

**Technical and Bibliographic Notes / Notes techniques et bibliographiques**

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

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

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

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

Additional comments: /  
Commentaires supplémentaires:

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

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

# Canada PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 16.—No. 3.  
Whole No. 779.

Toronto, Wednesday, January 12th, 1887.

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

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

## BOOKS.

### Sunday School Lessons

— 1887. —

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

ALSO

Question Books, Etc., Etc.

JOHN YOUNG, 49/52

Upper Canada Tract Society, 108 Yonge Street, TORONTO.

NOW READY FOR 1887.

### THE INTERNATIONAL S. S. Lesson Schemes

Especially arranged for Presbyterian Sabbath Schools.

Sixty Cents per 100, post free. 50/52

JAMES BAIN & SON, Booksellers, - Toronto.

S. S. LIBRARIES. 8/52

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

### W. Drysdale & Co.,

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

W. DRYSDALE & CO., 238 St. James Street, Montreal

### SPECIAL OFFER.

Hudson's Shakespeare, reduced to \$8.00; Complete Works of Lord Lytton, 13 vols., cloth, gilt, \$22.00; Rambaud's History of Russia, 3 vols., \$4.50; Life of Napoleon Bonaparte, 3 vols., steel engravings, \$5.00; The World's Worship in Stone—Temple, Cathedral and Mosque, finely illustrated, \$5.00; History of American People, 175 illustrations, \$1.50; Heroes and Hero-Worship, Carlyle, \$1.00. Sent prepaid on receipt of price. Address, W. DRYSDALE & CO., 238 St. James Street, Montreal.

SITUATIONS VACANT.—THE International Book and Bible House, 46 & 48 Front St. East, Toronto, are publishing the best selling subscription books in the market. Their Family Bibles are superb; in fact, unequalled by any now before the public. Three men and two ladies wanted at once. Permanent engagement if desired, upon liberal terms. For particulars address the Manager H. E. Kennedy, Toronto. 11/5

KILGOUR BROTHERS, 24/52

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

21 and 23 Wellington Street W., Toronto.

## Professional.

PROF. VERNOY'S ELECTRO-THERAPEUTIC INSTITUTION, 197 Jarvis Street, Toronto. 37/52

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

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

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

C. P. LENNOX, DENTIST, ARCADE BUILDING, Toronto, is the only dentist in the city who uses the new system of *Vitalized Air* for extracting teeth absolutely without pain or danger to the patient. 52/52

Best Sets of Artificial Teeth, \$5. Teeth filled in the highest style of the art and warranted for ten years.

GEO. W. E. FIELD, C.E., ARCHITECT, 4 ADELAIDE STREET EAST, TORONTO. 25/52

AND THE PRICE IS 7/13  
One Dollar and Fifty Cents

(\$1.50) FOR A NICKEL-PLATED

"LIGHT KING" LAMP,

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

Patent Air Chambers with which it is provided.

It does not require an air-blast to extinguish it, as the Patent Extinguisher shuts off the Flame at a touch of the Finger.

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

NO. 53 RICHMOND STREET EAST, TORONTO.

Or sent by Express for 25 cents extra.

EDWARDS & WEBSTER, ARCHITECTS, 18 VICTORIA ST., TORONTO. 4/52

WM. R. GREGG, ARCHITECT, 9 VICTORIA ST., TORONTO. 33/52

GORDON & HELLIWELL, ARCHITECTS, 26 KING STREET EAST, TORONTO. 17/52

FOR RELIABLE INFORMATION TO THE TRAVELLERS WRITE

W. R. CALLAWAY, DIS. PASSENGER AGENT, 110 KING STREET WEST, TORONTO

## Miscellaneous.

RATES REDUCED. 52/52  
The Standard Life Assurance Co'y.

ESTABLISHED 1825.

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

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

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

MISS M'LEOD, DOCTOR OF MAGNETISM, is now permanently settled in Toronto, and solicits a call from all who are suffering. Her treatment is successful in ninety-nine cases out of a hundred. Rheumatism, Neuralgia, Catarrh, Fits, Salt Rheum, Weak Lungs, Kidney and Liver Complaints, and other diseases too numerous to mention. Positively no medicine used. Consultation free. Office and residence, 209 Sherbourne Street.

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

AND For Two Dollars and Twenty-five Cents 7/13

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

A BEAUTIFUL LAMP,

WITH

BRASS KETTLE AND ATTACHMENT

FOR

Boiling Water inside of five minutes,

without obstructing the light in any way.

Twenty-five cents extra if sent by Express.

The Toronto Light King Lamp Manufacturing Co.,

53 Richmond Street East, TORONTO.

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

CANADA PERMANENT LOAN & SAVINGS CO'Y.

INCORPORATED A.D. 1855.

Paid-up Capital, - - - \$2,000,000

Total Assets, - - - 9,000,000

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

SAVINGS BANK BRANCH.

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

DEBENTURES.

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

## Miscellaneous.

BRITISH AMERICAN BUSINESS COLLEGE

Arcade, Yonge Street, Toronto, 27th Year.

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

Re-opens Wednesday, Sept. 1st next. 18/26  
Send for circular. Address, C. O'DEA, Secretary.

BOWDEN & CO., 8/52  
Real Estate, Life, Fire and Accident Insurance Agents and Money Brokers, 59 Adelaide Street East, Toronto. Business promptly and honourably conducted.

ESTABLISHED 1859. 38/52  
FINE PERFUMES, FINE TOILET REQUISITES, THE PUREST IN DRUGS. We are direct importers of Sponge and Chamois. Rose's Lavender Water in two sizes, 25c. and 50c. per bottle. ROBERT R. MARTIN & CO., Pharmacists and Perfumers, Cor. Queen and Yonge Sts. Always open.

JOHN SIM, 41/52  
PLUMBER, No. 21 Richmond Street East, Corner Victoria Street.

HOME-MADE BREAD. FRUIT AND OTHER CAKES IN GREAT VARIETY. FLOUR, OATMEAL, ETC., AT JAMES WILSON'S BAKERY, 497 AND 499 YONGE STREET. 13/52  
Opposite Grosvenor St.

E. STANTON, (Late Stanton & Vicars,) 26/52  
PHOTOGRAPHER, 184 Yonge Street, - Toronto.

WE ARE AT PRESENT CARRYING THE 36/52  
LARGEST STOCK IN THE DOMINION OF Real Bronze Hardware. Call and examine before buying. AIKENHEAD & CROMBIE'S, Cor. King and Yonge Sts., Toronto.

HOOF OINTMENT.—A PERFECT Remedy. Cures hard and cracked hoofs, scratches, cuts, bites, bruises, sprains, sore shoulders, galls, swellings, etc. Price 25 and 50 cents. Descriptive Brochure, 29 Adelaide West. 24/52

TWO GOOD MEN WANTED to take agencies. Big money for the right man. Send at once for descriptive circulars, etc. P. O. Box 258, Toronto, Ont.

EPPS' COCOA. 30/52  
GRATEFUL AND COMFORTING. Only Boiling Water or Milk needed. Sold only in packets, labelled: JAMES EPPS & CO., HOMOEOPATHIC CHEMISTS, LONDON, ENGLAND.

# TOILET PAPER

IN ROLLS AND PACKAGES.



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

HALF DOZ. ROLLS TOILET PAPER (each roll equal to 100 sheets,) and one of either of above patented FIXTURES for holding and cutting same - for \$1.75

ONE DOZ. ROLLS with FIXTURE - for 3 00

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

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

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

J. C. WILSON & CO.  
68 1/2 Craig Street, MONTREAL  
Manufacturers of Tissue Manilla.

# China Hall,

49 KING STREET EAST, TORONTO.

NEW GOODS.

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

GLOVER HARRISON  
IMPORTER.

# The Improved Model Washer and Bleacher



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

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

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

C. W. DENNIS,  
213 Yonge Street, Toronto, Ont.  
Parties in the United States will address me at and be supplied from, Rochester, N. Y.

# ELIAS ROGERS & COY



BRANCH OFFICES:—409 Yonge St.; 769 Yonge St. 552 Queen St. West, and 244 Queen St. East.

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

# SPENCERIAN STEEL PENS

English Make. Established 1860.

USED BY THE BEST PENMEN.

Noted for superiority of metal, uniformity and durability.

Sold by all Stationers in United States and Canada.

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



# MOST PERFECT MADE

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

PRICE BAKING POWDER CO. CHICAGO AND ST. LOUIS

# CAMPBELL'S CATHARTIC COMPOUND

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

Ladies and Children having the most sensitive stomachs take this medicine with a trouble or complaint.

CAMPBELL'S CATHARTIC COMPOUND is especially adapted for the cure of LIVER COMPLAINTS AND BILIOUS DISORDERS. FOR ACID STOMACH AND LOSS OF APETITE. FOR SICK HEADACHE AND DYSPEPSIA. FOR CONSTIPATION OR COSTIVENESS. FOR ALL COMPLAINTS ARISING FROM A DISORDERED STATE OF THE STOMACH.

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

Price Retail, 25 Cents.

# HUMPHREYS' HOMEOPATHIC Veterinary Specifics

Cure Diseases of Horses, Cattle, Sheep DOGS, HOGS, POULTRY.

In use for over 20 years by Farmers, Stockbreeders, Horse R. E., &c.

Used by U. S. Government.

STABLE CHART Mounted on Rollers & Book Mailed Free.

Humphreys' Med. Co., 109 Fulton St., N. Y.

# HUMPHREYS' HOMEOPATHIC SPECIFIC No. 28

In use 30 years. The only successful remedy for Nervous Debility, Vital Weakness, and Prostration, from over-work or other causes. \$1 per vial, or 5 vials and large vial powder, for \$5. SOLD BY DRUGGISTS, or sent postpaid on receipt of price.—Humphreys' Medicine Co., 109 Fulton St., N. Y.

# Scientific and Useful.

If brooms are wetted in boiling suds once a week they will become very tough, will not cut the carpet, and last much longer.

FAITHFUL.—J. R. Faithful, of Stroud, Ont., says he suffered from quinsy for several years, until cured by Hagyard's Yellow Oil, which medicine is a specific for all painful complaints.

CREAMED PARSNIPS.—Boil tender, scrape, and slice lengthwise. Put over the fire with two tablespoons of butter, pepper and salt, and a little minced parsley. Shake until the mixture boils. Dish the parsnips, add to the sauce three tablespoons of cream in which has been stirred a quarter spoonful of flour. Boil once, and pour over the parsnips.

COUNTERFEITS are always made to look as near like the original as possible. House keepers are cautioned against the many worthless and damaging imitations of James Pyie's Pearline. Some put up similar looking packages, and others with names sounding like Pearline, which dealers may endeavor to urge upon them.

POTATO CROQUETTES. Pare, boil, and mash smoothly about six good-sized potatoes. Add one tablespoon of butter, two-thirds of a cupful of hot rich milk or cream, the whites of two eggs well beaten, salt and pepper to taste. When cool enough to handle work into shape, roll in egg and bread crumbs, and fry in nice, wholesome hot lard.

A SEVERE TRIAL.—"I tried all the doctors in this locality for liver and kidney troubles (which I had for years) with no benefit. Four bottles of *Dr. Williams' Blood Bitters* cured me," says Lemuel Allan, Lisle, Ont.

BEETS.—Clean these nicely, but do not pare them, leaving on a short piece of the stalk to retain the coloring and sweet juices of the vegetable. Young beets will cook tender in an hour; old beets require several hours' boiling. When done, skin quickly while hot, slice into your vegetable dish, put on salt, pepper and a little butter, and they are then ready for the table.

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

PARSNIPS FRIED IN BUTTER.—Scrape the parsnips and boil gently forty five minutes. When cold, cut in long slices about one-third of an inch thick. Season with salt and pepper. Dip into melted butter and then into flour. Have two tablespoons of butter in the frying pan, and as soon as hot, put in enough parsnips to cover the bottom. Fry brown on both sides and serve on a hot dish.

CHOLERA INFANTUM.—When the poor little fellow wakes you up in the middle of the night, away from physician and friend, and you suddenly feel that his *poor* is about to depart before morning, and all your cherished plans frustrated, how helpless you feel—Take our advice, go buy a bottle of Perry Davis' Pain Killer, and you have a remedy at hand you can safely rely upon. Do not neglect so important a duty.

To preserve knives and forks in good condition, wipe them as soon as possible after being used, as the longer they are left with grease and stains upon them, the more difficult will they be to clean, particularly if they have been used for salads, tarts, or any article of an acid nature. When this is the case, dip the blades and prongs of steel forks into hot water as soon as done with, and wipe them as directed.

DESERVING OF CONFIDENCE.—No article so richly *deserves* the entire confidence of the community as Brown's Bronchial Troches, the well-known remedy for coughs and throat troubles.

They are excellent for the relief of hoarseness or sore throat. They are exceedingly effective.—*Christian World, London, Eng.*

KEROSENE oil should be kept for use in air tight, closed vessels. A large quantity is best kept in a well-corked can provided with a faucet an inch or two from the bottom, so that the oil can be drawn off as required without disturbing the sediment which usually collects on the bottom of the vessel. The oil for daily use should be kept in a small can, kept corked at the neck and spout. If either cork be left out for a day or two, the oil will burn dull and clog on the wick, especially if the kerosene is kept in a warm place.

# "MYSTERIOUS PEOPLE."

Celestial Children of the pig-tailed race! Scorned by us Easterns, who are yet obliged to face and bow before thy Ingression! What do we owe thee? Nothing more or less than thy anti-Christian idea that gave to Caxton his Printing Press, who multiplied the Bible, that superstition killed and gave freedom to ourselves—and now to-day on Yonge Street loads with Books our groaning shelves. We owe this debt as well thy Hindoo brother for those fragrant, pungent leaves, that give light, health and pleasure to all who use the Li-Quor Tons. All grades from 50c. to 80c. a pound. A handsome volume, your own choice, from our catalogue, with every 8 pounds. GEO. MANN & Co., Sole Wholesale Agents, 295 Yonge St., Toronto.



# Invalids' Hotel & Surgical Institute

BUFFALO, N. Y.

Organized with a full staff of eighteen Experienced and Skillful Physicians and Surgeons for the treatment of all Chronic Diseases.

# OUR FIELD OF SUCCESS.

Chronic Nasal Catarrh, Throat and Lung Diseases, Liver and Kidney Diseases, Bladder Diseases, Diseases of Women, Blood Diseases and Nervous Affections, cured here or at home, with or without seeing the patient. Come and see us, or send ten cents in stamps for our "Invalids' Guide Book," which gives all particulars.

**DELICATE DISEASES.** Nervous Debility, Impotency, Nocturnal Emission, and all Morbid Conditions caused by Youthful Excesses and Pericious Solitary Practices are speedily and permanently cured by our Specialists. Book, post-paid, 10 cts. in stamps.

**RUPTURE.** Rupture, or Breach, radically cured, without the knife, without dependence upon trusses, and with very little pain. Book sent for ten cents in stamps.

**PILE TUMORS and STRICTURES** treated with the greatest success. Book sent for ten cents in stamps. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.

The treatment of many thousands of cases of those diseases peculiar to **WOMEN** at the Invalids' Hotel and Surgical Institute, has afforded large experience in adapting remedies for their cure, and

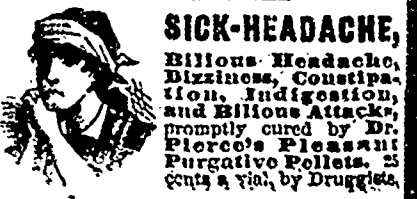
# DR. PIERCE'S Favorite Prescription

Is the result of this vast experience. It is a powerful Restorative Tonic and Nervine, imparts vigor and strength to the system, and cures, as if by magic, Leucorrhoea, or "whites," excessive flowings, painful menstruation, unnatural suppositions, prolapsus or falling of the uterus, weak back, retroversion, retroversion, bearing-down, inflammation, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness in ovaries, internal heat, and "female weakness." It promptly relieves and cures Nausea and Weakness of Stomach, Indigestion, Bloating, Nervous Prostration, and Sleeplessness, in either sex.

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

Sold by Druggists everywhere. Send ten cents in stamps for Dr. Pierce's large Treatise on Diseases of Women, illustrated.

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



**SICK-HEADACHE,** Bilious Headache, Dizziness, Constipation, Indigestion, and Bilious Attacks, promptly cured by Dr. Pierce's Pleasant Purgative Pills. 25 cents a vial, by Druggists.

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

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

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

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

READY IN A FEW DAYS!

**INTERNATIONAL SCHEME OF SABBATH SCHOOL LESSONS**

Specially prepared for Presbyterian Schools.

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

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

**CONSTITUTION AND RULES OF ORDER**

FOR:

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

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

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

**Notes of the Week.**

THE Rev. George Muller, of Bristol, England, who it was reported had died in Australia, has arrived at Yokohama, and during the past two weeks has held meetings there, as in other countries which he has visited. He is now eighty-two years of age, but full of zeal for his Master.

LORD BALFOUR of Burleigh, a descendant of the distinguished Covenanter, addressing a political meeting in Glasgow recently, said if disestablishment was to be mixed up with any other question, it could not be mixed up with a better one than the insane attempt to destroy the integrity of the Empire. The Church was in no way responsible for Mr. Finlay's bill, and did not know his intentions regarding it. If disestablishment was ever really before the country the upholders of the Church should put against it reform, reconstruction and improvement, and he was confident that the people would prefer this to the destruction of one of their most ancient institutions.

HARVARD has fallen heir to another large sum of money. By the bequest of the late John Q. A. Williams, the university will receive \$400,000. The estate is left in trust, and after the bequest of several legacies when the residue shall have reached \$400,000 it is to be given to the president and fellows of Harvard College. The sum of \$200,000 is to be set apart and known as the Abraham Williams Fund, in memory of the testator's father and grandfather, the latter being a member of the class of 1774. The fund of \$400,000 is to be used in aiding needy and meritorious students, who are to consider such aid as debts of honour, and also for the library of the college. In case the college refuses to accept the trust, the estate is to go to the home for aged men in Boston, and the society for aged females, in Newburyport.

"PURITAN," in the New York *Evangelist*, writes: It is not a pleasant topic to speak or think of, that of five or six Andover theological professors on trial in the United States Hotel, men of honour, truth, unblemished character, tried for what? Not for heresy, for their peculiar ideas about future probation were never held or taught as a doctrine, but only as a theory or speculation. But the Andover creed; they do not hold strictly to that. There is understood to be a passage in that creed which allows a professor to interpret Scripture according to his own best judgment. But the trial is in progress, and, as far as reported, the prosecution is conducted in a very sharp, rough

and hostile spirit. It presents a most humiliating and deplorable spectacle, one which the Church laments, and over which angels might weep. It is too early to predict the result, but the hope and prayer is that more help than harm may come to the venerable and long cherished Andover Theological Seminary, and to its able and excellent professors.

IN connection with the recent Provincial election in Hamilton, the *Times* of that city says: If there was one vote cast for Mr. Gibson on Tuesday last of which he might feel prouder than any other, it was that cast by Mr. James Henderson, residing at No. 33 Emerald Street North. Mr Henderson is feeble through age and sickness, and has been confined to his bed for some time past. On Tuesday, however, he rose from his bed, and, with friendly assistance, dressed and was carried in a vehicle to the booth, assisted to mark his ballot for Mr. Gibson, and was carried back to the conveyance and driven home and returned to bed again. Mr. Henderson is not a politician in the usual sense of the word, but he is a Christian in every sense of the word, having for many years been an elder in the Presbyterian Church, and although he may not have "preached to the spirits in prison," he has for many long years ministered Sunday after Sunday, summer and winter, to the spiritual consolation and comfort of the unfortunate inmates of our prisons, without fee or reward except the approval of his own conscience. His ballot was cast in defence of the Mowat Government, and in condemnation of those who infamously dragged into the political arena that Book which he loves so well, and of which he has been an ardent student. When a gentleman whose whole life has been a practical exemplification of all the Christian graces would thus declare himself in his physical weakness, loud-mouthed politicians with hypocritical cries against a "mutilated Bible" ought to be ashamed of their tricks.

DR. GEORGE F. PENTECOST, says a contemporary, is as much interested as anybody in the evangelistic side of religious observances, and he believes, as he says in an article this week, that the Week of Prayer has survived its chief usefulness. He certainly does not believe in less prayer, but in more prayer. His idea is that the regular and stated observance of these services at a special time limits the freedom of evangelistic work. We have as little sympathy as Dr. Pentecost has with the officious services of the Evangelical Alliance, which parcels out all conceivable topics of prayer along the days of the week; but it is not necessary that this order be followed. The cases are innumerable in which the observance of the season has stirred up a Church to revived life and activity, and has resulted in the conversion of many souls. It is easy to say that the revival would have come in some other way, but the fact is that it has come through this means, and the means has been honoured of God. And it is a fact that if in a few cases special meetings are delayed till the Week of Prayer, and till precious months are lost, in many more cases the interest which would have been delayed until March or April is speeded by the date at the beginning of the year. Nor must the happy influence of union meetings be forgotten, even when no revival follows. For various denominations to unite together is itself a blessed Christian service. We expect to see fruitful results from the extensive observance of the Week this year in tens of thousands of Churches all over the world. The more people meet to pray for the blessing of God in the conversion of souls, the greater will be the fruit. Let the meetings be multiplied, not diminished.

THE death of Bishop Horatio Potter was sudden. His death makes but little change in the diocese. For several years, his nephew, the assistant bishop, had performed all the Episcopal functions. The latter now becomes bishop of right without further election. The late bishop was born at La Grange, Dutchess County, on February 9, 1802. He gradu-

ated from Union College, and in 1828 was ordained a priest. In 1854 he was elected a Provisional Bishop of the diocese. Bishop Onderdonk was still living, although canonically suspended from office. He died in 1861, and Bishop Potter became full bishop. It is a curious fact that his brother, Alonzo Potter, also succeeded a Bishop Onderdonk, the brother of the Bishop of New York. Bishop Potter was a quiet man who disliked controversy, and while a stickler for the exact observance of ecclesiastical law, he managed to keep the diocese out of serious strifes. He never spared himself, travelled great distances in visiting his churches when the diocese was larger than it is, and although in poor health showed a surprising amount of energy. Among charitable institutions which he was instrumental in establishing are the Sisterhood of St. Mary, the House of Mercy, the Children's Hospital, St. Mary's School, St. Gabriel's School in Poughkeepsie, the Trinity Infirmary and the Sisterhood of the Good Shepherd. The twenty-fifth year of his episcopate was commemorated on Nov. 25, 1879, by a public reception at the Academy of Music. The testimonial presented was a model of the ark in gold, silver and steel, bearing his photograph and an appropriate inscription. His health broke down under an attack of pneumonia in May, 1883, and in the following September he asked to be relieved of his diocesan duties, and the Rev. Dr. Henry C. Potter, of Grace Church, was appointed to take them.

Two distinguished occupants of the judicial bench in Quebec Province have recently died. It was only last week that Judge Ramsay's death was recorded. Now that of Justice Torrance quickly follows. Frederick W. Torrance was born in Montreal in 1823. After receiving a preliminary education in his native city, he went to study in Edinburgh, and then proceeded to Paris, where he studied French law. He returned to Montreal about 1844, and was soon after admitted to the practice of the law. In 1852 he formed a partnership with Mr. Alex. Morris, now the Hon. Alex. Morris, of that city, the firm being known as Torrance & Morris. In 1871 he was appointed a Puisne Judge of the Superior Court. Since then he earned for himself the reputation of an eminent jurist, and an upright, careful and painstaking judge. His decisions in business matters were always considered of great value, on account of his extensive experience in commercial law while practising at the Bar. He was for many years professor of Roman Law at McGill, the faculty and pupils having unanimously surnamed him "Justinian." In conjunction with Messrs Strachan, Bethune, Q.C., J. L. Morris and the late Mr. LaFranaie, he brought out the *Lower Canada Jurist*, to which he contributed for many years. He was intimately connected with the Fraser Institute, and, with the Hon. J. J. C. Abbott, devoted much of his time toward establishing a free library in connection therewith. In religion Judge Torrance was a staunch Presbyterian, and he took a deep interest in all things relating to the Church. He was president of the Presbyterian Sabbath School Association, and, after being connected with Cote Street Church for many years, he became an elder of the Crescent Street Church, which position he held at the time of his death. He was one of the governors of McGill University, and as such a member of the Royal Institution for the Advancement of Learning. He contributed materially toward the foundation of the Montreal Presbyterian College, and always took a lively interest in its welfare; he was also a life governor of the Montreal General Hospital. He subscribed largely to the general fund of the Home and Foreign Missions of the Presbyterian Church. Judge Torrance took special interest in the missions to Jews. He always identified himself enthusiastically with Sabbath school work. He was known as a generous, kind-hearted and public-spirited citizen, and his death will be deeply regretted by a large number of personal friends, and the whole community by whom he was held in great esteem.

## Our Contributors.

### ANOTHER GENERAL ELECTION.

BY KNOXONIAN.

Mr. A, who is an active man in the Church, meets Mr. B, a very keen politician, and the following dialogue may be supposed to have taken place:

Mr. A.—Good morning, Mr. B. I suppose you are glad the election is over.

Mr. B.—Well, yes, rather. Pretty hard work electioneering for weeks at a time. The municipal elections, coming immediately after the Provincial contest, kept us pretty busy.

Mr. A.—I suppose you took an active part in both.

Mr. B.—You're right, I did. Before the contest came on I made up my mind I would not spend time and money in the contest, but when the fight became hot my resolution went to the winds, and I sailed in as brisk as ever.

Mr. A.—I suppose you spent a good deal of time in one way or another since the contest began?

Mr. B.—Oh, yes; a good deal. Sometimes I felt a little guilty at spending so much time at this season of the year; but then, you know, when a fellow once gets fairly in he has to go through, and do his share.

Mr. A.—You were a member of some committees I suppose?

Mr. B.—Oh, yes; I was a member of our ward committee, and also of one or two other committees.

Mr. A.—These committees met often, I suppose?

Mr. B.—Nearly every night. At first they did not meet so often; but when it came near polling day they met nearly every evening. Some evenings I had two committee meetings.

Mr. A.—When the Provincial elections were over you began work at the municipal elections?

Mr. B.—Oh, yes; I kept right on, and worked more or less until the municipal elections were over.

Mr. A.—So, according to your own showing, Mr. B, you have been giving a good deal of time to elections for the last month?

Mr. B.—A good deal.

Mr. A.—And some money too, I suppose?

Mr. B.—You're right. Can't do much at elections without money. Legitimate expenses, you know.

Mr. A.—I suppose you are aware that another general election is near?

Mr. B.—No, I don't think so. I don't believe Sir John will bring on the Dominion elections just now. I think there will be another session.

Mr. A.—Oh, Mr. B. ! Your head is too full of politics. I was not referring to the Dominion elections?

Mr. B.—What were you referring to?

Mr. A.—I was referring to the election of managers and other office-bearers at our congregational meeting.

Mr. B.—Congregational meeting, eh! Congregational meeting! When does that take place?

Mr. A.—Next week. Didn't you hear our minister give the intimation yesterday?

Mr. B.—Well, no; I wasn't out yesterday. Had a bad cold, and lay over for repairs.

Mr. A.—Our congregational meeting takes place next week, and we have to elect managers and other office-bearers for next year.

Mr. B.—Managers—yes—er—um—er—yes—managers. Are the old managers dead, or did they resign, or what?

Mr. A.—I am sorry to see that you are not so familiar with Church affairs as you are with politics. Don't you know that we elect managers every year at the annual congregational meeting to take charge of the business affairs of the congregation?

Mr. B.—Yes, certainly I do; but, that is to say, I haven't been giving much attention to congregational affairs lately.

Mr. A.—Sorry to hear it. Don't you think that congregational affairs are as important as political or municipal affairs?

Mr. B.—Well—yes—um—er—'spose they are.

Mr. A.—Come now, Mr. B, honestly, don't you think that the affairs of the congregation to which you belong, and to which your family belong—the affairs of the Church in which you hear the Gospel—in which you hear nearly all you ever do hear of God and heaven, and your immortal soul, are as important to you and your family as the affairs of the Local Legislature?

Mr. B.—Well, yes, I suppose they are.

Mr. A.—And don't you think that the affairs of the Sabbath school in which your children receive all or

nearly all the training they get in Bible truth are as important as municipal affairs? Are sidewalks and street improvements and gaslight and such things more important than the morals and souls of your children?

Mr. B.—Certainly not.

Mr. A.—And do you think that the business of the Church in which you and your family worship God, and the business of the Sabbath school in which your children are being trained, can take care of itself if no one pays any attention to it?

Mr. B.—Certainly not. A Church cannot run itself. Nor can a Sabbath school. Somebody must attend to such things.

Mr. A.—Now, Mr. B., just look at your own case. You have just acknowledged that you have been electioneering for over a month. You have taken an active interest in the political and municipal elections. You have spent both time and money in helping your friends. How much money you spent no one knows but yourself, but I venture to guess that you have spent more money on politics during the last month than you have given for Church purposes during the last year, and more time than you have spent in Church work all your life.

Mr. B.—Wouldn't like to say.

Mr. A.—Now, Mr. B., I ask you is this right? I have no quarrel with a man for taking an interest in political and municipal affairs. That is right. We want this Province and all its municipalities well governed. But do you think it is right for a man to give all his time and spare cash to politics, and neglect his Church? How long would the Local Parliament and the Town Council keep the country from going to destruction if there were no Churches in it? Do members of Parliament and councillors help you when you and your family are in trouble? Do they pray with your dying, and bury your dead? Honestly, now, are there not many things which the Church of God and the Church alone can do for you and yours, and yet you confess that though you have spent a month of time and much money electioneering, you don't even know that your own congregational meeting will soon be held!

Mr. B.—I am ashamed of myself, and will try to take more interest in Church affairs in future.

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

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

The question of duty with reference to any matter is of the utmost importance to the Christian, and especially is this the case with regard to the evangelization of the Jews.

Have we any duties to perform toward the Jews? Christians, I am aware feel now, more than ever, that they owe certain duties to the Gentiles, "their brethren according to the flesh." They recognize it as their duty to bring them to the knowledge of the truth, believing as they do that salvation comes only through Jesus Christ.

One would imagine that God had sent us no specific direction with regard to the Jews, from the efforts, few in number, made for their conversion, compared with the multitude of appliances used to influence the Gentiles.

In Mark xvi. 15 we have the command given to the Church of Christ as represented in the apostles, "Go ye into all the world, and preach the Gospel to every creature." I ask, Is the Jew the only exception to this command?

If we are to arrive at men's principles by their actions, we are constrained to think that the Christian Church generally has, for 1,800 years, acted very much on the principle that she has no duties to discharge toward God's ancient people—that their sin in crucifying Jesus is unpardonable. This may seem very strong language to use, but I ask, On what other principle can we account for the want of interest in the Jews evinced by the Christian Church for so many years? The Church, instead of trying to evangelize the Jews, has often felt and acted as if it was her duty to help on the judgments of God toward them.

It is a fact that for 800 years of the Christian era the study of Hebrew was so generally neglected that the Christian Church did not produce one Hebrew scholar of note down to the fifteenth century. No attempt was made to translate any part of the New

Testament into Hebrew, and it is but ninety-six years ago that a serious endeavour was made to circulate the New Testament among the Jews. Is not this sufficient to show the remissness of the Christian Church toward the Jews?

True, individual efforts were occasionally made to impart to the Jews a knowledge of the Gospel; but this will not excuse the Church for her neglect of this very important duty.

Indications of interest were manifested toward the Jews, both in England and on the Continent of Europe at the beginning of the last century, when Protestant missions for the conversion of the heathen were commented.

An asylum was opened for converted Jews in London, having a minister for their instruction paid by the Government. We learn that at Halle, in Germany, about the same time (1727), the Callenberg Institution was founded for the spread of the Gospel among Jews and Mahometans, which, after doing important work, was broken up at the period of the French Revolution.

These efforts were few, limited and isolated. They cannot acquit the Church for her neglect and indifference.

Contemplating the very general apathy of the Church, we are led to ask, Has the Church then no duties to render to God's ancient people? The great commission binds the Church to seek the salvation of the Jews.

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

1. The first duty of the Church toward the Jews is to exercise the grace of humility and repentance with reference to her long neglect of and opposition to God's ancient people.

What has been the progress of Christianity during the past 1,800 years? Very slow, when contrasted with that of error and wrong systems of religion. The fact that Christianity does not include more than a sixth part of the population of the world is much to be lamented; but the Church has far more reason for sorrow because she has done so little for God's chosen but persecuted people. We are each his brother's keeper, and not to care for the souls of men is a great sin, and calls immediately for a deep and thorough repentance.

It is only through this channel we can return to the Lord with hope of acceptance. It is only by beginning in this way, and so by glorifying the God of Israel, that we can hope that our efforts for the extension of the Kingdom of Christ in future will be steady, well directed and successful.

All admit that it is a duty to sorrow for sins, personal, family, sacred and national. If this be the case, then it is also our duty to sorrow for and forsake our sins as members of the Christian Church. Is not insensibility to the pressing wants of the Jews one of these sins of our day?

It may be said we have been trying to evangelize the Jews. Our Church (the Church of Scotland and the Irish Presbyterian Church) has at present several missionaries labouring among them. I freely admit this. I rejoice in it. I am glad that the Presbyterian Church in Canada is now waking to a sense of duty in reference to the Jews and their claims upon us. Still I believe the evangelization of the Jews has not that place in our affections that it should possess.

How seldom do we hear the Jews mentioned in the Sabbath services? Scarcely anything is said about them except when a collection is being taken up for Jewish missions. This is not as it should be. The Jews did not receive from the Apostle Paul merely a passing thought. Mark his language when writing to the Christians at Rome (Rom. ix. 1-6 and x. 1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved"). We know that our blessed Lord Himself wept over Jerusalem. Have such been our feelings, our prevailing desires, our prayers as individuals or as a Church?

Has not the Church been indifferent on this most important subject? What, I ask, would have been our present character and future prospects had God the Father, Son and Holy Spirit, and the apostles, who were the first teachers of Christianity, treated us as we have treated the Jews? Would we be this day in the enjoyment of the Bible and civil and religious liberty? No. We would still be sitting in the region and shadow of death, without God and without hope in the world, the slaves of ignorance, error and superstition. Surely it is our duty to confess and forsake

our sin of neglecting the Jews, and to pray for forgiveness and grace to arise and study the claims of the Jews, and to intelligently and zealously go forth according to the Word of God, for the conversion of His ancient people.

God, to accomplish His designs, whether in creation, providence or in redemption, uses means. Now as to the Jews, it is plain from Scripture that God designs their conversion. \*I might cite many passages, but one will suffice our present purpose (Romans xi. 25, 26, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part has happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, 'There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob"). With this clear indication of the purpose of God toward the Jews, the second duty of the Christian Church is to make special effort to promote the conversion of the Jews. I use the words special effort advisedly.

The Jews are a peculiar people, and must be approached in a special way. They are unique in their mental character. They require an entirely different treatment from the heathen Gentiles. Their objections are not the heathen man's objections. Neither are their difficulties. They believe many things which the heathen have never heard: they have a standard of right and wrong with which the heathen are unacquainted.

They are like the heathen in this, that they need to be regenerated to be brought to Jesus; but the lines of argument to be pursued with the Jews and the heathen are widely dissimilar. There is another peculiarity in their case with reference to their position in the world. The Jews are not to be found in one place like the Hindus, New Zealanders or Chinese, etc. They are emphatically a scattered people—a few in one country and a few in another. Yes, God has indeed sent them abroad over the earth, scattered among all nations, but He has not ceased to love them. No. God exercises toward them a peculiar love. (The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen vessels?) God, speaking of them, says (Jeremiah xii. 7): "I have forsaken Mine house, I have left Mine heritage; I have given the dearly beloved of My soul into the hand of her enemies."

It is true that God has given them into the hand of their enemies for a season, but God still regards them with peculiar affection (Jer. xxxi. 20), "Is Ephraim my dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still."

(To be concluded next week.)

**KINGSTON CHURCHES AND MINISTERS.**

MR. EDITOR,—In looking over your issue of December 22nd, I observed a sketch of a trip from Toronto to New Brunswick, giving brief notices of various places, Kingston included. As the writer of the sketch seemed to be desirous of imparting information to your readers, I noticed with surprise that the greater part of his notice of Kingston was occupied with one Presbyterian Church and pastor—the congregation referred to being neither the largest nor the oldest in Kingston—while the others are entirely ignored. It is true that Cooke's Church has been recently enlarged and improved in a way that does great credit to the congregation, and I observe that its pastor is mentioned as an occasional contributor to THE CANADA PRESBYTERIAN. Neither of these facts, however, is any reason why your distant and uninformed readers should be led to suppose that Kingston—a city of some 15,000 inhabitants—has only one Presbyterian Church and minister! Allow me to supplement your correspondent's sketch by mention of the two important congregations he has passed by altogether.

St. Andrew's Church is one of the oldest public buildings in Kingston, and of course its congregation is also the oldest Presbyterian charge. It was built early in the century, and its first settled pastor, the Rev. John Barclay—a man much beloved—came out to the congregation about 1822. His successor was the Rev. John Machar, D.D., whose long pastorate and faithful labours have left a fragrant memory that will long endure. A man of like spirit is its present pastor, the Rev. John Mackie, formerly of Dalbeattie, Scotland, who last year succeeded the Rev. Dr.

Smith, whose missionary zeal and genial character are well known in the Church. Though Mr. Mackie has only been for about a year the minister of St. Andrew's Church, he is already much beloved by his people. He is an earnest preacher, a faithful pastor, and a man of much literary taste and ability. He has a specially warm and genial sympathy with young men, and his kind and brotherly treatment of them gives him a strong influence over them. As his church is attended by a large number of young men at a distance from their homes, students in Queen's University and other educational institutions, and young men in business, to the number of nearly 200, a very pleasant reception was recently given to these, in St. Andrew's Hall—on the part of the minister and kirk session—ladies of the congregation acting as hostesses on the occasion. Mr. Mackie adds to his other good qualities that of being a true Christian gentleman—no unimportant requisite for a minister of the Gospel. The lack of sufficient accommodation for the large and increasing congregation is forcing on the people the necessity either of enlarging the old church, or building a new one—the latter proposal being at present the more favoured. If a new one is built, it will be an ornament to the city.

The congregation of Chalmers Church separated from St. Andrew's, at the time of the Disruption, and was at first known as the "Scott's Free Church," while Cooke's Church began as the "Irish Free Church." The present commodious and handsome church was built some years later, and was very much enlarged a few years ago, being now an exceedingly commodious building, and possessing a fine organ. Its first minister was the Rev. R. C. Burns, now Dr. Burns, of Halifax. His very popular pastorate was followed by that of the Rev. Patrick Gray, a man of rare ability, noble Christian character and broad charity. He died at his post, deeply mourned by his congregation. His successor was the present minister, the Rev. F. W. McCuaig, soon about to leave it for an appointment in British Columbia. Mr. McCuaig has always been a hard-working minister, faithful to his convictions, and fearless in opposing whatever he deemed wrong, and will leave in Kingston friends who will always be glad to hear of his welfare in his new home.

One Kingston minister who has not been mentioned is the Rev. Andrew Wilson, the first minister of Cooke's Church, who for many years laboured faithfully among the people—mainly composed of North of Ireland Presbyterians and their descendants.

A KINGSTON PRESBYTERIAN.

**LETTER FROM FORMOSA.**

- Through the kindness of the Rev. Dr. Wardrope, Convener of the Assembly's Foreign Mission Committee, the following letter from Rev. John Jamieson, Tamsui, has been forwarded for publication:

DEAR DR. WARDROPE,—A short time ago I returned from a fortnight's visit to the chapels on the west side of the island. It is a little more than a year since I saw those in this group, and this time I noticed a marked improvement in the chapel buildings. At that time some were in need of a little repair, so Dr. Mackay went down early this spring, and made a general renovation. At the town where we spent the first night after leaving Tamsui, instead of putting up as before at the damp, crowded Chinese inn, I had the pleasure of lodging in a clean, airy chapel. This is a new one opened this year, and a preacher of experience is now at work building up a congregation. The Gospel had been regularly preached in that town during the last fourteen years, but until this year a chapel had not been opened.

I next went to Tek-chham, and in that city spent a Sabbath. There the building for the chapel and also the house for the preacher have been rented for ten years. They are much more commodious and suitable than the former building. Going round to the chapel on Sabbath morning, I found a quiet and attentive congregation of some 130 assembled, who, with the preacher, had been occupied in practising hymns. We had two short services with an interval of half an hour between, and then let the people disperse for the day, as some had come from a distance in the country, and could not well remain till afternoon. At Tiong-Kang, another station where I stayed two nights, we had worship in the evenings, from thirty to forty being present.

An-lang is the station farthest south, and here also

another house has been secured for ten years. The situation is better, the chapel and other rooms are larger than those of last year. To say that the chapel is neat and well fitted up is only to express what is true of the rest, for all in this group are now in a state of excellent repair, not a brick or piece of mortar out of its place. I do not, however, know experimentally of the trouble and labour involved in bringing them to this condition. As most of the church members belonging to this station live at some distance, I did not meet with so many of them as are at some other places. One old convert, who came from a village two or three miles inland, inquired very particularly for Dr. Mackay. The old man had heard that Dr. Mackay had been ill with fever, and, as he said, it made his heart very sad. Upon my telling him that the doctor was well again he was greatly pleased.

At the station on the seashore nearest Tamsui, I spent another Sabbath. It is a scattered village, and most of the people are poor. Congregations of about seventy gathered in the chapel on Sabbath forenoon and afternoon. After morning service at every chapel there is the dispensing of medicines by the preacher, often to large numbers afflicted with troubles of various kinds, sore eyes, bad legs, malarial fever, etc. Wherever we go we meet with evidence of the power of the medical work here to help the Church. A preacher will often point out a man who was brought in through some medicine given in sickness, which had relieved him. He would come again and again to hear the Gospel, and so become a convert.

Going among the chavels and converts, one like myself, as yet a comparative stranger to the people and their affairs, might at first be apt to suppose that all went on smoothly, and that there was no great difficulty in carrying on the work at the various stations. But where Dr. Mackay or A'Hoa goes he gets beneath the surface, and finds there are always numberless things needing attention, family troubles of all kinds, plotting against the converts, and so on. These things are what they daily have to deal with, whether at Tamsui or in the country. It can be seen that the chapels and converts are having an influence upon the heathen in various ways. Many who do not profess Christianity have more or less acquaintance with the new doctrine. Converts have friends and acquaintances living in places where there are no chapels, and by coming and going knowledge is spread. At the same time the population is great, and many more chapels will be required before all can have an opportunity of meeting for worship. Stop for a short time at any country village, and soon you have a crowd around you large enough to fill a fair-sized building.

On returning home I found that a good many had been suffering from fever. We were surprised to see A'Hoa come round one morning in a chair. He was just recovering from a severe attack which came upon him suddenly one night, when he had to take shelter under a small grass roof by the roadside. Dr. Mackay's first convert after returning from Canada, and faithful attendant for five years, the ablest young man at present in the field, had been brought very low, the doctor watching by him seven nights in succession. He is now slowly gaining strength. With kind regards, yours sincerely,

JOHN JAMIESON.

Tamsui, Formosa, Oct. 20, 1886.

A MOVEMENT has been made by Jews in Pittsburg which, were it generally favoured by that people, would greatly help the better keeping of the Sabbath. It is stated that the congregation of the Eighth Street Synagogue, composed of the leading Hebrews of Pittsburg, has started a movement to drop Saturday services, and hold them on the Christian Sabbath. Various business and other reasons are given for the proposed change. The movement is supported by both reform and orthodox members.

It is reported that Professor Story, in his opening lecture at Glasgow, said the divinity halls did not belong to the established kirk, but to the national universities. The Church was not bound to the halls, and if it were so ill-advised it might institute others of its own. The chief link between the Church and the halls was that the professors must be its ministers and sign its creed. He knew no reason for this in the case of the chair he held. In Theology, as in everything else, they ought to trust to the inherent power of truth.

## Pastor and People.

OF THE CANADA PRESBYTERIAN.

### FRANCES RIDLEY HAVERGAL'S CONSECRATION HYMN.

BY THE REV. J. MORRISON, M.A., OWEN SOUND

Astley, Worcestershire, England, is a quiet village on the banks of the Severn, sheltered by the Malvern Hills. Here is an Episcopal Church, founded as early as 1160, dedicated to St. Peter—low-roofed and ivy-grown. Here Wm. Henry Havergal, poet and musician, as well as priest, faithfully ministered to a rustic congregation for over twenty years, and in the adjacent rectory, sequestered amid vines and flowers and overshadowing trees, he wrote sermons, hymns and music, and reared six active children, the youngest of whom was Frances Ridley Havergal, born December 14, 1836.

Though generally sweet-tempered, she was by no means the model child of the goody-goody story books. On the contrary, according to her own statement, there was a good deal of perversity in her own way, and a certain stormy petrelism which enabled her to skim any wave of trouble. She was remarkable for her buoyancy and brightness; alike distinguished for tree-climbing and wall-scaling as in picking up German by overhearing the lessons given to her brothers and sisters. Hear how one speaks of her who for the first time saw her: "In a few moments Frances, carolling like a bird, flashed into the room like a burst of sunshine, and stood before us, her fair sunny curls falling around her shoulders. . . . I sat spell-bound as this fair child sang hymn and chant with marvellous sweetness and power, and then played two or three pieces of Handel, and rolled out the music—the music of God's own love from the heart.

It would be a mistake to suppose that this "stormy petrelism" of which she speaks, and the horror she had of being talked to, arose from indifference to religion, for hers was a deeply religious nature, and hers a sensibility that trembled in the presence of natural beauty, and filled her with a strange, sweet joy. It was this very sensitiveness that made her averse to anything like ghostly counsel or formal address—address meant to convert her. It was her good fortune to be sent to a school in Belmont, England, where she got a great lift in the divine life, and by means altogether different from being "talked to."

The school was under the care of a Mrs. Teed—a lady who seems to have had all the earnestness of St. Paul, combined with all the wisdom of Dr. Arnold of Rugby. Here there was a great work for God always going on, and here some of the loveliest forms of youthful piety in England were to be found. No formal approach, it would seem, was ever made to Frances. No one, in set speech, ever came to speak to her about her soul; but the sacredness of the place and the beauty—the beauty of holiness—that she beheld from day to day in more than one loved companion—spoke to her inmost soul as nothing else could. There was one young girl, Diana by name, to whom Frances was much attached. The natural character of this young girl was lovely, but not in the ordinary sense religious; but coming under the spell of that sacred influence which pervaded the school she became dissatisfied with her spiritual condition, and longed and longed for the blessedness in which some of her companions rejoiced; and this too was precisely the condition of Frances at this time, although she was silent on the subject. This young companion had hardly been seen for days; but one evening at tea Frances noticed that something had happened—that her face was radiant, and her manner strange. "After tea," Frances says, "she came round the table, and sat down beside me, and, throwing her arms around my neck, said: 'Oh, Fanny, dearest Fanny, the blessing has come to me at last, and I am so happy! Forgiven all! He is such a Saviour.'" Gradually the full light dawned on Frances also. A conversation with Miss Cook—afterward her mother-in-law—had much to do with this. The difficulty with Frances was in not being able to trust Christ fully. "But," said Miss Cook, "supposing Christ should come in the clouds to-night, could you not trust Him?" This was the climax. The vessel that had been filling—filling for years, now overflowed, and her joy was full.

There is a point in human experience which may be called the point of illumination—a point which comparatively few Christians reach, and which thousands will not reach till their eyes shall see the King in His beauty, and the shadows flee away; and there is no point in human experience around which such mystery hangs as this point of illumination—no point where the divine sovereignty is more conspicuous. Martin Luther reached this point on the stairs of Pilate while doing penance, by the timely recollection of the great truth, "the just shall live by faith." But supposing you, anxious as he was, should go to Pilate's staircase and climb the steps, and call to remembrance the same truth, would the desired illumination come? or supposing I, anxious and ill at ease respecting my spiritual state, should turn to the pas-

sage, "God so loved the world," etc., would I be sure to find the same blessed result that the Greenland missionary's native assistant found when he met with this passage for the first time? Or supposing, again, any other girl in Miss Teed's establishment, equally anxious as Frances, had been talked to by Miss Cook, and the same terms, the same words used, would the same result have certainly come? "The wind indeed bloweth where it listeth." Two things, however, are sufficiently plain: an anxious state on the part of the seeker, and suitable truth presented on the part of the minister. Give these two conditions, and, sooner or later, the divine afflatus will come—the holy light in which we can see all things clearly. Those are Christians that have reached this high condition; but let us not fall into the Plymouth error of concluding all in unbelief, except those that have reached this high condition. Such, indeed, are Christians fitted to shine like lights amid storm and trial, as if it were God's design to give us here and there specimens of His higher workmanship. It seems strange that our teachers should have said so little on this point of illumination.

Frances now entered into liberty—the glorious liberty of the children of God. She was strong, for "the joy of the Lord was her strength." Who does not know that under strong feeling one will do ten times more than in dull, prosaic moods? It is astonishing the amount of work that Frances accomplished in the few years that followed (she died in 1870) writing juvenile books, now prized all over England, making contributions to the magazines, such as *Good Words*, in which she first appeared as a poet in 1860, taking long journeys and instituting temperance and other societies for the rescue of the falling or fallen. It was in view of such work—work in which she greatly delighted—that she wrote her consecration hymn, which has now become so popular. Still the origin of the hymn was more special in its character. Here is what she says: "Perhaps you would be interested to know the origin of my consecration hymn, 'Take my life,' etc. I had gone for a little visit of five days to a neighbourhood, and in one of the houses there were ten persons, some converted, and long prayed for; some converted, but not rejoicing. There came into my heart this prayer: 'Lord, give me all in the house,' and He did so.

"The last night of my visit I was too happy to sleep. I passed the most of it in praise, and in the renewal of my own consecration, and these little couplets formed themselves and chimed in my heart, one after another, till they were finished"

Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in endless praise;  
Take my hands, and let them move  
At the impulse of Thy love;  
Take my feet, and let them be  
Swift and beautiful for Thee;  
Take my voice, and let me sing,  
Always, only, for my King;  
Take my lips, and let them be  
Filled with messages from Thee;  
Take my silver and my gold—  
Not a mite would I withhold;  
Take my heart, it is Thine own,  
It shall be Thy royal throne;  
Take my love, my Lord, I pour  
At Thy feet its precious store;  
Take myself, and I will be  
Ever, only, all for Thee!

To this also I append a Latin translation of the same measure as the English verse:

Sume vitam, Domine,  
Consecratam nunc pro Te;  
Sume horas et dies,  
Laudes fluent perennes;  
Sume, moveant, manus,  
Sub afflatus spiritus;  
Sume pedes atque sint  
Tibi, nunquam aberrant!  
Sume, Domine, vocem  
Semper solum celebrem,  
Sume, labra, nunciis  
Plena lassis animis;  
Sume argentum, aurum;  
Nil, o nil detineam;  
Sume cor, est unicum  
Tuum juvat et thronum,  
Sume mihi amores  
Fluant tuos ad pedes  
Sume ipsam me, ero  
Semper solum omnino!

In such a life as that of Frances R. Havergal we have a specimen of God's higher workmanship in the realm of grace. It would seem as if He would have us to understand not only that we too should reach a higher level in the divine life, but to understand what the Church is destined to be, even here below, under the light of a fuller knowledge and the experience of a richer grace. All down through the ages the world has had such spectacles, and the world and the Church sitting in the dust need such spectacles—such lofty ideals of faith and duty. The Church indeed has never been without them, and never will till she go forth, fair as the moon, clear as the sun, and terrible as an army with banners.

## THE GOSPEL AFLOAT.

Outward bound!—a well known and well used phrase, with more in it than is popularly supposed. It is like other common phrases, elastic and expansive. You can throw depths of meaning into it. To the observer ashore, watching the ship weighing anchor, and steaming down the river, it means but little. To the passenger on board, who has said his final "good-bye" to his friends on the "tender," and who is parting with all that is near and dear to him for months, "Outward bound" is truly meaningful.

In truth I felt it so, as standing on the deck of an outward-bound Cunarder, I waived adieu in answer to the signals of friends, until distance, mist and rising tears hid them from my view. It is no crime to be soft-hearted; and I do not hesitate to confess that at that moment I was somewhat broken down. After a little sad back-glancing, and anxious fore-looking upon the possible contingencies of a two or three months' voyage, I committed myself and all dear to me to Him who is faithful to keep that which is committed to Him.

To make my narrative complete, and place my readers on an easy and familiar footing with me, I must say something of the cause of an absence so protracted. I had had a weary winter's work. Cicerless November and the cold Christmas time were made beautiful and radiant by a spiritual harvest. For years I had been sowing, and ever and anon reaping partial harvests; but now a glorious harvest ingathering was given to us. For months I was incessantly busy with exhausting work. Preaching exhausts; but personal dealing with anxious souls, if one is at all sympathetic, is more exhausting still. My heart was glad, but my brain was weary. I needed rest. The possibility of "doing" the Mediterranean opened up to me; possibility ripened into probability, and probability into fact—I am off, "outward bound."

I am constrained to say, parenthetically, that if congregations were a little more thoughtful and considerate to their hard-working ministers, and if, when energies are failing and brain exhausted, they would provide means and time for rest, we should hear less of breakdowns and more of close attachments and longer pastorates. After the lapse of years as I look back upon the scenes and circumstances immediately preceding my holiday, of which this story purports to be some record, I am constrained to give God thanks for the sympathy and kindness of a people who shall ever live near to my heart.

I had not been twenty-four hours on board the *s.s. Morocco* before I found that I must once for all hoist my true colours and nail them to the mast. I had not come to work, but to rest, but at the same time, a servant of Christ could never dream of months' intercourse with passengers, officers and crew, apart from the demand of loyalty to that cause which is dear to him. Our little world consisted of seventy souls all told, and on these I felt the necessity of bringing the Gospel of Jesus Christ to bear. A lover of the sea from my boyhood, I had deep sympathy with the sailor class—a class of men so peculiarly shut out from all religious privileges, and yet so susceptible to religious impression.

The present narrative will seek to tell in a homely way the history of a humble, quiet and unobtrusive work.

The first evening at sea found two of us in my state room inaugurating family prayer. I had discovered among the passengers a Scotchman from Glasgow—my ain town, and him I invited to join with me to honour the old hallowed institution of "family prayer." Together we poured out our hearts to that God to whom all are bound by the golden chain of prayer. Our hearts were tender at leaving home, and our prayers were earnest on behalf of the dear ones there. By and by others expressed a desire to join us, and of course were heartily welcome. Each evening added to our numbers; until in a state-room of about six feet square, we had an attendance of eight or nine. Considering that our course was southerly, and the heat, therefore, becoming more intense, our circumstances were not the most favourable. We did, indeed, experience melting moments. Compelled by these circumstances to seek more commodious quarters, I consulted the Captain. With much good will he entered into our scheme, and offered us the saloon as the place for evening prayer, and promised personal attendance.

Every evening, except when in port, and in all weathers, a goodly company assembled round one of the saloon tables, each furnished with a Bible. In good old Scotch fashion we read "verse about." Occasionally a conversation on the passage ensued, giving exceptional opportunity for speaking a word for Christ. Never shall the memory of this sweet hour pass away. With the noise of many waters around us, far from home and friends, fellowship with God was passing sweet.

From small beginnings great issues come. This was the commencement of a work for God on board ship, which, slowly and naturally developing, grew into proportions which my story may indicate, but cannot fully represent.—*Rev. W. Scott, in Canadian Independent.*

# JOHN KAY

Begs to announce that in order to clear up his Stock for Spring arrivals, he has, as in years past, made up his remnants of

**BRUSSELS,**

**WILTON,**

**AXMINSTER,**

**AND TOURNAY**

**VELVET CARPETS,**

into squares, with handsome borders, in sizes from 12 to 40 yards. Hitherto these squares have been greatly appreciated by his customers, and were picked up at once. The choice this year is much more extensive, and the sizes better than formerly.

To insure a clearance of the lot before the 1st of February, they are marked at the same low rate as before. To secure a good selection an early call will be necessary.

ALSO ON EXHIBITION AN ASSORTMENT OF

**AXMINSTER CARPETS,**

woven in one piece, sizes, 9 x 13½ feet and 10½ x 13½ feet. Very handsome goods at remarkably low prices.

# JOHN KAY,

34 KING STREET WEST.



## BUTCHERS HOPE FOR THE AFFLICTED.

ANTISEPTIC INHALER.

The only sure cure for Consumption, Asthma, Catarrh, Bronchitis, and all Diseases of the Throat, Lungs or Nasal Organs is

**Butcher's Antiseptic Inhaler.**

By using which proper heating remedies are applied directly to the affected parts, rendering immediate relief and a permanent cure.

Highly recommended by all Physicians. Send for Pamphlet, containing wonderful Testimonials, to

Antiseptic Inhaler Co., 4 King Street East, Toronto.

# BELL ORGANS

AT THE COLONIAL EXHIBITION.

The Marquis of Lorne and H. R. H. the Princess Louise, after testing all the exhibits in Canadian Court, purchased a handsome BELL ORGAN. Sales were made also to Right Hon. Sir Robert Bourke, Governor of Madras, Sir Robert Affleck and Lady Douglass, of Victoria, B. C.

For Tone and Pleasing Design the BELL ORGAN maintains its supremacy as the best. Send for latest circular to

**W. Bell & Co., Guelph, Ont.**

# Ayer's Cherry Pectoral

Possesses the greatest possible power to heal and control affections of the throat and lungs, with absolute safety for children or adults. The experience of years has proven it to be of inestimable value as a household medicine, and for professional use. Thousands of physicians and families testify to its great worth. Jas. E. Molling, Hilliard, Ohio, writes: "I have used Ayer's Cherry Pectoral in my family for twelve years, and have found that, as a remedy for Coughs, Colds, or Sore Throats, it

## Is Unequaled.

J. I. Miller, editor of the "Lutheran Home," Luray, Va., writes: "I advertise nothing that I do not know to be good. I was saved from the grave, I am sure, by the use of Ayer's Cherry Pectoral, and have recommended it to others with the happiest results." L. J. Addison, M. D., Chicago, Ill., writes: "I have never found, in thirty-five years of continuous study and practice in medicine, any preparation of so great value as Ayer's Cherry Pectoral, for treatment of diseases of the throat and lungs, and I constantly recommend it to my patients. It not only breaks up colds and cures severe coughs, but is effective in relieving the most serious bronchial and pulmonary affections."

John J. Uhlman, Brooklyn, N.S., writes: "Twelve years ago, I was afflicted with a severe bronchial trouble, pronounced by a skillful physician to be very dangerous, and liable to terminate in Pneumonia. After using one bottle of Ayer's Cherry Pectoral, I found great relief, and an occasional use of it since that time has, I think, extended my life ten years at least." Mrs. V. M. Thebaud, Montreal, Canada, writes: "Last spring my daughter was attacked by membranous croup, or diphtheria. The doctor prescribed Ayer's Cherry Pectoral, which cured her of the diphtheria. Being still very weak and sick, she began taking Ayer's Sarsaparilla, which restored her to vigorous health."

# Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. Ayer & Co., (Analytical Chemists), Lowell, Mass.

For sale by all Druggists.

# GOLD! GOLD! GOLD!

We, the undersigned Wholesale Grocers of the city of Hamilton, handling the Pure Gold Baking Powder and other standard goods manufactured by the Pure Gold Manufacturing Co., Toronto, certify that their goods are giving us entire satisfaction, and that our dealings have been quite satisfactory.

It is with regret we have learned of such malicious tampering with their free samples of Baking Powder, evidently for the purpose of injuring their business.

JOHN STUART, SON & CO. (L'd.)  
BROWN, BALFOUR & CO.  
LUCAS, PARK & CO.  
MACPHERSON, GLASSCO & CO.

JAMES TURNER & CO.  
STUART BROS.  
JOHN R. MUNRO, St. Catharines.  
RANDALL & ROOS, Berlin.

Hamilton, December 1, 1885.

# TEA CONSUMERS! TEA CONSUMERS!

As a special inducement to have you try a Caddy of our TEAS, we enclose in each five pound Caddy costing 50c. and upwards, HALF DOZEN ELECTRO PLATED TEA SPOONS. Retailers' price of these spoons \$3.50. Send us your order and not only get superior Tea, any kind,

YOUNG HYSON, JAPAN, CONGOU, ETC.,

at wholesale price, but also free of cost A Half-dozen Beautiful Silver Plated Tea Spoons. Goods delivered at your nearest express office.

THE ONTARIO TEA CORPORATION, 125 BAY STREET, TORONTO.

A few good live AGENTS WANTED in unrepresented towns and villages. Write for terms and particulars

# THE ST. LEON WATER

CONTINUES ITS GOOD WORK IN CANADA.

Recommended by Physicians to their Patients.

ANOTHER IMPORTANT TESTIMONIAL

THE ST. LEON WATER CO., TORONT

TORONTO, September 8th, 1886.

GENTLEMEN, - I have great pleasure in testifying to the great benefits I have received through drinking your ST. LEON WATER. I have been a great sufferer from Rheumatic Gout for some years, and at the recommendation of my physician, I have been taking the ST. LEON WATER, and am now almost free from pain.

Yours faithfully,  
W. E. POWER, 773 Craig Street.

Circulars containing important testimonials sent free on application. This invaluable water is for sale by all leading Druggists and Grocers at only Twenty-five Cents per gallon, and wholesale and retail by ST. LEON WATER CO., No. 101½ KING STREET WEST, C. J. E. COTE, Manager.

N.B.—For Dyspepsia or Indigestion drink the Water after each meal, and for Constipation fore breakfast



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

TERMS: \$2 per annum, in advance

ADVERTISING TERMS:—Under 3 months, 10 cents per line per insertion; 3 months, \$1 per line; 6 months, 1.50 per line; 1 year \$2.50. No advertisements charged at less than five lines. None other than unobjectionable advertisements taken



TORONTO, WEDNESDAY, JANUARY 12, 1887.

### SPECIAL NOTICES.

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

OUR SABBATH SCHOOL PAPERS for 1887 will be unusually attractive to young people. Already arrangements are perfected for illustrations for the coming year. Why send your money abroad when you can do better at home? Our publications comprise the following: SABBATH SCHOOL PRESBYTERIAN, GOLDEN HOURS, EARLY DAYS. The latter is published twice a month, and is intended for the infant class. Specimen copies free to any address.

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

WE have to bespeak the forbearance of friends. It will be impossible for us to enter all the new names in time for this week's issue, or give proper credit to old subscribers who have already renewed. By next week we hope to overtake arrears of work caused by the very large additions to our subscription list during the past ten days. Our hearty thanks are hereby tendered to kind friends who have sent us in lists of names; and we venture to ask readers who value THE CANADA PRESBYTERIAN to invite their friends to subscribe for 1887, and thus benefit others, while at the same time extending the circulation of their favourite periodical.

WE respectfully suggest to the religious journals on the other side of the lines that before writing anything further on the points at issue in the late Ontario election they take some means to ascertain the facts. The *New York Observer*, and the *Evangelist* of the same city, would do well to take the hint before giving their views of the situation at any length. Just fancy a journal of the character and standing of the *Evangelist* quoting from the *Springfield Republican* what it evidently believes to be a correct description of the points at issue. What does the *Springfield Republican* know about our schools that the *Evangelist* itself might not know? Now that the struggle is over anything absurd said by our neighbours, under misapprehension of course, cannot have any effect on public opinion, but such things have one most pernicious effect. They lead thoughtful people to say, What is the use in paying any attention to what you see in a newspaper? That is said about secular newspapers every day, and any intelligent Ontario man reading some of our religious exchanges from across the lines would say it about them too. It is not in the interest of journalism that such questions should be asked.

THE battle between the Chicago and Cincinnati editors—elders both of them—about the functions of the ruling and teaching elder is drawing to a close.

Who won? That's the question. The last thing we read about the Chicago elder is that on a recent Sabbath he stood up before his congregation, and made a most successful appeal for aid to the Aged and Infirm Ministers' Fund of his Church. The elders of that city are now making a special effort for this fund. Seeing that Brother Gray is a moving spirit in this good work, and seeing that his speech made the collection *four times* as large as usual, we move that Brother Gray, of the *Interior*, be Moderator of the next General Assembly of the Presbyterian Church of the United States. Any Canadian reader of the *Interior* will be most happy to second the motion. A man who can quadruple a collection in aid of an Aged and Infirm Ministers' Fund deserves to be Moderator of any court. We have all seen clerical Moderators who never quadrupled a collection. In fact, we have seen some Moderators who never could raise a collection worth speaking about. The men who do the Church's work are not always the men who receive the honours.

THE article on the public reading of the Scriptures by Dr. Kellogg, published in these columns the other week, has produced some interesting discussion. The old question comes up, Should the minister accompany the reading with comments? A good deal depends, we should say, on the minister's ability to make comments. If he has the faculty of making brief, terse, suggestive observations that open a fresh, crisp, rich field of truth, or suggest a good train of thought, by all means let the observations be made. If, however, the commenting is merely saying a few goody things about each verse or paragraph the less of it the better. Dr. Willis used to say that a running commentary which consisted in giving word about with the inspired writer was the poorest kind of pulpit exercise. Something depends too, we should think, on the nature of the passage read. A plain narrative passage may have its exquisite beauty marred by throwing in remarks that break the continuity. Something also depends on the elocutionary powers of the reader. An ordinary passage read with proper emphasis, inflections and pauses is already expounded. The proper reading of a passage brings out its meaning and force very much better than a commonplace exposition. The one thing to be aimed at is to have fervent, spiritual worship from the very beginning of the service. The thing to be fought against is the idea that praise, prayer and the reading of the Scriptures are merely introductory.

THERE is a terribly suggestive article on American cities in the last number of the *Homiletic Monthly*. In three years one-fourth the entire population of the United States will be massed in cities. Such being the case, one naturally asks, What is the moral tone of these cities? The reply is easily given. New York has a saloon to every 125 of the population, Chicago to every 179; Cincinnati one to every 124; and Brooklyn one to every 250. The saloon controls the ballot boxes in these great cities, and these cities will constitute one-fourth of the entire population three years hence. There is not, says the writer, an element in American life so threatening as the rum element which is entrenched in the cities. It will throttle the nation, if it be not put down. The most appalling fact, however, is thus stated: "The Church is fast losing ground relatively as to population, and actually as to its hold on the masses, and its restraining and evangelizing influence on the whole community." In Brooklyn, the City of Churches, "statistics prove that the Church instead of keeping pace with the increasing population, has fallen so far behind that its relative strength to-day is tenfold less than it was three decades ago." These facts and many others teach a lesson to Canadian cities and towns. Let the Church vigorously resist the beginnings of the evils that are throttling the American cities. Let there be no parleying with the saloon, the Sabbath newspaper and the other forms of evil that are threatening to wreck the Republic. The time to grapple with them is not when they get a hold.

THE late election might be made a means of grace to thousands of people in this Province. In fact, a Provincial revival might grow out of it. The revival would come on this condition: Let every unconverted man who talked about the whole Bible during the contest sit down, and prayerfully read the Bible until

the next local election comes round. This alone, we believe, would bring about a Provincial revival. A man would not read the Bible long himself in the proper spirit until he began to discover that the book is a good one for family reading. If he never had family worship, he would soon set up his family altar. Reading the Bible privately and in his home, he would soon discover that the Bible says a good man should keep the Sabbath and attend church. If formerly a Sabbath breaker, he would soon, under the influence of constant Bible-reading, keep the Sabbath and attend the house of God. In fact, constant, prayerful reading of the whole Bible, or even of the Scripture Selections, would soon make a revolution in this country. We never heard or read of a general election ending in a revival of religion, but, positively, if all the men who spoke about the Bible during the late contest would sit down and read it prayerfully, we might have a great Provincial awakening as a result of the late discussions. One thing is very clear. Any man who spoke about the whole Bible during the contest, but, now that the contest is over, never reads it in his family or privately, or never attends the house of God or keeps the Sabbath, lays himself open to the terrible charge of having used God's Holy Word for purely electioneering purposes.

### THE EVANGELICAL ALLIANCE.

AMONG the institutions that in the present century have grown out of the expansive and progressive tendencies of the Protestant Churches, the Evangelical Alliance occupies a prominent place. It may be that it does not at present evoke the enthusiasm it did in the earlier years of its progress. This certainly does not arise from diminished interest in the main objects for which the Alliance was instituted. Never before was there a spirit of greater amity between all sections of the Evangelical Church than that now existing. To the influence of the Alliance much of that harmony and brotherly kindness is due, and the spirit of cordiality now so plainly visible may justly be regarded as prophetic of a yet larger realization of that unity of believers which Christianity unmistakably inculcates. One reason why the Alliance does not evoke the enthusiasm which might be expected is that Christian agencies have been so largely multiplied within recent years that they tend to distract. The energy and devotion hitherto concentrated on one or two objects are now diffused amongst many. There is in fact a division of labour, and properly so, in the Christian fold as well as in the industrial world. While all this is sufficiently obvious, it remains that the Evangelical Alliance has a strong hold on the interest, prayers and affections of the Christian people.

An illustration of this was afforded by the annual meeting of the Toronto Branch of the Alliance, held in the Metropolitan Church last Friday evening. There was a large attendance, representing every section of the Evangelical Church in the city. The Hon. Mr. Mowat, president of the branch, presided, and, in brief terms, expressed his satisfaction with the work done by the Alliance, making reference to the subjects suggested for intercession during the Week of Prayer. It was only natural in the circumstances that he should refer to what he considered an important omission. Many classes are made subjects of special prayer, but politicians are overlooked. Several years ago in the Assembly which the honourable gentleman leads, a somewhat lively debate occurred. A man in the speaker's gallery felt greatly disturbed, and began berating politicians to the stranger seated next him. The latter rejoined, "Do you ever pray for them?" "Pray for them" was the response, "They are past praying for." Whatever abstract theories some may hold on that matter it will generally be conceded that politicians are not past the need of being prayed for. One reason assigned by the Premier was that some were so ardent in politics that they would not scruple to do things in their political capacity which they would scorn to do as private individuals and business men. He thought, and most will say rightly, that the public conscience needs enlightenment in this respect.

Principal Castle gave a rapid but most interesting sketch of the rise and progress of the Evangelical Alliance. In isolated cases both in Europe and America there were large-hearted Christian men who longed for some visible manifestation of the essential unity actually existing in the Evangelical Churches.

These found no tangible shape for some time until 1843, when the bi-centenary of the Westminster Assembly was held in Edinburgh. A speaker to whom a special subject had been assigned failed to appear, and Professor Balmer was requested to take his place. The impromptu speech delivered on that occasion was the germ from which the Alliance derived its vitality. John Henderson of Park, and his pastor, the Rev. David King, D.D., LL.D., devoted their wealth and their energies respectively till in 1846 the Evangelical Alliance was organized in London. The successive meetings were then referred to, especially the one at Berlin, where William IV. of Prussia took much interest in the proceedings, and bestowed great attention on the delegates. At that meeting also, according to the London *Times'* correspondent's report of the proceedings, Principal Cairns, who was appointed to deliver the address of welcome, agreeably surprised the Berliners by the classic character and fluency of his German. At another meeting in Glasgow the eloquent Dr. Krummacher was one of the bright particular stars of the gathering. Speaking of the work done by the Alliance Dr. Castle referred to the papers read by many of the most distinguished divines in Christendom at those great gatherings. Those on this Continent who were privileged to attend the meetings in New York will not soon forget the impressions made by Professor Christlieb, of Bonn, and Narayan Sheshadri. The successes achieved by the Alliance in behalf of civil liberty and religious toleration were mentioned, and he closed with an eloquent plea for union among all believers.

The next speaker was the Rev. Dr. Potts, who, while in full sympathy with the objects and spirit of the Alliance, in a few clear and crisp remarks, showed that the existence of separate denominations provided for unity, which was a higher thing than mere uniformity. These remarks were followed by an eloquent plea in behalf of Christian Missions. Mayor Howland was the next speaker. He delivered an earnest, practical address on how to reach the non-church-going masses in large cities. From the tone of his remarks it was easy to see that he had fully grasped the importance of this question which is so closely related to the duty of the Churches, and obligation resting on individual Christians. As a whole the meeting was excellent. The speaking was not too extended, and it was to the point. The meeting was well fitted to exert a good influence, tending to deepen the interest, and extend the truly catholic object for which the Evangelical Alliance exists, and which during recent years it has done so much to promote.

#### A CIVIC TRIUMPH.

IT is sometimes asserted, not without reason, that people do not take the interest in public affairs which as good citizens they ought. General indifference to the public welfare is an unquestioned evil. If there is an absence of public spiritedness on the part of the community, serious calamities invariably follow. Men lacking the necessary qualifications are for party or corporate ends, invested with office for the express purpose of furthering those designs, when expensive, unsatisfactory and inefficient government is the result. It cannot be said that of late throughout Ontario there has been any lack of interest in solving the question, Who should govern the Province? Nor in the late contest for municipal office in this city can those entrusted with the franchise be accused of indifference. The highest position in the civic government was a prize for which there was a keen and spirited contest. Excitement ran high, and, as the time was short, electioneering activity was carried to its utmost. Heated as was the feeling, with but few exceptions, the contest was conducted on both sides without those degrading and bitter personalities that unhappily so disfigure political contests, and leave behind rankling memories.

Mr. Howland and his competitor, Mr. Blain, both stand high in popular estimation. The former, from his endeavours to promote the cause of religion and philanthropy, has received a large amount of public confidence, which his year's occupancy of the Mayor's chair has in no degree diminished. The latter has been known and respected as a business man of large experience and enterprise, and was for a time the trusted representative of a large constituency in the Dominion Parliament. The election, however, was not decided on the question of personality. It

was mainly on other grounds that the contest was waged. Many who deposited their ballots for Mr. Howland might under other circumstances have tendered them for his antagonist. Some of them are of opinion that though the Mayor is a man of decided opinions, having the courage of his convictions, but at times a little too impulsive, and not careful on every occasion to weigh his public utterances, he is one that is honest and straightforward. He is not given to intrigue, and therefore he can be trusted to perform in an upright manner the duties imposed by his office.

It was generally felt that the real conflict was to decide what interest should rule the city. Was it to be the saloon or the law-abiding and orderly element in the community? No one supposes that Mr. Blain personally desired anything else than the ascendancy of law and order, but it was understood that at his back the liquor interest stood solid. In the brief campaign that preceded the election this point was emphasized by most of those who publicly supported Mr. Howland. At the regular temperance meetings held on Sabbath afternoons this was again and again asserted. At these meetings regular stumping speeches were delivered—a feature that hardly met with unqualified commendation, for if one side holds election meetings on that day the other will in turn be sure to follow suit. Even in the heat of election times it is a great blessing to have the hallowed calm of the Sabbath intervene, free from the din of political strife.

Another factor in the conflict was the general attitude assumed by the ministry and churches of various denominations. Many of the former spoke strongly for Mr. Howland, and many of the latter were most active in promoting his return. In the larger American cities where women possess the franchise it is asserted that they do not generally exercise their right to vote, but this cannot be said of the women of Toronto. Last year in the mayoralty contest no fewer than 680 recorded their votes, while this year the number of women voters reached 1,041. This is an unmistakable indication that they are taking a deep interest in what specially pertains to the well-being of the home and the community. Increased interest was also taken in the candidates for aldermanic honours, and in those to whom is entrusted the management of the city's educational affairs. Men of high character and special fitness have been elected to the Council and to the Board of School Trustees, and a more faithful exercise of public trust may be confidently looked for. There is a general belief that the good name Toronto has acquired will be honourably maintained, and that our civic rulers, as a body, will be a terror to evil-doers and a praise to them that do well.

#### Books and Magazines.

THE CANADA METHODIST MAGAZINE. (Toronto: William Briggs.)—The first number of the twenty-fifth volume of this excellent Canadian magazine promises well. By arrangement Lady Brassey's latest work, with copious illustrations, is begun. The editor has a paper on "Our Own Country," and Dr. T. Bowman Stephenson has a contribution entitled "At the Antipodes." The contents as a whole are varied and attractive.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—In the January number the author of "John Halifax, Gentleman," begins a series of interesting papers, descriptive of travels in Ireland. The paper is embellished with fine illustrations by F. Noel Paton. The other papers of note, both with excellent engravings, are "The Daughters of George the Third" and "Undine." The serials, "Jacquetta" and "A Secret Inheritance," are continued.

THE CENTURY. (New York: The Century Co.)—The artistic effect of the New Year's number of the *Century* is strikingly heightened by a large and beautiful bronzed medallion of Abraham Lincoln, the story of whose life continues to be interestingly told by John G. Nicolay and John Hay, his former secretaries. A striking portrait of George Bancroft appears as frontispiece. The paper on "French Sculptors" affords scope for some splendid illustrations. For variety of interesting papers, excellent serials, and the able treatment of timely subjects and superb illustrations, the January issue of the *Century* cannot be surpassed.

#### THE MISSIONARY WORLD.

##### QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

The following, abridged from *Queen's College Journal*, will be read with pleasure by all who take an interest in missions:

During the past few years the work of the association in the destitute parts of our own land has been greatly extended; and last year it was suggested that in addition to Home Mission work the association should undertake to send one of its number to represent the students and alumni of Queen's in the foreign field. Previous to this, comparatively little interest in Foreign Missions had existed among the students.

Saturday, December 4, was set apart as a day for the discussion of the association's Foreign Mission scheme. At ten o'clock in the morning a large number of the members assembled. After praise, and prayer for guidance, Mr. James F. Smith, the president, opened the discussion by a short address, in which he urged the claims of Christ and perishing humanity upon individual Christians, and then stated that for years he had earnestly desired to go out as a missionary to China, that he had counted well the cost, and now solemnly offered himself to this association, should they see fit to accept him as their foreign missionary.

Gladly and heartily did the boys respond to the offer of their fellow-student. With subdued enthusiasm, and calm, business-like manner, the proposal was discussed from every point of view. All agreed that the undertaking was a large one, laying heavy responsibility upon each member of the association; but all felt, we dare not go back, there can be only one watchword for us now—forward. By the unanimous voice of the meeting the following resolution was adopted. "Recognizing (1) the claim of Foreign Missions upon the Church of Christ, by reason of our Lord's command to preach the Gospel to every creature: (2) The greatness of the need at this present time—hundreds of millions of our fellow-beings without the smallest ray of Gospel light (3) The greatness of the opportunities at this present time for missionary enterprise—almost every heathen nation and tribe on the face of the earth is open to the missionary: (4) The fact that some of our students are longing to serve Christ in the foreign field, but are prevented from doing so by lack of funds in the Foreign Mission Treasury of the Church: Resolved, that we as an association undertake to send and support an additional missionary to the foreign field. That Mr. James F. Smith, who has offered himself to the Lord and to this association for work in the foreign field, be appointed the first foreign missionary of Queen's University Missionary Association. That in presenting Mr. Smith to the Foreign Mission Committee of the Presbyterian Church in Canada, we, as an association, do pledge ourselves to be responsible for his support, and do ask the committee to send Mr. Smith in company with Mr. Goforth, from Knox College, to labour in China, the field of their choice. That we ascertain at once how much we, as students of Queen's University, can give toward this object for the year 1887, and that our subscriptions be paid to the treasurer as soon as possible, and be placed by him in the bank to the credit of this association. That, having ascertained the amount that can be raised among the students, we do appeal to all former members of this association, and to other graduates and friends of the university, asking them to state what they are willing to contribute annually for the support of Mr. Smith in China. That all subscribers be asked to remit their subscriptions to the treasurer of this association on or before the 1st day of April in each year, beginning with the year 1887. That we, as members of Queen's University Missionary Association, will not fail to present its claims in both its home and foreign work to congregations and mission stations, and in this way do all in our power to increase the revenue of the association."

The most interesting feature of this Scheme to those who watch with joy the development of Christ's kingdom in our own day is the fact that it springs spontaneously from the college life of to-day. It gives the outside world a glimpse of the thoughts and purposes that fill the minds and sway the lives of the young men assembled in our college halls. Additional evidence of the spirit that permeates the colleges to-day is given in the fact that a similar scheme has originated among the students in Knox College.

## Choice Literature.

## MISUNDERSTOOD.

BY FLORENCE MONTGOMERY.

## CHAPTER XIV.

No one was to blame. The reapers had run to the pond on hearing the children's cries, and had extricated them immediately; Virginia had sent for the doctor at once. So no one had failed in their duty; or had, as I say, been to blame—except the poor little victim himself.

"At present," the doctor informed Sir Everard, "the extent of the injuries could not be determined."

Miles, from having been jerked off the end of the branch straight into the water, had escaped with a wetting; but Humphrey, from having been nearer the tree, had come in contact with the trunk, and the bough under the water, and the doctor feared both spine and head had been injured. He asked for further advice, and a man was despatched with a telegram for two of the greatest surgeons of the day.

The calamity was so sudden, so awful, so unexpected, Sir Everard could not realize it—kept on misunderstanding the doctor's incoherence—the poor old doctor who had known him all his life, and could not bear to be the one to tell him that, even if his boy's life were spared, he must ever be a helpless cripple.

Humphrey a cripple! Humphrey to lie on his back all his life! Sir Everard could not grasp the idea, could not collect his thoughts to conceive anything so impossible, could not follow the doctor through the circumlocution in which he tried to clothe the announcement, and at last lost patience.

"For God's sake, tell me what you mean! Can you be trying to break to me that my boy—that child who has never to my knowledge sat still in his life—will never have the use of his limbs any more? Speak out, I implore you!"

"Never any more, Sir Everard!—never any more."

Still he could not realize it, could not take it in.

He turned away, and went out into the air, to clear, as it were, the mistiness of his brain, and to bring himself face to face with the words, so as to force himself to understand them. "Never have the use of his limbs any more!" Simple English words—he knew he must really understand them, and yet they seemed to him mere sounds, devoid of any signification.

He repeated them over and over again, to see what he could make of them. "Never have the use of his limbs any more." That meant—let him think it out clearly—it meant, that his boy, his restless, impetuous boy, would be chained to a sofa all his life, for ever cut off from all that glorified his young existence—that was what it meant. It meant—for now that Thought was beginning to assert herself, each word that was meaningless before, was becoming alive with signification—it meant that all that had been should be again no more—that all that the child called life was over—that all that went to make up the sum of his existence was gone—that death in life must be his portion for ever and for ever!

For what did the word life mean to Humphrey? Why, the powers of which he was to be deprived were the very germs of his whole existence—the things for which he was, and moved, and had his being. Take them away, and what remained? Life bereft of these, what was it to him? What is a husk from which the kernel has been taken, or a casket from which the jewel is gone?

Sir Everard was not a worldly man, and in those moments he did not dwell on the blighted youth and blasted manhood; he did not think of the earthly career for ever clouded, the hopes of earthly distinction for ever shut out. He did not see that his boy was debarred from every path of usefulness or honour which man delights to tread—alike shut out from active service and learned profession. Results painful enough in themselves; but it is none of them that have brought that despairing expression to his set, white face. No!

He is thinking of the active little figure chained to an invalid's chair. He is trying to realize that the lawns and gardens will know his joyous presence no more. Surrounded by the haunts of the young life, he is forcing himself to believe that all henceforth shall be lone and silent, that never again shall they echo to his light footstep, or ring with his merry laugh; that the active limbs shall be motionless, and the busy hands for ever still. And only one word rose to his lips, "Impossible!"

At moments like these, how our feelings are reflected on all things around. Never before had Sir Everard so keenly realized the endless motion of nature.

With the probable fate of his boy lying before him, he was perhaps exaggerating the blessing of movement; but certainly he had never before so forcibly noticed how every little leaf on the trees fluttered as the breeze passed over it, how every little blade of grass shook and danced in the wind, how the boughs sway and the blossoms nodded, how the waters of the streamlet rippled and leapt on their way!

And this with what is called inanimate nature; and when it came to the birds and the beasts and the insects!

It was cruel for two lambs to come and gambol together at that moment, just under the poor father's eyes; cruel of a little rabbit to choose that second, out of all the hours of a long summer day, to pop up from under the brushwood, and scamper away across the green grass! When had the air ever been so full of butterflies, horseflies and beetles; for ever and ever on the wing! The bees hurried from flower to flower, the birds chased each other from tree to tree, the summer gnats never rested for a moment;—and Humphrey, of all Nature's children the happiest and the brightest, was to be the one who should sport in the sunshine no more!

He thought of the boy's restless activity, his joy in motion and exercise. From dawn to sunset, never still, never weary of rushing about in the open air. There had always been

with him a sort of lavish enjoyment of existence for its own sake, as if there were happiness in the mere sense of being and moving.

Even as a little baby, it had always been the same. When he could scarcely stand alone, he would struggle to get out of his nurse's arms, and start off by himself, heedless of the many falls he would get on the way. And as memory brought back the early days of the child's life, came mingled with them the thought of the mother who had so delighted in him. And as Sir Everard remembered how she had gloried in his manly spirit, and in his energy and activity he bowed his head, and thanked God that she had not lived to see this day.

Once more he saw her restraining her maternal fears that she might not interfere with her boy's love of enterprise, or bring a shadow on his happiness. Once more he seemed to hear the baby voice at the bedroom door, before the shutters were opened.

"Mother, mother, may I go out?"

The breathless pause till the answer came.

"Out now! My darling, it is so early and so cold. Better wait a little!"

"The insides of houses are so hot, mother; please say I may go out!"

Had the boy ever walked? Had he ever done anything but run?

Sir Everard could not recall one instance of meeting him out of doors, except running and rushing headlong, jumping over everything which obstructed his path.

Once again, there rose the thought of the motionless little figure sitting pale and silent in a cripple's chair. God help the poor father! In the bitterness of his spirit he had almost said, "Sooner than clip his wings, let him soar away."

He retraced his steps, and on entering the hall, was informed by the trembling Virginia that Humphrey had recovered consciousness, and had spoken.

He hurried to the drawing-room, but the doctor met him at the door, and motioned him back.

"Do not go in just yet," he said, closing the door behind him; "he seems to fear your displeasure about something, and shows great excitement at the thought of seeing you. I dare say," he added, quickly, for he was touched by the expression of pain which passed over the poor father's face, "I dare say he will get over it, when he is a little less confused."

"Does he understand what has happened?"

"I think so, now. At first he was sadly confused at finding himself in the drawing-room; but by degrees he remembered the events of the day. The moment he grasped the idea of the accident, he became excited, and asked repeatedly for his little brother. I should fancy this anxiety was associated with his shrinking from seeing you. Perhaps you understand better than I do?"

"I have been obliged several times lately to find fault with him for leading his little brother into mischief, and this last unfortunate escapade I had most especially forbidden. Miles is, as you know, so very delicate, that I am obliged to be very careful of him."

This was said almost in an exculpatory tone.

"He is certainly very delicate," answered the doctor, "and ought not to be exposed to such dangers. I am very thankful he has escaped so easily. Now my little patient's constitution is altogether different; seldom have I seen a finer or stronger. However," he added, breaking off with a sigh, "the most iron frame is not proof against such an accident as this. I think, Sir Everard," he concluded, "that what you tell me would quite account for the excitement. May I tell him from you that he has no cause to fear your anger?"

"Need you ask?" said the baronet impatiently, and the doctor returned to the sick room.

Sir Everard paced up and down till the door re-opened, and the doctor made him a sign to come in.

He entered, and advanced to the side of the sofa. The room was so dark that he could only see the outline of the curly head, lying back among the pillows, but a little hand came out and pulled him down.

"Father," in a voice which was hardly above a whisper, "it's all right. He isn't hurt a bit—not even a cold. I am so glad it is me that is hurt instead of him."

"Oh, hush! hush! my darling."

"You're not angry with me, father? I'm so sorry I climbed, I'll never do it again. Say you're not angry, father."

"No, no, my poor child—I'm not angry, only so sorry to see you ill."

"Am I very ill? What is the matter with my head. Shall I soon be well again?"

"I hope so, darling. There are some gentlemen coming to-morrow, to help you to get well very quick."

"I shall be well by the Harvest Home, shan't I?"

"The Harvest Home? When is that?"

"You promised to fix a day early next week, you know, father. Which day shall it be?"

"I—I don't—quite know what day to fix, my boy."

"The corn fell so fast, all day, father—it must be ready soon. Shall we say Tuesday?"

No answer; only an inarticulate murmur.

"Then that's settled. Shall I be well enough on Tuesday to dance 'Up the middle and down again,' with Dolly?"

Rises again, all unbidden, before the father's eyes, a motionless little figure, sitting in a cripple's chair. Dance! Ought he to tell him? ought he to prepare him? who was to do it, if not he? who else was to tell him of the blight that had fallen on his young life?

"You don't tell me, father. Shall I be well soon?"

He could not tell him. He only kissed the little hand, and murmured, "God grant you may, my child!"

"I shan't be able to lie still very long. If it wasn't that I feel so tired, I should like to jump up now."

"Are you very tired, Humphrey?"

"Yes," with a sigh, "and my back aches, and so does my head, and feels so funny. It makes my eyes swim, and that makes me so sleepy."

"Will you try to go to sleep?"

"Yes," murmured the child, and his heavy eyes closed; "I shall wake up quite well to-morrow."

"A good sign," whispered Sir Everard to the doctor. The doctor did not answer; and Sir Everard went up to the nursery, to see Miles. The little fellow was gazing out of the window, humming a forlorn little tune to himself. Jane, with red eyes, was sitting at work.

Sir Everard took the child up in his arms. "What are you doing, my little man?"

"I'm so dull without Humphie. When will he come and play?"

"Soon, I hope, darling."

"Is Humphie going to sleep all night in the drawing room?"

"Yes—isn't that funny?"

"May I go and say good-night to him?"

"No; you can't go to him to-night."

Miles' eyes filled with tears. "I can't go to sleep with out saying good-night to Humphie."

"Ah! don't cry, my child," said the poor father, beseechingly. His feelings had been on the strain so many hours; he felt he could not stand any more, and he dared not let his thoughts dwell on the subject. He tried to turn the conversation. "Tell me," he said, with a forced smile, "what was that little song you were singing to yourself when I came in?"

"It was about Humpty-Dumpty," said Miles, mournfully.

"Let me see; Humpty-Dumpty was an egg, wasn't he?"

"That gentleman said it was Humphie who was Humpty-Dumpty. Is that true, Fardie?"

"No, darling; how could Humphrey be an egg?"

"One part's true, though," said Miles, "Humpty Dumpty had a great fall."

"Ah! that's true!" sighed Sir Everard.

"What's the end, Fardie? I want to remember it, and I can't—do you?"

Why did Sir Everard put the child down so suddenly, and why should his voice falter a little, as he repeated the baby couplet? They were only nursery rhymes, and this is how they ended:

"All the king's horses, and all the king's men,  
Will never set Humpty-Dumpty up again."

"It's 'dicolous nonsense, Fardie, of course?"

"A ridiculous nonsensical rhyme, darling!"

But ah! how nearly the sublime and the ridiculous touch sometimes in this world!

(To be continued.)

## THINGS A CENTURY AGO.

On New Year's Day, as soon as service was over in the Middle Dutch Church, you might see the whole company of elders and deacons adjourn to the house of the worthy Dutch mayor, Richard Varick, corner of Pine Street and Broadway. There they broke the first cookey, and sipped the first glass of cherry bounce for the season. From thence they went from house to house, and broke their bread with merry hearts. Dinner being ended, John, with his wife and oldest children, would go to the house of James; the compliments of the season, the customary salute, the bounce (cherry brandy, sweet and weak) and the cookey, with the health of the family, being all discussed, they joined in company and went the rounds; they gathered as they rolled around, and before the moon sank behind the blue hills of the Jerseys you might see two score of these happy mortals in one company. In all these the rules of decorum and society were rarely infringed upon. To be sure, we had no temperance societies in those days, for every man kept a temperance society in his own house. Thus wrote Grant Thorburn of the New Year's celebration in the year 1790, within three years of a century ago. And thus he comments when he jotted down his remembrances of that year's natal day, just half a century later:

Young folks smile when their grandfathers tell of the happy days of auld lang syne. But certain it is that fifty years ago the people of New York lived much happier than they do now. They had no artificial wants—only two banks—rarely gave a note—but one small playhouse—no operas, no ottomans, few sofas or sideboards, and perhaps not six pianos in the city. Now more money is paid to servants in some of these five-story houses for rubbing, scrubbing and polishing of brasses and furniture—for wiping, dusting and breaking of glasses and china—than it took to support a decent family fifty years ago.

True enough, Grant Thorburn, for the queer little seedman from whose writings these quotations are being taken, says of the times just after he had landed in that city fresh from Scotland: While a bachelor I paid \$3 a week for my board and washing. Now (just after his marriage) this sum more than covered our expenses, and the profits of the store paid the rent—only \$50 per annum. He was happy, for he writes: I had not another wish. But his wife was not extravagant in her desires, for here is the inventory for the goods with which he went to housekeeping as he sets them down: One white pine table, cost 50 cents; three rush-bottom chairs, cost 25 cents each; three knives and forks, three cups and saucers, a rag carpet, and other utensils in the same proportion. Though plain, they were all new. Ten dollars closed the concern. The old lady supplied the upholstery gratis. We had enough, and a chair to spare; in fact, we often had two chairs to spare. Of what use are your four dozen of chairs? You can only sit on one at a time, and the rest are only vanity and vexation of spirit! It was within the means of any one to dress his wife well in those days, nearly a century ago, and the happy new year had no nightmares in the shape of milliner's bills, for he writes thus: At this period the dress of a young woman consisted of a long flowing robe, drawn together and tied around the neck with a silken cord, and also around the waist with a ribbon, terminating in a long trail or train, such as you have seen in the paintings of the Goddess of Liberty. I thought then, and I think so now, that that costume was more becoming the female form than any other

fashion for the past-fifty years. On a tall, slender person it looked elegant. In those days there were no strait jackets of whalebone, buckram, steel springs and hickory splinters to distort, torment and deform their handsome persons.—*New York Times.*

WALTER THORBURN'S VISIT TO BOSTON.

Boston seems to have proved a source of considerable annoyance to him financially, because the methods of worship there didn't coincide with his own notions. Here are some pickings from his story of one Sunday passed in the city of "rational religionists": I arose before five o'clock, he says, resolving to examine the interior and exterior of their churches. Wherever I espied a steeple for my guide thither I steered my course; and into most of them I found access, as the sextons were either dusting inside or sweeping outside. This may be rational enough, for aught I know, but I thought it was hardly consistent with pure religion; they ought to give a man 70 cents a week more, on condition that he beat the cushions and swept the gutters on Saturday afternoon.

At ten o'clock I entered a church which I had not before seen. The minister, after sitting awhile to breathe, got up and asked the congregation to join with him in singing to the praise and glory of God, when upstarted a string of lads and lasses, who sung out most lustily to the praise and glory of themselves! I turned around to see how the minister brooked the affair, as no one joined with him, when lo! there he stood, as mute as a mummy, with his psalm book shut and one hand upon each side of the pulpit, supporting his noble frame, his face mantling with a complacent smile as he looked under the broad brims of the lasses' hats (at that time the ladies' hats measured three feet, brim, crown and border), and seemed absorbed in contemplating the sweetness of their warbling throats. . . . I found it to be an old Scotch tune called "French" which they were singing, so I opened my hymn book, turned my back to the minister, like the rest, and sung to the end of the hymn, keeping time with the lads upstairs. The people looked around, and some smiled, and some said, "He's a Yorker," and some that I was daft.

In the afternoon, continues this chronicler, I went to another church to see if I couldn't find something more orthodox. . . . A woman, dressed pretty enough, but I thought her cheeks more ruddy than nature commonly paints in the month of June, got up and sang most sweetly, all alone by herself, praise and glory to the whole congregation. . . . After the church was out I asked a gentleman who she was that sang for us, and he told me that she belonged to the theatre; that she sang till past twelve o'clock to the praise and glory of the devil; that the rational church paid her \$300, and the devil's church \$600 per annum. So that between the two she cuts a pretty bright figure. I said to myself, "If one of those stern old pilgrims who landed on Plymouth Rock that cold, stormy day, with their noses as red as a north-west moon, were to enter now, how those pigmy degenerates would sneek into mice holes."

Continuing he says. I must observe that all the ministers I heard in this eastern country are readers, not preachers of the Gospel. . . . Without a blush on his face he pulls from his pocket a roll of black leather, in form of a tobacco pouch; from this he unrolls about a sheet of paper, and, without even opening a Bible, reads a text from the head of the sheet, and so reads on till he comes to Amen at the end of the sheet. I wondered at the indecency (to call it no worse) of the man. . . . Everywhere they read their sermons, and sing praise by proxy. . . . The minister, however kept on reading his "dead language." Before this I was at loss for the meaning of "Professor of the Dead Languages" in Yale College, but I now thought it must mean those who learned those young Yankees to read sermons.—*N. York Times.*

NEW ORLEANS.

One might make various studies of New Orleans; its commercial life; its methods, more or less antiquated, of doing business, and the leisure for talk that enters into it; its admirable charities and its medieval prisons; its romantic French and Spanish history, still lingering in the old houses and traits of family and street life; the city politics, which nobody can explain, and no other city need covet; its sanitary condition, which needs an intelligent despot with plenty of money and an ingenuity that can make water run uphill; its coloured population—about a fourth of the city—with its distinct social grades, its superstitious, nonchalant good humour, turn for idling and basking in the sun, slowly awakening to a sense of thrift, chastity, truth-speaking, with many excellent order-loving men and women, but a mass that needs moral training quite as much as the spelling book before it can contribute to the vigour and prosperity of the city; its schools and recent libraries, and the developing literary and art taste which will sustain bookshops and picture galleries; its cuisine, peculiar in its mingling of French and African skill, and determined largely by a market unexcelled in the quality of fish, game and fruit—the fig alone would go far to reconcile one to four or five months of hot nights; the climatic influence in assimilating races meeting there from every region of the earth.

But whatever way we regard New Orleans, it is in its aspect, social tone and character *sui generis*; its civilization differs widely from that of any other, and it remains one of the most interesting places in the Republic. Of course social life in these days is much the same in all great cities in its observances, but that of New Orleans is markedly cordial, ingenious, warm-hearted. I do not imagine that it could tolerate, as Boston does, absolute freedom of local opinion on all subjects, and, undoubtedly, it is sensitive to criticism; but I believe that it is literally true, as one of its citizens said, that it is still more sensitive to kindness.

The Metropolis of the South West has geographical rea-

sons for a great future. Louisiana is rich in alluvial soil, the capability of which has not yet been tested, except in some localities, by skillful agriculture. But the prosperity of the city depends much upon local conditions. Science and energy can solve the problem of drainage, can convert all the territory between the city and Lake Pontchartrain into a veritable garden, surpassing in fertility the flat environs of the city of Mexico. And the steady development of common school education, together with technical and industrial schools, will create a skill which will make New Orleans the industrial and manufacturing centre of that region.—*Charles Dudley Warner, in Harper's Magazine for January.*

FOR THE CANADA PRESBYTERIAN.

WONDERLAND.

The following lines were suggested on hearing an aged divine in his description of the Bible call it a "Perfect Wonderland."

Is this dear Book my Wonderland?  
Do its promises charm and cheer?  
Will it pilot me safe o'er life's stormy path,  
'Mid the tempests dark and drear?  
Yes, it tells of Him who spake to the waves,  
That were stilled at His command;  
And a guide it will be, for sinners like me,  
This Book of Wonderland.

Is this dear Book my Wonderland?  
What of that wondrous story,  
Which the angels told in Bethlehem plains  
Of the Lord of life and glory?  
For my soul was thrilled with that wondrous love  
Which redeemed the sons of men,  
And I read this plea, "He died for me,"  
In this Book of Wonderland.

Is this dear Book my Wonderland?  
Yes, it speaks of a Saviour risen,  
Who burst the bars of death and the grave,  
And ascended up into Heaven;  
As prophet and priest He intercedes,  
As my king He rules and defends,  
And I'm bidden come to my Father's home  
In this Book of Wonderland.

I read in my Book of Wonderland,  
Of a city beyond compare,  
Its golden streets and pearly gates  
For the saints of God prepared;  
And there 'mid the shining host I'll see  
My Saviour at God's right hand,  
And join in the song which the angels sing  
At my home in Wonderland.

I will treasure this Book of Wonderland,  
My compass and chart 'twill be  
Till I rest my oars on the farther shore  
By the banks of the crystal sea,—  
Until I am safe in my Father's house,  
Where the many mansions stand,  
And with golden lyre, join the heavenly choir  
In my home in Wonderland.

Toronto, 1887.

THOMAS YELLOWLEES.

RELIGION IN THE PUBLIC SCHOOLS.

The danger arises simply from the weak and sickly sentimentalism respecting the transcendental spirituality of religion, the non-religious character of the State, and the supposed equitable rights of a small infidel minority. All we have to do is for Catholics and Protestants—disciples of a common Master—to come to a common understanding with respect to a common basis of what is received as general Christianity, a practical quantity of truth belonging equally to both sides, to be recognized in general legislation, and especially in the literature and teaching of our public schools. The difficulties lie in the mutual ignorance and prejudice of both parties, and fully as much on the side of the Protestants as of the Catholics. Then let the system of public schools be confined to the branches of simply common-school education. Let these common schools be kept under the local control of the inhabitants of each district, so that the religious character of each school may conform in all variable accidents to the character of the majority of the inhabitants of each district. Let all centralizing tendencies be watchfully guarded against. Let the Christians of the East, of all denominations, increase the number and extend the efficiency of all their Christian academies and higher colleges. And let the Christians of the vast West preoccupy the ground, and bend all their energies in their effort to supply the rising floods of their incoming population with a full apparatus of high schools and colleges to meet all possible demands for a higher education.

One thing is absolutely certain. Christianity is ever increasing in power, and, in the long run, will never tolerate the absurd and aggressive claims of modern infidelity. The system of public schools must be held, in their sphere, true to the claims of Christianity, or they must go, with all other enemies of Christ, to the wall.—*A. A. Hodge, in New Princeton Review for January.*

A MAN has been apprehended for stealing two Bibles from Newington Church, Edinburgh.

The *Century Magazine* prints for the first time these words of Abraham Lincoln, given in an official reprimand to a young officer who had been court-martialed for quarrelling: "The advice of a father to his son, 'Beware of entrance to a quarrel, but being in, bear it that the opposed may beware of thee!' is good, but not the best. Quarrel not at all. No man, resolved to make the most of himself can spare time for personal contention."

British and Foreign.

THE collections on Hospital Sunday, at Birmingham, are diminishing.

MR. GEORGE WILLIAMS succeeds the late Mr. S. Morle as president of the Band of Hope Union.

THE Bishop of Ripon believes that more misery has been caused through the weakness than through the wickedness of men.

THE chief brewer in Guinness's is said to have had for many years a salary of \$35,000, being \$5,000 more than the prime minister.

MR. STEDMAN, the accomplished critic, takes a doleful view of the poetic outlook. He thinks the present time is "the twilight of the poets."

ONLY five members of Edinburgh town council supported a proposal to erect a recumbent figure in St. Giles's, as a memorial of the late Dr. Wm. Chambers.

A VENETIAN at present visiting Paris, Signor Camini, is credited with the ability to speak and write fluently no fewer than ninety-six languages and dialects.

DE QUINCEY knew how to use colour to the utmost verge of that splendour which borders vulgarity in style, and yet De Quincey was never less than refined.

LORD RONALD GOWER uses for his library the same book plate that was designed by his paternal ancestor, Thomas Gower, who flourished in the reign of Elizabeth.

NEGOTIATIONS on the part of the English Presbyterian Church, for federation with the Free Church of Scotland, give promise of being carried to a happy conclusion.

FOUR popular editions of "The Lives of Robert and Mary Moffat" have already been called for; and now a remarkably handsome presentation edition has been published.

TO meet the threatened deficiency in the English Presbyterian Foreign Mission Funds, Mr. Stitt, Liverpool, has offered \$500, if four other Liverpool friends will each give a similar amount.

MR. GEORGE PITTENDRIGH, M.A., has been ordained by Aberdeen Presbytery, on his appointment to the mission staff at Madras. The address was delivered by Principal Robertson, of Calcutta.

THE claim of Rev. John Brand, for \$37 of stipend from John Street Church, Glasgow, has been settled, by the managers paying him \$200 and contributing the balance to Schemes of the Church.

A COLPORTEUR says he knows of four cases in which an alienated husband and wife were brought together by reading Miss Annie Swan's story of "A Divided House," which was originally published in the *Christian Leader*.

THE Rev. Charles Jerden, Greenock, is to move at his next Presbytery meeting that no appointment be made to the chair of practical training, in the U. P. Hall, but that the Synod arrange for the work to be done by a lectureship.

MR. ARTHUR MURSELL was spoken of by some, as likely to succeed the late Stowell Brown, at Liverpool; in reality, he is returning from Birmingham to his charge at Stockwell, vacant by Mr. E. Maclean accepting a pastorate in Wales.

A GREAT convention of temperance reformers will be held in London, in February, under the auspices of the United Kingdom Alliance, to agree upon the best methods of united action for obtaining satisfactory legislation against the drink traffic.

MR. ROBERT YORSTON, of Kirkwall, has been presented by the provost and magistrates and his minister, Mr. Webster, with a purse of sovereigns, on completing the 100th year of his age. He was able to shave himself on the day which closed his 100th year.

DR. HUTTON has been giving a political review to the Paisley Liberal club. Mr. Gladstone, he said, had trusted too much to a kind of special pleading, elastic phrases, and opportunism. Many golden moments had been sacrificed to his pet question, the politics of Ireland.

MR. G. R. Sims, revisiting the scenes of his former articles on "Horrible London," finds that religion and temperance have stepped in and taken a tighter grip of the masses. In several slums the great bulk of the people are now pledged abstainers, and their aspect and manners appreciably improved.

DR. GRAY, of Liberton, in responding to the toast of "The Clergy" at the Edinburgh Perthshire Association dinner, remarked that it might be said the clergy were fonder of fighting into one another, than against the common enemy, but having associated with clergymen of different denominations, he could say that their bark was worse than their bite.

THE Rev. James Rennie, in opening the sale in Glasgow, of Italian art goods, in aid of the fund to liquidate the debt of \$3,000 on San Remo Presbyterian Church, said that when there recently, he one Sabbath found in the congregation Scotch, English, Americans, French, Germans, Norwegians and Swedes, so that it was thoroughly catholic and cosmopolitan.

THE frequency with which the *Presbyterian Messenger* is obliged to appeal for more liberal support seems the reverse of creditable to the church of which it is the organ. Just now, it is asking the deacon's court of each congregation to purchase a supply of monthly numbers and give every family a free copy. It is questionable, however, if people read or profit much by what they pay nothing for.

THE Polteneytown congregation, by 336 to ninety-six, has again elected Mr. Nigel Robertson. One elder declared he would never receive what a Free Church voluntary preached; and a builder said he did not need to come to church to hear sermons read. He could read sermons himself at home. There was the usual talk about "human hymns," "constitutional principles," etc., but there was a majority of seventy-seven to proceed with a call.

## Ministers and Churches.

THE congregation of Dover has unanimously called Rev. William Farquharson, B.A.

THE memoir of the late lamented Mr. Inglis, of Ayr, which Dr. Cochrane has been preparing during the last few months is now in the press. Detailed announcements, as to date of publication, price, etc., will be given in a future issue.

A LECTURE was given last Friday evening in Knox Church, under the auspices of the Young People's Association, by the Rev. Andrew Wilson, on "The Martyrs of Scotland." It was exceedingly interesting and instructive, and greatly appreciated by all present.

At a meeting of the Presbyterian congregation of Battleford, it was decided to name the beautiful brick church recently erected, in honour of the pastor, "Gardiner Presbyterian Church." This is one of many tokens of appreciation on the part of the congregation of their missionary, Rev. J. McL. Gardiner.

THE Rev. Louis H. Jordan, B.D., pastor of Erskine Church, Montreal, has this year again sent to each of the families represented in his congregation, a very prettily designed "New Year's Greeting." The card is printed in colours, and is sure to be preserved as a pleasant little souvenir. It cannot but contribute to cement the closeness of attachment already existing between pastor and people.

AN entertainment was held in the Town Hall, Thamesford, on December 30, under the auspices of the Women's Foreign Mission Society of St. Andrew's Church. There was a large and select audience, the hall being crowded to the doors. Tea was served from six to eight. The chair was taken by the Rev. L. Cameron; a most interesting programme was proceeded with, consisting of vocal and instrumental music, addresses, etc. Proceeds amounted to \$72.

At the Presbyterian College, Halifax, the Rev. Dr. Burns began a course of special lectures on Wednesday, November 10, closing on Wednesday, December 22, seven in all, on "Mohamed," "Wycliff," "Huss," "Tyndale," "Luther" and "Knox." His last year's course was on the "Principles, Practices and Institutions of the Jesuits." On January 12 a special course of ten lectures on missionary topics will be given by as many ministers. There are twenty-seven theological students, very promising.

THE sacrament of the Lord's supper was observed in St. Andrew's Church, New Westminster, B. C., on the last Sabbath of 1886, when twenty-one names were added to the communion roll, sixteen by certificate and five on profession of faith. This makes the additions for the year forty two. A new and beautiful service of communion plate was used on this occasion, the flagon of which bears this inscription: "In memory of Mrs. Lizzie Garvin Jamieson, who died May 14, 1886. Presented to the congregation of St. Andrew's Church, New Westminster, by her husband." A fitting memorial.

IN response to a suggestion concerning the completion of Knox College Endowment Fund, made in *Knox College Monthly*, the Rev. William Burns has received, from a correspondent he does not name, the following note which speaks for itself and to others: "I am delighted to see the Endowment Fund progressing so well. I wish I were able to act on the hint of the *Monthly* to make it the \$200,000. In default of that will you accept a subscription of \$50, payable in five equal annual instalments (first to be made on 1st May, 1887), with interest from 1st January. This is practically cash you will see."

BETWEEN sixty and seventy of the members of the South Presbyterian Church, West Nissouri, assembled at the residence of Mr. John Steele on New Year's Eve, and presented him with an address and a handsome easy chair and gauntlets. Mrs. Steele was at the same time the recipient of a magnificent parlour rocking chair in appreciation of Mr. Steele's services as precursor for the last five years. Mr. Steele gratefully replied, after which the ladies provided an excellent repast. The rest of the evening was spent in an enjoyable way. At a late hour the company dispersed, wishing each other a happy new year.

THE Rev. D. Wardrope, of Westminster Church, Teeswater, has had a serious attack of hemorrhage of the lungs. He is now recovering slowly, and his many friends hope and pray that he may soon be completely restored. At the last meeting of Presbytery he tendered his resignation of his charge. A congregational meeting was held in Westminster Church on December 23, at which meeting it was decided to leave the pulpit supplied in the meantime by probationers, and that these be paid by the congregation. It was also decided to ask the Presbytery not to grant the resignation of their pastor. Probationers desiring a few days' work may apply to Rev. A. R. Linton, Teeswater.

THE sale in the Presbyterian Church, Napanee, and the social in the evening of the same day were well attended and successful, the ladies having disposed of nearly all the fancy and useful articles at remunerative prices. In the evening the attendance was large, many friends outside the congregation being present. The choir, as usual, acquitted itself well, and the audience was favoured with addresses from Rev. John Scott, who gave reminiscences of his first journey from Toronto to Bath, more than thirty years ago; and told also some of his late experiences in the mission fields of Manitoba and the North-West Territories. After a few routine matters were attended to the meeting was brought to a close, the promoters being well satisfied with the results of their labours. The net proceeds amounted to \$62.

A MOST pleasant and profitable reunion of the children and young folks of Knox Church, Ottawa, was recently held in the large lecture hall of the church. Tea was served to all, and then a full and very satisfactory programme of

musical and literary selections was presented. The chair was occupied by Mr. Macmillan, the superintendent of the Sabbath school. The distribution of prizes was first proceeded with. These embraced the superintendent's prize given to the class having the best record for regular attendance during the year, the prizes given by the school to those who were present every Sabbath during the year, Mr. Donald Masson's prize given to each member of his own class, and Mr. Blackburn's prize for memorizing scripture selections. The many friends testified that this was the best Sabbath school festival ever held in the congregation.

A CORRESPONDENT informs the *Guelph Mercury* that the Rev. Hugh Rose, of Elora, whose various illustrated lectures have been such a marked success, has just procured from Scotland, through Messrs. Connon, a series of magnificent photographic views, intended to serve as art realizations of the scenes which will be described in a series of lectures which he is preparing on "Edinburgh," "The Land of Burns," and other cognate subjects. Mr. Rose is one of the most pleasant lecturers on the Canadian platform, is full of his subject, especially when it deals with the land of his birth, possesses broad and liberal views and keen powers of observation, and pleases all who listen to his vivid descriptions and touches of humour, and look upon the varied pictures which serve to transport the spectator to the locality portrayed by camera and lecturer. A private view of the pictures was given recently to a small but appreciative audience, and all the sons of Scotia present were delighted with the glimpses given them of the homes of their youth.

THE annual meeting of the congregation of Osgoode and Kenmore was held on the 29th of December. The congregation is at present in good working order. There were twenty-five new communicants added during the year, on a public profession of faith in Christ as their Saviour. The three Sabbath schools and two Bible classes are well attended, there are hopeful signs that the Lord is working especially among the young people of said congregation. Osgoode is being prepared to build a new brick church in the village of Vernon, which is to cost about \$4,000. At the anniversary of the Sabbath school in Vernon, on New Year's night, the children were presented with New Year gifts. Mr. Thomas Bow, the superintendent, was the recipient of a beautiful edition of Bagster's Polyglot Bible. Miss Kate Kennedy was presented with a well filled purse, for presiding at the organ of the Sabbath school, and at the Sabbath evening meetings in Vernon. The pastor, Rev. Robert Hughes, was presented with a large buffalo robe and an address.

A VERY interesting and successful congregational meeting of the congregation of Fitzroy and Torbolton was held on January 6 in the new church, Torbolton. The church was well filled, each half of the congregation being well represented. Rev. W. K. Shearer, the pastor, occupied the chair. The meeting was opened by the whole congregation singing Psalm cxxxiii. Tea was provided by the ladies, after which a financial statement was read, showing that the current expenses of the year had been all provided for, a great increase in the amount contributed to the Schemes of the Church, and that on the whole the year had been a very prosperous one. The reading of the different statements, election of officers, etc., were pleasingly relieved by music, in which the ladies of each section of the congregation took part, and by a reading by Miss Fraser, deservedly applauded. A pleasant feature of the evening's entertainment was a half-hour devoted to social conversation, that the members of the congregation might have an opportunity for becoming better acquainted, and which they evidently appreciated and improved. After votes of thanks were awarded, a very enjoyable evening was closed by singing the doxology.

CHRISTMAS Eve will be a night long remembered by the children of Cumberland, when about 200 of them, in connection with the Presbyterian and Baptist Churches in the village, accompanied by their parents and friends, assembled in the Presbyterian Church. The occasion was the despoiling of a monster, thirteen feet high Christmas tree, which was literally loaded with handsome presents generously subscribed for by the members of the two Churches. By seven o'clock every available seat in the church was occupied, and after a few introductory remarks by the Rev. J. Miles Crombie, the pastor, the proceedings of the evening began by a very interesting entertainment given by the children, consisting of appropriate pieces of music and recitations, the choir contributing "Hark, the Herald Angels Sing," and "All Glory, Praise and Honour," with Miss Prince gracefully presiding at the organ. The concert over, the distribution of presents took place, to the evident joy of the youthful recipients, not one being forgotten. The surprise feature of the evening was the gift of a winter coat to the pastor, when Mr. Walter Dunning, treasurer, read a kindly address, and Miss Prince and Miss Wilson gracefully made the presentation on behalf of the subscribers. The rev. gentleman having suitably returned thanks, the evening's entertainment was concluded by all singing the doxology, every one having spent a pleasant time.

A MOST successful Christmas entertainment was held in connection with Norwood Sabbath School. After devotional exercises, conducted by the pastor, the Rev. J. Carmichael, M.A., the superintendent, Mr. W. E. Roxburgh, stated that a cantata would be rendered by the younger pupils, and which inculcated the important truth that it is more blessed to give than to receive; that at this Christmas season they were endeavouring to carry out that principle, by asking the scholars to bring such articles of clothing as would be of use to the Indians and Half-breeds and their children in the missions of the Presbyterian Church in the North-west. He also thanked the audience for the heartiness with which they countenance the Sabbath schools, as the presence of so many showed that its work was appreciated. Mr. Clark then read the annual report. This showed: Number of scholars on the roll, 126; average attendance, ninety; number of teachers and officers, fourteen; expenditure for Sabbath school for the year 1886, \$43.20; quarterly collections in church on behalf of school, \$19.83;

sabbath collections in school and birthday box, \$58.29; the whole of this latter sum, \$58.29, was voted by the school for missionary purposes. The cantata followed, reflecting great credit on the children and their teachers, and gave great delight to the audience. The solos given by the little girls were really well rendered. The well pleased audience, after spending a most enjoyable evening, dispersed at a seasonable hour.

THE young people of English River held a very successful Christmas festival on December 23. The church was filled to its utmost capacity, benches being placed along the aisles. The platform, which was occupied by the children, and on which stood the Christmas trees, was an attractive sight. The pastor presided, and was ably assisted by the Rev. Mr. Birrell, late of Hawick, Scotland. A very interesting programme was gone through, consisting of short speeches music, readings, recitations, etc. The young people acquitted themselves admirably, reflecting credit upon those who had the training of them. The pieces of music were well rendered, and elicited loud applause. An interesting feature of the entertainment was a series of presentations—one by the pupils of English River school to their teacher, Miss Campbell, consisting of a silver butter-cooler, etc. another, by the members of Star Lodge, to Mrs. Mackeracher, of a valuable Christmas box; another, by the members of the Bible class and congregation of English River, to the Rev. C. M. Mackeracher, of a purse containing \$55. After the gifts, with which the trees were loaded, were distributed, the proceedings were brought to a close, a very enjoyable evening having been spent. The young people realized by the entertainment \$35. On the following evening, December 24, the Hawick section of the same congregation held their annual Sabbath school festival in Knox Church. Although the weather was most unfavourable, the church was well filled, and the entertainment highly successful. The Rev. C. M. Mackeracher presided. The superintendent, Mr. George McClellan, made an interesting statement bearing upon the past history and the present condition of the school. Eloquent addresses were delivered by the Revs. J. B. Muir, of Huntington, and Mr. Birrell. The music, under the able leadership of Dr. Shanks, was excellent. The readings and recitations were well rendered. The cantata, "King Winter," was much admired. A pleasing part of the programme was the presentation, by Misses Mackeracher and R. J., to Dr. and Mrs. Shanks, of an address, accompanied by a number of other articles, as a slight recognition, on the part of the congregation, of their services in leading the psalmody in Knox Church. Financially, too, the entertainment was a success. The sum of \$33 was realized in aid of the Sabbath school.

SARNIA PRESBYTERY.—This Presbytery met at Sarnia, on Tuesday, 21st ult. Rev. Mr. Lochead, Parkhill, in the chair. Rev. Hugh Cameron, of Watford, was appointed Moderator for the next six months, and took the chair, which was vacated by Rev. Mr. Lochead. Rev. Messrs. Rennie and Henderson, a deputation from the Presbytery of London, and Rev. D. B. Cameron, formerly of Acton, being present, were asked to sit in the court and took seats accordingly. There was read an extract minute from London Presbytery, in reference to the state of matters at East Williams congregation, and asking the Presbytery of Sarnia to suggest some means for future supply thereof. After discussion, it was agreed that having read the extract from Presbytery of London, and heard commissioners from Presbytery and congregation, reciprocal feelings of anxiety expressed thereby, anent East Williams congregation, and appoint a deputation, consisting of Rev. Dr. Thompson, Rev. Messrs. Currie and McLennan and Mr. Robert Rae, elder, to proceed to the field at their earliest convenience, and make proposals to the congregation there, with a view of cooperating in supply till end of October next. The following deputations were appointed to visit aid-receiving congregations, and report at next meeting. Forest, Messrs. Currie and Rae; Point Edward, Dr. Thompson and Mr. George Leys; Courtonna, Messrs. Tibb and Cole; Oil Springs, Messrs. Beemer and Robson. Rev. Mr. Johnston, of Alvington, reported that the supply he had been able to give at Inwood had resulted in the people subscribing about \$90, and asking for student supply during next summer. It was agreed to express gratification at Mr. Johnston's success at Inwood, and also to make arrangements for supply during the summer, as petitioned for. The next ordinary meeting was appointed to be held in St. Andrew's Church, Sarnia, on the third Tuesday in March, at one o'clock p.m., when elders commissions will be called for. Rev. Mr. McLintock laid on the table a list of certified members worshipping at Vyner Station, in connection with Mandamin: The Presbytery agreed to approve of Mr. McLintock's conduct, and declare the names certified by him as the communion roll of Vyner Station, and connect them with Mandamin, under the designation of Mandamin and Vyner. A circular was read, in regard to the Augmentation Fund Scheme, showing that \$550 is expected from this Presbytery. It was agreed to direct the various congregations and stations to exercise greater liberality toward the Scheme, so that the amount asked may be realized. A petition was laid on the table and read from Oil City, asking for renewed help in reducing the debt. Mr. Dobbyn was heard in support of the same, showing that in addition to the ordinary debt a note of \$150 matures at the end of January, for which he and another person are personally responsible. The Presbytery, after investigating closely into the matter, agreed to appoint a committee, consisting of Rev. Mr. Tibb and Mr. George Leys, to communicate with congregations within the bounds, with a view of retiring said note, and report at next meeting. The Presbytery then adjourned to hold a Sabbath School Convention at eight o'clock p.m., in the same place, and was closed with the benediction.—GEORGE CUTHBERTSON, Pres. Clerk.

PRESBYTERY OF LONDON.—This Presbytery met in First Presbyterian Church, London, on December 14, at half-past two p.m. The attendance was good, there being present twenty-one ministers and fifteen elders. After reading and

sustaining the minutes of former regular and special meetings, the Presbytery entered on the transaction of business. Rev. Mr. Murray reported, on behalf of the committee appointed in the Delaware case, that the difficulties in that Session had been amicably and satisfactorily settled by the committee. The report was received and adopted, and the committee thanked and discharged. Mr. Ball laid on the table and read a motion in favour of appointing a committee on Church extension. After Mr. Ball had addressed the court in support of the proposal, the following were appointed, said committee to deliberate and report:—Messrs. Ball, J. Ballantyne, J. Murray, Dr. Fraser and Mr. Gould. Mr. Murray reported, on behalf of the Committee on the Aged and Infirm Ministers' Fund, that they had sent letters to each Session within the bounds urging them to special liberality in support of that fund. The Presbytery received the report and specially thanked Mr. Murray for his diligence. The following motion was adopted in connection with the congregation of East Williams: That the Presbytery, having heard the commissioners from East Williams, Messrs. Ross and Wylie, assure them of the Presbytery's sympathy, and resolve that a deputation of this Presbytery be appointed to meet with the Presbytery of Sarnia, and ascertain what proposals that Presbytery may have to make as to the disposal of the congregation of East Williams, in the event of its being transferred wholly to their care. The following constitute the deputation:—Messrs. A. Henderson, Ball and Rennie, and Messrs. Ross and Wylie. Mr. Murray asked and obtained leave to moderate in a call at Glencoe, if necessary, before next meeting of Presbytery. Mr. J. Currie gave in and read a very admirable report on Statistics and Finance for the past year. It was agreed that the report be printed and circulated among the families of the Presbytery, and that ministers call the attention of their people to its contents from the pulpit. Mr. Currie received a vote of thanks for his diligence in the matter. A minute, drawn up by Dr. Archibald, anent the translation of Mr. Robbins to Truro, was read and adopted, and ordered to be engrossed in the minutes. A conference on the State of Religion was held in the evening. Mr. McConnell read a paper on the "Duties of Elders." After reading the paper, several members of Presbytery gave interesting addresses on the subject. It was moved and carried that a hearty vote of thanks be tendered to Mr. McConnell for his paper. Mr. Kennie gave in the financial report for the year. The report was received and adopted. The Presbytery agreed to include \$50 borrowed money still due in the estimates of expenditure for next year. The reports of General Assembly were taken up, and considered. First, That the discipline of the Church shall not be exercised on a man who marries his wife's sister, his wife's niece, or his wife's aunt. This remit was approved. The remit anent ecclesiastical co-operation was remitted to the following committee, to report at the March meeting:—Messrs. Ball, A. Henderson, J. Ballantyne and S. M. Fraser. Mr. Ball read a petition from Presbyterians and others in London Township requesting an investigation of the religious condition of things there, with the view of establishing services. On motion, duly made and seconded, Mr. A. Henderson was appointed to exchange pulpits with Mr. Ball, and ascertain the mind and feeling of the people of the locality referred to in this matter, and report. The Presbytery took also into consideration a petition from Dexier, signed by seventy-six persons, requesting to be organized into a congregation, and receive religious services in connection with Port Stanley. After hearing Mr. McConechy in support of the petition, the Presbytery authorized Mr. McConechy and Session to give effect to the prayer of the petition. Mr. Edward A. Sawers, of Westminster, was appointed to address the Woman's Foreign Mission Society at their annual meeting in March. The Moderator and Clerk were authorized to sign receipts for the second instalment of \$1,000 for the Home and Foreign Missions, bequeathed by the late Hugh Fulton. The Presbytery adjourned to meet on the second Tuesday of March next, at half-past two p.m., and was closed with the benediction.—GEORGE SUTHERLAND, Pres. Clerk.

MONTREAL NOTES.

Mr. James Croil and family have removed from Geneva to Montreux, Switzerland, where they purpose spending the next two months.

At the annual meeting of the Taylor Church congregation on Tuesday evening the report of the managers showed the revenue of the past year as upward of \$1,300, an average of about \$15 per family. Among the contributions to the Schemes of the Church was the sum of \$25 for the Augmentation Fund. The ladies of the congregation served refreshments to those present. New managers were elected, and brief addresses were delivered by Rev. T. Bennett (chairman), Fleck and Warden.

The congregation of St. Paul's Church has allocated \$1,000 for Augmentation. Their missionary contributions for 1886 exceeded \$5,000.

On Wednesday evening the annual meeting of Erskine Church was held, and was one of the most largely attended for many years. The revenue for 1886 was \$8,369. After electing office-bearers for the ensuing year, the question of changing the system of giving was discussed at length, when it was resolved that hereafter all moneys collected through the Sabbath envelopes and the ordinary plate collections be devoted to congregational purposes, instead of, as heretofore, partly to congregational and partly to missionary objects. The contributions for the Schemes of the Church are to be raised by lay collectors visiting all the members and adherents monthly. In addition to this five special Sabbath collections for missions are to be taken annually. The annual meeting of the missionary society of this congregation takes place on the 19th inst.

On the morning of Sabbath last the Hon. Justice Torrance died after a very brief illness. For many years he has been a member of the Crescent Street Church Session. Strongly attached from conviction to the Presbyterian Church, he was ever ready to advance its interests. He was

a devoted friend of the Sabbath school work, and manifested a deep interest in the cause of higher education. The high respect in which he was held by the community was indicated by the attendance at the funeral, which was one of the largest and most representative ever witnessed in Montreal. After a short service at the house, conducted by the Rev. A. B. MacKay, a more public service was held in Crescent Street Church, the pulpit of which was heavily draped in mourning, with sheaves of full-grown wheat in front of the reading desk. After suitable devotional exercises the Rev. Principal MacVicar delivered the following address:

It is thought appropriate to the nature of this solemn service that I should say a few words of the late Judge Torrance, whom I have known intimately and esteemed very highly for the last twenty-five years. From childhood he enjoyed the best advantages for intellectual and spiritual culture. Having finished his preparatory education in Canada he pursued a thorough collegiate course in Edinburgh and Paris. It is not for me to speak of his professional learning and wisdom as a jurist, but this much I may say, that his attainments must have been of a decidedly high order, judging from what is said by those competent to give an opinion, and from the fact that he was Professor of Roman Law in McGill University for several years. The qualities for which he was distinguished at the Bar and on the Bench were conscientious diligence and sterling integrity. He was in all things a man of truth and honour whose word was accepted without suspicion, and now that the stamp of eternity is set upon his character we do not hesitate to speak of it in terms of approval and admiration. We should not fail to prize aright high-toned purity in the administration of public affairs, and, above all, in conducting the business of our judiciary. Upon this, in no small degree, depend the morality, the prosperity and safety of the nation, and, therefore, the removal of men of unsullied record from such positions is cause for public sorrow. As a citizen Judge Torrance was universally esteemed, and justly so, because in the true spirit of Christian philanthropy, without ostentation or desire of publicity, he did all in his power to promote the success of its educational, benevolent and religious institutions. I was personally witness to his earnestness in this respect as a governor of McGill University, and more especially as one of the founders of the Presbyterian College, Montreal, and from the first a member of the Senate and Board of Management. His liberality to both institutions, and his strong unwavering faith in their eminent usefulness and bright future, as well as his wise counsels, did much to sustain and cheer those upon whom the burden of work rests. Nor should we forget to mention with gratitude his practical interest in the General Hospital, the cause of the poor, the House of Industry, the Hervey Institute, the Fraser Institute, the Bible Society and mission work at home and in foreign lands. In the Church he served with untiring fidelity as a deacon, an elder, a Sabbath school teacher and superintendent. His heart was in Christian work of every form, but especially among the young. His last public appearance was in addressing the Sabbath school of St. Mark's Church on the last Lord's Day of 1886, when he impressed upon all the fact that life is a short day, but a working day. With him it was a day of incessant and fruitful toil. Pressed beyond measure, like many of his fellow-judges, with official duties, he still found time to give himself to reading in many directions, and kept up the habits of a hard student to the end, thus furnishing an example worthy of imitation by young men of different colleges. While devotedly attached to the Church of his choice, warmly appreciating its excellences, and generously aiding, in all its undertakings, he, at the same time, firmly believed in the holy Catholic or universal Church, and practically exemplified the true meaning of the communion of saints by doing good unto all men as he had opportunity, and by embracing in his prayers and sympathies those of every name who love and serve the Lord Jesus Christ. His was a well balanced Christian spirit, judicial and calm, prudent and sincere, alike free from sectarian narrowness and unscriptural liberalism. He was a true friend, always the same, not given in the slightest degree to putting on appearance, because the reality was there; gentle, kind, patient and withal faithful in admonition. He was pre-eminently a man of faith and prayer, looking constantly to God for help and guidance, specially delighting in His Word and meditating in it day and night. Nothing afforded him greater pleasure than to dwell on its promises and communicate its saving lessons to others, and few among the laity of the Church were more competent to do so, as he prepared themselves more carefully for the discharge of the duty. I know that he read his Bible through again and again, using the Greek text for the New Testament. When from home, mingling with strangers, his Christian conduct and bearing were unchanged, and the Word was his constant companion. In journeying, as I learned by accompanying him on some occasions, his daily portion was not forgotten, because he realized the truth of what Jesus said, that "man cannot live by bread alone, but by every word that proceedeth out of the mouth of God." It was this, and the aid of the Divine Spirit granted in answer to his supplications, that enabled him with a simplicity and naturalness, impressive as it was rare, to exhibit the force of his piety in the business of everyday life. But now his work is done. His record is on high, and we may well praise the Lord for what He enabled him to accomplish, and for the blessed memory he has left us to cherish. His end was sudden and peaceful. "Mark the perfect man, and behold the upright; for the latter end of that man is peace." The lesson to us all is obvious—"Be ye also ready, for in such an hour as ye think not the Son of Man cometh." And, were that silent tongue permitted once more to speak, the burden of its message to all from the eternal world would be that we should believe in the Lord Jesus Christ who loved us and gave Himself for us. Amen and Amen.

Judge Torrance was one of a class whose ranks have been considerably thinned of recent years, and whose place is scarcely being filled by the younger generation. He was a man of strong convictions, of unbending integrity, of sincere, simple, unobtrusive piety. His death leaves a blank which it will be difficult to fill.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 23, 1887. **NOAH AND THE ARK.** {Gen. 6: 9-22.} GOLDEN TEXT—"Noah did according to all that the Lord commanded him."—Gen. vii. 5.

SHORTER CATECHISM.

Question 6.—Nature reveals God, but Nature cannot give us the knowledge of God. The Bible makes known to us the one living and true God. This question deals with the Godhead. There are three Persons, but one God. This is not a deduction of reason, but a truth made known by divine revelation. It is not opposed to reason, but it transcends reason. The persons constituting the unity of the Godhead are the Father, the Son and the Holy Ghost. According to an ancient creed the Father is of none, the Son is of the Father, and the Holy Ghost is of the Father and the Son. In Scripture divine attributes are equally ascribed to Father, Son and Holy Ghost. In creation God the Father was Creator. To the Son also creation is ascribed. The Spirit moved, brooded, on the face of the waters. In the description of man's creation the formula is, Let us make man in our image. So in the work of redemption the triune God is engaged. The Father from eternity willed the salvation of man. He so loved the world that He gave His only begotten Son. Christ accomplished the work of redemption by His sacrificial death, and the Holy Ghost convinces of sin, and savingly applies redemption to the soul.

INTRODUCTORY.

According to ordinary Biblical chronology, the flood took place in 1656 A.M., or 2348 B.C. The inhabitants of the old world had become numerous. In religion and morals they went from bad to worse, until all flesh had corrupted his way. The earth was filled with violence. In the worst of times however God is not without His witnesses. In the present lesson we have

I. A Godly Family in an Ungodly World.—Evil example is contagious, but by God's grace it can be resisted. Noah's neighbours were wicked people, but he remained a just man. Those around him might be dishonest, and given over to iniquity, but he remained upright. He endeavoured to live and act in conformity to God's law. He was perfect in his generation. This did not imply that he had attained to sinless perfection, but that whatever the defections of his contemporaries, he remained faithful in his service of God. It is farther said of Him, Noah walked with God. This was also said of Enoch. Noah held daily fellowship and communion with God. He delighted in God. The three sons of Noah are mentioned. By their descendants the earth was re-peopled. Shem was the ancestor of the peoples of Central Asia, Ham, the Southern part of the globe, particularly Africa, and Japheth was the progenitor of the inhabitants of Europe and North-Western Asia. Unmoved by the teaching and example of Noah, the people of that age continued in their wickedness, and were steadily growing worse. This is the inevitable course of sin.

II. The End of the Ungodly World.—God communicates to Noah His design. The end of all flesh is come before Me, . . . I will destroy them with the earth. How patient and long-suffering God is! Year after year, and age after age, He waited. Mankind was daily dishonouring Him, but vengeance against evil works was not executed speedily. There was ample time for repentance afforded. To this awful state of things an infinitely holy God could not be indifferent. He looked upon the earth, and behold it was corrupt. Even the divine forbearance has its limits. The end of all flesh is come before me, and the flood will sweep the ungodly race away. The righteous, however, are not to perish with the wicked, for the righteous there is

III. An Ark of Safety.—Noah is instructed by God how to prepare the ark. He is told what its material is to be, what its form and dimensions. Gopher wood was what was by the Greeks termed cypress, a strong durable, resinous tree, the material best suited to the construction of the ark. It is interesting to compare the size of the ark with the Great Eastern, the largest vessel now afloat. The ark was 450 feet long, seventy-five broad and fifty five in depth. The Great Eastern is 650 feet in length, eighty-three in breadth and fifty-eight in depth. The ark was not only to afford shelter to Noah and his family, but for the protection of representatives of the animal kingdom. The safety of the righteous is assured by God's own covenanted promise. With thee will I establish My covenant. By faith, Noah being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house, through which he condemned the world, and became heir of the righteousness which is by faith. What a striking example of faith we have in Noah. He takes God at His word. As God commanded, so did he. He was busy in building the ark for many long years. He calmly and steadily went on with his work, which was a constant testimony to the righteousness he preached. The end came. On the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. The inhabited earth was one wild waste of water. The godless race was engulfed, and the element which destroyed the antediluvian world floated the ark safely to its resting place when God's judicial work was accomplished.

PRACTICAL SUGGESTIONS.

Evil surroundings are no reason why we should do wickedly. In the worst of times we must not lose our faith in God. God's judgment of man is ever and always just. He is merciful and long-suffering, yet a just God, who will render to every man according to his works. As God provided an ark of safety for Noah, so He has provided an all-sufficient Saviour for us, who is able to save unto the uttermost all that come unto God through Him.

## Our Young Folks.

### HOW HE GOT HIS PLACE.

The young man who does just as little as possible for an employer sometimes wonders why he is not given a higher position in the business house in which he is employed, when a less brilliant companion, who works for another establishment, is advanced very rapidly. The reason probably is that the less brilliant companion is more faithful, and works conscientiously, always seeking to do more than enough barely to secure his salary. Somebody sees and appreciates his work, and when the opportunity come a better place is given him, which he fills with equal faithfulness. An illustration of this may be found in the following true incident:

A boy about sixteen years of age had been seeking employment in one of our large cities. He looked vainly for two weeks, and was well nigh hopeless of getting any work to do, when, one afternoon, he entered a store kept by a gentleman whom we will call Mr. Stone.

The lad asked the usual question, "Can you give me anything to do?"

Mr. Stone, to whom he appealed, answered, "No; full now." Then, happening to notice an expression of despondency on the youth's face, said: "If you want to work half an hour or so, go down stairs and pile up that kindling wood. Do it well, and I'll give you 25 cents."

"All right, and thank you, sir," answered the young man and went below. As the store was about closing for the afternoon, he came upstairs and went to Mr. Stone.

"Ah, yes," said that gentleman somewhat hastily. "Piled the wood? Well, here's your money."

"No, sir; I'm not quite through, and I should like to come and finish it in the morning," said the young fellow, refusing the silver piece.

"All right," said Mr. Stone, and thought no more about the affair till the next morning, when he chanced to be in the basement, and, recollecting the wood pile, glanced into the coal and wood room. The wood was arranged in orderly tiers, the room was cleanly swept, and the young man was at the moment engaged in repairing the coal-bia.

"Hullo," said Mr. Stone, "I didn't engage you to do anything but pile up that wood."

"Yes, sir, I know it," answered the lad, "but I saw this needed to be done, and I had rather work than not; but I don't expect any pay but my quarter."

"Humph!" muttered Mr. Stone, and went up to his office without further comment. Half an hour later, the young man presented himself, clean and well brushed, for his pay.

Mr Stone passed him his quarter.

"Thank you," said the youth, and turned away.

"Stop a minute," said Mr. Stone. "Have you a place in view where you can find work?"

"No, sir."

"Well, I want you to work for me. Here,"—writing something on a slip of paper—"take this to that gentleman standing by the counter there; he will tell you what to do. I'll give you \$6 a week to begin with. Do your work as well as you did that down stairs and—that's all," and Mr. Stone turned away before the young fellow recovered from his surprise sufficiently to speak.

This happened fifteen years ago. Mr. Stone's store is more than twice as large as it was then, and the superintendent to-day is the young man who began by piling kindlingwood for 25 cents. Faithfulness has been his motto. By it he has been advanced, step by step, and has not yet by

any means reached the topmost round of success. He is sure to become a partner some day, either with his employer, or in some other business house.

### THE BOOK OF THE YEAR.

Of all the beautiful fancies  
That cluster about the year,  
Tiptoeing over the threshold  
When its earliest dawn is here,

The best is the simple legend  
Of a book for you and me,  
So fair that our guardian angels  
Desire its lines to see,

Is full of the brightest pictures,  
Of dream, and story, and rhyme,  
And the whole world wide together  
Turns only a page at a time.

Some of the leaves are dazzling  
With the feather-flakes of the snow:  
Some of them thrill to the music  
Of the merriest winds that blow.

Some of them keep the secrets  
That make the roses sweet;  
Some of them sway and rustle  
With the golden heaps of wheat.

I cannot begin to tell you  
Of the lovely things to be,  
In the wonderful year-book waiting,  
A gift for you and me.

And a thought most strange and solemn  
Is born upon my mind—  
On every page a column  
For ourselves we'll surely find.

Write what you may upon it,  
The record there will stay,  
Till the books of time are opened,  
In the court of the Judgment Day.

And should we not be careful  
Lest the words our fingers write  
Shall rise to shame our faces  
When we stand in the dear Lord's sight?

And should we not remember  
To dread no thought of blame,  
If we sign each page that we finish  
With faith in the dear Lord's name?

### ONLY A TRAP.

Over the newly-fallen snow walked Master Reynard the fox in the early light of a New Year's morning. He had been visiting some of the farmyards—he had his reasons for calling before the people were up—in the hope of securing a fowl for his New Year's dinner. But poultry was very high just then—quite beyond his limited resources, in fact—and, though he had no doubt that it would be lower later in the day, he could not afford to wait. So it was a very hungry pair of eyes that suddenly espied a treasure near the root of an old tree—a plump rabbit nicely frozen and apparently all ready to be carried home for a dinner.

"How lucky!" exclaimed Reynard. "Next to a tender chicken, a bit of rabbit is the very thing I should have chosen. Some hunter must have dropped him without knowing it. I never knew anything so fortunate as—stop a bit."

Reynard stepped back, and sharply eyed the tempting treasure trove.

"My mind misgives me that this is a little too fortunate. This isn't the sort of world, so far as my experience goes, where things that are worth having are lying around free-and-easy-like to be picked up without working for them; I have never found it so. It looks all right, but I am suspicious of free lunches; they generally hide a trap;" and, with a parting sniff and a long backward look, the fox walked hungrily on.

A little later, that same New Year's morning, Martin Geary walked into the town. He had a little money to spend for his family, and he was resolved to do it wisely and well without wasting

a penny of it. But as he was passing a saloon he paused on seeing it invitingly open, decorated with evergreens, and its windows placarded with "New Year's Compliments" and cordial invitations to "Step in for a Free Lunch."

"A free spread! Well, there's no harm in that, and I'll have that much good, seeing that it won't cost me anything," said Martin.

So he entered, and the free eating was followed by drinking {that was not free until he no longer cared for the cost of anything, and was hilariously willing to treat all acquaintances while his money lasted. It was scant fare that reached the Geary family that day, and even that little was made more miserable by the condition of the man who brought it.

It was only the fox who had sense enough to keep out of a trap.

### HOW HE FOUND GOD.

More than a hundred years have passed since a young lad in England, who belonged to a pious family, but was himself far from God, was to find God by a strange means. He had been the child of many prayers, but to all the entreaties of his pious mother and others, he answered by inwardly resolving not to become a Christian.

In the good providence of God, however, it happened to his mother and himself to be on a visit to Ireland, and on the Lord's Day they went to a place when a good man was going to preach. This good man was that day very earnest in his sermon; he put the question to the unsaved present, whether they would give themselves to Christ or remain rebels! Every time the preacher repeated the question, the young man said in his own heart, "I will not yield, I will not yield." His heart was hardened against God's grace. And at the close of the sermon it seemed to be harder than ever it had been. But when the sermon was finished, the minister gave out a hymn. It began:

Come ye sinners, poor and wretched,  
Weak and wounded, sick and sore.

The congregation, stirred by the earnest sermon, sung the hymn with their whole heart. And what the sermon could not do, the singing of the hymn did. It broke the hard, unyielding heart. It forced a way into the very centre of the heart. It was the voice of God calling him through the hundreds of voices that day praising God. His pride, his hardness of heart, everything that stood in his way to God, gave way. And that very day the son who was in the far land found God, and gave himself to be a loyal soldier for God forevermore. And he lived to be himself an honoured preacher of the Gospel, and the writer of a hymn that has opened the way to God in a thousand hearts. He was Augustus Toplady, the author of the great hymn,

Rock of ages, cleft for me,  
Let me hide myself in thee.

### MY HAND IN HIS.

A little boy who came before the pastor to be received into the Church, was asked how he expected to lead a Christian life, and he sweetly replied, "I will put my hand in Jesus' hand, and I know He will lead me right." This is just the thing, my little ones, for us all to do, and if we did it, we should not so often stumble and fall. We are so apt to try to walk alone! But this we cannot do, in this dark world.

I called to see a dear friend lately, and she repeated to me a lovely poem in which these two lines occurred:

I'd rather walk with Him in the dark  
Than walk alone in the light.

And I assure you the former is far safer for us than the latter. He never lets us fall, if we hold His hand!

Sparkles.

You should never judge a man by the umbrella he carries. Nine times out of ten it belongs to somebody else.

A GREAT scarcity of the very small coins is reported. We are afraid the heathen have got all the very small coins by this time.

EXTRACT FROM "THE QUEEN," JULY 17th, 1886.

In the Canadian Court of the Colonial Exhibition, Mrs. Ross exhibits "The Novelty Rug Machine"—a most ingenious and useful little instrument, one that will work up pieces of wool, or even other material if you prepare it. For the maimed among our poor, for boys, men, old people or young, it will be found the greatest boon. The machine consists of two pieces of wood, formed so that they slide together, backwards and forwards. They resemble a pear in shape; at the stalk there is a large flat piece of pointed steel, with large eyes for the needle. All the worker has to do with the instrument is to thread it, then put a hand on each half, and work the handle up and down before you. As the right hand moves forward, a hole is made with the sharp point; pull the right hand back and push the left forward, the eye and wool goes through your harding, and forms a loop on the right side. To make this more clear, we should say that the machine is used for mats, rugs, and such-like things, and that sacking, harding, or coarse holland is the material upon which you work. The design is traced on this harding, and painted in different colours, which you follow out as you work. The harding is stretched on a frame made in the roughest and most simple manner, and stands before you on two cross pieces of wood. The operator sits behind the frame, and with her wool wound into a ball or balls, commences at the bottom and works up the frame in straight lines, or following any special lines she may have before her. A false stitch cannot be made, as they are gauged by the instrument. Each row fastens the preceding, so that the last one only has to be secured.

The machine is from four to six shillings in price, and the work is rapid. Those who have the power of arranging a pattern, no matter how simple, would find a great opening for usefulness to many a poor friend, and the poor a remunerative employment.

He: "Don't you think it's a great waste to spend money on cab fares, when walking is often so much more agreeable?" She: "Oh yes—when—it—is."

BETTER die soon, Than live on lingeringly in pain.

Better do neither, but get and take medicine that will relieve pain which is only an evidence of disease, and thus you may live on in health and happiness. If you have cold or cough, weak or sore lungs, consumption, chronic nasal catarrh, bronchitis, impure blood or liver disease, take Dr. Pierce's "Golden Medical Discovery," a certain cure for these diseases. By druggists.

CHICAGO teacher (to grammar class): "Correct the sentence, 'Chicago lays at the side of Lake Michigan.'" Grammar Class: "Lake Michigan lays at the side of Chicago."

How To Save Money. Wherever you live, you should write to Hallett & Co., Portland, Maine, and learn about work that you can do while living at your own home, at a profit of at least from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Either sex. All ages. Hallett & Co. will start you. Capital not needed. No particulars free. Send along your address at once and all of the above will be proved to you. Nothing like it ever known to workingmen.

BUSINESS man: "You vagabond! You send in word that you would see me on business, and when I ask what your business is you beg!" Vagabond: "But you forgot, sir; begging is my business."

Mrs. Langtry, Mrs. Bernhardt, and Adeline Patti Revists 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 sweets of married life should never be kept in family jars.

Horsford's Acid Phosphate. As a Mentorer.

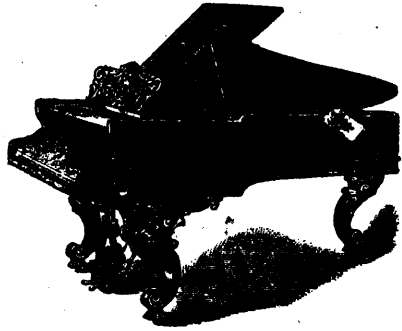
Dr. Buck and Matthews, Springfield, Mass.: "In cases of nervous prostration, it strengthens by quieting nervous agitation."

HEINTZMAN & CO., MANUFACTURERS OF PIANOFORTES

GRAND, SQUARE AND UPRIGHT.

One of the oldest Piano houses now in the Trade.

Their thirty-six years' record the best guarantee of the excellence of their instruments.



Our written guarantee for five years accompanies each Piano.

Illustrated Catalogue free on application.

Warerooms: 117 King St. West, Toronto.

ILLUMINATED ADDRESSES SPECIALTY A. H. HOWARD DESIGNER LITHOGRAPHIC ARTIST & CO. 11 KING ST. W. TORONTO

The Great Church LIGHT. FRANK'S Patent... L. F. FRANK, 661 Pearl Street, N. Y.

THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY

OF NORTH AMERICA.

Incorporated by Special Act of the Parliament of Canada.

Hon. GEO. W. ROSS, Minister of Education, President.

Hon. S. H. BLAKE, Q.C. Vice-Presidents. ROBT. McLEAN, Esq.

Guarantee Fund, \$100,000.

Deposited with the Dominion Government for Security of Policy-Holders: \$50,000.

Head Office,—Manning Arcade,—King st., Toronto.

This Company has been organized by prominent Temperance and Business men on the basis of The United Kingdom Temperance and General Provident Institution of Britain, one of the most successful of British Companies, whose experience for the last twenty years was

NEARLY THIRTY PER CENT. IN FAVOUR OF TOTAL ABSTAINERS

over their General Class. Their experience for the last five years shows that the profits in the Temperance Section were FIFTY PER CENT. more than in the General.

The Manager of the Whittington Life Assurance Company of England says that the death claims in six years had been 21 1/2 PER 1,000 IN THEIR TEMPERANCE BRANCH AGAINST 50 1/2 PER 1,000 IN THEIR GENERAL BRANCH.

The experience of The Sceptre Life Assurance Company, for the last ten years, shows that the deaths in their Total Abstinence Branch were MORE THAN TWENTY-FIVE PER CENT. IN FAVOUR OF THAT CLASS over Moderate Drinkers insured in the Company.

COMPETENT MEN WANTED AS AGENTS in unrepresented districts. Apply to

H. O'HARA, Managing Director.

DR. E. C. WEST'S DANDELION FOR THE LIVER BLOOD STOMACH AND KIDNEYS

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

REGIOR DECORATIONS IN WALLPAPER TILES AND STAINED GLASS ELLIOTT & SON 194-96 BAY ST. TORONTO

R. Diver & Co. ELECTRO STRENGTHENERS 14 KING ST. E.

PRINTERS LEADS SLUGS METAL FURNITURE National ELECTRO & STEREO TYPE TORONTO

\$500.00 REWARD! WE will pay the above Reward for any case of Dyspepsia, Liver Complaint, Sick Headache, Indigestion or Constipation we cannot cure with WEST'S LIVER PILLS, when the Directions are strictly complied with. Large Boxes, containing 30 Pills, 25 Cents; 5 Boxes \$1.00. Sold by all Druggists.

A BIG OFFER. To introduce them we will give away 1,000 Self-Operating Washing Machines. If you want one send us your name, P. O. and express office at once. The National Co., 23 Bay St. N. Y.

THE JOHN CHURCH CO. MUSIC BOOKS

MODERN CLASSICS. A superb collection of the best modern composers. Price, postage paid, \$1.00 in boards; \$1.50 in cloth.

URBACH'S PIANO. The best edition of this Piano. Translated by Theodore Presser. Many valuable additions to the original work. Price, postage paid, \$2.00 in boards; \$3.00 in cloth.

DOERNER'S TECHNIQS. By Armin W. Doerner. A most valuable collection of exercises, such as are necessary for every student of the Piano. Endorsed by the most noted instructors in the United States. Price, postage paid, \$1.50 in limp cloth.

FAITH TRIUMPHANT. By H. Butterworth & Geo. F. Root. A new and beautiful Scripture Cantata, by these most successful writers. This new work is superior to any they have heretofore produced. 75 cts. by mail, postpaid; \$7.50 a dozen, by express, not prepaid.

CROWN OF SONG. By M. L. McPhail, with Geo. F. Root. A new book for the use of Singing Schools, Conventions and Musical Institutes. Good elementary department and a great quantity of fresh and good music. Price same as for "Faith Triumphant."

The JOHN CHURCH CO., Cincinnati, O., And 19 East 16th St., New York City. For Sale by Book and Music Dealers.

FOR THE COMPLEXION.—For Pimples, Blisters, Tan, and all itching tumors of the skin, use Prof. Low's Magic Sulphur Soap.



Publisher's Department.

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

MEETINGS OF PRESBYTERY.

WHITBY.—In Oshawa, on Tuesday, January 18, 1887, at half-past ten p.m.
MIRAMICHI.—At Campbellton, on Tuesday, January 18, 1887, at eleven a.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.
LINDSAY.—At Lindsay, on Tuesday, February 22, 1887, at eleven a.m.
BARRIE.—At Barrie, on Tuesday, January 25, 1887, at eleven a.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on the fourth Monday of February, 1887.
CHATHAM.—In the First Presbyterian Church, Chatham, on Tuesday, March 20, at ten a.m.
QUEBEC.—In Morrin College, Quebec, on Tuesday, March 20, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 8, at half-past seven p.m.
KINGSTON.—An adjourned meeting will be held in Chalmers Church, Kingston, on Tuesday, January 4, at three p.m. Next regular meeting in St. Andrew's, Hall, Kingston, on Monday, March 21, at three p.m.
BRUCE.—In Knox Church, Paisley, on Tuesday, March 8, at two p.m.
BRANDON.—In Portage la Prairie, on Tuesday, March 8.
SAUGEN.—In Knox Church, Palmerston, on the 14th March, at ten a.m.
BROCKVILLE.—At Morrisburg, on March 1, at half-past one p.m. Special meeting at Cardinal, on January 17, at two p.m.

Fall Styles J.H. ROGERS 105 KING & CHURCH Styles. 19/26

English and American Felt Hats. Tweed and Felt Travelling Hats. Children's Scotch and Polo Caps. Clerical Soft Felt Hats a speciality. Ladies' Fine Furs on view the year round. A liberal discount to clergymen.

JAMES H. ROGERS, Corner King and Church Streets.

DOMINION LINE ROYAL MAIL STEAMSHIPS

Liverpool Service—Dates of Sailing: Toronto, from Portland, January 29. \*Sarnia, from Portland, Thursday, February 3; from Halifax, Saturday, February 5. \*Oregon, from Portland, Thursday, February 17; from Halifax, Saturday, February 19.

BRISTOL SERVICE (FOR AVONMOUTH DOCK). Ontario, from Portland, January 20, and fortnightly thereafter. 33/52

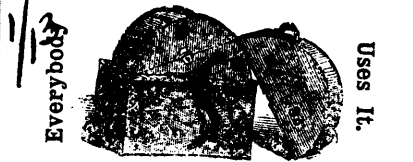
\*The saloons and staterooms in these steamers are amidships, and they carry neither cattle nor sheep, and are comfortably heated. Special rates for clergymen and their wives. Rates of passage from Portland or Halifax, Cabin, \$50, \$65 and \$75. Return, \$100, \$125 and \$150. Second Cabin, \$30; return,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

GENTLEMEN,—

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

R. J. HUNTER, Merchant Tailor, CORNER KING AND CHURCH STS., TORONTO. 28/52

THE EAGLE STEAM WASHER



EAGLE FAMILY MANGLE AND MATCHLESS WRINGER.

Good Agents wanted in every county in Canada. Write for terms to FERRIS & CO., 87 CHURCH ST., TORONTO. 3/3

CAPE BRETON RAILWAY.

Section—Grand Narrows to Sydney. Tenders for the Work of Construction.

Sealed Tenders, addressed to the undersigned and endorsed "Tenders for Cape Breton Railway," will be received at this office up to noon on Wednesday, the 12th day of January, 1887, for certain works of construction.

Plans and profiles will be open for inspection at the office of the Chief Engineer and General Manager of Government Railways at Ottawa, and also at the Office of the Cape Breton Railway at Port Hawkesbury, C.B., on and after the 27th day of December, 1886, when the general specifications and form of tender may be obtained upon application.

No tender will be entertained unless on one of the printed forms, and all the conditions are complied with. By order, A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 15th December 1886.



1529 Arch Street, Philadelphia, Pa. CANADA DEPOSITORY:

E. W. D. KING, 58 Church St., Toronto.

No Home Treatment of Compound Oxygen genuine which has not this trade mark on the bottle containing it.

A Well-ried Treatment for Consumption, Asthma, Bronchitis, Dyspepsia, Catarrh, Headache, Debility, Rheumatism, Neuralgia, and all Chronic and Nervous Disorders.

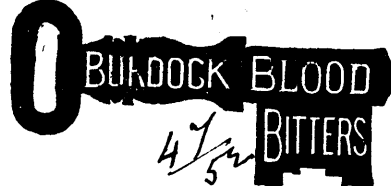
Treatise on Compound Oxygen free on application to E. W. D. KING, 58 Church St., Toronto. 3/13

NOVELTY RUG MACHINE.

(Patented March 6, 1882.) or making Rugs, Door Mats, Hoods, Mittens, etc. Sent by mail, full instructions, price \$1. Manufacturer of Coloured Mat Patterns. Beware of Infringements. Agents wanted. Write for reduced Price List to Agents.

R. W. ROSS, Guelph, Ont.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Bilioussness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

T. MILBURN & CO., Proprietors, Toronto.

VIRGINIA FARMS & MILLS

For Sale or Exchange. FREE Catalogue. R. B. CHAFFIN & CO., Richmond, Va.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FETTERED SPIRITS or FALLING SICKNESS a long study, and I warrant my remedy to cure the worst cases. Because I have failed a no reason for not now recasting a cure. Send at once for a treatise and a Free Bottle of my medicine. Give Express and Post Office. It costs you nothing for a trial, and will cure you. Address DR. H. C. ROOT, Branch Office, 37 Yonge St., Toronto.

KNABE PIANO-FORTES.

UNEQUALLED IN Tone, Touch, Workmanship & Durability. WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, New York. 12/15

HAGYARD'S YELLOW OIL CURES RHEUMATISM

FREEMAN'S WORM POWDERS. 46/52

Are pleasant to take. Contain their own Furgative. Is a safe, sure, and effectual destroyer of worms in Children or Adults.

THE SIGN OF WORMS are well-known, but the remedy is not always so well determined. Worm Powders will destroy them.

ROYAL BAKING POWDER Absolutely Pure. Image of a tin of Royal Baking Powder.

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

CONSUMPTION.

I have a positive remedy for the above disease by its use thousands of cases of the worst kind and of long standing have been cured. In fact, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a FULL TREATISE on this disease to any sufferer who expresses a P. O. address.

DR. T. A. SLOCUM, Branch Office, 37 Yonge St., Toronto. CLINTON H. MENEELY BELL COMPANY TROY, N. Y., 21/52

McShane Bell Foundry. Finest Grade of Bells. Chimes and Peals for CHURCHES, COLLEGES, TOWER CLOCKS, etc. Fully warranted; satisfaction guaranteed. Send for price and catalogue. J. H. McSHANE & CO., BALTIMORE, Md., U. S. Mention this paper.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O. 3/52

MENEELY & COMPANY WEST TROY, N. Y., BELLS 26 Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells; also. Chimes and Peals.

CINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BELLS TO THE BLYMERE MANUFACTURING CO. CATALOGUE WITH 100 TESTIMONIALS. BELLS CHURCH SCHOOL FIRE ALARMS. NO DUTY ON CHURCH BELLS. 5/22

HOW PRINTING PAYS. "The Proof of the Pudding," etc. How richly it pays to own a Model Press is shown in a handsome little book, containing several hundred "proofs" from the 15,000 people who have Model Presses. Business men, Clergymen, Teachers, Boys, Girls, persons of all work, every body interested in Printing and Outfit complete from \$20.00 and up. Book mailed free. Address: The Model Press Co., Limited, 912 Arch St., Philadelphia, Pa.

RUPTURE

Have you heard of the astounding reduction for DR. J. A. SHERMAN'S Famous Home Treatment, the only known guarantee comfort and cure without operation or hindrance from labor! No steel or iron bands. Perfect retention night and day, no chafing, sutures, or all ages. Now \$10 only. Send for circular of instructions, instructions and proofs. Get cured at home. You will be happy, office 224 Broadway, New York.

FACE, HANDS, FEET, and all their imperfections, including Facial Development, Superfluous Hair, Birth Marks, Moles, Warts, Hoarseness, Ringworms, Nose, Acne, Itch Head, Scars, Pitting, etc. their treatment. Dr. J. A. Sherman's Compound. 27 N. Pearl St., ALBANY, N. Y. Est'd '71, send 10c. for book. CANADA STAINED GLASS WORKS MEMORIAL WINDOWS HOUSEHOLD GLASS

CELEBRATED COOK'S FRIEND BAKING POWDER. PURE, HEALTHY, RELIABLE. Retailed Everywhere. 25/52

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

J. YOUNG, The Leading Undertaker, 347 YONGE STREET. 10/36 TELEPHONE No. 679.

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

HAGYARD'S PECTORAL BALSAM. CURES COUGHS COLDS BRONCHITIS ETC.

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