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THE CANADIAN PRESBYTERIAN

TORONTO ENGRAVING CO.

Vol. 15.—No. 47.
Whole No. 771.

Toronto, Wednesday, November 17th, 1886.

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Single Copies Five Cents.

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October, 1886.

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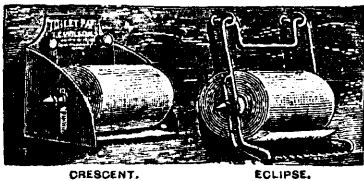
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Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required, no friction to injure the fabric. A 13 year old girl can do the washing as well as an older person. To place it in every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

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SPENCERIAN STEEL PENS

Are The Best

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Noted for superiority of metal, uniformity and durability.

Sold by all Stationers in United States and Canada.



FREEMAN'S WORM POWDERS.

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

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

FREEMAN'S WORM POWDERS are safe in all cases. They destroy and remove Worms in children or adults.

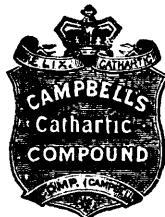


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Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime, Alum or Phosphates. Dr. Price's Extracts, Vanilla, Lemon, etc., flavor deliciously.

PRICE BAKING POWDER CO. CHICAGO AND ST. LOUIS.

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 without trouble or complaint.

CAMPBELL'S CATHARTIC COMPOUND is especially adapted for the cure of LIVER COMPLAINTS AND BILIOUS DISORDERS.

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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.

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Men's size, in Coin Silver, Open-face, Dust Proof Cases, sent per mail (prepaid) to any address on receipt of price, or will send by express, C.O.D., on receipt of fifty cents, allowing the privilege of examining the Watch before paying. Accompanying each Watch will be our full guarantee for twelve months.

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

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CATARRH SAMPLE TREATMENT FREE

So great is our faith we can cure you, dear sufferer, we will mail enough to convince, free, B. S. LAUDERBACH & Co., Newark, N. J.

Scientific and Useful.

THE odour of fresh paint may be removed from a room by placing a saucer of ground coffee in the apartment.

THE RIGHT WAY.—The only proper way to cure a cough is to loosen the tough mucus or phlegm that clogs the bronchial pipes. This is why Hagyard's Pectoral Balsam is the most successful remedy for coughs, colds, throat and lung troubles.

KID shoes can be kept soft and free from cracks by rubbing them once a week with pure glycerine or castor oil.

A GREAT REWARD

will be secured by those who write to Hallett & Co., Portland, Maine. Full information will be sent you, free, about work that you can do and live at home wherever you are situated, that will pay you from \$5 to \$25 and upwards a day. A number have earned over \$50 in a day. Capital not needed; Hallett & Co. will start you. Both sexes; all ages. The chance of a lifetime. All is new. Now is the time. Fortunes are absolutely sure for the workers.

LAYER OR LOAF CAKE.—Beat two cups of sugar and a half cup of butter to a light cream; add the yolks of three eggs well beaten and one cup of milk. Stir in by degrees three cups of sifted flour, to which two heaping teaspoonfuls of baking powder have been added; then add the whites of the eggs which have been beaten to a stiff froth, and flavour to taste. Bake in three "layer" cake tins or in a long pan.

It will pay all our readers to peruse very carefully, the article elsewhere copied from the *Scientific American*, addressed to that dispassionate paper, and reproduced herein because it is of very great value to everyone, containing some important scientific facts very plainly put.

WARM GINGERBREAD.—One cup each of sugar, molasses, butter and "loppered" milk or cream, four and one-half cups of flour, one teaspoonful of soda, sifted twice with the flour, one tablespoonful of ginger, one teaspoonful of mixed mace and cinnamon, three eggs, beat together molasses, sugar, butter and spices until they are very light; put in the milk, beaten eggs and finally flour. Stir vigorously for five minutes and bake in a "card." Break instead of cutting it and eat with iced milk as an accompaniment.

A Great Remedy for Catarrh.

In another column of this paper will be found an advertisement of a Catarrh remedy, of which a sample is sent free to any sufferer of this terrible scourge. B. S. Lauderbach & Co., the proprietors, are a responsible firm, and those who write them will receive prompt attention and square dealing.

GRAHAM BREAD.—One pint of Graham and one pint of wheat flour, one teaspoonful of sugar, one teaspoonful of salt, two teaspoonfuls of Royal baking powder, one and one-half pints of milk. Sift together Graham flour, sugar, salt and powder, leaving out the coarse bran which will be found in the sieve; add the milk; mix quickly into a smooth, soft dough, which pour into two small greased tins and bake at once in a rather hot oven twenty-five minutes. Protect with paper ten minutes.

Church Bells.

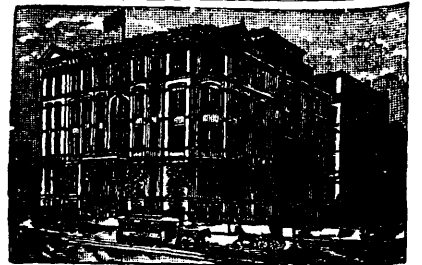
We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church, School and Fire Alarm Bells, and over 1,500 Testimonials from purchasers in the United States and Canada. These Testimonials are from every State and Territory, and a large proportion of them from ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches needing bells—and none should be without—will do well to write for the Catalogue, which is offered free to all who may apply.

IMITATION SOLES.—Clean and wash a pair of flounders and strip off the dark skin. Lay each flat on a dish, and make a long gash with a sharp knife just above the backbone. Through this extract the bone, cut each fish into quarters, dip them in beaten egg, then in cracker crumbs and fry in hot lard. Drain off every drop of fat from each piece and serve on a hot dish. Garnish with parsley. You can, if you like, cut the boned fish into oblong strips, skewer them into rolls, then dip in egg and cracker and fry. Cooked in either of the forms indicated they bear a marvellous resemblance to English soles.

Scott's Emulsion of Pure COD LIVER OIL, WITH HYPOPHOSPHITES, is not only very palatable, but the remedial power of these valuable specifics is greatly increased, and as a remedy for Consumption, Scrofula, Emaciation, or where there is loss of flesh and nerve power, it is remarkable in its results. Take no other.

"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 Teas. All grades from 50c. to 80c. a pound. A handsome volume, your own choice, from our catalogue, with every 3 pounds. GEO. MANN & Co., Sole Wholesale Agents, 295 Yonge St., Toronto.



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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 Losses, and all Morbid Conditions caused by Youthful Follies and Pernicious 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 flowing, painful menstruation, unnatural suppressions, prolapsus or falling of the uterus, weak back, autoversion, retroversion, bearing-down sensations, 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 \$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 Pellets. 25 cents a vial, by Druggists.

Notes of the Week.

In a recent sermon at Queen's University, Kingston, Principal Grant urged the students to do one thing at a time, and remarked that when he attended university he belonged to a football club for seven years, during all of which time the team never left home to play a match, feeling that students could not lose the time. He also urged moderation in athletics, so that they should not interfere with the more serious work to which the students ought to be devoted.

A CORRESPONDENT has been writing to the *Witness* urging the opening of Protestant Churches during the week. In a recent letter he asks: "When we think of it, does it not seem strange that such commodious and expensive buildings as most of our Protestant Churches are should be closed, and sacredly locked up, only to be opened for three or four hours in one day of the week? Is there any good reason why this should be so? I would like to hear from some of our Church trustees, ministers or managers as to why our Churches cannot be free and open every day to all who wish to worship God, as is now done in Roman Catholic Churches."

A MOVE in an unexpected quarter has been made against Sabbath labour, which it is hoped will receive encouragement and support. The Hackmen's Union of Montreal have issued a circular which contains the following: "It having been represented to us that it was wrong to work on Sunday. First, because God commanded man to keep the Sabbath day holy; and second, because our horses require rest from labour on the seventh day; therefore, we, the hackmen of Montreal, believing that we should act in accordance with God's law, do hereby agree to abstain from labour on Sundays in future, and request all hackmen not to bring out their carriages for hire on Sundays, and may God help us and keep us steadfast in this resolution."

AFFAIRS in Bulgaria are still in a troubled condition. Russian intrigues are as active as ever. As yet, however, threats and wiles have failed to weaken the patriotic ardour of the Bulgarians. The Sobranje have elected Prince Waldemar of Denmark as successor to Prince Alexander. The election has failed to evoke general enthusiasm, but there is a likelihood that he will be acceptable to the Powers interested in the Berlin Treaty. He is a brother to the Princess of Wales, the Czarina of Russia and to King George of Greece. Whether this selection of a ruler will avert the serious dangers that threaten remains to be seen. The firmness of Austria's tone, the speech of Lord Salisbury at the Lord Mayor's banquet and the failure of France to raise trouble over England's occupation of Egypt may restrain the bellicose inclinations of the Czar.

THE annual meeting of the Montreal branch of the Evangelical Alliance was held last week in the American Presbyterian Church, Hon. Senator Ferrier in the chair. It was stated that the Anglican Church intended to take charge of a Scandinavian mission. The Revs. A. B. Mackay, Lindsay, Jackson, Upham and Messrs. Hill and D. A. Budge were appointed a committee to make all arrangements for the week of prayer. The following officers were elected: Honorary president, Rev. Dr. Wilkes, president, Sir Wm. Dawson; vice-presidents, Hon. Senator Ferrier, Ven. Archdeacon Evans; secretary-treasurer, Rev. Wm. Jackson; executive committee, Revs. A. B. Mackay, Lindsay, G. H. Wells, F. Lafleur, Bishop Usher, J. Philip, Messrs. James Paylis, D. A. Budge and D. Bentley. A resolution of sympathy with Dr. Wilkes in his severe illness was passed.

THE Ottawa Ministerial Association at a recent meeting, at which the Rev. W. B. Herridge, B.D., presided, discussed various forms of Sabbath desecra-

tion. Dr. Moore moved, seconded by Rev. Mr. Scanlan, That a committee be appointed to draft a resolution to be conveyed to the boards of directors of each of the two great Canadian railways expressing the association's disapproval of Sunday traffic, and stating their opinion that, if the traffic were stopped, their employes would be benefited temporally and spiritually, and that a cessation of Sabbath traffic would be in their own and the country's best interests. This was carried unanimously. The subject of Sunday funerals was discussed at some length. Dr. Moore stated that some twenty years ago it was generally understood among the congregation that no burial should be made on Sunday, unless in a case of dire necessity, but of late they had become a little lax in the matter, but still, even now these cases were not very frequent. He thought if each minister would request his own flock to observe these enactments, there would be no trouble experienced.

WHILE referring to the case of the notorious criminal who, under the name of Keatinge, became a popular preacher in Ireland, the *Belfast Witness* draws a very obvious moral, which it thus sets forth: "The case of the 'Rev. Dr. Keatinge' ought to serve as a warning to all who are inclined too readily to show the hospitality of the pulpit to strangers. Dublin Episcopalians are horrified, as well they may be, at the idea of an ex-convict and ticket-of-leave man under police surveillance having been preaching, baptizing their children and administering the Lord's supper to them for weeks. No wonder. This thing is really revolting. Expensive as the lesson is, however, it will not have been given in vain if we all learn that the lapse of eighteen centuries has not obviated the necessity of paying strict attention to the inspired command, 'Lay hands suddenly on no man,' and if people are taught the folly of crowding to hear strangers of whom they know nothing save that they are strangers, and neglecting the ministrations of their own pastors. Keatinge, or whatever his name is, has evidently devoted his life to crime, crime of the most unholy kind. It is to be hoped that he will again be secluded from public life for a while. But the reformation of such a hardened sinner is another question."

THE Irish Pre-byterian Church has again been called upon to mourn the loss of another of her most distinguished ministers. The Rev. Dr. T. Y. Killen, of Duncarn, Belfast, died suddenly on the 21st ult. For some years he had been gradually breaking down in health, owing to the excessive work which he had been taking upon himself over and above his congregational duties. This extra labour was almost exclusively in connection with the General Assembly. A native of Ballymena, where he was born in 1826, his mother was a lineal descendant of Edward Brice, one of the first Presbyterian ministers in Ireland. Dr. Killen was a model pastor, and his methods, crowned with a large measure of success, were to some extent copied from those which so remarkably distinguished the ministry of the late Dr. Morgan. The sudden call came to him while engaged in his favourite work of ministering from house to house. An active man of affairs, taking a prominent part in the Church Courts, he was one of the principal authors of the Code of Discipline. As Convener of the Sustentation Fund, his labours have been unwearying and unceasing. He was one of those chosen to renew in May last the intercourse between the Church of Scotland and the Irish Presbyterian Church, which had been discontinued since 1843.

WE are now informed, says the *New York Independent*, that the South Carolina Presbyterian Synod, at its recent session at Cheraw, requested Professor Woodrow to resign. Professor Woodrow has made a great deal of trouble at the South by his persistence in publicly re-asserting and defending his teachings and opinions in regard to evolution. The recent action of the Synod, as noticed above, asking the professor to resign his office, was, we think, a very wise and judicious step to take. Proper and safe religious

instruction in our colleges, theological seminaries and other institutions of learning does not, in our judgment, make it either wise, necessary or permissible for those in office in such influential places to thrust their "free thoughts" and "speculations" into the lecture room. Some teachers and preachers seem never to be easy a moment unless they have on hand "some new views of their own" to present to the public—always claiming the right to air their "peculiar notions" and "speculations" on every public occasion. Put a thousand such restless "speculators" into the field as religious preachers, and woe be to active Christians, at home and abroad, who are attempting to teach the plainly revealed truths of the Bible. Teachers and preachers of the class named are not the kind now wanted anywhere, for peace and good will on earth does not, never has and never will follow in their footsteps.

A CONTEMPORARY calls attention to the fact that a hundred years have elapsed since the Glengarry district was settled by Scottish highlanders. They were from Knoydart and parts adjacent, on the mainland opposite Skye. Glengarry was fixed upon as the new home of the Highlanders. It was too late in the season to enter upon the lands, and the winter was spent in camp near the present village of Lancaster. Hence the actual location of the lots took place in the spring of 1787. The subsequent career of the settlement—the physical improvement, the intellectual expansion, the peasant evolving into the freeman, and the tenant and serf into the freeholder—has received but a glimmering narration. We hope the day is not distant when a Canadian, having the gift of John Richard Greene to trace the development of a people, will mark and explain how these humble Scotch crofters within one generation on our soil marvellously gained in mental and bodily vigour, how within two generations there came forth statesmen, merchants, contractors, soldiers, clergymen; and how, as we are now witnessing, their activity finds vent in pushing westward once more. That this wonderful story of Canadian advancement remains untold is a broad reason for Glengarry celebrating right royally her centennial year. She has been a fruitful mother of men to whom Canada may feel grateful, and of women whose glory is that they reared a race of greater strength and stature than was ever seen in the fatherland, a race fitted to cope with extraordinary obstacles.

THERE was no special significance in the visit of Mayor Howland to Guelph, says the *Mercury*, or in his delivering discourses in the Dublin Street Methodist Church on Saturday night and Sunday. As an earnest religious, moral and temperance reformer, Mr. Howland is often in the habit of speaking in churches and other public places on such subjects. But there is much significance in the fact that at the close of his discourse, on Saturday night, his sentiments took practical shape in the formation of an organization whose object will be to unite on and support only municipal and political candidates who are in favour of restricting and, if possible, abolishing the liquor traffic. About seventy signed the document that night favouring the organization, and no doubt many more names will be added to it. It is not likely that the men who so strenuously worked to secure the passing of the Scott Act will give up the struggle, though they have been foiled in many directions in securing its enforcement, and the punishment of those who dared defy the law. We all know the means by which this was accomplished—means the most disreputable and disgraceful which could be imagined. But for all that the law must be enforced, and it can be enforced much better than it is if our civic authorities and representatives did their full duty. It is partly with this end in view that the organization referred to has been brought into existence, and if it can accomplish the desired object it will make the law which is now in force in Guelph respected and observed, and it may do much toward securing the conviction of those who either openly or secretly break it.

Our Contributors.

PROTESTANT POPES.

BY KNOXIAN.

The present agitation, raised by politicians and others, about the relations of Catholic and Protestant citizens, is a very unfortunate thing in a mixed community like ours; but it may be utilized for good purposes. It is a great pity that Canadians cannot dwell together in unity. We are laying the foundation of what we hope will be a great nation; we are subjects of the same sovereign; we meet in business and in the social circle; some of our most obliging neighbours and friends are Catholics; the present generation of Catholics and Protestants will soon sleep their last sleep in the same soil and give in their final account at the same judgment bar. More's the pity that they cannot live peaceably for the little time they are to be here. The folly and sin of quarrelling are all the more apparent when we remember that the quarrels are often fomented by the basest of men, in the basest manner, and for the basest purposes. Still the little breeze—which every good citizen hopes will soon pass over—may be utilized for some good purposes while passing. One good purpose would be to ask if any of the objectionable features of Popery still linger in our Protestantism—well, say in our Presbyterianism.

Protestants object to the Pope for two reasons among many others—because he has too much power, and because he claims to be infallible. We have never made a special study of the functions of Popes, and cannot say with scientific accuracy to what extent these objections hold good, but no doubt there is a great deal of truth in them. Do Protestant ecclesiastics ever show any disposition to claim and exercise a little too much power? Are there no Protestant Popes, or Protestants who would like to exercise the power of little Popes? Honestly now, are there no Presbyterian Popes, or Presbyterians who would like to act as Popes? "*He wants to be a little Pope,*" is an expression not unfamiliar to Presbyterian ears. Sometimes we hear it applied to an elder who is never satisfied unless the session does just what he pleases. Sometimes it is applied with painful truthfulness to the moneyed man of the small congregation who threatens to stop everything by stopping his subscription, unless the little congregation does what he orders to be done. And—tell it not in Gath—the well known phrase: "*He wants to be a little Pope,*" is applied more frequently and perhaps more truthfully to ministers than to any other class of men. Is there one middle-aged reader of THE PRESBYTERIAN who at one time or another has not seen some minister trying to play the part of a Pope? Congregations—alas too many—have been wrecked in just this way, the pastor tried to be a Pope and the people kicked against the Popery. The results are well known. Not every Presbyterian minister practises the theory that congregations are governed by sessions and boards of managers and deacons' courts—not by pastors who aim at being Popes.

There are few Presbyteries that have not at one time or another had a Pope, or a member who tried to be a Pope. We have often heard that in the olden time Presbyterian Popes thought nothing of telling congregations to call Mr. A. or not to call Mr. B. In other matters, arbitrary power was freely exercised. Personally, we have never seen a Presbyterian Pope exercising his functions to any great extent. In days gone by, we often heard of these things from esteemed and worthy ministers, who had both seen and felt.

The fact that a Presbyterian Pope was often right does not alter the question. His Holiness of Rome is no doubt often right. The Family Compact were possibly sometimes right. The truth is, we all like power. Human nature takes kindly to the Pope business. When we object to the old gentleman at Rome because he claims and exercises absolute power, let us keep a sharp eye on an older gentleman within, who may give us much more trouble than the old gentleman at Rome is ever likely to give us.

Popes of the small variety are not confined to the Presbyterian Church. The Methodists have theirs. The meanest kind of a Pope is a Methodist Pope. The Methodist Pope often manages to put in his work in a sneaking kind of way. His most arbitrary act is very likely to be "sicklied o'er with the pale cast"

of a very sickly kind of piety. He is more likely to begin his work with prayer than a Presbyterian Pope is. You often see a Methodist Pope in small country stations. Sometimes he is a zealous, earnest, hard-working, good Christian man, who, aided by his family, runs the station and runs it very successfully. A Pope of that kind often does a great deal of good in any Church—Methodist or Presbyterian—but when a man has almost absolute power without grace, prudence and sanctified common sense, then comes the deluge.

Let no idle fault-finder construe any thing in this paper into unfriendly criticism of the noble, zealous few, who in many a small congregation are doing their utmost for the cause of Christ. May the hand that traces these lines lose its cunning when it writes an unkindly sentence of these people. We have helped such people too often not to have the deepest sympathy with them in their self-denying efforts to do Christ's work. There are, unfortunately, too many who stand idle and sneer at the few zealous workers, and try to annihilate them by the genial, Christian and highly charitable remark, that they "are putting themselves forward." We do not belong to that party: we would rather be buried; we have been discussing Popes—not workers. As a rule, Popes are not workers. If any man secures influence in a congregation by earnest, honest work; by liberal giving and consistent living; by living a good useful life himself and training his family well; with all our hearts we say: "Blessings on you, brother, you are just the kind of Pope we need in this Church." Give us a hundred Popes of that kind in every congregation. The power to be condemned is official power, wielded by grasping and perhaps unsanctified hands—power that drives if it can, but when it cannot drive wriggles and twists and schemes and pulls the wires. From that kind of a Pope, lay or clerical, may all Protestant Churches be speedily delivered.

Space forbids any discussion of the other quality of a Pope—infallibility. Have we no clergymen who consider themselves well-nigh, if not absolutely infallible? Have we no elders who speak as if it were utterly impossible for them to be wrong? Did anybody ever hear a member of our Church speak in a manner which conveyed the idea that he thought it was impossible for *him* to be mistaken. Infallible men are as plentiful in this country as grasshoppers in a Kansas cornfield. Of course none of them say, in so many words, they are infallible. Their tones, their manner, their actions, their dogmatism proclaim that they think themselves infallible.

We condemn Popery for its intolerance. Is there no intolerance among Protestants? We condemn Popery for its bigotry. Is there no bigotry among Protestants? There is a fine field for profitable discussion here. We may take a ramble on this rich pasture ground at an early day. Meantime, some of those who profess to be trying to keep the Catholic Church right might do a little work nearer home.

CO-ORDINATE CAUSES IN THE DEVELOPMENT OF MIND.

BY F. C.

The second aspect of love which we note is the friendship among the members of the family. Home is to its inmates a spot of sacred interest, a cluster of hallowed associations and a centre of pure affections.

What is the world to them—
Its pomp, its pleasures, and its nonsense all—
Who in each other clasp whatever fair
High fancy forms, and lavish hearts can wish?
Some thing than beauty dearer, should they look,
Or on the mind, or mind illumined face:
Truth, goodness, honour, harmony and love;
The richest bounty of indulgent heaven.
Meantime a smiling offspring rises round,
And mingles both their graces. By degrees,
The human blossom blows: and every day,
Soft as it rolls along, shows some new charm,
The father's lustre and the mother's bloom.
Then infant reason grows apace, and calls
For the kind hand of an assiduous care.

Home is surrounded with a pure and healthy atmosphere, in which the virtues of humanity bud, blossom and flourish in beauty. There is the loving deportment of one parent toward the other in look, word and deed. There is the sweet voice, the merry laugh and restless activity of boys and girls. There is the guileless prattle, the innocent gambols and the artless conduct of children. There is the children's

love of their parents, the children's unhappiness under the frown of their parents from acts of disobedience, and the children's demonstrative delight on a reconciliation to their parents after due discipline. There is the free intercourse with one another in play or amusement, the genuine sympathy with each other in joy or grief, and the jealous watchfulness of each other's name or honour. They are one in spirit, one in aim and one in interest. Home is the abode of quietness, harmony and happiness. So soon as I entered my own house, said Burke, I was in a paradise, free from the din, strife and malevolence of the world.

Hearts and home, sweet words of pleasure,
Music breathing as they fall,
Making each the other's treasure,
Once divided losing all;
Homes, ye may be high or lowly,
Hearts alone can make you holy,
Be the dwelling e'er so small,
Having love it boasteth all.
Hearts and homes, sweet words of pleasure,
Music breathing as ye fall,
Making each the other's treasure,
Once divided losing all.
Hearts and homes, hearts and homes.

Hearts and homes, sweet words revealing,
All most good and fair to see;
Fitting shrines for purest feeling,
Temples meet to band the knee;
Infant hands bright garlands wreathing,
Happy voices incense breathing,
Emblems fair of realms above,
For "love is heaven and heaven is love."
Hearts and homes, sweet words of pleasure,
Music breathing as ye fall,
Making each the other's treasure,
Once divided losing all.
Hearts and homes, hearts and homes.

The name of home has a magic power. There is music in the word. It awakens in almost every bosom a thousand recollections of touching tenderness, of fond affection and of purest love. Home is the centre around which the best and noblest emotions of the human soul revolve. Home is the magnetic point to which the needle of the mariner on life's stormy sea is ever directed. It is the thought of home—the home of his childhood—which cheers the emigrant in a foreign land, which comforts him in all his hopes, and sustains him under all his trials. It is the hope of returning to that home which rouses him to energy, and which inspires him with boldness in the hour of danger.

As rooted and nourished with care in the family, but transplanted and fostered in society, the idea of human friendship is set forth in another higher relation by Solomon in the language, "There is a friend that sticketh closer than a brother." As plainly implied in this precious statement, home is the school in which we are taught the practice of truth, instructed in the proprieties of life, and imbued with the spirit of human kindness and Christian philanthropy. How is it so, and for what ulterior end? Home is the cradle designed to foster in us pure affections, the nursery designed to form in us good habits, and the place of practical instruction designed to train us to act in accord with the will of others and to confirm us in well-doing, all in order that men under the plastic influences of home which they carry with them into the world, may there walk with uprightness, work righteousness and speak truth in their heart.

The third aspect of love which we note is the friendship among the members of society. Love may be awakened in us all at once by the presence of its object, but friendship is gradually formed in us by contact with the frequent manifestations of love. Friendship so formed is one of fine harmony, pleasant intercourse and permanent duration. It may begin in a casual way, but when once begun and established the length of time or the intervention of distance does not bring it to a close. The distant sounds of music, as they vibrate through the long drawn valley, are not more pleasing to the ear than the tidings of a far distant friend. A young man incidentally met a young woman with whom he formed an acquaintance, which ripened into friendship and ended in wedlock. Thence arose a new series of things in the evolution of time. There is continuous affection sustained by the hearty co-operation of the one with the other through married life; there is the presence of children dancing like sunbeams in the household; there is the exercise of all those amiable qualities which give society so many attractions as well as throw such hallowing influences over the recesses of domestic life. Just as the circle caused by a stone cast into

the water extends to a distance in a series of concentric circles, so does the culture of home extend to all the strata of society in gential and plastic influences. There is the disposition to friendliness among men, the recognition of one another in the walks of life, and the good offices of neighbour to neighbour; there is a desire to injure the feelings of no one, but to do right to every one and to follow honesty as the best policy; there is a sense of propriety, honour and justice in the transactions of business; there is safety of person, security of property and mutual confidence, conditions necessary to enterprise, industry and success. It is similar in regard to households, the peculiar and private residences of men, which shut them out from the world by sacred enclosures. Families visit each other, attend the parties of each other and live on terms of friendship with one another. Members of one family may be bound to members of another family in close and intimate friendship, as in the case of Jonathan and David. Jonathan, who loved David, was the tried friend of David, and David, who loved Jonathan, was pierced to the inner heart with grief on the fall of Jonathan. "How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women." Members of one family marry members of another family and form new homes, become new factors in the social system, and serve their own part therein with profit to themselves and to their fellow-citizens; whilst they are privileged to enjoy the sweets of wedded life, to unbosom to each other what they cannot even hint to their neighbours, and to speak of men and things in a manner which they cannot do outside of the domestic circle. Numerous indeed are the links that connect individuals with individuals, families with families, and communities with communities, whilst they are all indispensable to the public weal, to social happiness and progress in civilization. Moreover, there are coteries of philosophers for the advancement of pure knowledge, associations formed by philanthropic men to promote the material or the moral good of society, and assemblies of people in the churches Sabbath after Sabbath to hear the Word of Truth. There is still to be mentioned a friendship, which is the source of all genuine or un-mixed friendships among men. It is the friendship of man to God, our greatest and our best benefactor. "Enoch walked with God; and he was not, for God took him." "Abraham believed God, and it was imputed unto him for righteousness, and he was called the friend of God." As Christians, we walk with God in the truth; we commune with God in our hearts, and we pour into the ear of God what we dare not whisper into the ear of man. This is the friendship which imparts strength, constancy and delicacy to the friendship of man to man in all relations, in all situations and in all circumstances.

CO-OPERATION IN FOREIGN MISSIONS.

PROCEEDINGS OF CONFERENCE HELD AT EDINBURGH, 6TH OCTOBER, 1886.

A conference of representatives of the mission boards or committees of the Presbyterian Churches of the United Kingdom, invited by the European Branch of the Foreign Mission Committee of the General Presbyterian Alliance, was held in College Buildings, Castle Terrace, Edinburgh, on Wednesday, October 6, 1886, at eleven a.m. The object of the conference was to ascertain the views of the various Churches on certain questions bearing on union and co-operation in Foreign Mission Work, remitted to the committee by the Council, held at Belfast in June, 1884.

There were present from the Church of Scotland—the Revs. J. M'Murtie, Convener, Dr. Herdman, James Williamson; from the Free Church—the Rev. Professor Lindsay, Convener, Principal Robertson, Calcutta, Dr. George Smith, Rev. A. C. Grieve, Bombay; from the United Presbyterian Church—the Revs. Dr. Thompson, Professor Calderwood, James Buchanan, Secretary, Mr. Duncan M'Laren; from the Original Secession Church—the Revs. W. B. Gardner, F. Hobart, J. Sturrock and C. White, Central India; from the Presbyterian Church of England—the Revs. W. S. Swanson, John Matheson and Mr. Hugh M. Matheson; from the Welsh Cal-

vinistic Methodist—the Rev. Josiah Thomas; from the Presbyterian Church of Ireland—the Revs. W. Heatty, Ahmedabad, James Carson, Manchuria, George Macfarland, Secretary, and from the Committee of the Alliance—the Revs. Dr. J. Murray Mitchell, Convener, Professor Blaikie, Secretary, Dr. Thomas Smith and Colonel Young.

On the motion of Dr. Murray Mitchell, Convener of the Alliance Committee, seconded by the Rev. Dr. Herdman, Mr. Hugh M. Matheson, of London, was called to the chair.

The meeting was opened with prayer by the Rev. John M'Murtie, and Professor Blaikie and Rev. James Buchanan acted as secretaries.

Letters expressing interest in the meeting were read from M. Baptiste Couve, Bordeaux, and Pastor Fritz Fliedner, Madrid.

There was also read a letter from the late Rev. W. Fleming Stevenson, D.D., written on the day preceding his lamented death, expressing his great interest in the conference, and his purpose of being present if health permitted. On the motion of Rev. W. S. Swanson, seconded by Dr. Murray Mitchell, a resolution expressive of sorrow for his early death, appreciation of the valuable services rendered by Dr. Stevenson and sympathy for his bereaved family and congregation was adopted.

Dr. Murray Mitchell then made a statement as to the purpose for which the conference had been called together, and mentioned the chief points to which the Belfast Council requested the committee to direct its attention.

After full and friendly conference on each of these points, the following resolutions were unanimously agreed to:

1. It is in the highest degree desirable that Mission Churches should be encouraged to become independent of the home Churches—i.e. self-supporting and self-governing—self government naturally following upon self support.
2. It is desirable that Churches organized under Presbyterian order, and holding the Reformed faith, should be placed under a Presbytery within territorial boundaries suitable for effective government; and that such Presbytery, wherever constituted, should, as far as practicable, include all the Presbyterian Churches within the bounds, by whatever branches of the European or American Churches originated.
3. In the incipient stages of the native Church, it is most desirable that the Foreign Missionaries should be associated with the Presbytery, either as advisers only, or as assessor members with votes.
4. It is undesirable that Presbyteries of native Churches should be represented in supreme courts at home, the development and full organization of independent native Churches being what is to be aimed at, whether these are founded by a single foreign Church or by two or more such Churches.

The conference agreed to record their high satisfaction and their gratitude to God for the opportunity afforded to the representatives of so many Churches for conferring together on important questions connected with the progress of the Gospel, and for the brotherly and Christian spirit which had marked all their deliberations.

It was also agreed to recommend that the Churches should observe the week beginning with the last Sabbath of November, as a season of special prayer for missions.

The conference agreed to transmit the above resolutions to the Alliance Committee, and it was stated by Dr. Murray Mitchell, as Convener, that that committee intended to forward these resolutions to the mission boards or committees of the various Churches, in the hope that they would submit them for consideration both to their foreign missionaries, and to the supreme courts of their respective Churches, and communicate the result to the committee, so as to enable them to prepare a full report for the meeting of Council, to be held in London in 1888.

The thanks of the Conference was tendered to Mr. Matheson for his conduct in the chair.

Rev. W. B. Gardner closed the meeting with prayer.

W. G. BLAIKIE, } Secretaries.
JAMES BUCHANAN, }

If you want to interest your fellow Church members in Christian work tell them that THE CANADA PRESBYTERIAN will be sent to them from now till 1st January for 15 cents.

JOINING THE CHURCH.

Ought I to make a public confession of faith and join the Church? This most important question is, no doubt, agitating the minds of many of the readers of these pages. The first person with whom most of you would discuss this question would be your own pastor. He would probably say to you: "Yes, my friend, you had better do so, provided that you have already joined Jesus Christ." If the Son of God be within your heart, then you are spiritually alive; you have experienced the new birth; you are prepared to live the Christian life because He liveth in you. If you only make membership in a church the main thing, if you unite yourself to nothing stronger than a company of frail, fallible fellow-creatures and expect them to tow you along by the power of their prayers and fellowship, then you have but a poor chance of success in this world, or of heaven in the next.

The first questions for you to settle are, Have you been born anew by the Holy Spirit? Have you by sincere faith united your heart to the omnipotent Saviour? If so, then your public acknowledgment of this fact by connecting yourself with a Christian Church is the completion of the process of joining the Lord Jesus. Heart-union first, then open confession. Christ demands both; and when both steps are taken, you have become one with Him. Your heart is by a mysterious but real process linked to His infinite heart of love. You join your weakness to Christ's strength, your ignorance to His wisdom, your unworthiness to His merits, your frailty to His watchful oversight, your poverty to His boundless resources of grace. Your spiritual destiny is bound up with your Lord's. Because He lives you shall live also, and you will be kept by the power of God through faith unto full salvation. A glorious conception is this, and if, by God's help, you are making this a reality, then go forward, the sooner, the better.

But perhaps you still may be troubled as to the evidences of this inward work of the Spirit, and may inquire what they are. "Just what is it to be a Christian?" and, "How ought I to feel?" and, "How ought I to be and to do?"—these may be the queries that are agitating your mind. My own habit as a pastor has been to put into the hands of all who propose to unite with the church a series of questions, of which the most vital and comprehensive are the following.

Have you seen yourself to be a sinner against God? Have you not only repented of past sins and sought forgiveness, but do you hate all manner of sin, and desire and pray to be delivered from the power of evil? Is your hope of acceptance with God founded upon the Lord Jesus Christ, and upon Him alone? Have you surrendered your heart to Christ, and are you willing to follow Him whithersoever He shall lead you? Is it your solemn purpose, in reliance on His grace, to cleave to Christ as your Saviour and guide to the end of life? In order to maintain your Christian life, do you make conscience of secret prayer and the reading of God's Word as your rule of duty?

You will observe that these interrogatories embrace the two core-ideas of Christianity, which are to hate sin and to love Christ, to turn from sin and to follow Christ. These are the scriptural signs of a genuine spiritual life in the soul. That life may be as yet very feeble; it may be only the weak pulse-beat of a baby; the "blade" of grace may yet be very small; but if the life is there, then seek to strengthen it by prompt and hearty confession of your Saviour. In the New Testament cases, a conversion to Christ commonly was followed by a prompt acknowledgment of Christ. Open your heart to God, ask Him to search you and to lead you; and if, after honest searching and self-testing, you are persuaded that Christ has begun to live within you, then take your stand for your Saviour. The Church was not intended to be a pasture-ground and a field of activity for mature Christians, but also a training school for the young, the inexperienced and the immature. The fold of Christ is a place in which not only the older sheep may wax fat and flourish, but the lambs may also be protected from hard winters. Do not come in with the idea of remaining always as a lamb—especially as a "cosset,"—but enter the Church of the great Shepherd to grow and expand your lungs and to become strong in the Lord. The phrase "a perfect man" (in the fourth chapter of Ephesians) really signifies a full-grown man; yet how can you ever reach that unless you begin?

To join the Church before you have joined the Lord Jesus is a mockery, and will be a source of untold misery also. May your conscience, enlightened by prayer, keep you from such a rash and ruinous step! But if your soul has joined the Saviour, then give Him your whole self, your whole influence, your time, your talents and entire life. Not much can you give Him at the best, but give Him all in a public and perpetual covenant. Join His Church for eternity.—*Theodore L. Cuyler, D.D.*

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

ONE OF THE GREAT HYMNS OF THE CHURCH.

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

JESUS, I MY CROSS HAVE TAKEN.

Jesus, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou from hence my all shall be!

Go, then, earthly fame and treasure!
Come disaster, scorn and pain!
In Thy service, pain is pleasure;
With Thy favour, loss is gain.

Man may trouble and distress me,
'Twill but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.

'Tis not in grief to harm me,
While Thy love is left to me!
O 'twere not in joy to charm me,
Were that joy unmixed with Thee!

Take, my soul, thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find, in every station,
Something still to do or bear.

Think what Spirit dwells within Thee!
What a Father's smile is thine!
What a Saviour died to win thee!
Child of heaven, shouldst thou repine?

Haste, then, on from grace to glory,
Armed by faith and winged by prayer;
Heaven's eternal day's before thee,
God's own hand shall guide thee there.

The origin of this hymn is interesting. According to Henry Ward Beecher ("Plymouth Pulpit," page 410), it took its rise from the case of a young woman born to splendour, but disinherited by her father, because of a great offence—her conversion to a faith which he despised, and her quiet but resolute adherence to her profession.

There are parents in a certain sense believers, and profess to be believers. There are many that have just enough of faith to shield their consciences, and save themselves from being counted infidel. They believe in a kind of mutual protective Christianity which takes care of their anxieties and fears—a Christianity which allays all their troubles in this respect, but nothing more. The idea of a perfect manhood, a cleansed conscience, a purified heart, an imagination radiant with heavenly truth—the idea of a great overwhelming affection that like the sun pours its rays down upon all their faculties—the idea, in short, of an entire consecration as the result of such downshedding has never entered their mind. The world, the world, the beautiful world, with its ambitions and its pleasures, is their all. In these circumstances think of a daughter, young, beautiful, opening up in all the graces of early womanhood—one who is the coyest, sweetest thing in the whole neighbourhood—one who has studied in the best schools, and has taken on the most graceful finish they can impart. She is born to splendour, and that was a great day in the noble mansion, when she first saw the light. She is an only child, and many a suitor looks on in her direction. Many a one rises up to call her blessed, for with an open hand she dispenses to the poor, and with an unconscious charm she makes her way to every heart, and, but for some noisy, ranting preacher, might have occupied a grand place in the world. It was vexatious to such parents to see such an one brought under his power, to see the child that was the joy of their hearts and the pride of their life carried away with religious excitement. Their hopes are crushed. The father is in a rage, and the mother is in grief; and they will not have it so. How does the child act during the storm? With simple modesty she is patient but tenacious, and bears the storm that is without by the blessed peace that is within. She is still loving and more obedient than ever, except on this one point. Having tasted the better portion, she will not give it up, and so great, some times, has been the rage of the father, that he has actually driven the child from his door and dispossessed her of every thing. I am here stating the case in a general way. I mean a case of fealty to Christ amid great temptations; and it was really such a case as I have drawn that gave birth to this touching hymn. Returning from a ball, the daughter of a wealthy man in England heard a Methodist service going on. She went in, and by the blessing of God was converted, and when she made known her faith and purpose to her father, and stuck to her purpose against all remonstrance, he cast her off in a rage and dispossessed her of every thing.

This is something like the representation given us by the great Congregational divine, but Dr. Hatfield who has earned the right to speak on

such matters, gives us another version of the genesis of this hymn. He thinks it took its rise from the conversion of the author, the Rev. F. Lyte, then (1825) curate of Taghmon, Ireland. It seems that this distinguished clergyman, to whom we owe so much for his great hymns, such as this hymn and

Abide with me, fast falls the eventide,

was called to see a brother minister who was at the point of death, and found himself entirely unprepared for offering to him the consolations of the Gospel. This led him to look into the grounds of his own hope, and he was convinced that his heart had never been savingly renewed. Together they sought and found the Lord. His friend died in peace, and he himself lived to serve the Lord as he had never done before. His was indeed a real consecration. This took place at the time (1825) when the hymn was written, and Dr. Hatfield thinks that probably the poet's conversion was the occasion of its genesis. Still there is nothing inconsistent with all this in the representation which we have cited. Both of these may be perfectly true, and the poet in drawing from his own experience would be in a position to do ample justice to the case of the young woman whose loyalty to the Great King in the circumstances must have touched his poetic sensibility.

I would not here refer to the life of the author, delightful as the theme is, reserving that for another occasion—my annotations on the hymn,

Abide with me,

certainly one of the great hymns of the Church, and having a genesis than which there is nothing more touchingly beautiful in the language. As to its power—the power of the hymn under consideration—the power of awakening the godless to serious thought—as well as the power of stimulating, refreshing, encouraging those that have already taken Christian ground, it has had a wonderful history. It is our one great consecration hymn, and should be used on stated occasions, when consecration is the theme of the preacher. The writer can never forget its power in this respect—how that on one memorable Sabbath evening when specially addressing young women, after pleading with them to take higher ground and consecrate themselves afresh to the Lord, one remained to speak with him and tell him how that under the divine blessing all her scruples had been overcome by the appeal, backed as it was with this, the closing hymn. She had lingered long, hesitated much, but now she could resist no more, hold out no longer, and so she quietly, unostentatiously made herself over to God in a covenant never to be forgotten.

LATIN TRANSLATION (SAME MEASURE).

Sustuli, Salvator, crucem
Ut hinc sequar Te vobum,
Inops, sperna, derelicta,
Hinc Tu mihi omnia.

Abi, Ius humana, nugæ;
O calamitas veni;
Semper mi delicia
Puro munere Christi.

Fatigans vexansque homo
Propriorem me aget;
Suavior quies in celo,
Actus labor, aderit.

Non est doloris nocere,
Tuus amor perfulgens;
Non est gaudii lætari,
Tuus amor non fulgens.

Cape, anima, salutem,
Plenam, liberam, cito;
Supersurge terrestriam
Semper facies Deo.

Et puta dona Spiritus
Cari Patris oculum,
Christum qui est mortuus;
Putaque celo domum!

Ab gratia ad gloriam
Firma fide propera;
Propera dans Deo laudem,
Sæculorum sæcula.

THE VISITING PREACHER.

Let him guard sacredly the name and position of the pastor. He can easily strengthen the pastor, or he can as easily weaken and wound him. Pleasant things spoken of a pastor by an outsider often go a long way with a church. They are the leaven of a precious help, and are often treasured and repeated to the pastor's advantage. It is just as easy to cripple a pastor. He can be criticised or praised so dubiously as to excite suspicion against him. Some ministers have an open ear for picking up ugly reports of a pastor, and then go out and whispering abroad the tale of disaffection and trouble. We know a brother who, after spending a day or two in the congregation of some other preacher, is almost certain to come away with hideous stories of the man's unpopularity and dissatisfaction. He seems to ferret out all the unlovely secrets of the pastor and his people, and to find a wicked joy in spreading them far and wide.

THE NEW THEOLOGY.

There are medical works published with the title, "Every man his own doctor." On the title page of the "New Theology" might be inscribed, "Every man his own Bible."

Here is a man for example—a Christian; we will not say a Presbyterian; but an ordinary Christian—who gets drunk and abuses his wife. You remonstrate with him. You tell him that the Bible says that no drunkard shall inherit the kingdom of God, and that it enjoins upon husbands to love their wives. Yes, the man replies, that is very true; the Bible so teaches. But I have thought over the matter, and my "consciousness" has decided that under certain kinds of mental pressure it is not a sin (*per se*) for a man to become intoxicated or abuse his wife; so I have eliminated that from my Bible.

But your reply, perhaps, "that the man is not in possession of a Christian consciousness, and my answer is: "What right have you to say so? Where is your standard of judgment, a standard that he is bound to respect, if you are a disciple of the new school of theology, and accept its fundamental principles?" I have a right to condemn the man because I have an objective and unchangeable standard of divine truth, viz., the Word of the living God.

Now, I admit that this is an extreme case—one that, under the present condition of the Christian communion, is not likely to present itself; but I hold that a theology that cannot cover such cases is radically defective—dangerous not only to the spiritual life, but also to the morals of society.

There is not a defender of the "New Theology" who would not, I presume, indignantly reject the doctrine of Papal infallibility, and yet the only perceptible difference between it and the doctrine in question is, as it seems to me, simply a matter of multiplication, the resultant of which is manifestly in favour of the Pope.

The "New Theology" may have a mission to perform—in fact, we have no doubt but it has. It will serve to quicken a deeper interest in the science of theology—the greatest of all the sciences, and yet a science which has been woefully neglected during the past quarter of a century or more. The result is that our present-day Christianity lacks backbone. It is of a molluscous nature, and can be easily "flattened out." We need a keying up in doctrinal religion—some people, at least need it. I believe the issue will come to be so sharply defined that men, and especially public teachers, cannot longer "straddle the fence," to use a political phrase. They will be compelled to come out squarely for or against the truth.

As for myself, I believe in the "Old Theology," so far as its essential principles are concerned. I believe in it, because it recognizes the Word of God as the ultimate source of appeal in the settlement of what is and what is not divine truth. I do not claim perfection for it in all its details, but I do claim that it honours the Bible and fairly sets forth its teachings on all vital matters pertaining to the salvation of the human soul, and the building up of God's kingdom in the world. In short, I believe the "Old Theology," because I believe the Bible, and I am not ashamed of it, either. If I didn't believe this Bible in its totality, and in all its parts, to be an inspired book, I would be an out-and-out infidel. I respect an honest infidel, but I have the utmost contempt for a trimmer, either in politics or religion. Christianity, while any thing, is every thing. When it becomes refined, modified, relaxed, it ceases to exist except as a mere form without power. It becomes simply the quintessence of nothingness, upon which the soul can never be nourished. There can be no middle ground between taking the Gospel in all its original authority, as containing the only ground of pardon, the only means of sanctification and the only passport to heaven for mankind, and absolute infidelity. If the sinner expects to be saved on the ground of the Gospel, all the conversion, all the penitence, and all the holiness of character which were necessary when Peter or Paul preached are now necessary for him, without the least modification or abatement. It is equally true that there ever has been, is now, and ever will be to the end of the world, one and the same standard of Christian character. Every particle of self-denial, of devotion to Christ, of willingness to labour and suffer in His cause which were demanded in the days of the Apostles and martyrs are demanded now, upon the part of every believer. There is no change in the covenant God made with man; no lowering of the claims of divine law. The appeal today is and always has been, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord who will have mercy upon him, and unto our God who will abundantly pardon." These are the unchanging and unchangeable conditions of mercy and pardon and peace, and finally of entrance into those mansions that Christ has gone to prepare for His own people.—*Rev. Dr. Sutherland, Rockford, Illinois.*

HONESTY is the best policy, but he who acts on that principle is not an honest man.

THE LOVE OF CHRIST.

The way to measure the depth of the love of Christ is to begin at the throne and go down to the cross, and to the foul abysses of evil. The way to measure the height is to begin at the cross and the foul abysses of evil, and go up to the throne. That is to say, the topmost thing in the universe, the shining apex and summit, glittering away up there in the radiant unsetting light, is the love of God in Jesus Christ. The other conceptions of that divine nature spring high above us and tower beyond our thoughts, but the summit of them all, the very topmost as it is the very bottommost, outside of every thing, and therefore high above every thing, is the love of God which has been revealed to us all, and bought for us sinful men in the passion and manhood of our dear Christ.

And that love which thus towers above us, and gleams the summit and the apex of the universe, like the shining cross on the top of some lofty cathedral spire, does not gleam there above us inaccessible, nor lie before us like some pathless precipice, up which nothing that has not wings can ever hope to rise, but the height of the love of Christ is an hospitable height, which can be scaled by us. Nay, rather, that heaven of love which is "higher than our thoughts," bends down, as by a kind of optical delusion the physical heaven seems, to do, toward each of us, only with this blessed difference, that in the natural world the place where heaven touches earth is always the furthest point of distance from us; and in the spiritual world, the place where heaven stoops to me is always right over my head, and the nearest possible point to me. He has come to lift us to Himself. And this is the height of His love, that it bears us up, if we will, up and up to sit upon that throne where He Himself is enthroned.

So, brethren, round about us all, as some sunny tropical sea may embosom in its violet waves a multitude of luxuriant and happy islets, so all of us, landed on our little individual lives, lie in that great ocean of love, all the dimensions of which are immeasurable and which stretches above, beneath, around, shoreless, tideless, bottomless, endless.

But, remember, this ocean of love you can shut out of your lives. It is possible to plunge a jar into mid-Atlantic, further than soundings have ever descended, and to bring it up on deck as dry inside as if it had been lying on an oven. It is possible for men and women—and I have them listening to me at this moment—to live and move and have their being in that sea of love, and never to have got one drop of its richest gifts into their hearts or their lives. Open your hearts for Him to come in by humble faith in His great sacrifice for you. For if Christ dwell in your heart by faith, then and only then will experience be your guide; and you will be able to comprehend the boundless greatness, the endless duration, and absolute perfection, and to know the love of Christ which passeth knowledge.—*Alexander MacLaren, D.D.*

THE PULPIT AND PUBLIC OPINION.

The minister of the Gospel is in one sense a public servant, and is supported by the voluntary contributions of the people. It is only necessary to consider this simple statement a little to see that this relation of the minister to the people is the source of a very subtle and very powerful temptation to make the pulpit a mere echo of current opinion. If the people are not pleased they will not pay, and although the preacher may not be conscious of any lack of independence, and, as a rule, is not conscious of it, it nevertheless is a very difficult thing for him to escape the logic of the fact that his support depends upon the favour of the public. Nor is this all of the case, nor the worst of it. A man who differs much in his opinions from the people about him, and especially if he is vehement in the advocacy of his opinions, is stigmatized as peculiar. He must conform to the ideas and customs of his contemporaries, or fall under the odium of having an unbalanced mind. Elijah would be called a crank, and John the Baptist a lunatic, if they should appear now and denounce popular vices as they did in their own times. It is so in every age. The true prophet is never a universal favourite, and the temptation to unfaithfulness is, therefore, very great.

And yet no worse woe can befall the human race than a man who comes to his fellows under the authority of divine sanction, but instead of proclaiming the whole truth of God, becomes a panderer to public opinion, and a coward under the menace of public disfavour; a man who consents to error, and is dumb in the presence of wrong, because he fears that an independent utterance of God's truth will cost him something in public favour, and possibly in money. A sneaking pulpit is an offence in the sight of God, and a curse to mankind. The Word of the Lord has infinite authority, and it is the vocation of the minister of Jesus Christ to declare the whole counsel of God, and thus bring public opinion into conformity with divine revelation. And there never was more demand for this admonition than now.—*Western Christian Advocate.*

CHRIST IS MINE.

O, what precious joy divine,
I am Christ's and Christ is mine.
Mine to love in woe or woe,
Mine to keep where'er I go;
Mine upon the stormy deep,
Mine where turbid waters leap;
Mine upon the mountains cold,
Mine in valley, wood or wold;
Mine in scorching, trackless sands,
Mine in strange, unfriendly lands;
Mine in dark and stormy night,
Mine in hours of peaceful light;
Mine in poverty and wealth,
Mine in sickness, pain or health;
Mine when storms of sorrow fall,
Mine when joys have turned to gall;
Mine when foes shall hate me sore,
Mine when friends know me no more;
Mine when desolate and lone;
Mine when every hope has flown;
Mine is He in life or death,
Mine unto the latest breath;
Mine beyond earth's scenes of woe,
Mine where sorrows none shall know;
Mine when passed life's stormy tide,
Mine forever at His side—
O, what precious joy divine,
I am Christ's and Christ is mine.

CHRIST IN THE AGE:

"Christ present in our times," is a subject we are somewhat apt to overlook. We are naturally much more quick to observe the signs of gloom and misery, of sad sorrows and still sadder sins, than we are to notice the signs of the coming of the divine kingdom and of the day of Christ.

We find an illustration of this in the sphere of our home relationships—in the profounder reverence with which children are regarded, and in the more humane and enlightened agencies which are brought to bear on their development.

In the Church and outside of it the words of Christ, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven," are receiving an interpretation which not long ago would have been regarded as the rankest of all heresies, and as a sure sign of "falling from grace."

And along with the more exalted sense of the dignity and honour of childhood, which that interpretation gives, there have grown kindlier and more beneficent agencies for its education and growth.

The books, for example, which are now provided for the culture of the child-mind are removed from their counterparts of a few years ago, by a gulf nearly as wide as that which separated Lazarus in Abraham's bosom from Dives in his torment. I do not refer to the wonderful progress that has been made in the art of illustrating them, nor to the fact that some of the foremost artists of the day have not deemed it beneath their thought and skill to make expressive the story book of a little child, but to the difference there is in their character and aim. The moral progress is much greater than the artistic, and is the more significant because its movement is usually of a slower and more gradual kind.

The literature for children, known years ago by many who are here this morning, was not rich in quantity, and was poorer still in quality. Often it did more harm than good, and tainted the minds it was meant to stimulate and purify. It started with the assumption—based not on the teaching of Jesus Christ, but on the theological dogma of the total depravity of man—that every child was born into the world full of "envy, malice and all uncharitableness," with infinite gifts of craft and guile, and assuming that he was totally depraved, it did its best to make him prove the assumption true. The literature of to-day, as a rule, stands in sharpest contrast with it. There are fewer pages you have to sew together lest their impure atmosphere should poison your children's minds. It recognizes more clearly the good and noble elements that are to be found in every child, and appealing to them it obtains a readier reply. And above all, it makes known to them the Father of men, not so much as One who is swift to note a child's transgression and to punish him for his sin, but as One to whom the youngest may go for help and sympathy, who will gladly overlook his failures, and tenderly aid him in every prayer and struggle.

Yes, the truer understanding of Christ's words in reference to children has uplifted them in our reverence and regard. They rank higher in our thought and love, because we see how high they ranked in His. And so now regarding them, in the light of Christ's words, as born into the kingdom of heaven, we do our best to keep them there, instead of waiting until they have gone through a weary wilderness of wandering, and have returned to the home they ought never to have left, and have returned through paroxysms of repentance, burdened with memories of shame.—*Rev. Henry Shaw.*

TEN thousand of the greatest faults in our neighbours are of less consequence to us than one of the smallest in ourselves.—*Archbishop Whately.*

HOME, SWEET HOME.

Modern society is so full of the heaven of Christianity that most of us have very little idea what a social revolution Christ has already achieved. One of the most startling evidences of this is the fact that what we mean by the word "home" is a peculiar and characteristic product of Christianity. When Christ came there were no "homes" in any country under heaven. In Palestine, where there was the nearest approach to the Christian ideal, there were fatal defects. The Jewish "home" was and is the strength and glory of the Jewish race. But the Jewish home fell immeasurably below the Christian "home," because the Jewish faith tolerated a lax system of divorce, and, yet more, because it tolerated polygamy. With this partial exception, there were no "homes" when Christ was born. In the Roman Empire the marriage tie was fearfully lax, and the father had power even to kill his children. Nameless forms of infanticide were openly advocated by illustrious authorities. In Greece the same infamous doctrines prevailed. Even Socrates treated his wife and children with heartlessness, and Plato founded his ideal Republic upon the most ingenious and elaborate arrangements to prevent the existence of "home." We need say nothing of the social organizations of Asia and Africa, for they continue to this day. It is well known that there is no "home" in Arabia, India, or China, except where the Oriental religions have given place to Christianity. The savage tribes of Africa are equally incapable of understanding the delight with which we sing "Home, Sweet Home." In fact, "home" is so absolutely a Christian creation that it existed nowhere when Christ came, and it exists now only where the influence of Christ is felt.

It is, therefore, quite natural that the enemies of Christ in Europe and America are notorious for their hatred of the "home." Most of them preach and practise very lax views of the marriage tie, and are incessantly engaged in trying to substitute the State for the home. They are well aware that until they can destroy the Christian "home" they cannot destroy the Christian religion.—*Methodist Times.*

TESTIMONY OF THE MONUMENTS.

The Christian world is getting rather tired of the cobweb historical and anti-Biblical criticisms spun by the German critics. They are fast being dispelled by the spade and pick-axe. It was apparently proved that Homer was a myth, and ancient Troy a delusion. Yet Dr. Schliemann has disinterred the captured city, found traces of the fire which destroyed it, and proved that the "Iliad" and ancient tradition were right in designating its site and surroundings. Genesis and Daniel, both alleged publications of a later age, have been shown to be so minutely in accordance with their professed eras, that the hypothesis of posthumous invention becomes incredible. And now Jeremiah is added to the list of accurate narrators, for the digging at Tahpanhes has made it evident that he was thoroughly acquainted with the architectural details of Pharaoh's palace. We might greatly extend the list of scriptural confirmations, but enough has been said to show that evidence has been dug from the dust which overthrows many a carefully elaborated hypothesis of the sceptical theologians of the Fatherland. A good deal more is to follow, for the work of exploration and disinterment is yet in its early stages. Thus far not a single discovery has shaken the accuracy of the Holy Writ, while light has been thrown upon not a few obscure passages, and the complete truthfulness of important statements has been demonstrated. There was never greater reason for cheerfulness among the defenders of the faith. Every rescued monument adds a new stone to the walls about Zion.—*Western Christian Advocate.*

THE MIGHTY MONOSYLLABLE.

The most effective word on many occasions in the English language is the mighty monosyllable No. It has been the pivot on which innumerable destinies have turned for this world and the next. Uttered at the right moment, it has saved multitudes from perdition. For example, the splendid career of Joseph turned on the prompt "no" spoken at the very nick of time. Had he stopped to parley with that wanton woman (as too many young men stop to parley with a temptress on the street), he would have been lost. "How can I do this great wickedness, and sin against God?" saved him from the dizzy cataract. Daniel might plausibly have said to himself: "O, everybody about the court drinks wine and lives high on the king's dainties; I do not want to be thought self-righteous." He dared to be singular. At the end of a few weeks he had a cleaner countenance and a sweeter breath than any of the fast livers in the palace. "So will not I" was the motto of the courageous young teetotaller. If he had drifted along with the current of temptation, we might never have heard of even the name of Daniel.—*Rev. Theodore L. Cuyler, D.D.*

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TORONTO, WEDNESDAY, NOVEMBER 17, 1886.

THE discussion on the eldership, to which we alluded in our last issue, promises to be interesting. Dr. Howard Crosby, ex-chancellor of the New York university, and one of the ablest men in the American Church, has come out in favour of the theory that elders are all of the same order. In a published letter he says:

The ruling elder (as I take it) is a *spiritual ruler* in the Church (the deacon being a helper in temporal things). Hence he is included in the category of 1 Tim. iii. 1-7. "bishop and elder" being synonymous (comp. ver. 5). He differs from the "minister" (so called) only as not *preaching* (1 Tim. v. 17.) The Church has only elders and deacons as officers. The elders are all of the same order, and hence should be eligible to the moderatorship. This is, to me, the only consistent doctrine—otherwise elders are not elders, but deacons.

Principal Caven, we understand, is reading this epistle with one of his exegetical classes this session. Perhaps, when the class comes to the passage quoted, the esteemed Principal may find time to give us his views on the question.

THIS issue of THE CANADA PRESBYTERIAN will come into the hands of many of our readers on Thanksgiving Day. We earnestly hope that it will find one and all well and hearty, enjoying the bounties of God's providence, and tracing up every stream of creature comfort to the Giver of every good and perfect gift. Sixteen Thanksgiving Days have passed since THE CANADA PRESBYTERIAN first visited the homes of many of its friends. During these years many changes have taken place. Some of these changes have been gladdening, some saddening. In common with our friends we too have known that there is little permanent in this life but the law of changes. The law which says all things here must change never itself changes. Still amidst all the changes there is much to be thankful for. The pleasant days far outnumber the dark ones. The mercies far outnumber the afflictions. That every reader, new and old, may have on this Thanksgiving Day a bright and happy home, a cheery and hopeful heart and, above all, the assurance of a home above is the earnest wish of THE CANADA PRESBYTERIAN. Friends, new and old, may you and yours see many Thanksgiving Days and have much to be thankful for.

By the way, how is your prayer meeting doing this fall? Prayer meetings usual fall off in attendance during summer. The men do not attend in summer. Some of them do not attend in summer nor any other season. When the evenings get cool and lengthen, in September and October, attendance at prayer meeting is supposed to come up to the best. How is it with your meeting? Are the people well out, as Dr.

Burns used to say? How about the social qualities of the meeting? Do the people walk in stiff as posts, sit as unsympathetic as graven images and then go silently—perhaps we should almost say sullenly—out? Or do they seem to enjoy the meeting and often shake hands and have a little friendly chat at its close? How about the spiritual atmosphere of your prayer meeting? Do the people sing heartily, listen to the exposition appreciatively, and do the brethren who occasionally lead in prayer do so with appropriateness and a reasonable degree of fervour? If so, you have a fairly good prayer meeting, assuming of course that the attendance is fair. Do the people sit with a dissatisfied, fault-finding air, take no interest in the meeting and sigh for excitement and Sam Jones? If so, your meeting would bear some improvement.

THE liturgy question keeps cropping up in the Presbyterian and Congregational Churches on the other side of the lines. It seems to be one of these questions that will not down. The Association of the Congregational Churches, at their late meeting in Chicago, appointed a committee to consider the liturgical enrichment of the Congregational service. It is asserted that a large number of people go over every year to the Episcopal Church, and it seems to be assumed that all or nearly all go over for the sake of the liturgy. There is a huge fallacy just here, that, so far as Canada is concerned, may be easily detected. Let any body make a list of all the Presbyterians he knows that went over to the Episcopal Church, and ask himself how many went over for the sake of taking part in the prayers. The moment one begins to do that, he finds himself beginning to laugh. The idea of the majority of them becoming Episcopalians because they did not get an opportunity to pray in their own Church is so transparently absurd that it excites the risibilities. One in a thousand may have gone over for that reason, but the nine hundred and ninety-nine went for reasons of a very different kind. The question of using a modified liturgy occasionally is one that will bear discussion on its merits. So far as Canada is concerned, the discussion will be gravely prejudiced by saying that Presbyterians become Episcopalians from pious motives, and go over because they want to pray. The few who have gone were not specially noted for praying before they left—at least the vast majority of them were not.

A CORRESPONDENT of the *Christian-at-Work* writes in this way of a Sabbath spent in Toronto:

We arrived on Saturday evening, and soon began to realize the quiet of the city. On Saturday night all saloons are closed at seven o'clock, and are so kept closed until Monday morning, so that illicit selling is a very rare thing. The quiet of the Sabbath surpasses that of Edinburgh, or of any American city. I asked a friend to guide me to the homes of the poorest and the lowest of the inhabitants, but could not find any of the usual signs of disorder. No street cars run on the Sabbath, no newspapers are published and no mail goes out; yet Toronto grows, and is not a whit behind the times. Her statesmen have found out that righteousness exalteth a nation, while sin is a reproach to any people. We do not know that this city has a greater proportion of religious people than our United States cities, but we do know that her political economists have found out that law and order are capital for the working people as well as the churchmen, and that the highest of police regulations is a legal insistence upon Sabbath rest. There is also a strong temperance sentiment in the community, although there is not any active prohibition movement.

Toronto is noted for a good many things. The rapid growth of the city, the educational institutions, the large number of young men who come here to study, the cleanliness of our city press, the good order on the streets and several other good things have often been pointed out by visitors. There is one thing, however, that strikes a stranger so much as our Sabbaths. We have, many say, the best kept Sabbath in the world. And the Sabbath is no better kept in Toronto than in many other parts of Ontario. Let Ontario honour God by remembering the Sabbath day, to keep it holy, and God will honour and prosper our beloved Province.

SABBATH HARVESTING.

THERE is likely to be another commotion in Scotland over the Sabbath question. Hitherto that land, so strong in Presbyterianism, has been noted for its Sabbath keeping, but it is remarked that considerable change is observable in the manner in which the sacred day is now observed there. When great corporations urge the performance of work on that day vigorous protests are usually made; but when

some distinguished ecclesiastic gives utterance to opinions calculated to lessen the people's respect for one of heaven's best blessings to weary toilers, there is no question that serious harm results. Quite recently no less a person than Dr. Cunningham, of Crief, who has been the recipient of the highest honours in the gift of the Scottish Church, said in a sermon, "When the season was late and the weather threatening, it was a religious work to go to their fields rather than their churches, and to save the precious fruits which God had given for the sustenance of human life."

When a faithful servant of Christ inculcates some manifest Christian duty, practical obedience is often felt to be difficult. This monition of the distinguished Scottish divine harmonizes so completely with selfish human nature and the worldly spirit that many would only be too glad of such sanction to cover their inclination. No doubt some who listened to that sermon would have serious misgivings, and were they to act upon the suggestion there would be qualms of conscience not easily got rid of. It might be that Sabbath harvesting would be sheltered under the plea that it was a work of necessity and mercy, but who that was inclined to take advantage of the license given by the above declaration would not be equally justified in urging the same plea for engaging in other secular work. Has there been a single instance of the proposed or actual infraction of the Sabbath law, where the requirements of necessity and mercy have not been put forth? The opening of art museums, the running of pleasure excursions, labour in post offices, railway traffic and such like have in every instance been sought on the plea that it was both necessary and merciful that the quiet of the Sabbath should be broken, and the great purposes of that sacred day put aside by their introduction. If farmers felt free to work in the fields on Sabbath during harvest, would not many of them, inclined to follow Dr. Cunningham's advice, reason, not illogically, that if Sabbath labour was justifiable in that case it would be in many others? There is not an occupation followed, but would afford occasion for similar disregard of the requirements of the divine law.

The real question is not, Is this or that particular practice permissible on the Sabbath? but, Is the eternal, immutable moral law given by God to man, not only as a test of his obedience, but designed for his highest welfare here and hereafter, binding on the conscience? It is all very well to speak of the scrupulosity of the Jewish observance of the Sabbath, but the law itself is one of the Ten Words which the lapse of centuries cannot invalidate. Is it better to obey the law of God, or follow the opinions of fallible man, in such cases?

We who value the religious privileges and the manifold blessings that the sacred day of rest brings, will view with alarm every proposal that seeks to infringe on its entirety. It is a God-given, precious heritage not to be surrendered to human dictates however plausible.

FIT AND PROPER PERSONS.

IT is the general belief that the Parliamentary elections are near at hand. The political parties are organizing for the contest. There are indications that the strife will be fierce, and the interest widespread. It would be pleasing if these contentions between opposing politicians could be carried on with less bitterness and more chivalric consideration for each other than is sometimes too plainly visible. Plain speaking, free and full discussion, are, however, vital for a thorough understanding of the public questions on which the respective parties appeal to the electorate. Where feeling is keen it is natural that occasionally there should be fire in the orator's words, and somebody is sure to get a scorching, whether he deserves it or not.

Presbyterians, as well as their brethren of other denominations, are in general keen politicians. It has been their habit in the past to think and act for themselves. Not from them does the cry come for special favours in return for their votes. No one is authorized in their name to pledge the Presbyterian vote to either party. Strictly speaking, there is no such thing as the Presbyterian vote. The column in political quotations where it would occur is a blank. It is not saleable. Presbyterians, it is to be hoped, vote as Christian men under a due sense of responsibility; they certainly vote as citizens, and esteem it a high privilege to record an untrammelled vote for the men

and the measures, in their judgment, best fitted for the advancement of the moral and material well-being of the country.

Presbyterians are not all one way of thinking politically. They have a perfect right to elect the party to which they belong, and all that is implied in that. They claim perfect freedom of action. As in matters of religion they have a habit of calling no man master, so in relation to civil affairs they claim a like independence. As electors they do not belong to the class that are influenced by hollow electioneering cries. They want to know the facts, the why and the wherefore of all questions on which appeals to the country are based. The past history of Presbyterianism in this and in other lands has made those who adhere to that system tenacious of civil and religious freedom, and the privileges won by aid of their efforts they freely concede to all their fellow-citizens.

What should be kept in view in the coming contest is that the true interests of the country should be the first consideration. Genuine patriotism demands that the welfare of the whole Dominion should be the aim of every citizen, not individual advantage, class interest or sectional preference. Of no less importance is it to remember that personal fitness, moral and intellectual, on the part of the candidate for Parliamentary honours should be a primary requisite. As rulers in the Church should be of blameless reputation, so ought those who rule the State to be men of pure personal character. One of the live issues of the time is the Temperance question. In all the Churches the need of effective legislation for the repression of the drink traffic is becoming more clearly recognized. Candidates who are sincere in their advocacy of temperance principles ought to receive the support of all good citizens. As Canada can only be prosperous by means of the righteousness which exalteth a nation, so we desire to see both parties elect the best men they can put in the field.

SYSTEM IN WORKING AND IN GIVING.

THE Committee on Systematic Beneficence, of which the Rev. T. F. Fotheringham, B.D., is Convener, appointed by the Presbytery of St. John, N. B., have issued a circular in which are to be found certain recommendations. As they may be suggestive to others, they are worth reproducing.

I.—That missionary meetings be held throughout the Presbytery at such time as may be most convenient for the respective congregations, but, if possible, before the new year.

II.—That the following subjects, or such of them as the minister and session of each charge may deem most necessary, be presented to the several meetings and their importance urged upon the people.

(1)—*Scriptural Principles*.—Christian people should offer willingly of their substance to the service of God, and this as an act of reverent worship, prompted by grateful love for "His unspeakable gift."

(2)—*Systematic Methods*.—Congregations should adopt a systematic and business-like method of collecting the free will offerings of the people, so that the spirit of liberality may have frequent opportunities of exercise.

(3)—*Schemes of the Church*.—In the opinion of Presbyteries, contributions for the Schemes of the Church should be taken up by collectors visiting monthly, or at least quarterly, where at all practicable; but that where this system is not adopted, there should be four collections in the church during the year, namely: One for Augmentation, one for Home Missions, one for Foreign Missions, and one for the remaining Schemes of the Church; and they would recommend that this last named be apportioned as follows: French Evangelization, forty per cent., College at Halifax, forty per cent., Aged and Infirm Ministers' Fund, fifteen per cent., and Widows' and Orphans' Fund, five per cent.

(4)—*Ordinary Expenses*.—In collecting for ordinary expenses, the Presbytery would recommend near an approach as possible to the Weekly Offering System.

After giving a list of the appointments made for missionary meetings through the Presbytery, the fourth recommendation concludes as follows:

Each pastor to make all necessary arrangements for his own meetings and report results to the Convener of his committee, who, in turn, will report to the Convener of the Committee on Systematic Beneficence. The Presbytery consider it to be exceedingly desirable that office-bearers and other prominent members of the Church should also take part in these public meetings.

That it be an instruction to those appointed to deliver addresses in the several pastoral charges, that they hold a conference, previous to the public meeting, with the pastor, session and trustees or managers, regarding the state of their finances and methods of collecting, and give such advice as may seem to be called for; and especially where arrears of salary appear to urge that immediate steps be taken to have these removed; and that the result of their conference be reported by the pastor to the Convener.

SEND for sample copies of Sabbath School Papers. Price for one year, \$10 per hundred.

Books and Magazines.

DORCAS. A Magazine of Woman's Handiwork. (New York: Dorcas Publishing Co.)—By most competent judges this is said to be one of the best magazines of its class.

We have been favoured with a copy of the ninth annual report of the proceedings of the American Humane Association at the St. Louis Convention last year. This praiseworthy philanthropic association holds its Convention at Cincinnati on the 17th, 18th and 19th inst.

THE CANADA EDUCATIONAL MONTHLY. (Toronto: Canada Educational Monthly Publishing Co.) The first contribution in the new number of this excellent educational monthly magazine is President Daniel Wilson's comprehensive, sensible and scholarly address at the annual convocation of University College. Other papers of great merit are to be found in this number.

STALLS LUTHERAN YEAR-BOOK FOR 1887. (Lancaster, Pa.: Sylvanus Stall.) This Annual is the only publication which represents all branches of the Lutheran Church in the United States, and its contents, engravings, typography and complete statistics merit for it a place among the best of Church annuals. The new issue has an interesting history of the early Lutheran settlements in the United States, names and addresses of all Lutheran ministers, portraits of prominent Lutherans, engravings of institutions of learning, churches, etc.

LIGHT ON THE MYSTERIES OF NATURE AND THE BIBLE. In the form of Letters to Our Children. By J. A. Cunningham, Vol. 1. (Cincinnati: Standard Publishing Co.)—Impressed with parental responsibility, and desirous of guiding the minds of the young aright, the author of this neat little volume wrote in clear and intelligible language a series of letters to his own children, from whom he was often separated. They are now published for the benefit of others. They are eminently fitted to quicken reflection, stimulate inquiry and to indicate right paths of action.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—In the November number of the *Homiletic* there are thoughtful and suggestive papers by Rev. J. B. Heard, D.D., on "The Conversion of St. Paul"; by Professor Stiekenburg D.D., on "Experience with Doubters"; by Rev. Samuel W. Dyke, on "The Study of Social Institutions by Country Pastors"; by Professor Wilder, on "Side-Lights"; and by Dr. Arthur T. Pierson, on "Seed-Thoughts for Sermons." Dr. Howard Crosby gives a good Thanksgiving sermon. The remaining contents of the number are varied, interesting and instructive.

SACRED SONGS, SONNETS AND MISCELLANEOUS POEMS. By John Imrie. (Toronto: Imrie & Graham.)—This unpretending but excellent little volume has many recommendations. It sings in modest but sweet melodious tones the songs of home and country, which will find a responsive echo in the popular heart. The volume is appreciatively introduced by Mr. G. Mercer Adair. Then follow sacred compositions, sonnets, patriotic songs, songs of love, home and friendship; and the book closes with miscellaneous poems. From beginning to end, it breathes an excellent spirit. No one can lay it down without feeling better for the kindly, human and Christian tone that pervade the entire volume.

We have received the first number of a new monthly paper, the *Musical Reform*. It is devoted to the regeneration of sacred and social music in America. The specific purposes it has in view are to inspire church pastors and workers with a new zeal in sacred music, to lead parents to a higher appreciation of the value of social song, and to develop an army of Christian singing teachers and choristers who will supply the demand for competent instructors which the movement will be sure to create. The *Reform* is edited by Theodore F. Seward, recommended by distinguished ministers and others, and published by Biglow and Main, New York.

RECEIVED—**THE MYSTERY OF INIQUITY**, by Rev. J. B. Waddington (Catherine, Eng.: Gospel Tract Enterprise), **THE CONVERTED CATHOLIC**, edited by Father O'Connor (New York: James A. O'Connor) **THIRD ANNUAL REPORT OF THE UNITED STATES CIVIL SERVICE COMMISSION.** (Washington: Government Printing Office).

THE MISSIONARY WORLD

THE SCOTCH U. P. MISSION IN RAJPUTANA.

The Church's contribution to the relief of suffering within these native states may be estimated from the work of last year. Their were received into hospital 571 persons; surgical operations were performed to the number of 2,872, and medical prescriptions were issued to the number of 146,666. The extent to which the children of the states have been taken by the hand and educated, the children on the school rolls number 4,635. Under religious instruction in Sabbath schools there are 1,758 children—a goodly regiment, if we could only see them march past. The organized results nine Christian communities in the states of Rajputana, numbering in the year 1885, 960 persons, in the midst of whom are professing Christians. Let it be remembered at what a cost such profession is made in India, let it be considered how many, shrinking from open profession, are largely influenced in thought by what they have learned of the Gospel of Jesus, and it will be seen what a great result has been achieved. The varied nature of the agency, and the many points at which it is touching society in the Rajput states—teaching, healing, teaching, visiting the women's quarters, circulating literature, favouring industry. Christianity is a power walking about all day long, making itself felt in quiet, gentle, persistent influence. Will it vanquish the long established Hinduism and Mohammedanism? What is a work of gentleness and love is, after all, an organized conflict with old systems by the universal religion of Jesus.

In sketching results, we have not been able to say much of difficulties; but these are many, both for the missionaries who have had to break in upon thoughts and habits rooted in the history of the people by centuries of growth, and for those of the people who venture to break off from the common worship and face the bitter grief and reproach and enmity of their nearest relatives. The converts have been wonderfully consistent, although some have shown a regard to self-interest, which has led to dishonesty, and has ended in their exclusion from the Christian Church. Caste distinctions have thrown special obstacles in the way of acceptance of Christian faith. When society is built up on these distinctions, and the honours of life depend on the separation of castes, it is specially testing for the people to accept the Christian faith, which proclaims all men equal before God. On many accounts, it is easier to influence the lower classes than the higher, and it is more easy for the poor to come over to a faith regarded as the faith of the alien. Accordingly our mission has told more on the poorer classes of the people, and they have too often shown a disposition to look for some worldly advantage as the reward of their adhesion to Christianity. But a true conviction, a real change of life and experience of the blessedness of Christian faith have been the tests of membership of the Church in India as in Scotland.

There are, however, cheering evidences of some of the upper classes being favourably disposed towards Christianity. To a quite surprising degree the native princes have assumed a favourable attitude, the Maharajah having, in several instances, shown a decided regard for the missionary as a resident in the chief city in the state. There are signs also of the upper classes being ready to welcome the preaching of the Word. One of the missionaries, in report of his itineracy of last year, says: "At the very outset we were joined by a Vedantist Sadh, who is the Guru, or spiritual guide, of most of the thakoors and nobles of that part of Marwar. Remaining with us during almost the entire tour, he seemed to take a deep interest in our simple camp services. . . . Thakoors, formerly friendly, when advised by him of our approach, came out several miles to meet and welcome us. Others, formerly indifferent, received us with effusive hospitality, and gave us every encouragement to preach Christ, not only in their towns and villages, but to great gatherings of their chiefs and retainers assembled in public Durbar." Another says: "A Guru named Hindu, who has from sixteen to twenty chilas, professes to be discontented with Hinduism and thinks he sees in Jesus Christ God's real Avatar. He has a copy of the Old Testament, the Gospels and a hymn-book, which he says he reads to his disciples." We have gained high vantage ground, and it becomes us to press forward our work with untiring earnestness, while with caution, wisdom, and ardent trust in our Lord.

Choice Literature.

MISUNDERSTOOD.

BY FLORENCE MONTGOMERY.

CHAPTER II. *Continued*

Even as I write, I see rising from the darkness before me a vision of a mother and a child. I see the soft eyes meeting those of the little listener on the stool at her knee. I see the earnestness pervading every line of the beautiful face. I almost hear the tones of the gentle voice, which, while reducing the mysteries of divine truth to the level of the baby comprehension, carry with them the unmistakable impress of her own belief in the things of which she is telling; the certainty that the love and trust she is describing are no mere abstract truths to her, but that they are life of her life, and breath of her breath!

And I see the child's eyes glow and expand under her earnestness, as the little mind catches a refraction of her enthusiasm. Is this a picture or a reality? Have I brought up to any one a dimly-remembered vision? Or is it purely idealistic and fanciful?

I do not know; but even as I gaze the picture has melted into the darkness from which I conjured it, and I see it no more!

"Boys," sounded Sir Everard's voice at the bottom of the nursery stairs, "your uncle and I are going out for a walk. No one need come with us who would rather not."

There could be but one answer to such an appeal, and a rush and scamper ensued.

It was the usual Sunday afternoon routine, the stables and the farm, and then across the meadows to inspect the hay ricks, and through the corn-fields to a certain gate that commanded the finest view on the estate.

"If only this weather lasts another fortnight," said Sir Everard, as his eyes wandered over golden fields, "I think we shall have a good harvest, eh, Charlie?"

"I am sure we shall," came from Humphrey, who always had an opinion on every subject, and never lost an opportunity of obtruding it on public attention; "We shall have such a lot of corn we shan't know what to do with it."

"Well, I have never found that to be the case yet," said his father; "but if the first part of your prediction prove true, we shall have a harvest home and a dance, and you and Miles shall lead off. 'Up the middle and down again,' with the prettiest little girls you can find in the village."

"I know who I shall dance with," said Humphrey, balancing himself on the top of the gate, "but she's not a little girl, she's quite old, nearly twenty, I dare say, and she's not pretty either. I don't care to dance with little girls, it's fishy."

"Who is the happy lady, Humphrey?" asked Uncle Charlie.

"She is not a lady at all," said Humphrey, indignantly, "she's Dolly, the laundry maid, and wears patters and turned-up sleeves, and her arms are as red as her cheeks. Dolly's not the least like a lady."

"Except on Sundays," put in little Miles, "because then she's got her sleeves down and is very smart. I saw Dolly going to church this morning, with boots all covered with little white buttons."

"That does not make her a lady," said the elder boy contemptuously. "It is no use trying to explain to you, Miles, what a lady is, because you never see any."

"Not Mrs. Jones, the steward's wife?" suggested Miles, timidly, and feeling he was treading on dangerous ground.

"No," said Humphrey, "she's not a real lady, not what I call a lady. You see, Miles," he added, sinking his voice, and drawing nearer to his brother, so that he might not be overheard, "I shall never be able to make you understand, because you can't remember mother."

"No," said poor little Miles, meekly, "I suppose not." This argument was, as he knew by experience, conclusive, and he was always completely silenced by it.

"And who will my little Miles choose for a partner?" broke in Sir Everard; "it must be some very small girl, I think."

"I should like the little girl at the lodge, please, father, because she's the very only little girl I know who is smaller than me."

"Very well; then you are both provided. Charlie, you must come down to the Harvest Home, and see 'Up the middle and down again'; Humphrey struggling with his substantial partner, and Miles bringing up the rear with the 'very only little girl he knows who is smaller than him.'" The father's eye rested smiling on his two children as he pictured the sight to himself.

"And when may it be?" asked Humphrey. "Father, please settle a day for the harvest to begin."

"When the yellow corn is almost brown, you may settle a day for the harvest," answered the father. "I have a reaping-machine this year, and it will soon be cut when once they begin."

"I shall come every day to these fields, and see how it is getting on," said Miles.

"I know a much quicker way," said Humphrey, jumping down from the gate, and pulling up several ears of corn by the roots.

"I shall have them up in the nursery, and see them ripen every day."

"Why, you foolish boy," said his father, "you have picked them too soon, they will never ripen now."

Humphrey looked ruefully at his ears of corn. "I quite forgot," said he.

"They will never ripen now," repeated little Miles, sorrowfully.

"Never mind, Miles," said Humphrey. "I will plant them in the sunniest part of our own garden, where the soil is much better than here, and where, I dare say, they will grow much finer and better than if they had been left to ripen with the rest. Perhaps they will thank me some day

for having pulled them out of the rough field, and planted them in such a more beautiful place."

"Perhaps they will," breathed little Miles, clasping his hands with pleasure at the idea.

Miles was leaning against the gate, looking up admiringly at his brother, and Humphrey was sitting on the topmost bar, with the ears of corn in his hand.

"Let us go," said Sir Everard, suddenly; "it is intensely hot here, and I am longing to get under those limes in the next field."

The boys climbed over the gate, and ran on to the indicated spot, followed more leisurely by their elders.

Sir Everard and Uncle Charlie threw themselves down on the grass in the shade, and the children, seating themselves by their father, begged for a story.

"Sailors are the men for stories," was his answer; "you had better ask your uncle."

Uncle Charlie proved a charming story-teller. He told them of sharks and crocodiles, of boar-hunting, and of wonderful adventures by land and sea.

The children hung on his every word. The shadows grew long and the sun began to sink over the cornfields, and still they were absorbed in listening, and their father in watching their sparkling eyes and varying countenances.

"Come," said Sir Everard at last, jumping up, "no more stories, or we shall be here all night. It is past six, and Virginia will be wondering what has become of us."

"Oh!" said Humphrey, drawing a long breath, as he descended from those heights of wonder to the trifling details of every day life, recalled by the mention of Virginia, "how delicious it has been! I hope, father, you will let me be a sailor when I grow up?"

"Well, I don't think that will exactly be your vocation," answered Sir Everard; "but there is plenty of time before you."

"Me, too," said little Miles; "I want to be a sailor too."

"You, my darling," said Sir Everard, fondly; "no, not you; I couldn't spare you, my sweet little fellow."

And he stooped, as he spoke, to kiss the little face that was uplifted so pleadingly to his, the lips that were always so ready to respond to his caresses.

Humphrey had turned away his head, and was gazing intently at his ears of corn.

"Is he jealous, I wonder?" thought Uncle Charlie, peering at the little face under the straw hat, and wondering whether it was a tear he saw shining among the long dark eyelashes.

But before he could make up his mind that it was so, the child's eyes were sparkling with excitement over a curious creature with a thousand legs, which had crawled out of the corn in his hand.

"And now jump up, boys, and come home," Sir Everard, as he spoke, picked up his cane, and, taking his brother-in-law's arm, walked slowly on. "We shall have all these feats reproduced, Charlie, of that I am quite sure. Virginia has a nice time before her."

There was very little tea eaten that evening, the children were in such a hurry to get down again to the delectable anecdotes.

But Sir Everard took alarm at Miles' flushed cheeks and bright eyes, and would allow no more exciting stories so close upon bed-time.

"Will you finish about the crocodile to-morrow?" asked Humphrey, creeping up his uncle's leg, as he came to wish him good-night.

"To-morrow I go, my boy," he answered.

"Going to-morrow!" said Humphrey. "What a very short visit!"

"What a very short visit!" echoed Miles, who always thought it incumbent on him to say the same thing as his brother.

"I will pay you a longer visit next time," said Uncle Charlie, as he kissed the two little faces.

"But when will next time be?" persisted Humphrey.

"Yes! when will next time be?" repeated Miles.

"Ah! when indeed?" said Uncle Charlie.

CHAPTER III.

"I have got so many plans in my head that I think I shall burst," said Humphrey to Miles the next morning, as they stood on the door-steps, watching the dog-cart vanishing in the distance, on its way to the station with their father and uncle. "Some of the things Uncle Charlie was telling us about would be quite easy for us to do. You wouldn't be afraid, I suppose, to climb up the big tree overhanging the pond where the water-lilies are?"

"No," said Miles, rather doubtfully, "not if you went on first and gave me your hand; but that tree is a long way off—wouldn't one of the trees in the orchard do?"

"Oh, no! it wouldn't be half the fun. Don't you remember the man in the story crawled along the branch that stretched over the water? Well, this tree has a branch hanging right over the pond; and I want to crawl along it like he did."

"Hadn't we better ask Virginia if we may go all that way alone?" suggested Miles, in the vain hope of putting off the evil moment.

Humphrey, however, did not see the force of this argument, and so they started off.

It was a very hot day, and after they had got out of the farm-yard there was no shade at all.

Humphrey skipped through the meadows and over the gates, and Miles followed him as quickly as he could, but the sun was very hot on his head, and he soon got wearied and fell back.

Humphrey did not perceive how languidly his little brother was following him, till a faint cry from behind reached him.

"Humphrey, please stop: I can't keep up to you." Instantly he ran back.

"I'm so tired, Humphrey, and so hot, shall we go home?"

"Go home! why are close to the pond now. Look Miles, it is only across that meadow, and the cornfield beyond

Miles followed the direction of his brother's finger, and his eye rested ruefully on the expanse lying before him, where the sun was scorching up everything.

"I'll try, Humphrey," he said, resignedly.

"I'll tell you what!" exclaimed Humphrey, "I'll carry you!" Miles felt a little nervous at the prospect, but did not like to object.

"Just get over that gate," continued Humphrey, "and then I'll carry you across the field, and we'll soon be by the pond, where it will be as cool as possible."

Over the gate they scrambled, and then the elder boy disposed himself to take his little brother in his arms. How shall I describe the intense discomfort of the circumstances under which Miles now found himself!

One of Humphrey's arms was so tightly round his neck that he almost felt as if he were choking, and the hand of the other grasped one of his legs with a gripe which amounted almost to pain; and still there was a feeling of insecurity about his position which, already very strong while Humphrey was standing still, did not diminish when he began to move.

Humphrey started with a run, but his speed soon slackened, and grave doubts began to arise even in his own mind as to the accomplishment of the task he had undertaken.

However, he staggered on. But when present his long-suffering load began to show signs of slipping, Humphrey tightened his grasp to such a degree that Miles, who till now had endured in silence, could endure no longer, and he uttered a faint cry for mercy.

At the same moment Humphrey caught his foot in a rabbit hole, and both boys rolled over together. Peals of laughter from Humphrey followed the catastrophe, but Miles did not quite enter into the spirit of the joke. He was hot and tired, poor little fellow, and began to implore his brother to take him under the neighbouring hedge to rest.

Humphrey readily consented, and led him out of the baking sun.

"Perhaps we had better give it up," said he, sighing, as he sat down by Miles in the shade, "and try again in the cool of the evening. You could do it, couldn't you, if it were not for the heat?"

"Oh, yes," said Miles eagerly. With a respite in view he was ready to agree to anything.

"Very well," said Humphrey, "then we'll give it up and come again this evening after tea. I declare," he added, suddenly breaking off, "there's a mushroom out there."

He was off in a moment, and returned in triumph. "Isn't it a lovely one, Miles? How fresh it smells and how beautiful it peels. If father were at home we'd have had it cooked for his dinner, he is so fond of mushrooms."

"It wouldn't keep good till Friday, I suppose, for the wild men's dinner party?" enquired Miles.

"One would be no use," answered Humphrey, "but we might come here some morning and get a lot if we brought a basket. I'll tell you what, we'll get up quite, quite early to-morrow, and come and have a regular mushroom hunt. Won't it be fun?"

"I'm afraid Virginia would not be awake to dress me," observed Miles.

"Oh, never mind Virginia!" said Humphrey, "I'll dress you, Miles; I don't think Virginia would care to get up so early, and it would be a pity to wake her, poor thing! She goes to bed late, and is so tired in the morning."

"So she is, poor thing!" said Miles.

"And besides you know," continued Humphrey, "she always thinks something dreadful will happen if she doesn't come with us, and it would be a pity to frighten her for nothing."

"So it would; a great pity," repeated Miles. "But what's that noise, Humphrey? Is it a cock crowing or a bull roaring?"

Both children listened.

There was many a sound to be heard round about on that summer morning; the buzzing of bees as they flitted about among the clover, the chirrup of the grasshoppers in the long grass, the crowing of a cock from the farm, and the lowing of cattle in the distance, but that which had attracted Miles' attention was none of all these. It was the gradually approaching sound of a female voice, which, as its owner neared the meadow, assumed to the two little listeners the familiar tones of the French language.

"M. Humphrey! M. Miles! M. Humphrey! ou êtes-vous donc?"

"It's Virginia!" they both exclaimed, jumping up.

Virginia it was; and great was the horror she expressed at their having strayed so far from home, at the state of heat in which she found Miles, and at his having been taken such a long walk.

Many were the reproaches she heaped upon Humphrey as they walked back to the house for having caused her such a hunt in the heat of the sun, and her nerves such a shock as they had experienced when she had not found him and his brother in their usual haunts.

Lastly she brought him up with the inquiry, "Et vous leçons! Savez-vous qu'il est midi passé?"

Humphrey's ideas of time were always of the vaguest order, and when anything of so exciting a nature as this morning's expedition came in the way, hours were not in his calculations.

He did not mind matters much by saying he should have thought it had been about half-past nine.

Virginia maintained a dignified silence after this explanation, till they reached the hall door; and it now being too near dinner time to make it worth while for Humphrey to get out his books, she informed him that he would have to do all his lessons in the afternoon.

This was perhaps more of a punishment to Miles than to Humphrey.

Lessons were no trouble to Humphrey when once his at-

ention was fixed on them; and if it were not for the penance of having to sit still in a chair, he did not really dislike them. But to Miles his brother's lesson hours were times of dreary probation. He was not allowed to speak to him or distract his attention in any way; and had to sit turning over the leaves of a picture book, or building a solitary castle of bricks, in some part of the room where Humphrey could not see him without regularly turning his head round.

Humphrey made a faint attempt after dinner to persuade Virginia to let him do his lessons in the garden, under the big tree on the lawn; but it was instantly negatived. In the nursery, with his back turned to Miles, she did sometimes succeed in concentrating his attention on his reading, but she knew too much of the all-powerful attractions out of doors to comply with his proposal. Not to mention the chance of Carlo suddenly jumping upon the book, or the tempting vicinity of the gardeners with the mowing machine, there was always risk to his powers of attention in chance butterflies and bumble bees, the dropping of a blossom from the tree above, or the sudden advent of a stray water-wagtail.

Humphrey did not press the question, and opened his book with a slight sigh, for which Virginia could not account.

Was there a memory floating in the child's mind of a time when the same request had never been made in vain?—of summer afternoons, dimly remembered, when, sitting by his mother's side under the same old tree, he had learnt to read words of one syllable out of the baby primer on her knee?—and when, if his attention had sometimes wandered to the summer sights and sounds around him, her gentle "Now, my darling, try and attend to your reading," would instantly recall it. And then the quick shutting up of the book when the specified stage had been reached, the fond kiss of dismissal, and the joyous "Now run away, my child, and play to your heart's content!" as if she rejoiced as much as he did that he should be released from his temporary bondage, and disport himself in the sunshine once more.

Great stillness now reigned in the nursery for more than an hour. It was only broken by the monotonous drone of Humphrey's reading, and Virginia's occasional "Tenez-vous bien. Otez donc les bras de la table. Ne donnez pas des coups de pied à la chaise"—varied by the fall of Miles' bricks, as he knocked down one completed castle after another, in despair at not being able to call upon his brother to admire them.

As the time at which Humphrey's release was due approached, and there were no signs of moving on Virginia's part, Miles gave vent, at intervals, to deep-drawn sighs.

It came at last; Virginia shut up the book, and put a mark in it, and Humphrey, with a loud "hurrah," dashed his chair suddenly back and turned head over heels on the floor.

Miles threw himself upon him, and the two rolled over and over each other in the "abandon" of perfect enjoyment.

"We'll start for the pond directly after tea," whispered Humphrey.

But Virginia had other plans in view, and to the children's disgust they were taken for a walk with her, to visit the wife of one of the farmers.

The long confinement in the farmer's kitchen, while Virginia and the farmer's wife talked about bonnets and trimmings, was very wearisome to the two boys. Miles found some compensation in the discovery of a tiny kitten on the hearth; and Humphrey, mounting on a chair, played with the trigger of the farmer's gun which hung over the mantel-piece, "just to see whether it was loaded or not."

They did not get home till Miles' bed-time.

Humphrey established himself on the edge of the bath, and watched Virginia carefully as she undressed his little brother, that he might learn how Miles' vestments succeeded each other; for he felt a little doubtful of his own powers as a valet.

His face lengthened considerably when he saw how many strings there would be to tie.

He drew nearer, in his eagerness, as Virginia untied them one after the other; and began considering how to do the untying process backwards, and wondering whether it would produce the desired result.

"Don't be in such a hurry," he called out, in his excitement as she pulled out the last tie, "I didn't half see."

Virginia's look of astonishment recalled him to himself, and he retreated hastily to his seat on the edge of the bath.

Fortunately for him she was so taken up with reproving him for speaking to her in English that she forgot to inquire into his extraordinary interest in the tape-strings.

(To be continued.)

THE LIQUOR SELLER IN POLITICS.

Theodore Roosevelt contributes an article to the November Century, on "Machine Politics in New York City," from which we quote the following: "The strength of our political organizations arises from their development as social bodies; many of the habit workers in their ranks are neither officeholders nor ye old henchmen, but merely members who have gradually learned to identify their fortunes with the party whose hall they have come to regard as the headquarters in which to spend the most agreeable of their leisure moments. Under the American system, it is impossible for a man to accomplish anything by himself; he must associate himself with others, and they must throw their weight together. This is just what the social functions of the political clubs enable their members to do. The great and rich society clubs are composed of men who are not apt to take much interest in politics anyhow, and who never act as a body. The immense effect produced by a social organization for political purposes is shown by the career of the Union League Club; and equally striking proof can be seen by every man who attends a ward meeting. There is thus, however much to be regretted it may be, a constant

tendency toward the concentration of political power in the hands of those men, who by taste and education are fitted to enjoy the social side of the various political organizations.

"It is this that gives the liquor sellers their enormous influence in politics. Preparatory to the general election of 1884, there were held in the various districts of New York, 10,007 primaries and political conventions of all parties, and of these, no less than 633 took place in liquor saloons—a showing that leaves small ground for wonder at the low average grade of the nominees. The reason for such a condition of things is perfectly evident; it is because the liquor saloons are places of social resort for the same men who turn the local political organizations into social clubs. Bar tenders form perhaps the nearest approach to a leisure class that we have at present on this side of the water. They naturally are on semi intimate terms with all who frequent their houses. There is no place where more gossip is talked than in bar rooms, and much of this gossip is about politics—that is, the politics of the ward, not of the nation. The tariff and the silver question may be alluded to, but the real interest comes in discussing the doings of the men with whom they are personally acquainted; why Billy so-and-so, the alderman, has quarrelled with his former chief supporter; whether 'old X' has really managed to fix the delegates to a given convention; the reason why one faction bolted at the last primary; and if it is true that a great down-town boss, who has an intimate friend of opposite political faith running in an up-town district, has forced the managers of his own party to put up a man of straw against him. The bar keeper is a man of much local power, and is, of course, hail fellow well met with his visitors, as he and they can be of mutual assistance to one another. Even if of different politics, their feelings toward each other are influenced by personal considerations purely; and, indeed, this is true of most of the smaller bosses, as regards their dealings among themselves, for, as one of them once remarked to me with enigmatic truthfulness, 'there are no politics in politics' of the lower sort—which, being interpreted, means that a professional politician is much less apt to be swayed by the fact of a man's being a Democrat, or a Republican, than he is by his being a personal friend or foe. The liquor saloons thus become the social headquarters of the little knots or cliques of men who take most interest in local political affairs; and by an easy transition, they become the political headquarters when the time for preparing for the elections arrives; and, of course, the good will of the owners of the places is thereby propitiated—an important point with men striving to control every vote possible."

GOSSIP.

Oh I could there in this world be found
Some little spot of happy ground,
Where village pleasures might go round,
Without the village tattling.
How doubly orest the spot would be,
Where all might dwell at liberty,
Without the bitter misery
Of Gossip's endless prattling.

If such a spot were really known,
Dame Peace might claim it as her own,
And in it she might fix her throne,
Forever and forever.
There like a queen might reign and live,
While every one would soon forgive
The little slights they might receive,
And be offended never.

'Tis mischief makers that remove
Far from our hearts the warmth of love,
And lead us all to disapprove
What gives another pleasure.
They seem to take one's part—but when
They've heard our cares, unkindly then,
They soon retail them all again,
Mixed with their poisoned measure.

And then they've such a cunning way
Of telling ill meant tales—they say,
"Don't mention what I've said, I pray,
I would not tell it to another."
Straight to your neighbour's house they go,
Narrating everything they know,
And break the peace of high and low,
Wife, husband, friend and brother.

Oh! that the mischief making crew
Were all reduced to one or two,
And they were painted red or blue,
That every one might know them.
Then would our villagers forget
To rage and quarrel, fume and fret,
Or fall into an angry pet
With things so much below them.

For 'tis a sad, degrading part
To make another's bosom smart,
And plant a dagger in the heart
We ought to love and cherish.
Then let us evermore be found
In quietness with all around,
While friendship, joy and peace abound,
And angry feelings perish.

THE licensing sessions are not wholly unaffected by the pressure brought to bear upon them by the friends of temperance. At the present hour there are in England 637 public houses, valued at \$6,350,000, that cannot get their licenses renewed.

THE Rev. James Mackie, Scotch National Church, Manchester, has been sentenced to three months' imprisonment with hard labour for stabbing one of his elders on a recent Sabbath in church with a butcher's steel. He seemed dazed when sentence was pronounced.

British and Foreign.

THE Rev. Dr. Begg, of Falkirk, has entered upon the fiftieth year of his ministry.

THE British Museum Library is increasing at the rate of more than 100 volumes a day.

IN the years 1880-85 no fewer than thirty-two books were published on Anglo Israelism.

THE Rev. John Dunlop, Dundee, has been nominated for one of the vacant chairs in Aberdeen College.

MISS RAINY, sister of Principal Rainy, has resigned her seat on the Edinburgh School Board in consequence of her visit to India.

PASTEUR THEODORE MONOD, of Paris, conducted a French service in Park Church, Glasgow, on a recent Sabbath evening.

AN influential committee has been appointed to institute a memorial to the late Dr. Currie, principal of the Edinburgh Training College.

THE Rev. James Kinghorn, a graduate of the Free Church College, Aberdeen, has gone to Sydney, N.S.W., to labour in connection with the Presbyterian Church of Australia.

MR. JAMES NEILSON, Biggar, ex Convener of the Glasgow Trades House, has died in his seventy seventh year. He was a member and liberal supporter of the U. P. Church.

THE following ministers are candidates for the vacant Church History chair in Glasgow University. Dr. Story, Rosneath; Dr. Sprutt, North Berwick, and Mr. Hunter, Partick.

SIR J. POPE HENNESSY, amid his official labours in Mauritius, has found time to write a book on "Sir Walter Raleigh in Ireland," of whose house and original potato ground he is the present owner.

THERE are eight divinity halls in connection with the three great Presbyterian Churches in Scotland. The Free Church has seventeen professors, the Established sixteen and the United Presbyterian four.

THE Rev. Donald Macleod, of Glasgow, has been directing attention to the training of boys as choristers and to a class which Mr. Helmore, formerly choir-master to the Prince Consort, is to open in Glasgow.

MR. W. T. STEAD, editor of the *Pall Mall Gazette*, preached on Sabbath evening in Clifton Park Congregational Church, Belfast. He took as his text a poem entitled, "A Parable," written forty years ago by J. Russell Lowell.

THE Rev. J. F. Ewing, M.A., late of West Church, Glasgow, received a very cordial welcome at a conversation in Melbourne Town Hall, on August 30. Sir James Bain, one of the leading members of his new congregation, presiding.

THE Kinsmen is the name of a new literary brotherhood with one branch in London and the other in New York. Among its English members are William Black, Austin Dobson and Andrew Lang; and among its American are Charles Dudley Warner, W. D. Howells, S. L. Clemens, "Mark Twain," and others.

THE new Barony Church in Glasgow is to cost \$65,000, and the money has all been raised except \$10,000, toward which the congregation has agreed to contribute one-half, the balance being promised by friends. The church is to be erected in Cathedral Square, opposite the present building, and will be proceeded with at once.

PRINCIPAL CUNNINGHAM, Crieff, conducted a harvest thanksgiving on Sabbath, when the church was decorated with flowers, fruit, etc. He held that the farmers were wrong three weeks ago when rain was threatened on a Sabbath in being either in church or in bed instead of gathering in the fruits of the earth.

A WELL-KNOWN Dundee minister has been successful in stopping a prize fight between two *Forth Bridge workmen*. He went between the combatants, and threatened to use his walking stick if they did not desist. After they had left the field he addressed some forcible remarks to the spectators on the sin and folly of such exhibitions.

MR. ALEX. MACKENZIE, who started the *Celtic Magazine* eleven years ago, and who has conducted it ever since with signal ability, now retires from the editorship on account of the pressure of work devolving upon him in connection with the *Scottish Highlander*. Mr. Alex. Macbain, M.A., succeeds to the editorship of the magazine.

THE Rev. Wm. Robertson, principal of Madras College, at present in this country on furlough, has been appointed interim professor of Church History at Aberdeen, the chair vacant through the lamented death of Professor Binnie. Principal Robertson's scholarship, teaching ability and successful management of students, amply justify this interim appointment.

THE rector of Llandrillo, being entitled to a tithe of all the fish caught in the weir at Colwyn Bay, collects it by sending a man to gather all the fish left by the two tides each tenth day. "The parson's tide" was on Sabbath week, and the people in the neighbourhood are said to be highly scandalized by the fish having been collected on that day for the clergyman.

MR. NICHOLAS DICKSON, author of "The Bible in Waverley," presided in Glasgow at the annual dinner of the survivors of the Queen's volunteer guard of honour on the occasion of her Majesty opening the Loch Katrine water supply for that city in the October of 1859, mentioned the interesting fact that the first recorded public volunteer funeral was that of Robert Burns.

MR. JOHN WILSON, ex-M.P. for Edinburgh, opened a bazaar in aid of the Kirkgate Church, Leith. The old church was erected in 1775, and has been in turn Burgher, Anti-Burgher and U. P. The present pastor, Mr. Mill, came to the church thirty years ago, when the membership was 100, but it now numbers nearly 1,000. The new church has been erected in Henderson Street, and cost about \$7,500.

Ministers and Churches.

CONGREGATIONS and Presbyteries will observe that the returns are to close with the 31st December of the current year.

KNOX Church, St. Thomas, Rev. Dr. Archibald, pastor, has given the largest contribution to the new mission about to be established on Santo, New Hebrides, of any of the seventy congregations whose contributions are acknowledged in the November Record.

In a special sermon on "Missions," in Knox Church, Woodstock, the Rev. W. T. McMullen gave a very interesting account of the missions of the Presbyterian Church in Canada, and adduced a number of facts and statistics showing the marvellous progress of the missionary enterprise in modern times.

THE Presbytery of Lindsay met at Wick on the 1st Nov., and accepted the resignation by the Rev. T. T. Johnston of the pastoral charge of Wick and Centbank, on account of his having to remove to Florida for the health of Mrs. Johnston. The Presbytery and congregations expressed deep regret in being necessitated to part with Mr. Johnston, sympathy with him and an earnest desire that a blessing may rest on him and his in their future home.

THE Rev. Dr. Torrance, Guelph, Ont., Convener of the General Assembly's Committee on Statistics, wishes us to state that on the 4th of October he mailed to Presbytery Clerks blank forms for congregational and mission reports on Statistics and Finances for distribution in their bounds, and on November 11 blank sheets for Presbyteries. He trusts that these have reached the proper parties, but in the event of any failure, he requests to be informed, that a fresh supply may be sent.

A CONGREGATIONAL meeting was held recently in the schoolroom of the Leslieville Presbyterian Church for the purpose of nominating suitable persons for the eldership. Six names were placed on the list for ballot, from this number three will be chosen. At the close of the meeting, Mrs. George Leslie handed the pastor, Rev. W. Frizzell, \$170, the proceeds of her work sale held in July last. This money will be applied toward meeting the interest on mortgage. Mrs. Leslie received their hearty thanks after the meeting.

THE fifty-eighth public meeting of the Knox College Metaphysical and Literary Society, and the first of the present session, was held on Friday evening, November 12, in Convocation Hall. There was a large, appreciative attendance, Mr. W. Mortimer Clark in the chair. The president of the society, Mr. Gordon, delivered his inaugural address, which was exceedingly neat and pointed. A couple of selections by the Glee Club and a quartette were rendered in happy style. Mr. Rae's reading, "The Defence of Lucknow," was well received. The chief interest centred in a debate, subject—"Resolved that England is destined to decline." Messrs. Tolmie and McGillivray ably sustained the affirmative, but Messrs. Fraser and McQueen, on the negative, presented their views so admirably as to win the decision. This terminated the proceedings.

THE special meetings held in West Presbyterian Church since 1st Nov., addressed by Mr. Schiverea, evangelist, have been a great success. Last Sabbath evening there must have been about 1,200 inside the church, and a good many went away that could not get in. The church has been filled every evening this week, and a great many remain for the after meeting, sometimes 150 to 200 going into the inquiry meeting in the lecture room connected with the church. Already about 175 have decided to accept Christ as their Saviour, and the whole Church and community are greatly moved, and the interest is deepening daily. The services will be continued all next week at half past three o'clock and half past seven o'clock p.m. Song service for a time, and then preaching at four o'clock and eight o'clock p.m. The presence of the Master and of the Holy Spirit is felt by many, and God's children greatly quickened.

AT the recent meeting of the Toronto Presbytery, the Rev. Hugh Gray, a licentiate of the Irish Presbyterian Church, being asked by the Presbytery to make a statement, read a letter from the Rev. Dr. Gray, of Belfast, which expressed his wishes, and which with his license he handed to the Clerk. He said that, with reference to his connection with the Church of Scotland in Canada from 1872 up till and after the Union in 1875, several ministers in Canada, Scotland and Ireland had told him that in accordance with the basis of union in reference to the Temporalities Fund they thought that his position in it entailed him to the portion of the fund allotted to licentiates, and if his name was not on the list of licentiates, any who were members of the Synod, or some authorized party, should even yet put it on. He then stated his wish to be received as a licentiate of the Canadian Church, and to perform such services as any of the members of Presbytery might please to assign him.

THE Canadian M'All Mission held their monthly meeting in the parlour of the Metropolitan Church, Thursday, Nov. 4, the president in the chair. After the usual devotional exercises, the minutes of the last meeting were read. The Treasurer reported \$40 on hand. It was decided to hold the next meeting in the parlour of St. James Square Presbyterian Church. A very interesting account of the Salle Philadelphia, and the mode of conducting the meetings there, was given by a member of the association who has recently visited Paris. A letter was read from Mr. M'All, written to the Paris Record, on the conversion of two outcasts; also an interesting article, entitled, "Our Schools." It first mentioned the five o'clock children's meeting in the Faubourg St. Antoine, where, every Wednesday evening in the winter, about 300 children, accustomed to live on the streets without control, assemble—a difficult audience to manage. The service begins by singing a hymn, sometimes a second, so that some of the superabundant

energy might be exhausted. Then the director takes up the lesson, and without too much difficulty he is able to fix the attention of the children for fifteen or twenty minutes with the illustrations he draws on the blackboard or the dramatic turn he gives to the Bible story of the day. On Sunday there is a different sight. With twenty teachers, each having their own class, there is no difficulty as regards discipline, and the answers given to the general questionings by the children prove that they have profited by the half hour with their teachers. All the older ones have their Bibles gained by regular attendance. Recently a series of evenings was given in the Faubourg for the most advanced and better disposed children. They were invited to consecrate their lives to Christ, with very good results.

THE Hamilton Presbytery met in the Church at Niagara Falls South (Drummondville) on the 2nd instant, for the purpose of ordaining and inducting the Rev. John Young, M.A., licentiate, into the pastoral charge of Drummondville and Chippawa. Mr. Bell, of Niagara, preached; Dr. Laing addressed the minister; Mr. Laidlaw, Hamilton, addressed the people. In the evening a social to welcome the new pastor was held in the church, which was very numerous attended. Brief addresses were given by several members of Presbytery and all the local ministers. The meeting was remarkable for the kind, genial, Christian spirit that seemed to pervade the whole congregation. No doubt this was largely due to the spirit manifested by the chairman, Mr. Burson, who was Moderator of Session during vacancy, and who is known, in this district at least, as the Bishop of Niagara. Providence has surely smiled upon this congregation in sending them such a man as Mr. Young. The church was declared vacant on the first Sabbath in July last, and Mr. Young was called on the 4th September, a vacancy of just three months. The call was an unanimous one, not one dissenting voice. The salary promised is \$1,000. Mr. Young is a graduate from Queen's, who recently returned from Edinburgh, after spending two years there pursuing a post-graduate course. Although sought by several congregations which could offer better inducements in the way of salary, Mr. Young preferred this charge. The congregation are certainly to be congratulated on having secured such a promising young man for their pastor. We believe that this old congregation, on this historic battleground, has entered upon a new era of prosperity, and that under the skillful generalship of their pastor, directed by the great Commander-in-Chief, they will yet gain many a victory over the arch-enemy of the Church. May these new relations be abundantly blessed of God!

THE lecture, "A Tour through Scotland," recently delivered by the Rev. Hugh Rose, of Elora, in the Collegiate Institute, Guelph, attracted a large audience. The lecture was illustrated by about 100 beautiful sciopticon views, the work of the best scenic photographer in Great Britain. Mr. Rose began his tour at Glasgow, going down the Clyde to Rothesay, up Loch Fyne to Inverary, across to Oban, with Staffa and Iona; thence by Glencoe to Inverness and to the North of Scotland and the Orkney Islands; down by Aberdeen, Balmoral, Dundee, Perth; up the Highland Railway to Blair Athole. He then passed through Glen Ogle, the Trossachs and Rob Roy's country to Loch Lomond, and so on to Stirling, Dollar, Loch Leven, Dunfermline, St. Andrews, and closing with views in Edinburgh and the country of Sir Walter Scott. These views were all described in brief but graphic language, and the customs and characteristics of the people of the various districts were illustrated by many anecdotes and historical reminiscences. An additional pleasure was the singing of several well-known Scotch songs in connection with their appropriate localities. Mr. Hugh Walker gave, in his usual excellent style, "Scotland Yet," and afterwards, "The Cameron Men." Miss Stewart was very successful in her two songs, "Mary of Argyll" and "Bonnie Dundee." Mrs. Bignell, although suffering from a severe cold, sang with good effect, and was loudly applauded for her rendition of "There's Nae Luck About the Hoe," and Miss Patterson's "Cam' Ye by Athole," was exceedingly well given. Mr. Robert Millar sang in good style, to illustrate the Rob Roy country, "McGregor's Gathering," and at the view of the Pass of Killicrankie Miss Lila Kate White recited in splendid style a portion of Professor Aytoun's "Bural March of Dundee," which elicited immense applause. On the whole, says the Herald, the entertainment was most successful, and every one who was present was delighted with the lecture and its accompaniments.

PRESBYTERY OF PARIS.—This Presbytery held its regular meeting on November 9, in First Church, Brantford. The Clerk reported a call from the congregation of Lucknow, in the Presbytery of Maitland, addressed to Rev. G. Munro, M.A., minister of Knox Church, Embro; relative documents, reasons for translation, etc., had also been received from the Clerk of Maitland Presbytery. The Presbytery appointed Mr. McMullen to cite the congregation of Knox Church, Embro, to appear for their interests at a special meeting of Presbytery, to be held in Knox Church, Woodstock, on Tuesday, the 23rd of November, at one o'clock p.m., when final action will be taken on said call; and notice was ordered to be given to the Presbytery of Maitland of this decision. A circular from the Committee on Augmentation was read, and the fund was recommended to the liberality of congregations. A conference was held on the advisability of evangelistic services, and the best method of conducting the same, and it was decided to resume consideration of the matter at next regular meeting, at Tilsonburg, on the second Tuesday of January, at half-past twelve o'clock, and the Presbytery then adjourned.—W. T. McMULLEN, Pres. Clerk.

PRESBYTERY OF LONDON.—A special meeting of this Presbytery was held in Park Avenue Presbyterian Church, London, on the 1st Nov. current, at half-past two o'clock p.m., at the call of the Moderator. A call from the First Presbyterian congregation, Truro—Presbytery of Truro, N. S.—was laid on the table and read. The call was in favour of Mr. John Robbins, Glencoe, and was signed by 168

members and sixty adherents, promising \$1,200 stipend. Dr. Archibald, of St. Thomas, and Mr. Murray, of London, appeared as commissioners on behalf of the congregation and the Presbytery of Truro respectively; and Messrs. I. A. Young, John McCracken and Alex. Cameron appeared for the congregation of Glencoe. These addressed the Presbytery in the above order, and being removed, the call was put into Mr. Robbins' hands for consideration. Mr. Robbins, having briefly reviewed the leadings of Providence in the matter, intimated his acceptance. It was then moved by Mr. Ball, seconded by Mr. G. Sutherland, that the Presbytery agree to translate, the same taking effect on the 21st Nov.; that Mr. J. S. Henderson preach the pulpit of Glencoe Presbyterian Church vacant on that day, and that Mr. Murray, of London, act thereafter as Moderator of Session. After several of the brethren had expressed their regret at parting with Mr. Robbins, and their best wishes for his prosperity and success in his future field of labour, the Presbytery closed with the benediction.—GEORGE SUTHERLAND, Pres. Clerk.

PRESBYTERY OF STRATFORD.—A regular meeting of this court was held in Knox Church, Stratford, on the 9th inst. There was a large attendance of members. The session records of Fullerton and Avontank, and those of Avontank and Carlingsford, were presented for examination. The committee appointed to arrange the roll of Presbytery for the appointment of commissioners to the General Assembly reported, which report was adopted by the Presbytery. Mr. Boyd reported that he had preached at North Mornington, and declared that pulpit vacant. Mr. Kay called attention to the fact that some arrears are due to him by North Mornington, and the Presbytery instructed its Clerk to correspond with the congregation anent payment of the same. The committee appointed to meet with Mr. McPherson and the representatives of Knox Church, Stratford, regarding the retiring allowance, reported that they had met with both parties, but had not been able to effect a settlement. Their report was received, when it was moved and seconded, that we, as a Presbytery, in view of all the circumstances, resolve that the sum of \$2,000 in full of all claims past and present be considered an equitable settlement as between Mr. McPherson and Knox Church congregation in retiring allowance granted to Mr. McPherson by said congregation, with the recommendation of an addition of \$250, which whole sum Mr. McPherson has expressed his willingness to accept. This motion was unanimously agreed to. It was moved and seconded, that this Presbytery express the utmost confidence in Rev. Mr. Wright, and regret the many unkind charges made against him before the public. This motion was carried. Rev. Mr. Garabed Nargarian, a Presbyterian minister of Nicomedia, Turkey, being present, was invited to correspond with the Presbytery. Mr. Penman tendered his resignation of Nissouri. A deputation, consisting of Messrs. Grant, Turnbull, Hamilton, Chrystal, Parker and A. Smith, was appointed to visit these congregations. A petition from the Session of Elma Centre congregation, praying that Mr. Kay be restrained from preaching at Donegal, was read. This matter was left over till next meeting. The Presbytery then adjourned to meet at half-past ten a.m., on the second Tuesday of January, 1887.—A. F. TULLY, Pres. Clerk.

MONTRÉAL NOTES.

THE Session of Knox Church, on the evening of Tuesday last, entertained the members and adherents of the congregation at a social gathering in the lecture hall. There was a large attendance, and a very pleasant evening was spent. Short addresses were delivered by the Rev. Mr. Fleck, the pastor, the Rev. James Patterson and Messrs. Aikman and Paul. There was also music and refreshments provided. The greater part of the time was passed in happy social intercourse. A similar entertainment is to be given by the Session of Erskine Church a fortnight hence. Social gatherings of this kind bring the families of a congregation together, and exercise a most beneficial influence in many directions.

THE St. Mark's Church Mutual Improvement Association have organized for the season, and the following officers have been elected. Honorary president, Rev. J. Nichols; president, Rev. G. C. Barry; vice-president, Mr. A. Lindsay; secretary, Mr. Wm. Dickson; treasurer, Miss J. Linton; committee, Misses M. and E. Reid and Messrs. H. Nichol, J. Eaken and W. Glendenning. A number of entertainments, including several lectures, will be held during the winter.

THE Cote des Neiges congregation, Rev. J. Bennett, pastor, held their annual missionary meeting last week. The congregation was well represented. Mr. Bennett presided and appropriate addresses were delivered by Messrs. R. Campbell and R. H. Warden. A good collection for the Presbyterian City Mission was taken. This congregation is in a very satisfactory state, thanks to the faithful and unwavering labours of Mr. Bennett, who is held in high esteem by his people, and deservedly so.

THE Erskine Church Young People's Association held their annual meeting on Monday, and elected the following office-bearers by ballot: Honorary president, Rev. Louis H. Jordan, B.D.; president, Robert S. Weir, B.C.L.; vice-presidents, James R. Lawden and Miss Janet McIntyre; secretary, Wm. M. Warden; assistant-secretary, Miss Flora McTaggart; treasurer, Charles B. Gordon; committee, Misses Grace Angus, Bella Ross, Christina Becket and Elvira Hilton, Messrs. J. M. Milne, D. D. McTaggart, W. C. Hodgson and J. M. Mackie. This association did good work last year, as shown by its annual report. The present season promises to be most successful.

THE first lecture under the auspices of the Cote St. Antoine Young People's Association was delivered on Monday evening in Melville Church, by the Rev. Dr. Smyth, of St. Joseph Street Church. His subject was "Five Weeks in London." The lecture was most interesting and instructive, and was greatly enjoyed by the large audience present. Dr. Smyth took occasion to rebuke the Rev. Joseph Cook for

some uncalled-for disparaging remarks made by him regarding the morality of the English nobility in a lecture delivered in Montreal last week. The Rev. George Burnside, B. D., of Brockville, is expected next month to lecture in Melville Church on a visit to the Holy Land in 1882.

LAST week the Trafalgar Institute Trustees purchased a large and desirable property on Redpath Street from Mr. Alex. Mitchell, to be used as an institution for the education of young ladies. On the property is a building sufficient to accommodate thirty pupils, and it is expected that the institution will open during the ensuing year. The late Mr. Donald Ross left the large bulk of his estate for this purpose. It is Presbyterian, and a preference is to be given to the daughters of the ministers of our Church, some ten or twelve of whom are annually to be educated and boarded free of expense. The institute is affiliated with McGill University, and is under the supervision of our General Assembly, which in June, 1885, appointed Principal MacVicar and Dr. MacNish as visitors. Sir Donald A. Smith has, with his usual generosity, contributed \$25,000 toward the purchase of the property, which cost in the neighbourhood of \$30,000. The property is beautifully situated on the mountain slope, and a more healthy site could not be desired. The Rev. James Barclay, M. A., of St. Paul's Church, is chairman of the Board of Trustees, and to him is largely due the vigorous prosecution of the work thus far. The Institute will, it is believed, prove a marked success.

THE attendance at McGill is this session very large. The number of students in the several faculties is as follows: Law twenty, medical 223, arts 237 (of whom seventy-two are young women), applied science fifty four; total 534—of these a very large proportion are Presbyterians.

ON Monday last the annual meeting of the Montreal Branch of the Evangelical Alliance was held, and the following officers elected: Honorary president, Rev. Dr. Wilkes; president, Sir William Dawson; vice-presidents, Hon. Senator Ferrier, Ven. Archdeacon Evans; secretary-treasurer, Rev. William Jackson; executive committee, Revs. A. B. McKay, Lindsay, G. H. Wells, T. Lafuer, Bishop Usher, J. Philp, Messrs. James Baylis, D. A. Budge and D. Bentley.

THE Rev. Dr. Wilkes, the oldest of our city ministers, and for very many years pastor of Zion Congregational Church, is at present seriously ill. Though an octogenarian, Dr. Wilkes last summer visited Britain and addressed the Congregational Union there. He is the father-in-law of Dr. J. Munro Gibson, of St. John's Wood Presbyterian Church, London, England, and has for the past half century been one of Montreal's most prominent and respected citizens.

ON Friday evening the Woman's Working Society of Erskine Church gave a Scotch entertainment on behalf of the Hervey Institute. Mr. W. Robb, city auditor, presided. The lecture room was crowded and a handsome sum realized.

MANITOBA COLLEGE.

The session of the Theological Department of Manitoba College commenced last week. Principal King presided, and delivered the introductory lecture on "The Importance of Exegetical Study to the Christian Minister," which will be reproduced in next week's PRESBYTERIAN.

Before the lecture Dr. King said: The arts classes and those of the preparatory department have now been six weeks in session, and with an attendance beyond that of any previous year at the same period. The number on the roll, exclusive of the theological students, is fifty-six. Of these, nine belong to the senior B.A. year, eight to the junior B.A. year, sixteen to the previous and fourteen to the preliminary, though probably not more than half of these will attempt the preliminary examination of the university on the first occasion; nine others are in the preparatory department. From present appearances the theological classes will embrace twelve students at least, bringing the attendance on the institution close on to seventy. It is believed that by Christmas this number will be exceeded. The residence, including two or three who have not arrived, is quite full. The heavy expenses connected with the maintenance of the institution have been met for the last three years without a deficit, and for the last two without even temporary accommodation at the bank. This is due to the liberal contributions of some of the congregations in the Eastern Provinces of the Dominion, and to liberal gifts from transatlantic Churches. The fourth instalment of the mortgage debt has been punctually met. There remains only one more of \$4,800, due next October. In paying the last I have received up to this time assistance from residents of Winnipeg to the amount of \$610. In addition there are subscriptions to a considerable amount, payable before next October. I trust that numerous additions will be made to these, not only by Presbyterians, but by members of other Churches resident in the city, to whom this institution is a great boon, and that in some way the amount required to meet the last instalment will be met before it is due, and that it may be my privilege, if spared till that time, to present the board with the mortgage, \$24,000, fully discharged. For what has been accomplished in this way I cannot express too strongly my sense of the kindness of friends in Montreal, Toronto, Ottawa and Hamilton. It only remains to add that the work of the college goes on as it has always done—with great smoothness. In the responsible position in which I am placed, I have had the hearty and efficient co-operation of my brother professors, and of the tutors. In the theological department we lose, through his removal to Port Arthur, the much-appreciated and cheerfully-rendered services of the Rev. Mr. Pringle, but we are happy to say that the Rev. McLaren has agreed to take up Mr. Pringle's work. I trust we may continue to enjoy for at least one hour a week the services of the Rev. Mr. Gordon and the Rev. Mr. Pitblado. We join the members of his congregation in congratulating the latter on his safe return to Winnipeg. I ought to add also that the library of the college has received a large addition of books, many of them

of great value, donated by the Rev. Dr. Laughton, of Greenock, an accomplished and well-known minister of the Church of Scotland, who has lately retired from the active duties of the ministry.

Professor Bryce gave a statement of the results of the last examinations. He read the names of twelve students who received the degree of B.A.; also the names of the winners of the Governor-General's medal, the university silver medals, university bronze medals and various scholarships, from which it appeared that five out of the nine medals given had been won by students of Manitoba College. Sixteen scholarships, aggregating in value \$1,270, had been won. Thirty-five students in the several years had passed. In the junior B.A. year there were nine students. Dr. Bryce referred to the new course in Modern Languages, including reading in English, French, German and Italian, and to the fact of a student of Manitoba College (Mr. J. C. Saul) having won the first scholarship. He expressed strong admiration for the course as a most valuable one. In addition to the generous donations mentioned by the Principal, Dr. Bryce acknowledged the gift of \$500 from Sir Donald A. Smith for the purchase of science apparatus. This assistance had proved very timely and valuable. Alluding to the presence of Rev. Canon O'Meara, acting head of St. John's College, the speaker referred to the co-operation of the two institutions, and expressed his gratification in view of the fact that two students from St. John's College were attending the science classes in Manitoba College. He hoped to see the principle of co-operation still further extended.

Rev. Canon O'Meara extended the cordial greeting and congratulations of St. John's College to the sister institution, and said that in the cause of education they stood shoulder to shoulder. He spoke of the system adopted here, of a non-denominational university with denominational colleges, as having successfully solved the problem which had baffled the intellects of educationists in the older Provinces. He rejoiced in the prosperity of Manitoba College as a Christian institution. He concluded by addressing some appropriate advice to the theological students.

Rev. C. B. Pitblado was the last speaker introduced. He spoke briefly and earnestly, showing the responsibilities which rest not merely upon ministers, but also upon their hearers.

Rev. Professor Hart dismissed the audience with the benediction.

Sabbath School Teacher.

INTERNATIONAL LESSON.

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

INTRODUCTORY.

The very great number of interpreters, whose names alone would occupy many pages, proves how difficult it is to explain this wonderful Book. It is receiving more and more attention by the rank and file of the Church, and will be better and better understood as the time of His coming approaches.

EXPLANATORY.

The subject. (Verse 1.)—It is a revelation given by Jesus Christ, which He received from the Father, concerning things that are shortly to come to pass. Jesus said that only the Father knew the times and the seasons. He Himself only knew them as revealed to Him by the Father (Mark xiii. 32). Hence the folly of trying to fix the times.

The writer. (Verse 2.)—John, who had already written in the Gospel the record of Jesus Christ, was instructed by an angel how to write this Book for the benefit of all the servants of God.

Its importance. (Verse 3.)—These words imply the duty of becoming acquainted with the contents of the Book, and the blessing that follows its study. "He that readeth and they that hear" refers to public teaching, in which one teaches and others listen. But it also implies that they are to strive to understand, for otherwise they cannot keep the things that are written. The more reverently and prayerfully we study all the Word of God, the better shall we understand it, although we shall not fully know it until the end, when all is fulfilled.

I. Dedication and Invocation. (Verses 4-5)—The Book is dedicated to the seven Churches named in verse 11.

Asia.—Not the continent now known as Asia, nor what is known as Asia Minor, but the Western portion known as Proconsular Asia—a Roman Province.

Grace and peace.—A very common invocation in the epistles, the former meaning divine favour and all that flows from it, and the latter that rest of soul in God that passeth all understanding.

(1) *From the Father,* who is unchangeable—the same yesterday, to-day and forever.

(2) *From the seven Spirits before the throne.*—In this Book the number seven is very frequently used to indicate completeness. The seven Churches (verse 11) were not the only Churches, but they are taken to represent all Churches. So the number seven is applied to the Spirit, to correspond with the seven Churches, and represent His complete, perfect energy and work in the world.

(3) *From Jesus Christ,* and thus His divine character is declared by being placed beside the Father and Holy Spirit, as the source of grace and peace.

Faithful witness.—Jesus is a faithful witness in having declared whatever He had heard from the Father, and in sending out others fitted to bear faithful testimony concerning eternal life and reprobation, and doing so without regard to personal or fear of personal consequences.

The first born of the dead.—He overcame death and thus arose never to die again. "Death hath no more dominion over Him." Through His power there is to be a glorious resurrection of every true disciple. The resurrection of Lazarus and of the son of the widow of Nain, etc., were not first fruits of the resurrection, because they again died.

Prince of the Kings.—At the close (chapter xix. 16) He was King of Kings, but here a Prince, not yet having taken possession of His kingdom. The work is now in progress, and by and by He will receive the heathen for his inheritance (Psa. li.).

II. Doxology. (Verses 5-6.)—This ascription of praise to Christ is one of the most precious gems of the Bible.

(1) *Loved us.*—This is the source of the world's redemption. "He first loved us," and hence all that follows.

(2) *Washed us.*—In the Revised Version it is "loosed us." The two Greek words *louein*, to wash, and *luain*, to loose, are so much alike that a change crept in to the text. But they imply each other. To be washed from the guilt of sin will result eventually in being loosed from its bondage.

(3) *A kingdom and priests.* (Revised Version.)—We are priests by sacrificing ourselves to the service of men and God. The kingship of the saints (chapter v. 10) is to be in the way of service, and not as the Gentiles (Matthew xx. 25, 26). Hence to Him, who hath done all this for us, be all the glory and dominion for ever and ever. Who can reign so well as He who has done so much?

III. Announcement of Christ's Coming. (Verses 7-8)—This is the theme of the Book. Jesus is to return.

In clouds.—The disciples were told at his ascension (Acts i. 11) that he would return in clouds. So He said (Matthew xxiv. 30, xxvi. 64) that he would thus return.

Every eye shall see Him, etc.—It will be startling to all, for all shall see Him; they who put Him to death as well as all others. How far this wailing means repentance and joy, as well as fear of coming judgment, remains undecided.

The Almighty.—He is the All Ruler—to reign over all, because of His divine right—as Alpha and Omega, the root, beginning and final end of all things.

IV.—The Vision in Patmos. (Verses 9-18.)—John describes himself as the brother and companion of the saints in respect of suffering for Christ's sake, and in the hope of the kingdom for which he is patiently and expectantly waiting. Thus patient suffering and the kingdom are the portion of the Christian.

Patmos.—An island in the Egean Sea to which John was banished on account of his faithful testimony of Jesus Christ and the Word of God.

In the Spirit on the Lord's Day.—On Sunday the Holy Spirit lifted John into that condition of spiritual consciousness that fitted him for the reception of the revelation about to be given. The Holy Spirit alone can prepare us for any intercourse with heaven.

The voice.—It was very loud—like a trumpet—the voice of Christ about to declare something of interest to all—He said, "I am Alpha and Omega," and commanded John to write in a book and send to the seven Churches what he was about to see.

Candlestick.—He turned around to see who it was that spoke, and he saw seven golden candlesticks, which represent the seven Churches named. The whole revelation is about the future of the Church; hence that is the first part of the vision.

The beauty of the figure by which the Church is represented as a candlestick can be appreciated by all.

One like unto the Son of Man.—Walking amidst the candlesticks he saw Jesus, who, in His human nature, is like unto the sons of men. He wore a long white robe, such as was worn by the High Priest, and had a golden girdle—not about the loins as is the case in labour (Luke xii. 35), but around the breast, as an ornament, such as would be worn by a king. He was thus represented as Priest and King.

His hair white as snow.—In Dan. vii. 9 Jesus is called the Ancient of Days, and thus His eternal character is set forth; or, whiteness may be taken to represent heavenly purity—such as was represented by the glory of the transfiguration.

Eyes as a flame of fire.—This represents His omniscience—His power of seeing all—and His consuming wrath against all that is evil.

Feet as fine brass, etc.—This represents the purity of His walk in life, and His destroying power as He tramples upon His foes.

Voice of many waters.—This may mean the roar of the sea, which has great grandeur, and leaves the impression of unlimited reserve power.

Seven stars in His right hand.—These (verse 20) represent the angels of the seven Churches, the angels probably meaning the chief ruler or rulers of these Churches. Holding them in his hand meant possession and power to protect, reward or punish.

Out of His mouth a two edged sword.—Indicating the power of His Word, by which He overcomes the world. "The Word is the power of God."

His countenance as the sun.—His face was like the sun when in its brightest and most dazzling splendour. If we try to picture to the imagination this image—it is terrible—without form or comeliness. But the religious element is distinctly seen. Beauty and taste are sacrificed, in He brew imagery, to spiritual instruction.

V. Effect of the Vision upon John. (Verses 17, 18.)—When he saw the vision he fell upon the ground as one dead. Everywhere in the Bible is seen the overwhelming effect, upon sinful man, of a vision of any being from the spiritual world. In John's case there may be also a certain degree of rapture at what he saw. The terror of the sinner or the joy of the saved in the presence of the Eternal is such as to produce death, or a state approaching it, in proportion to the fulness of the vision. Jesus laid His hand upon him and told him not to fear, for, said He, I am the Living One, who was dead, but shall live for evermore, and have the keys of Hades, and have thus the power to say who shall or shall not enter there.

PRACTICAL SUGGESTIONS.

1. Jesus is the source of all blessedness, but equally should we honour the Father and the Spirit.
2. He will come again. Shall it be to us joy or sorrow?
3. Why should we fear when Jesus holds the keys of death?
4. If we are overcome with fear, He will lift us up again.

Sparkles.

AT a college examination: "What is the best insulator?" asks the professor of physics. "Poverty."

A PHRENOLOGIST says that "fulness under the eye denotes language." When the fulness is caused by another man's fist it denotes very bad language generally.

FRANK SIDDALL, the Philadelphia soap man, says: "I have confined my advertising entirely to newspapers. The man who does not read a newspaper does not use soap."

A NEWSPAPER says: "A new style of umbrella has a glass lookout in front." But the best lookout for an umbrella is to look out for the man that will steal it when it rains.

THE FAVOURITE Washing Compound of the day is unquestionably James Pyle's Pearline. It dispenses with the necessity for beating or rubbing the clothes, and does not injure the fabric.

A MAGAZINE writer asks: "What is true joy?" True joy is what a woman feels when a committee at a country fair declares that her crazy quilt is prettier than all the assembled crazy quilts of her neighbours.

ANASTASIA (about to be married): "Ned, see if this reads all right for the invitations: 'Your presence is requested—'" Devoted brother: "Stop there, sis! It isn't grammatical. You mean: 'Your presents are requested.'"

THE following, which appeared in the published report of a New York benevolent society, seems paradoxical: "Notwithstanding the large amount paid for medicines and medical attendance, very few deaths occurred during the year."

A SCOTCH minister in one of his parochial visits, met a cow-boy, and asked him what o'clock it was. "About twelve, sir." "Well," remarked the minister, "I thought it was more." "It's never any more here," said the boy, "it just begins at one again."

OLD lawyer (to young partner): "Did you draw up old Moneybag's will?" Young partner: "Yes, sir; and so tight that all the relatives in the world cannot break it. Old lawyer (with some disgust): "The next time there is a will to be drawn up I'll do it myself."

A COMMON EXPRESSION.—"I was troubled with liver complaint for three years, tried many remedies but never found any that has done me so much good as Burdock Blood Bitters." James Higgins, East Templeton, P. Q.

PROFESSOR (to foot of botany class): "Mention some of our common trees." Student: "Ash, maple, elm, larch, locust, spruce, pine, horse—(taking breath)." Professor (prompting): "Chestnut?" Student: "All right, Sir, if you've heard 'em before, I'll stop."

THIS is the latest witticism with which W. S. Gilbert is credited. "It is easy enough for bishops to be good on \$25,000 a year," said the satirical dramatist, looking round upon a select circle of literary friends, "but we have to be good for nothing"—a pause—"and some of us are."

Two clergymen once hotly disputed on some knotty point of theology until it was time to separate, when one of them remarked: "You will find my views very well put in a certain pamphlet," which he gave the title. To his surprise, his antagonist replied: "Why, I wrote that pamphlet myself."

SCHOOL BOARD VISITOR (while examining a scholar): "Where is the North Pole?" "I don't know, sir." "Don't you? Are you not ashamed that you don't know where the North Pole is?" "Why, sir, if Sir John Franklin, and Dr. Kane and Markham couldn't find it, how should I know where it is?"

"THE BEAUTY" of having a bottle of Perry Davis' Pain-Killer in the house is that you are prepared for the "worst." Croup, or Cholera, the Pain-Killer is a sovereign remedy.

MAMMA: "Where is that silver dollar your uncle gave you, Dick?" Little Dick: "I put it on the Sabbath school plate for the heathen." "Bless your darling little heart. You wanted to help Christianize them, didn't you?" "Yes, the preacher said they hadn't any Christmas, and I thought I'd give enough for a drum anyhow."

Horsford's Acid Phosphate.
Produces Sweet and Natural Sleep.
Dr. C. R. DAKE, Belleville, Ill., says: "I have found it, and it alone, to produce sweet and natural sleep in cases of wakefulness caused by overwork of the brain, which often occurs with active professional and business men."

SCIENTIFIC TRUTH

REGARDING THE FUNCTIONS OF AN IMPORTANT ORGAN.

OF WHICH THE PUBLIC KNOWS BUT LITTLE, WORTHY CAREFUL CONSIDERATION.

To the Editor of the Scientific American:

Will you permit us to make known to the public the facts we have learned during the past 8 years, concerning disorders of the human Kidneys and the organs which diseased Kidneys so easily break down? You are conducting a Scientific paper, and are unprejudiced except in favour of TRUTH. It is needless to say, no medical Journal of "Code" standing would admit these facts, for very obvious reasons.

H. H. WARNER & CO.,
Proprietors of "Warner's Safe Cure."

That we may emphasize and clearly explain the relation the kidneys sustain to the general health, and how much is dependent upon them, we propose, metaphorically speaking, to take one from the human body, place it in the wash-bowl before us, and examine it for the public benefit.

You will imagine that we have before us a body shaped like a bean, smooth and glistening, about four inches in length, two in width, and one in thickness. It ordinarily weighs in the adult male, about five ounces, but is somewhat lighter in the female. A small organ? you say. But understand, the body of the average size man contains about ten quarts of blood, of which every drop passes through these filters or sewers, as they may be called, many times a day as often as through the heart, making a complete revolution in three minutes. From the blood they separate the waste material, working away steadily night and day, sleeping or waking, tireless as the heart itself, and fully of as much vital importance; removing impurities from sixty-five gallons of blood each hour, or about forty-nine barrels each day, or 9,125 hogshead a year! What a wonder that the kidneys can last any length of time under this prodigious strain, treated and neglected as they are?

We slice this delicate organ open lengthwise with our knife, and will roughly describe its interior.

We find it to be of a reddish-brown color, soft and easily torn; filled with hundreds of little tubes, short and thread-like, starting from the arteries, ending in a little tuft about midway from the outside opening into a cavity of considerable size, which is called the pelvis or, roughly speaking, a sac, which is for the purpose of holding the water to further undergo purification before it passes down from here into the ureters, and so on to the outside of the body. These little tubes are the filters which do their work automatically, and right here is where the disease of the kidney first begins.

Doing the vast amount of work which they are obliged to, from the slightest irregularity in our habits, from cold, from high living, from stimulants or a thousand and one other causes which occur every day, they become somewhat weakened in their nerve force.

What is the result? Congestion or stoppage of the current of blood in the small blood vessels surrounding them, which become blocked; these delicate membranes are irritated; inflammation is set up, ther. pus is formed, which collects in the pelvis or sac; the tubes are at first partially, and soon are totally, unable to do their work. The pelvic sac goes on distending with this corruption, pressing upon the blood vessels. All this time, remember, the blood, which is entering the kidneys to be filtered, is passing through this terrible, disgusting pus, for it cannot take any other route!

Stop and think of it for a moment. Do you realize the importance, nay, the vital necessity, of having the kidneys in order? Can you expect when they are diseased or obstructed, no matter how little, that you can have pure blood and escape disease? It would be just as reasonable to expect, if a pest-house were set across Broadway and countless thousands were compelled to go through its pestiferous doors, an escape from contagion and disease, as for one to expect the blood to escape pollution when constantly running through a diseased kidney.

Now, what is the result? Why, that the blood takes up and deposits this poison as it sweeps along into every organ, into every inch of muscle, tissue, flesh and bone, from your head to your feet. And whenever, from hereditary influence or otherwise, some part of the body is weaker than another, a countless train of diseases is established, such as consumption in weak lungs, dyspepsia, where there is a delicate stomach; nervousness, insanity, paralysis or heart disease in those who have weak nerves.

The heart must soon feel the effects of the poison, as it requires pure blood to keep it in right action. It increases its stroke in number and force to compensate for the natural stimulus wanting, in its endeavor to crowd the impure blood through this obstruction, causing pain, palpitation, or an out-of-breath feeling. Unnatural as this forced labor is, the heart must soon falter, becoming weaker and weaker until one day it suddenly stops, and death from apparent "heart disease" is the verdict.

But the medical profession, learned and dignified, call these diseases by high sounding names, treat them alone, and patients die, for the arteries are carrying slow death to the affected part, constantly adding fuel brought from these suppurating, pus-laden kidneys which here in our wash-bowl are very putrefaction itself, and which should have been cured first.

But this is not all the kidneys have to do; for you must remember that each adult takes about seven pounds of nourishment every twenty-four hours to supply the waste of the body which is constantly going on, a waste equal to the quantity taken. This, too, the kidneys have to separate from the blood with all other decomposing matter.

But you say, "My kidneys are all right. I have no pain in the back." Mistaken man! People die of kidney disease of so bad a character that the organs are rotten, and yet they have never there had a pain nor an ache!

Why? Because the disease begins, as we have shown, in the interior of the kidney, where there are few nerves of feeling to convey the sensation of pain. Why this is so we may never know.

When you consider their great work, the delicacy of their structure, the ease with which they are deranged, can you wonder at the ill-health of our men and women? Health and long life cannot be expected when so vital an organ is impaired. No wonder some writers say we are degenerating. Don't you see the great, the extreme importance of keeping this machinery in working order? Could the finest engine do even a fractional part of this work, without attention from the engineer? Don't you see how dangerous this hidden disease is? It is lurking about us constantly, without giving any indication of its presence.

The most skillful physicians cannot detect it at times, for the kidneys themselves cannot be examined by any means which we have at our command. Even an analysis of the water, chemically and microscopically, reveals nothing definite in many cases, even when the kidneys are fairly broken down.

Then look out for them, as disease, no matter where situated, to 93 per cent., as shown by after-death examinations, has its origin in the breaking down of these secreting tubes in the interior of the kidney.

As you value health, as you desire long life free from sickness and suffering, give these organs some attention. Keep them in good condition and thus prevent (as is easily done) all disease.

Warner's Safe Cure, as it becomes year after year better known for its wonderful cures and its power over the kidneys, has done and is doing more to increase the average duration of life than all the physicians and medicines known. Warner's Safe Cure is a true specific, mild but certain, harmless but energetic and agreeable to the taste.

Take it when sick as a cure, and never let a month go by if you need it, without taking a few bottles as a preventive, that the kidneys may be kept in proper order, the blood pure, that health and long life may be your blessing.

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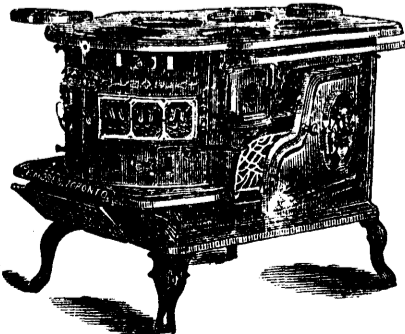
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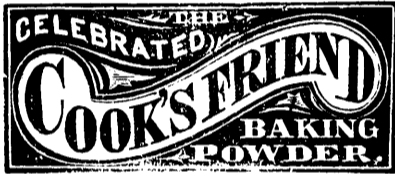
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MEETINGS OF PRESBYTERY.

LINDSAY.—At Uxbridge, on Tuesday, Nov. 30, at eleven a.m.
BRUCE.—In Knox Church, Walkerton, on Tuesday, December 14, at one p.m.
KINGSTON.—In St. Andrew's Church, Belleville, on Monday, December 20, at half-past seven p.m.
BROCKVILLE.—In First Church, Brockville, on December 7, at half-past two p.m.
PETERBOROUGH.—In Mill Street Church, Port Hope, on the second Tuesday of January, at ten a.m.
CHATHAM.—In First Church, Chatham, on Tuesday, December 14.
BARRIE.—At Barrie, on Tuesday, November 30, at eleven a.m.
OWEN SOUND.—In Division Street Church, Owen Sound, on the third Tuesday of December, at half-past one p.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, December 21, at two p.m.
QUEBEC.—In Sherbrooke, on Tuesday, December 24, at eight p.m.
MONTREAL.—In the David Morrice Hall, Montreal, on Tuesday, January 11, 1887, at ten a.m.
WHITBY.—In Oshawa, on Tuesday, January 18, 1887, at half-past ten p.m.
SAUGEEN.—In the Presbyterian church, Mount Forest, on Tuesday, December 14, at eleven a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, December 7, at half-past seven p.m.
TORONTO.—In the lecture room of St. Andrew's Church, Toronto, on Tuesday, December 7, at ten a.m.
MIRAMICHI.—At Campbellton, on Tuesday, January 18, 1887, at eleven a.m.
PARIS.—At Tilsonburg, on January 11, 1887, at half-past twelve p.m. Special meeting in Knox Church, Woodstock, Nov. 23, at one o'clock p.m.
STRATFORD.—On January 11, 1887, at half-past ten a.m.
LONDON.—In First Presbyterian Church, London, on Tuesday, December 14, at half-past two p.m.



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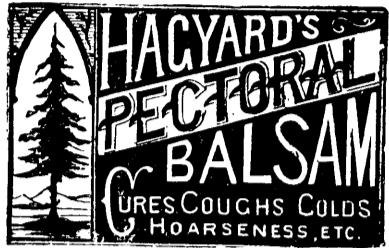
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