregation at Corbit declared to be organized and to form a part of Mr. Carriere's pastoral charge. Steps are to be taken forthwith to form a Session there. Mr. McCoy was authorized to moderate in a call in the congregations of Bayfield Road, etc., when they are prepared for it. Mr. Thomson, on behalf of the committee, on the superintendence of students, reported that Mr. Peter McEchran, teacher, of Bayfield, made application to be certified to Knox College, as he intended to enter said college after the Christmas vacation, and that the committee after meeting with him, recommend as follows: "That the college authorities be asked to allow Mr. McEchran to enter after New Year, on the work of the second year literary course, and if in their judgment his standing at the end of the session seems to justify it, the General Assembly be asked to give him the standing of a third year's student." Report received and recommendation adopted. Mr. Calvert appeared before the Presbytery, complaining of the terms of the motion passed on his case at last meeting, when the following deliverance was agreed to: "Whereas Mr. Calvert states that his friends have inferred from the resolution passed at our last meeting that this Presbytery had adjudged his case upon its merits, this court now declares that no such adjudication took place, and that said resolution was not intended to convey any such meaning." Reports on missionary meetings were given and approved of. The following minute was adopted respecting Mr. Danby's resignation: "The Presbytery of Huron, in parting with their brother and co-presbyter, Mr. Mark Danby, cannot allow the opportunity to pass without placing on record their high esteem of him, as a Christian minister and member of Presbytery, who, has for the long period of thirteen years, as pastor over his recent charge, proved himself assiduous in his duties and faithful in attendance on meetings of Presbytery, and ready at all times to lend his aid to his fellow ministers as occasion might require. They trust that in the orderings of Divine Providence, he may soon find a sphere suitable to the exercise of his gifts and graces to the conversion of souls, the edification of believers, and the glory of the great Head of the Church." A circular from the Committee on Augmentation was read, setting forth that the sum of \$700 was apportioned to this Presbytery. The attention of the brethren was called to this circular with a view of their congregations being requested to do their part in the matter. It was agreed to authorize the financial committee to apportion the Presbytery fund for the current year to the congregations within the bounds, at the rate of sixteen cents per family. The next meeting of Presbytery is to be held in Seaford, on the third Tuesday of January, at eleven a.m.—A. McLEAN, Pres. Clerk.

PRESBYTERY OF GUELPH.—This Presbytery met on the 16th November, in Knox Church, Guelph, the Rev. J. A. R. Dickson, B.D., of Central Church, Galt, Moderator. Dr. Smellie, who had been absent for some months on a visit to Scotland, being present, was welcomed by the Presbytery and an expression of their gratification at seeing him once more among them was placed on record. The Moderator and Clerk were appointed a committee to examine the published statistical and financial returns for the past year and report. Mr. Rose, Convener, presented a report from the committee appointed to arrange for conferences on Sabbath schools, state of religion and temperance, recommending that said conferences be held in Knox Church, Elora, on the 18th and 19th January next, and containing lists of subjects to be discussed, with the names of those who should introduce them. The report was received, the plan approved, and the Clerk authorized to get a sufficient number of copies printed for circulation. It was also agreed unanimously to ask the Rev. Mr. Black to attend the conference on temperance, and to speak on the working of the

Scott Act in the county of Wellington. The Clerk submitted a detailed report on the question of arrears of stipend to the Rev. Mr. Russel, pastor of Hawkesville and Linwood, till the date of his translation to Bothwell, Sutherland's Corners and Florence. The report found that there were no arrears. Mr. Russel, who was present, was heard in explanation and support of his claims. Representatives were heard from Hawkesville and Linwood. After careful deliberation it was resolved to accept the conclusion arrived at in the report, and to declare that in the judgment of the Presbytery, Mr. Russel has been fully paid his stipend by the congregation at Hawkesville. Mr. Hamilton stated that he had gone to Linwood on Sabbath last, according to notice previously given, and ordained to the office of the ruling eldership, Messrs. Jacob Young, Alexander Beggs, Edward McCormack and G. Gilliland. Mr. J. K. Smith made a statement regarding the McDowall Church Memorial Fund, and requesting those who had not already contributed to it to do so soon. A committee, consisting of the Clerk, as Convener, Messrs. J. Davidson, Tait, Dickson, Ross and Charles Davidson, were appointed to consider the remits and other business sent down by the late General Assembly, and report at next meeting. According to notice previously given, Dr. Torrance moved the appointment of a standing committee on each of the following subjects, and that the committees be composed as follows:—State of Religion—Mr. J. K. Smith, Convener, Dr. Mackay, Messrs. Millican, Rose, Watson and Rennie; Sabbath Schools—Mr. R. J. Beattie, Convener, Messrs. Norris, A. Mackay, Maculey, Nicol and Pettie; Sabbath Observance—Mr. J. C. Smith, Convener, Drs. Smellie and Wardrope, Messrs. Hall and Burns; Temperance—Mr. Tait, Convener, Messrs. Hamilton, Dickson, W. Campbell and J. Dalgleish. Mr. Rose then introduced his motion, of which he had given previous notice as to the exercises of students when applying for license, and of licentiates when about to be ordained, when, after deliberation, it was agreed that these be referred to a committee to be appointed for the purpose, who shall critically report thereon, prescribing portions to be read before the court, and who also shall conduct the prescribed examinations, and take charge of the exercises of students in the bounds, the committee to arrange among themselves as to the work of individual members. The Clerk submitted a detailed statement of the amounts required from the Presbytery and from each of the congregations in the bounds for the different Schemes of the Church and for the Synod and Presbytery Funds, when it was agreed that he should send a notice to each minister and representative elder, of the sum expected from their congregation. It was further agreed that an agent be appointed to take special charge of each Scheme, and the following were the appointments made: For Home Mission and Augmentation Funds, Dr. Torrance; Foreign Missions, Mr. Mullen; French Evangelization, Mr. John Davidson; Colleges, Mr. Blair; Aged and Infirm Ministers' Fund, Mr. Charles Davidson; Widows' and Orphans' Fund, Mr. Hodgskin; Manitoba College, Mr. A. Mackay. The same committee that had been charged to consider the remits and other matters brought up in the minutes of the General Assembly were instructed to revise the standing orders of the Presbytery, suggest changes, if any were deemed necessary, and what resolutions should be printed with the standing orders as partaking of a similar character. Dr. Middlemiss brought forward his motion, according to previous notice, regarding a triennial visitation of congregations in the interests of the Schemes of the Church, when, after reasoning, it was resolved to appoint a committee, consisting of himself as Convener, Dr. Torrance, Mr. J. K. Smith, Mr. Rose, Mr. C. Davidson and Mr. Watson, to draft a scheme of visitation, keeping in view the general interests of congregations as well as the Schemes of the Church, and report at next meeting. Next meeting was appointed to be held in Knox Church, Elora, on the third Tuesday of January, at ten o'clock forenoon. The names of members present were then recorded, and the proceedings were closed with the benediction.

MONTREAL NOTES.

As indicating the respect in which the late Dr. Wilkes was held by his ministerial brethren, upward of forty attended his funeral last Saturday, including all Protestant denominations. The sermon of the Rev. F. H. Marling, of New York, on Sabbath evening, was a most beautiful tribute to the memory of his life-long friend, as well as an earnest appeal to all to follow Henry Wilkes as he followed Christ. The text selected was Gal. i. 24: "And they glorified God in me." The sermon was an answer to the question: "What did God do for and by Henry Wilkes?" The points illustrated with great power and beauty were God gave him (1) a good mother; (2) a sound body; (3) a healthy mind; (4) an early conversion; (5) a thorough training for the ministry; (6) an evangelical theology; (7) a successful ministry; (8) a national influence; (9) grace to make a happy home. In the course of the sermon the preacher remarked that Dr. Wilkes once told him that when he began his ministry he resolved, and had carried out his resolve, that he would never preach a sermon in which the way of salvation by a crucified Saviour was not clearly pointed out, so that if at any time there should be present a stray stranger, he would hear the way of pardon and of peace.

The first lecture for the season, under the auspices of St. Paul's Church Young Men's Christian Association, was delivered on Monday evening, by Dr. J. C. Cameron, on "The Charities of Canada." The lecture was largely devoted to the Montreal General Hospital, an interesting account of the origin and record of which was given. This association, which numbers upward of 300 members, meets fortnightly, a lecture being delivered at nearly every meeting. The meetings are open to all. On Monday next Mr. J. L. Morris lectures on "The Fur Traders and Canadian Enterprise."

At the meeting on Tuesday evening of the St. Joseph Street Presbyterian Church Young People's Association, the

Rev. Dr. Smyth lectured on "Oxygen," the illustrations being under the charge of Mr. Albert Nichols. Dr. Porteous delivered an address on "Physical Culture," and during the evening several pieces of music were given.

The Erskine Church Young People's Association gave a musical entertainment on Monday evening, which was largely attended. In addition to music—vocal and instrumental—there were several readings, and an address by the Rev. L. H. Jordan, the honorary president.

As the figures given in last week's notes concerning the progress of Chalmers Church were not strictly accurate in every respect, the following comparison between the years 1881 and 1886 is taken from the sermon preached last Sabbath by the Rev. G. C. Heine on the occasion of the fifth anniversary of his induction as pastor of that church: The number of communicants has increased from 130 to 313. But we have lost sixty-three, which makes our communion roll about 250 members. At our last communion there sat down 190, including the pastor. In 1881 there were some eighty-eight families; now there are more than 150 families, more or less, connected with the congregation. Five years ago there were no elders belonging to the congregation; now there is a session of seven. Five years ago the collections of the Juvenile Missionary Society amounted to some \$150; this year they will reach very nearly, perhaps quite, \$700. Five years ago the Sabbath school had a staff of twenty-seven office-bearers and teachers and 321 pupils; to-day our staff numbers forty and 400. During these five years our Ladies' Aid Society has contributed some \$1,200 to the work of the Church. Five years ago the debt on our church property amounted to some \$5,500; it has been reduced to \$3,000. The congregational revenue five years ago amounted to about \$1,500. This year it will probably reach \$2,800.

The Rev. R. H. Warden left for Winnipeg on Friday evening on Church business. He attends the meeting of the Home Mission Committee of the Synod of Manitoba and also of the North West Church and Manse Building Board next week.

The Board of French Evangelization met on Tuesday last in Erskine Church lecture room, the Rev. Principal MacVicar in the chair. The attendance at Pointe-aux-Trembles Schools was 117, of whom about fifty were Roman Catholics and sixty from the families of converts. The necessity of securing accommodation for an increased number of pupils was discussed at length, and a committee was appointed to consider the whole question, to inquire as to the cost of sites, buildings, etc., and report at next meeting. An interesting letter was read from Rev. Dr. Patterson, with report of a visit made by him to the Magdalen Islands, the population of which is very largely French-speaking. It was agreed to co-operate with the Home Mission Board of the Maritime Provinces in carrying on mission work on these islands. A mission day school is about to be opened in the city of Quebec. A new one was a fortnight ago opened in the eastern part of Montreal, in a house rented for the purpose. The attendance is not very large as yet, though the sabbath school attendance there last Sabbath was twenty-seven. The Board sanctioned the opening of a mission day school for Italians. They also, in response to an application from the Presbytery of Uxham, agreed to co-operate with that Presbytery in endeavouring to establish a mission in and around Amherstburg. It was agreed to make a grant of French literature to the Lumbermen's Mission Committee for distribution in the shanties. The report of the colporteurs showed that in the last five months there were 1,544 copies of the French Scriptures and 14,980 pamphlets and tracts distributed. The number of houses visited in that period was 31,198. One of the colporteurs was recently brought before the police authorities and ordered to stop work, because he had no license. It was resolved to take legal advice as to the validity of the law requiring license, with a view to contesting it, if necessary. The board is at present in debt to the extent of \$6,000, to meet which a note had been given. A number of matters were remitted to the executive, and a committee appointed for the supervision of the schools.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

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

Dec 12. } THE SAINTS IN HEAVEN. } Rev. 7. }  
1886. } } 9-17.

GOLDEN TEXT.—"Therefore are they before the throne of God, and serve Him day and night in His temple."—Rev. vii. 15.

INTRODUCTORY.

In chapter v. the Lamb took the Book from the hand of Him who sat upon the throne. In chapter vi. He began to open the seals and reveal the future—the terrible wars and famines and aggravated mortality that were to follow in the train of Him who rode forth conquering and to conquer on the white horse.

Then as the time was drawing nigh, after the martyrs were comforted, we have a solemn judgment scene, in which the kings and mighty ones of the earth cry to the rocks to fall upon them, and hide them from the face of Him who sat on the throne and from the wrath of the Lamb.

In chapter vii. we have a new scene which represents the whole history of the Church. Four angels appear, holding the four winds (meaning worldly currents of influence that would destroy the Church), and another angel came from the east, having the seal of the Living God, who cried to the four angels to restrain the winds, until the servants of God were sealed and secured against danger.

This angel represents the Holy Spirit, who seals the saints by giving them such spiritual strength as secures them against all the adverse influences of the world.

The complete symbolic number sealed was 144,000—after which it is assumed that the winds were let loose, so that these were gathered home—out of great tribulation. But, although troubled, the children of God are never destroyed.

EXPLANATORY.

I. The Multitude of the Redeemed. (Verse 9.) In the former verses the sealed are numbered at 144,000. That symbolic number is, perhaps, intended to represent all these who were to pass through special trial, and on account of their faithfulness will be distinguished even in heaven. But in heaven the saved will be countless.

Of all nations.—The variety will be great. They will come from every nation, kindred (common ancestry), people (same community) and tongues (having common language). The great variety of character—pure and perfected, will add to the blessedness of heaven. In this fact we can also see the character of the Gospel as adapted to the wants of all parts of the human family.

Stood before the throne, etc.—Their delight will ever be in the contemplation of the redemption of the Lamb and the providence of Him who sits upon the throne.

White robes and palms.—The former representing innocence, and the latter, victory. At the Feast of Tabernacles palm branches were used and probably this figure is founded upon that practice. The Feast of Tabernacles was a joyous acknowledgment of the completed work of the year. So the ransomed are here celebrating their victory over every enemy, and their enjoyment of the fruits of their labours.

II. The Everlasting Song. (Verses 12.)—As this multitude, which no man could number, stood before the throne, they cried with a loud voice: "Salvation to our God, which sitteth," etc. They ascribe all praise for their salvation to the Author of it. We can see that now, but dimly, and it is our weakness that we cannot see better. If we felt fully our own inability, and rested our whole weight upon Jesus Christ, like Paul, we could say: "When I am weak, then am I strong." We shall know it then. Their salvation, for which they render thanks, includes the whole work—from first to last—done for man's redemption.

The angels.—The angels are interested in the salvation of man, and they are ministering to the saints to that end. Hence when the completed work is seen they fall down in adoration before the throne, saying Amen to the song of the redeemed, and giving expression to an angelic doxology, a sevenfold ascription of praise. "Blessing (the praise of man) and glory (of God) and wisdom (of God) and thanksgiving (of man) and honour (given to man and now given back) and power (of God who gave) and might (which has redeemed men), be unto God (Father and Son as one) for ever and ever, Amen." What ineffable blessedness these wonderful descriptions indicate!

III. Sevenfold Blessedness of the Saints. (Verses 13-17.)

One of the elders.—In the last lesson it was seen that these twenty-four elders represent princes amongst the angelic hosts—they do not number themselves amongst the redeemed. The four creatures (beasts) are closely allied with the seraphim of the Old Testament, and are probably agents or instruments of divine governance in this world. One of the elders asked John who these were whom he saw arrayed in white robes, and whence they came? He answered: "Sir (or my lord), thou knowest." The elder tells him.

What they were and did and are to be.—They were in great tribulation.

In the second verse of the chapter the four angels were asked to restrain the destroying winds until the saints were sealed and secured. Then the evils came, and the saints, although secure, went through great trial—they were saved as by fire.

Washed their robes, etc.—They were not washed by the tribulation, but by the blood. Trial will not save men, but God uses it as an instrument by which to cleanse and elevate men. But the only solvent of the guilt with which the soul is stained is the blood. "Without the shedding of blood there is no remission."

The elder next tells what they are to be.

(1) Before the throne.—No more need to sing "Nearer, my God, to Thee." We shall be forever with Him.

(2) Serve Him . . . in the temple.—The figure is that of priestly service. It will be continued activity, without any weariness—day and night.

(3) Spread His tabernacle over them.—The glorious Shekinah that was concealed in the pillar of cloud and fire, and dwelt in the holy of holies, will in all its heavenly glory rest upon them. It means all the protection and warmth and blessedness of being in the Father's home.

(4) No want.—That the body's wants will be supplied is a figure of the soul as well. "They that hunger and thirst after righteousness shall be filled." It means all the fullness of joy that is to be found at God's right hand.

(5) No dangers.—The heat of the tropical sun is figurative of the burdens and pains and distresses of life, no fevers or inflammations of body or soul will afflict any more.

(6) The Lamb will shepherd them.—To wander amongst, or lie down in green pastures and by living fountains of water, is a figure of the purest and fullest enjoyment.

(7) No more tears.—How many tears are shed in this world! They will reach heaven even with tears in their eyes. The very last scene on earth is often one of every bitterness and pain and sorrowful farewells. But there, tears will forever cease. God Himself will wipe them away for ever.

PRACTICAL SUGGESTIONS.

1. Although the waves may go over our heads, in Christ Jesus we are safe.
2. In spite of all discouragements, a great multitude, which no man can number, shall be saved.
3. The munificence of our rewards will be endlessly beyond our expectations.
4. The only Saviour is the Lamb of God; none will enter heaven not washed in His blood.
5. Such glimpses as we have are intended to quicken our diligence.

**Sparkles.**

"I AIM to tell the truth." "Yes," said an acquaintance; "but you are a very bad shot."

A PHYSICIAN says: "If a child does not thrive on fresh milk, boil it." This is too severe. Why not spank it?

**A Fearful Leap.**

into the abyss of poverty, over the precipice of shortsightedness, is taken by thousands, who might become wealthy, if they availed themselves of their opportunities. Those who write to Hallett & Co., Portland, Maine, will be informed, free, how they can make from \$5 to \$25 a day and upwards. Some have made over \$50 in a day. You can do the work and live at home wherever you are located. Both sexes; all ages. All is new. You are started free. Capital not needed. Now is the time. Better not delay. Every worker can secure a snug little fortune.

PROFESSOR—"Name an oxide." Student—"Leather." Professor—"Oxide of what?" Student—"Ox-hide of beef." The professor subsided.

"Do you think I'm a simpleton, sir?" thundered a fiery Scotch laird to his new footman. "Ye see, sir," replied the canny Scot, "I'm no' lang here, an' I dinna ken yet."

EVERYBODY SUFFERS PAIN.—It is the result of sin and violation of nature's laws. The great Creator of the universe in His infinite mercy has done much to allay the suffering of His people, by giving them out of nature's store-house a "balm for every pound." Such is the Pain Killer made by Perry Davis & Son; it stops pain almost instantly, is used both internally and externally, and is of all other pain remedies the *oldest and best*.

PHYSICIAN: "You are to take this mixture after meals." Poor patient: "But it's very seldom, doctor, that I get a meal." Physician: "In that case, take it before meals."

AN enthusiastic prohibitionist editor wrote: "The battle is now open." But, alas! the compositor spelt "battle" with an "o," and his readers say they have expected it all along.

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

A: "I thought you were a vegetarian, and now I see you eating mutton!" B: "Well, I am only an indirect vegetarian—I eat the meat of such animals only as live on vegetable food."

**Mrs. Langtry, Sara Bernhardt, and Adelina Patti Revisit Toronto.**

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

"THE poet is born, sir," said a man, haughtily, as he received a roll of manuscript from the editor, with a shake of the head. "Oh, is he?" replied the editor with a pleasant smile. "Well, when he gets old enough to write something, tell him to come and see me. Good-by." And he resumed his labours.

**CONSUMPTION CURED.**

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

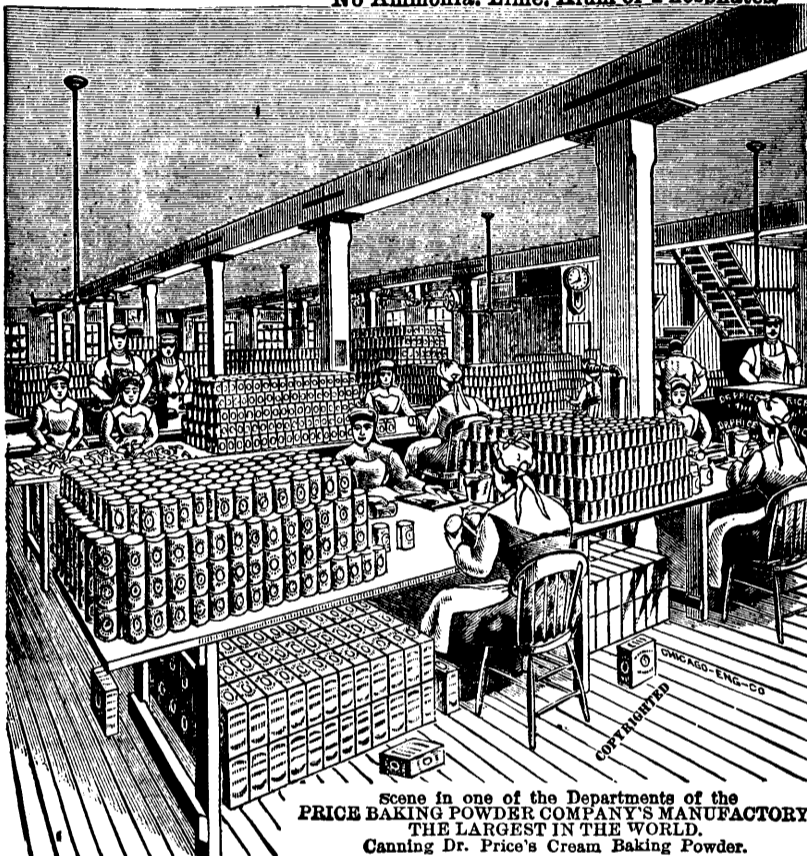
A GRANDFATHER, coming to read his paper, found that he had mislaid his spectacles, and thereupon declared: "I have lost my glasses somewhere, and can't read the paper." A little three-and-a-half-year old girl, desiring to assist him, answered: "G'an'pa, you go outside and look froo ze window, and I'll hold ze paper up so you can read it."

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Dr. W. W. GRAY, Cave Spring, Ga., says: "I have given it in several cases of habitual sick headache, with perfect success."

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of danger by the condition of your blood, as shown in pimples, blotches, boils, or discolorations of the skin; or by a feeling of languor, induced, perhaps, by inactivity of the stomach, liver, and kidneys, you should take Ayer's Sarsaparilla. It will renew and invigorate your blood, and cause the vital organs to properly perform their functions. If you suffer from

**Rheumatism,**

or Neuralgia, a few bottles of Ayer's Sarsaparilla will relieve and cure you. Alice Kendall, 218 Tremont st., Boston, Mass., writes: "I have been troubled with Neuralgia, pain in the side, and weakness, and have found greater relief from Ayer's Sarsaparilla than from any other remedy." J. C. Tolman, 336 Merrimack st., Lowell, Mass., writes: "In no other remedy have I ever found such a happy relief from Rheumatism as in

**Forearmed**

with Ayer's Sarsaparilla, there need be no fear of Dyspepsia, Rheumatism, Neuralgia, Salt Rheum, Tetter, Eczema, Catarrh, Liver troubles, or any of the diseases arising from Scrofulous taints in the blood. Geo. Garwood, Big Springs, Ohio, writes: "Ayer's Sarsaparilla has been used in my family for a number of years. I was a constant sufferer from

**Dyspepsia,**

but Ayer's Sarsaparilla effected a permanent cure. Seven years ago my wife was troubled with Goitre: two bottles of Ayer's Sarsaparilla cured her, and she has never had any return of the disease. I regard this preparation as the best medicine in use for the blood." B. Barnard Wair, 75 Adams st., Lynn, Mass., writes: "For many years I suffered terribly from Indigestion, Dyspepsia, and Scrofula. Almost hopeless, I took Ayer's Sar-

**Ayer's Sarsaparilla**

saparilla." It instils new life into the blood, and imparts vitality and strength. Being highly concentrated, it is the most economical blood purifier.

and am a well man to-day." Be sure and get Ayer's Sarsaparilla, the most thorough and effective blood purifier. The best is the cheapest.

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**KINGSTON.**—In St. Andrew's Church, Belleville, on Monday, December 20, at half-past seven p.m.  
**BROCKVILLE.**—In First Church, Brockville, on December 7, at half-past two p.m.  
**CHATHAM.**—In First Church, Chatham, on Tuesday, December 14.  
**OWEN SOUND.**—In Division Street Church, Owen Sound, on the third Tuesday of December, at half-past one p.m.  
**SARNIA.**—In St. Andrew's Church, Sarnia, on Tuesday, December 21, at two p.m.  
**QUEBEC.**—In Sherbrooke, on Tuesday, December 14, at eight p.m.  
**MONTREAL.**—In the David Morrice Hall, Montreal, on Tuesday, January 11, 1887, at ten a.m.  
**WHITBY.**—In Oshawa, on Tuesday, January 18, 1887, at half-past ten p.m.  
**SAUGEEN.**—In the Presbyterian church, Mount Forest, on Tuesday, December 14, at eleven a.m.  
**WINNIPEG.**—In Knox Church, Winnipeg, on Tuesday, December 7, at half-past seven p.m.  
**TORONTO.**—In the lecture room of St. Andrew's Church, Toronto, on Tuesday, December 7, at ten a.m.  
**MIRAMICHI.**—At Campbellton, on Tuesday, January 18, 1887, at eleven a.m.  
**PARIS.**—At Tilsonburg, on January 11, 1887, at half-past twelve p.m.  
**STRATFORD.**—On January 11, 1887, at half-past ten a.m.  
**LONDON.**—In First Presbyterian Church, London, on Tuesday, December 14, at half-past two p.m.  
**ORANGEVILLE.**—At Shelburne, on Tuesday, January 11, at eleven a.m.  
**MAITLAND.**—In Knox Church, Brussels, on December 21, at one p.m.  
**HURON.**—In Seaforth, on Tuesday, January 18, at eleven a.m.  
**REGINA.**—At Moosejaw, on the first Tuesday of March, 1887.  
**GUELPH.**—In Knox Church, Elora, on Tuesday, January 18, at ten a.m. Conferences on the State of Religion and Temperance on the afternoon and evening of the same day, and on Sabbath Schools on the forenoon of the day following.

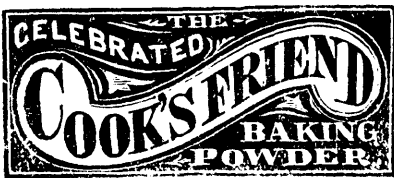
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