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"I was cured of Consumption,
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nearly twenty years, and tried most all kinds of
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scientific men that the disease is due to the presence of
living parasites in the tissues, Mr. Dixon once
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treatment has ever cured Catarrh. The application
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Are generally induced
by indigestion, Foul
Stomach, Costiveness,
Deficient Circulation,
or some Derangement
of the Liver and Digestive System.
Sufferers will find relief by the use of

Ayer's Pills

to stimulate the stomach and produce a regu-
lar daily movement of the bowels. By their
action on these organs, AYER'S PILLS divert
the blood from the brain, and relieve and
cure all forms of Congestive and Nervous
Headache, Elixious Headache, and Sick
Headache; and by keeping the bowels free,
and preserving the system in a healthful
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WORMS often destroy children, but
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Worms, and expel them from the system.

Scientific and Useful.

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wonderfully reviving effect after over-exer-
tion.

ONE of the chief offices of a good nurse is
to think for her patient. An invalid should
never be teased with the exertion of making
a decision.

TO CLEAN RAISINS OR CURRANTS.—To
clean raisins or currants do not wash them,
but dry them with a cloth. Currants can be
cleaned in a sieve with the hand. Washing
makes cakes or puddings heavy.

THE SECRET OF SUCCESS.—The reason
why Hagar's Yellow Oil is so popular with
the people as a household remedy for pain
is in the fact that while many liniments only
relieve, Yellow Oil both relieves and cures
Rheumatism and all aches, pains, soreness
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A handsome fire-screen is made of two
layers of translucent glass with natural ferns
and autumn leaves pressed between. The
addition of the crimson and black butterfly
often seen among the leaves in the fall adds
much to the effect.

OXALIC acid is used for removing ink and
rust stains and remnants of mud stains, which
do not yield to other means. The best
method of applying it is to dissolve it in cold
or lukewarm water, to let it remain a moment
upon the spot and then rub it with the
fingers.

THE CANKER WORM OF THE BLOOD is
Scrofula, that gnaws upon the vitals and con-
sumes the body. Consumption of the Lung
Scrofula. Burdock Blood Bitters is one of
the best known combinations to cure Scrofula.

LIQUID ammonia is the most powerful and
useful agent for cleaning silk stuffs and hats.
In this latter case it is often necessary to ex-
pose the spots to the vapour of the ammonia,
which makes them disappear entirely. It
does not injure silks, but if too strong injures
the colour in woollen goods. It is also used
in restoring black silks which have been
damaged by damp.

HARD SAUCE.—The best sauce for apple
or peach dumplings is sponge cake batter,
or, for a very rich one, pound cake batter.
For this last add a beaten egg to your "fairy
butter," which is made by creaming the
butter in a bowl over a hot kettle, and beat-
ing in sufficient sugar to make a firm sauce.
The egg will make it richer. Or take an
egg, beat it in a spoonful of sugar and add
just a dust of flour, and you will have an ex-
cellent sauce, only needing a little nutmeg or
a dash of lemon or vanilla to complete it.

THE most successful Hair Preparation in
the market. If you are bald, if you have
thin or gray hair, if you are troubled with
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to try a bottle of Dr. Dorenwend's Great
German Hair Magic, the greatest discovery
of the age. Sent to any address on receipt
of price, \$1 per bottle, or six for \$5. Direct
all communications to A. Dorenwend, sole
manufacturers, 105 Yonge Street, Toronto,
Canada.

CUSTARD FOR PUDDINGS AND FRUIT
PIES.—Heat in a saucepan till nearly boiling
a pint of new milk. Beat together in a basin
the yolks of two eggs, a little cream and
some pulverized loaf sugar. Over these pour
the hot milk, and then pour it from the basin
into the saucepan and back again until tho-
roughly mixed. Lastly, stir it over the fire
till nearly boiling. Serve it cold in a glass
dish, with nutmeg grated over the top.

FISH AU COURT BOUILLON.—Bass, black-
fish and bluefish are excellent prepared au
court bouillon. Cleanse three pounds of fish
and put it in a fish kettle, just cover it with
cold water and a gill of vinegar. Add three
or four sprigs of parsley, one of thyme, two
cloves of garlic, half a carrot sliced, one
onion, a little tarragon, if you have it, one
clove and salt and pepper to taste. Put the
kettle on the fire and simmer the contents
until done. Dish the fish and serve warm
with caper or anchovy sauce or currant jelly.
The sauce is served in a sauceboat.

CORN BISCUIT.—Scald two cups of corn
meal in one pint of sweet milk. Then stir
together three-quarters of a cup of butter,
two cups of sugar and a little salt, and add
to it. Then add three eggs well beaten, a
little flour and half a cup of hop yeast. Let
it rise the second time; then roll out, and
let rise the third time. Bake and send to
the table hot. This amount makes about
twenty-five biscuits.

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COD LIVER OIL, WITH HYPOPHOSPHITES.
For Wasting Children.
Dr. S. W. COHEN, of Waco, Texas, says: "I have
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If you remain sick when you can
Get hop bitters that never—Fail.

—The weakest woman, smallest child,
and sickest invalid can use hop bitters with
safety and great good.

—Old man tottering around from Rheu-
matism, kidney trouble or any weakness
will be made almost new by using hop bit-
ters.

—My wife and daughter were made
healthy by the use of hop bitters and I
recommend them to my people.—Method-
ist Clergyman.

Ask any good doctor if hop
Bitters are not the best family medicine
On earth!!! 36/52

—Malarial fever, Ague and Biliousness,
will leave every neighborhood as soon as
hop bitters arrive.

—My mother drove the paralysis and
neuralgia all out of her system with hop
bitters.—Ed. Oswego Sun.

—Keep the kidneys healthy with hop
bitters and you need not fear sickness."

—The vigor of youth for the aged and
infirm in hop bitters!!!

—At the change of life nothing equals
{Hop Bitters to allay all troubles incident
Thereto.}

—The best periodical for ladies to take
monthly, and from which they will receive
the greatest benefit is hop bitters."

—Thousands die annually from some
form of Kidney disease that might have
been prevented by a timely use of hop
bitters.

—Indigestion, weak stomach, irregulari-
ties of the bowels, cannot exist when hop
bitters are used.

A timely use of hop
Bitters will keep a whole family
in robust health a year at a little cost.

—To produce real genuine sleep and
child-like repose all night, take a little hop
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—None genuine without a bunch of green
hops on the white label. Shun all the vile,
poisonous stuff with "Hop" or "Hops" in their
name.

USE 26/52 GOLD SEAL BAKING POWDER. ABSOLUTELY PURE.

Ladies who are particular about their baking must
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Popularity at home is not always the best
test of merit, but we point proudly to the fact
that no other medicine has won for itself
such universal approval in its own city,
state, and country, and among all people, as

Ayer's Sarsaparilla.

The following letter from one of our best-
known Massachusetts Druggists should be of
interest to every sufferer:—

RHEUMATISM. "Eight years ago I
had an attack of
Rheumatism, so se-
vere that I could not move from the bed, or
dress, without help. I tried several reme-
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AYER'S SARSAPARILLA, by the use of two
bottles of which I was completely cured.
I have sold large quantities of your SARSAPARILLA,
and it still retains its wonderful
popularity. The many notable cures it has
effected in this vicinity convince me that it
is the best blood medicine ever offered to the
public."
E. F. HARRIS,
Liver St., Buckland, Mass., May 13, 1882.

SALT RHEUM.

GEORGE ANDREWS,
overseer in the Lowell
Carpet Corporation,
was for over twenty years before his removal
to Lowell afflicted with Salt Rheum in its
worst form. Its ulcerations actually covered
more than half the surface of his body and
limbs. He was entirely cured by AYER'S
SARSAPARILLA. See certificate in Ayer's
Almanac for 1883.

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FOR 1886.

Specially Prepared for Presbyterian Sabbath Schools.

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5 JORDAN STREET, TORONTO.

Notes of the Week.

THE second meeting of the General Synod of the Prussian National Church was held recently in Berlin, the first having been convened in 1879. Of the members fifty-six were Lutherans, an equal number were of the Middle Party, and seventy-seven represented the party known as the Positive Union. The latter strongly uphold the union of the Lutheran and Reformed Churches which constitutes the National Church. Only about six of the members belonged to the Liberal or Rationalistic school.

EVERY now and again people are reminded of the dangerous nature of coal mining. Of late two most appalling calamities are reported. The entombment of a number of miners in a mine at Nanticoke, near Wilkesbarre, Pennsylvania, by the inundation of water and quicksand, is a terrible instance of the dangers to which miners are exposed. Many were able with difficulty to make their escape; but it is believed that between twenty and thirty have perished. Energetic but unsuccessful efforts were made to reach the imprisoned men; but they had to be abandoned, and thus their lives ended. Near Pont-y-pridd, Wales, last week, a disastrous explosion took place in a coal mine, and it is expected fifty men have been killed and several seriously injured. Like the sailor, the miner in prosecuting his ordinary toil runs terrible risks. These workers for the common good do not always receive the consideration and sympathy they deserve.

IT is stated that the Rev. Dr. Black, of Inverness, spoke strongly at a meeting of his Presbytery against raffling at bazaars, and maintained that the practice was a form of gambling condemned by the law of the land as well as by the law of God. He was backed by Mr. Mactavish, formerly of Woodstock, Ont., who said that the idea of gambling for the cause of God was enough to make any Christian man thrill from head to foot. Rev. A. C. Macdonald, late of Thamesford, Ont., while sympathizing with much that Dr. Black had said, argued that he had not proved that raffling was condemned by the law of the land, and also that its principle lay at the very foundation of commercial enterprise. He had himself bought some tickets at the raffling at a recent bazaar in aid of Inverness Northern Infirmary, and, though he got nothing, was not disappointed. On the matter being put to the vote, Dr. Black won the day by a vote of seven to two. The most peculiar feature of the discussion was the refusal of Dr. Mackay to vote.

SEVERAL Christian workers are doing good work for Italians and Chinese under the auspices of the Y. M. C. A. The attendance at the Italian class last Sunday numbered sixty-two, nearly three times as many as on the previous Sunday. Each Italian is provided with a Bible in his own language, and, besides being instructed in Gospel truths, is taught to speak and read English. Very few of the Italians know a word of English, and consequently instruction has to be imparted through the aid of an interpreter. The Chinese are more apt students, and are anxious to study the Scriptures. On account of their utter ignorance of Christianity, upon joining the class, a lady teacher

is assigned to each pupil. Their individual progress is much more rapid than if they were taught in a class, and the teachers feel much encouraged to carry on with renewed vigour their important and self-denying work.

THE departed humourist, Josh Billings, said in his own peculiar orthography, which we do not venture to reproduce, that he observed that a poor man usually kept a dog; in fact, he had known some so poor that they kept three. A dog is an excellent animal in his place, but the canine supply is far beyond the legitimate demand. Attention to this fact is drawn by the outbreak of hydrophobia in several places in New Jersey. M. Pasteur, of Paris, has added lustre to his already brilliant name by successful experiments in inoculation for the cure of that terrible disease. In several of the cases entrusted to him the cure has been unmistakable, while in others there has been failure. Four boys from Newark, N. J., who were bitten by rabid dogs have been sent to Paris and are now under M. Pasteur's care, and, late advices assure us, are progressing favourably. Should the distinguished French physician's remedy prove successful, he will take a high rank among the benefactors of his kind.

THE mayoralty contest in Toronto has developed an unusual degree of bitterness and personality. Though party politics do not come to the surface, the usual machinery is in operation. It is equally obvious that the liquor interest is in full play to secure the re-election of Mr. Manning. Mr. Howland is sure of receiving a generous support from the friends of Temperance, though his avowed Protectionist proclivities will restrain the enthusiasm of not a few who would otherwise have been much more cordial in his favour than they appear to be. It is to be regretted deeply that one of his best supporters should have been the victim of a personal assault. Mr. McLaren, a former resident in Montreal, where he deservedly won the respect of the community, has since coming to Toronto taken a prominent part in the work of social reform, was brutally assaulted for some things imputed to him in an electioneering address. Municipal elections can surely be conducted without resorting to such disgraceful expedients.

HOWEVER strenuously Roman Catholic dignitaries may assert the uniformity of their Church's teaching, facts out of harmony with that claim are frequently emerging. In the Pope's recent encyclical the faithful are exhorted to take part in politics, a counsel in many cases superfluous; but, for the moment, in the Province of Quebec Bishop Fabre has addressed a letter to the priests in his diocese forbidding them from meddling with politics in any shape or form, and directing them not to use the pulpit to disseminate their views when political questions are on the tapis, and not even to speak in private on political matters. Although the Riel question is not openly referred to in the letter it is alluded to in a manner which would seem to show that whatever the priests have said regarding the national movement has greatly displeased his Lordship. The letter concludes by a warning to the effect that any priest who makes known its contents to a member of the daily press will be immediately suspended from his ministerial duties.

WAITING for dead men's shoes is weary and profitless work, but waiting as an expectant heir of a mythical estate is a still greater infatuation. Next-of-kin business is very profitable to lawyers, and generally unprofitable to most other people. The "Lawrence-Townley estate," of which such great expectations have been formed, turns out to be a "castle in Spain" if recently published statements are to be credited: The alleged Canadian heirs to the vast Lawrence-Townley estate in England will be interested in knowing that United States Minister Phelps has been looking into the matter with the following result: 1. There is no money in the Bank of

England belonging to the "Lawrence-Townley" or "Townley" estate, or to any claimants under either. 2. That there is no such estate in England as the "Lawrence-Townley" estate, nor any known family of that designation. Mr. Phelps says he has had many letters about this alleged estate, and has made diligent inquiries into the matter, with the above result. Credulous people should stop spending money on lawyers and agents to find what a United States official of the highest character says does not exist.

THE annual meeting of the subscribers and shareholders of the Ladies' Medical College, Kingston, was held recently, Sir Richard Cartwright in the chair. There were present: Dr. Alice McGillivray, Mrs. Dickson, Miss Dickson, and Messrs. Wm. Harty, Joseph Bawden, A. P. Knight, B. W. Roberston, R. V. Rogers and Adam McArthur. The president read the financial statement for the year ending December 1, which showed that the receipts amounted to \$2,552.30, and the expenditure \$2,234.56, leaving a balance in hand of \$317.74. After the meeting adjourned, the Board of Trustees went into session. A communication, which was received from Miss Annie B. Dickson, was read by Mr. A. P. Knight. She stated that she was unable to attend to the duties of demonstrator of anatomy, and asked that her resignation be accepted. With regret the Board accepted the resignation, and appointed Miss Blaylock as her successor. Messrs. R. V. Rogers, W. Harty and A. P. Knight were appointed a committee to wait upon the governors of the General Hospital with a view to having Dr. McGillivray appointed one of the visiting physicians and thereby giving the lady medical students an opportunity of being in attendance at some of the operations which are performed, and also to enquire into diseases of women, which they intend to make a specialty. Dr. McGillivray enquired if it would be possible to make arrangements whereby the lady students could have an opportunity of visiting the Asylum for the Insane in the city. She was informed by those present that if it were possible arrangements will be made.

IN the last issue of the *Independent*, there is an exhaustive article by the Rev. W. A. McKay, of Woodstock, on Local Option. After explaining the Scott Act he says: It is pleasing to state that hitherto it has commended itself in a marvellous manner to the judgment of the people wherever it has been submitted. It was first passed in Fredericton, the capital of New Brunswick, on Oct. 31, 1878. Since then it has become law in the whole of Prince Edward Island; in thirteen out of the nineteen municipalities of Nova Scotia; in ten out of the sixteen of the municipalities of New Brunswick; in two out of the six municipalities of Manitoba; in twenty out of the forty-seven municipalities of Ontario, and in five out of sixty municipalities of Quebec. It ought to be stated that the municipalities in Quebec are small, and the population is very sparse as compared with Ontario. Besides, in many parts of the Province of Quebec, there are parish laws prohibiting the sale of intoxicating liquors. This explains why the Scott Act has not been more generally adopted in that Province. As regards British Columbia, owing to a technical difficulty, it is impossible to submit the Act there at present. Thus far there have been in the Dominion eighty-five Scott Act contests, and the Act has come out triumphantly no less than sixty-nine times. The average majority has been about eight hundred, making a total aggregate majority for the Act of more than fifty-five thousand! Seven times the liquor men have tried to repeal the Scott Act after being in force for some time, and seven times they have been defeated. The law has never once been repealed. No municipality that has tried it has ever rejected it. Never, on any other question, has there been such an expression of public mind, or such an emphatic condemnation of a great evil. The axe is being laid at the root of this upas tree, and few there are outside the whiskey-ring to cry: "Woodman, spare that tree!"

Our Contributors.

STANDING ON ONE OF TIME'S WATER-SHEDS.

BY KNOXIAN.

The last day of the Old Year and the first of the New is one of Time's water-sheds. From this height we look back over the past, and try to peer into the dim and distant future. Some of us can see into the past for a considerable distance, but none can see any distance into the future. No hand can draw aside the veil that hides the events of 1886. Most of us can see quite vividly the events of the year that is past, and we glance over them with varying emotions. In many cases it might be as well to allow the emotions to die with the old year, and take a fresh start with 1886.

Standing on Time's water-shed, most of us can see some mistakes that were made in 1885. Well, what of it? Who does not make mistakes at one time or another. The only man who never makes a mistake is the man who never does anything, and his whole life is a mistake. A clam never makes a mistake. An oyster is always right. These useful animals never make mistakes, and if we could live like them we would not make mistakes either. But a man can hardly live as quiet and secure a life as a clam. He has to strike out in this busy, uncertain world and earn bread and butter for his family. He must take some risks every day, and in taking risks he is sure to make a few mistakes. What is the use in worrying over the mistakes of 1885? You may worry over them until you come to the age of Methuselah, and that may not put them right. Spoiling a good day's work in January, 1886, by worrying over a mistake made in June or July, 1885, won't mend matters. The only profitable way to use a mistake is to make it a beacon to guard us against similar mistakes in the future. That is the only way in which we can make a mistake pay. Sometimes there are millions in a mistake when it is used in that way.

But there are some mistakes that can be easily rectified. For instance, if a man finds that he made a mistake by not giving enough last year to the Schemes of the Church, he can put himself right in the simplest manner possible. All in the world that he need do is to hand some more money to the treasurer. Several thousand Presbyterians made a bad mistake last year by not paying as much into the Augmentation Fund as they should have paid. It is pleasant to think that this sad mistake can be so easily rectified. All they need do is to pay in a few dollars each before the end of next April. It is the simplest thing in the world. Similar mistakes may have been made in regard to the other funds. How thankful we should be that they can all be put right. If any good man thinks that the mistake of his life was made last year when he gave a cent for the support of missions, there is still plenty of time to double his contribution. If any of the mistakes of 1885 can be rectified, rectify them; if they can be utilized as beacons, use them; if they can be neither rectified nor utilized, bury them, and don't spend precious time whining over their graves.

Standing on Time's water-shed and looking back over the past, many a good man regrets bitterly that he has failed so often in the discharge of duty. Unless the failure can be made to contribute to future success, such regrets are worse than useless. They are worse because they unfit for present duty. A minister sits down, we shall say, to write a sermon in the first week of January, 1886. His text suggests a sermon in June or July of 1885 that was a miserable failure. He becomes so worried over the failure of six months ago that he unfits himself for good work, and spoils his present sermon! Is there any sort of sense in such conduct? If a past failure can be utilized and made to contribute to a present or future success, by all means work it in. If it cannot be used for any good purpose, bury it out of sight, and go right on. Whining over past failures is a poor business. If a man did his best at the time, he need have no useless regrets. The only man that never fails is the man that never tries anything. No one succeeds always. No clock strikes twelve every time.

There are failures in ministerial life that should be easily avoided. There is not the slightest doubt that many failures in preaching in our day arise from undue length in the treatment of subjects. Undue length generally arises from a long introduction, a prolix con-

clusion, or from bad arrangement of matter. Now, if a preacher has kept his people too long in the porch on every Sabbath of 1885, we cannot see why he might not take them through at a brisker pace in 1886. The *Globe* said the other day that a preacher on beginning his sermon should plunge *in medias res*. Some of the *Globe's* readers, not being as intelligent as the readers of THE CANADA PRESBYTERIAN, might be inclined to ask where that is. And that reminds us, as the tea-meeting orator would say, of an incident which occurred during the Russian War. An old lady, whose son was serving in the Baltic fleet, on hearing somebody read that the fleet was *in statu quo*, asked how far that was from St. Petersburg! Literally understood, to plunge *in medias res* in preaching might mean to begin one's sermon in the middle. That would be too much of a good thing. But seriously, the introduction to many sermons is far too long, and if any good brother is sorry on New Year's Day that he kept his people so long in the porch all last year, all he need do is to take them through this year in less time.

There may be some preachers still alive who prolong the conclusion in this way. Somewhere near what should be the end, but what, in fact, may prove to be the middle, the good man says: "In conclusion." Then he goes on and, after a time, says: "But to hasten to a conclusion." Then he starts again and, after a while, says "lastly," and then "finally," and then "one word more." Now, though many a good sermon may have been drawn out in this way, it was not the drawing out that made it good. It was good, and did good, in spite of the prolix drawing out. If any brother, standing on Time's water-shed, regrets that he used to finish his sermon in this way, all he need do is to read up Phelps on "The Conclusion," and begin a new way with the new year.

Standing on Time's water-shed, a considerable number will feel rather depressed about the business of the past year. The balance does not come out as they hoped it would. Probably, it is on the wrong side. It is a matter of regret that good men are not always successful in business. The more money a good man makes the better for the Church, the poor, and every good cause. The talk about "filthy lucre" is often cant—miserable, mean cant. The man who says with a sanctimonious snivel that "money is the root of all evil," does not know his Bible. There is no such thing in the Bible. Would that all the good men and women in our Church had plenty of money and grace to use it properly! We need money for every good cause, and can get it only from the best of our people. Would that the generous, willing ones had more to give! But if the balance is not exactly right, as we examine it on Time's water-shed, murmuring won't make it any better. One thing is clear, we all have much more than we deserve.

There may be some burdens that we cannot leave behind as we enter upon the New Year. Let us, as we stand on Time's water-shed, seek grace to bear them. Time will make them lighter. It is well to know

That care and trial seem at last,
Through memory's sunset air,
Like mountain ranges overpast,
In purple distance fair.

THE IMMINENCE OF THE COMING OF THE LORD.

MR. EDITOR,—May the Lord come to-night? He is a bold man that would answer "no"; unless God has revealed His will in the matter. On the other hand, the answer, "Yes; He may come at any time," should also rest on the sure Word of God—not on the opinion of men. I purpose here to answer this question in the light of Scripture teaching. Some say: "The Holy Ghost has taught me this truth, and ever since I received it I have been looking for the Lord all the time, both day and night. This has given me unspeakable joy, and has quickened my spiritual life; nor would I part with this blessed hope." I heard to-day of an excellent man who held this hope, and had a conversation with a certain minister somewhat to this effect: "Mr. S., do you expect Christ to come again?" "Most certainly I do." "Do you expect Him any day?" "Well, He says: 'I come quickly.'" "But that has not prevented eighteen hundred years from elapsing since Christ so said. I cannot, therefore, say I expect Him to-day. Do you?" "Yes," was the reply, "I expect Him every

hour." "Do you think He may come within the next five minutes?" "Yes, He may." The minister then drew out his watch, and said: "Let us see." The five minutes elapsed. "Now, you see," said the minister, "You were mistaken. Do you think He may come in the next five minutes?" "Well, I cannot say I do," was the reply. "But you said that the Holy Ghost taught you that Christ might have come during the last five minutes?" "Yes, I said so," was the reply. "And, now, you see that that was a mistake. If the Holy Ghost, then, teaches you what is not fulfilled, how can you be sure of anything thus taught you?" "Well," the worthy man said, "I never thought of that." But this is just what we must ask: Is a man justified in saying that he has been taught by the Holy Ghost to expect something that does not come to pass? Would any one believe that Dr. Miller was taught by the Holy Ghost to expect the Lord in November, 1844? No; he was mistaken. The Holy Ghost did not teach him *that*. So, if any man expects the Lord to come before January 1, 1886, and the Lord should not come, every man of common-sense will say that *that* expectation was not the teaching of the Holy Ghost. The Holy Ghost cannot raise in us false expectations whereby we deceive ourselves or others—whatever is their origin they come not from Him. Surely, then, we are justified in turning to the Bible *alone*, and disregarding the expectations of good men, even though they tell us that they are taught by the Holy Ghost, and plead their *experience* in support of their expectations.

"Imminence" means the state of hanging over as if ready to fall. The imminence of the coming, then, means, according to the term, that it is ready to take place. Has it been *ready* for eighteen hundred years and still it is unfulfilled? Why, then, may not another year elapse, or other ten years, before the Lord comes? I know the answer will be given: "It may be ten years distant. Still, I expect it this very hour." How, then, are we to understand a good, honest man when he says: "I expect every hour an event which may be distant one, ten, or a hundred years?" In the little volume lately published, which contains the papers read at the Niagara Conference in July last (p. 61), "imminence" is defined as meaning "liable to occur at any moment," or "without any intervening object that could destroy its power on the human heart as an object of hope." If a thing is liable to occur at any moment and does not occur, there must be some cause which prevents the occurrence. (2 Thess. ii. 6.) Now, we are told that it has been *liable to occur at any moment* for the last eighteen hundred years, but something hitherto has prevented it, and is still preventing. What is that something? Simply God's purpose is not fulfilled. The time is not fully come. Nor is the second advent "liable to occur" until God's set time has arrived. Then Christ shall come and shall not tarry; Christ *may not*, cannot come at any other time than that appointed by the Father.

But I will be told: "No man knows the day nor the hour." So say I. "Therefore," it is added, "He may come now!" Bad logic that. The proper inference is, therefore, "I do not know when He may come." But if the word "imminence" is merely intended to cover our ignorance, there is no room for discussion. None of us knows anything about the time. Thus Dr. Pitzer, as quoted in p. 65, says: "The time of His coming is so utterly *unknown and uncertain*, that for aught *any mortal* knows to the contrary it may occur at any moment." Agreed. But is the event or the time of the event unknown or uncertain to God? By no means. That is known and certain to Him. The ignorance is ours, not God's. The uncertainty is ours, not the events. And it is a strange confusion of thought to assert: "Because I am ignorant and uncertain, therefore the Word is not certain;" that is, to assert of an event what is true only of myself. The uncertainty is subjective, but "imminence" is intended to give the idea of objective uncertainty, and thus fallaciously attribute to a determined event an uncertainty which belongs solely to mortal short-sightedness and ignorance.

It is often asserted that the early Christians, and particularly the apostles, were looking for Christ's coming every day. Nay, in p. 61 we are told that Paul "is still watching and waiting for his crown of glory." But surely no one will say that *now* Paul holds that Christ might have come any day during his life? It is possible that a number of Christians fell into the error referred to in 2 Thess. ii. 23, and did think

that they would not see death, but would be changed alive. If there were such it is evident now that they were mistaken in that hope. The coming was not near as they thought it might be, but eighteen hundred years off. We know this, and their evident mistakes should surely teach men now not to assert too strongly they may never die but shall see the coming.

But I think we may go further and show that some of the apostles at least expected to die and so could not be *watching for the coming of Christ* at least till the year A.D. 62. Paul knew in the year A.D. 60 that he should go to Rome before Christ should come (Acts xxiii. 11); after that he meant to visit Spain. When at Rome he spoke of dying (2 Tim. iv. 6), of a desire to be absent from the body (2 Cor. v. 8); but he never hinted that Christ might come before he died. How could he then be *every moment* looking for the coming as if it were "liable" to come then. So with Peter—Christ told him expressly that he should die (John xxii. 19); he *knew* that he "must shortly put off this my tabernacle, as the Lord hath showed me." (2 Peter i. 14.) How could he then expect not to die but to be an angel? John also took pains (John xxii. 23) to correct the false idea which some about the year A.D. 60 or 70 entertained that he should not die, but that Christ should first come. Whatever, therefore, some mistaken men may have thought, the Scripture does not represent Christ as "liable to come" before the death of Paul, Peter, or John. The apostles at least were not mistaken. They did not think that the coming was "imminent" or might occur at any moment during their lifetime.

Once more, on page 42, I find abundant reference to the "appearing" of our Lord, as meaning the coming of Christ in the body. If so, then, it cannot be an *invisible* coming for the rapture of the saints (if such a thing there be), it must be the event of Rev. i. 7. Now, by the "brightness of this coming" the "lawless one" is to be destroyed. (2 Thess. ii. 8.) But where is this "lawless one" in the year 1885? Has the apostasy not yet culminated in the revelation of the Man of Sin? Is he to be found sitting in the temple at Jerusalem where he is to be destroyed by the brightness of the coming? How, then, can any sane man be looking for that coming to-day? There is no Man of Sin now to be destroyed; no temple in which he may sit. If Christ may come to-day, then He may come before that can take place, which the Holy Ghost says will take place at His coming. Mr. Muller was right when he told a meeting in Shaftesbury Hall, Toronto, that he did not expect Christ to come until the Man of Sin should sit in the temple of rebuilt Jerusalem. But if this is so, in what sense is the coming imminent? It is *not* "liable to occur at any moment," not until after the Man of Sin is revealed. But shall I be told of an "invisible coming for the saints," to take their bodies to heaven, an interval of great tribulation, and then a "visible coming with the saints" for judgment; and that these are *one event*? Then words have lost their meaning, and argument is useless. But of this another time. L.

THE REV. JAMES BAIN.

Another of the fathers of the Church has fallen asleep and passed from our view, old in years and ready for the summons. We allude to the late Rev. James Bain, formerly minister of St. Andrew's Church, Scarborough; but, since his release from the active duties of his office, a resident of Markham Village. He departed this life on the 9th inst., in the eighty-fourth year of his age and sixtieth of his ministry. The deceased possessed a remarkably vigorous and healthy constitution; so much so that he has often been heard to say that during the whole course of his active ministerial duties he was not once absent from his pulpit through illness. And it is only about eighteen months ago since he began to suffer from the sickness which terminated fatally. Although not confined to the house all that time he was unable to move about much during the past year. About five weeks since it was apparent to all that his end was near. He was aware of this himself; but death to him had lost its sting, and he passed away in the full assurance of a blessed immortality.

The deceased was born in September, 1802, in the parish of Maderty, Scotland. He was an only son, and it was his mother's earnest desire that he should become a minister of Christ. Shortly after his birth his parents removed to the town of Auchterader in

Perthshire—a place afterward famous in the ecclesiastical history of Scotland. In 1812 he was sent to an academy—celebrated in those days—in the parish of Methren; a man distinguished for his learning and piety at that time presided over the academy, Rev. Dr. Malcolm. In the autumn of 1816, then only fourteen years of age, he entered the University of Edinburgh. His collegiate and theological course was mainly pursued at that University; but in addition to the ordinary course at Edinburgh he attended classes at the University of Glasgow, which were presided over by men famous in the subjects they respectively taught. So ardent a student was he that, with no idea of following the medical profession, but solely with the desire of perfecting his studies, he attended a course of lectures on anatomy and other branches of medical science. Upon leaving the Hall, he was considered too young to enter upon the serious duties of the ministry, and consequently taught a school in the parish of Strathmiglo, in Fifeshire, Scotland. Here he first met William Barrie, who afterward became the Rev. Dr. William Barrie, minister of Erinos, in this Province. With him the deceased formed a long and close friendship, terminating only by the death of the former in 1880. In 1825 he was licensed to preach by the United Presbyterian Presbytery of Perth. Shortly after he received a call to become the minister of the congregation of the Union Chapel, which had been recently organized in Kirkcaldy—then containing a population of about 12,000, and distant from Edinburgh twelve miles. In consequence, however, of a long and serious illness, his ordination did not take place until the 5th of April, 1826, when he was ordained and inducted as the first minister of Union Chapel.

Here he remained for upward of twenty-seven years until the year 1853, when he emigrated with his family to this Province. At the commencement of his ministry the congregation of Union Chapel was small in number; but under the powerful ministry of Mr. Bain its numbers were greatly increased and at the time he left formed a large and flourishing congregation. During his long residence in Kirkcaldy, Mr. Bain took a prominent part in all enterprises formed for the social and religious welfare of the community. In the year 1832 he took an active part in favour of the Reform Bill of that period. Being an effective platform speaker, he took part in many of the local meetings in favour of that measure, acquiring a great influence with the people, which he always exercised, however, temperately.

In educational matters he always took an active interest, and was largely instrumental in procuring the establishment in Kirkcaldy of an academy designed to teach the higher branches of education. He made a thorough examination of the Prussian and other systems, and about the year 1840 he published a work on the subject which obtained more than a local celebrity. About this time, the Town Council of Aberdeen, being desirous of making changes in the system then in use in their chief academy, applied to Mr. Bain for his views on the subject. He communicated these at some length, and very many of his valuable suggestions were adopted by the Council. For this work he received a vote of thanks from the Town Council of Aberdeen. During his residence in Kirkcaldy, he was an occasional contributor to the *Edinburgh Review*, *Chambers's Journal* and other publications. He always took an active interest in scientific and other subjects—delivering from time to time courses of lectures upon various popular subjects suitable to the mass of the people for whom they were intended.

A man of broad views, of kindly disposition and amiable temperament united to great strength of character, he was esteemed by all, a favourite alike with the people at large and his brethren in the Presbytery and the ministers of the various denominations in the town in which he resided. During the time and after the Disruption in Scotland, there was but little kindly feeling between the Established and Free Church parties. He was fortunate, however, in retaining the esteem of both in his own locality, and was frequently the means of allaying the animosities existing between them.

During his residence in Kirkcaldy and before leaving, Mr. Bain was made the recipient of many testimonials of regard and affection from his congregation and, at a large and influential meeting held just before his leaving Kirkcaldy, in which nearly all the ministers of the town and neighbourhood and many of the prominent citizens were present, he was presented with a purse containing a large sum and received the

kindly greetings and best wishes of the whole community.

During his residence in Kirkcaldy, Mr. Bain had several opportunities offered him of larger and wider spheres in which he might have been brought more prominently forward; but he uniformly declined them, having long formed the intention of emigrating from his native land, but which intention he deferred carrying out in the lifetime of his aged father.

He emigrated to this country in the year 1853, arriving in the city of Toronto in the month of November of that year. Although a minister of the United Presbyterian Church in Scotland, he shortly after coming here applied for admission to, and became connected with, the Presbyterian Church in Canada in connection with the Church of Scotland. He adopted this course only after a thorough investigation of the subject, and upon coming to the conclusion that there existed no difference in doctrine in the Churches and no sufficient reason in his mind why the three bodies into which the Presbyterian Church in this country was then divided should continue separate. As may be supposed he was always a strong advocate for the union of the Churches, and when, at length, in the year 1873 the proposition was brought prominently forward which resulted in the union of the Presbyterian parties in the Dominion, he was in his own Church—a prominent supporter and advocate of the measure.

Shortly after arriving in this country he accepted a call to become the pastor of the congregation of St. Andrew's Church, Scarborough. He entered upon his duties as pastor on the 18th of December, 1853, although, owing to the necessary formalities incident to his being received into the Presbyterian Church in Canada in connection with the Church of Scotland, he was not inducted to the charge of St. Andrew's congregation until the month of October, 1854. Previously to his receiving the call he had only preached once in St. Andrew's Church—viz., on the 12th of December—and it is a singular coincidence that the services connected with his own funeral should take place on the same day of the month—exactly thirty-two years afterward and in the same church in which he then preached.

He continued pastor of St. Andrew's Church until the month of December, 1874, when, after nearly forty-nine years in the active service of his Master, and feeling the onerous duties connected with the pastorate of so large and wide-spread a congregation too great, he resigned his charge, taking up his residence in the village of Markham, where he resided up to the time of his decease. Although the tie was then severed, the congregation testified their esteem for him by the presentation of many beautiful and costly gifts on the completion of his fifty years of service.

While minister of St. Andrew's Church, Mr. Bain, in addition to the duties connected with his own charge, took a very prominent and active part in the Presbytery and Synod of the Church. His influence was great, and his opinions upon the many important matters brought before these courts were always received with the greatest respect. He was the first to suggest the idea of a Home Mission Scheme to the Presbytery of Toronto, and from this Presbytery to the Synod, and upon its adoption he, along with Dr. Barclay, of Toronto, the Hon. Alexander Morris, then of Montreal, and others, were sent to advocate the Scheme before various congregations in the then Provinces of Upper and Lower Canada. It would be safe to say that up to the time when he retired from active duties no man exercised a greater and few men as great an influence upon the work, welfare and well-being of the Church with which he was connected.

He was a man of keen perceptions, of wide knowledge and experience, of scholarly attainments, of good business abilities, a fluent speaker, possessed of a clear intellect and good voice, a powerful preacher and an able debater. At home, alike in the pulpit, in the church courts and on the platform; powerful in prayer, it has been said of him that his prayers were better than a sermon. Unselfish, sympathetic, kind and generous, he was a true friend and counsellor, and many in the time of trial and bereavement have felt the benefit of his counsel and consolation. Although Mr. Bain ceased to have the charge of a congregation, he was, until within the last year, frequently called upon to officiate.

Mr. Bain was married on the 1st of July, 1828, upward of fifty-seven years ago. He leaves his aged partner in life and four children living. One son, Mr. John Bain, Q.C., of Toronto, and three daughters

one of whom is married to Mr. F. A. Reesor, agent of the bank in Markham. Seven children predeceased him, three of whom, who died in manhood, sleep by his side in Scarborough Churchyard.

The funeral took place on Saturday, the 12th inst. There was a large attendance present at the house including the clergymen of the various denominations. The services at the house were conducted by the Rev. Mr. Smith, of St. Andrew's Church, Markham, the Rev. Mr. McIntosh, Unionville, the Rev. James Carmichael, Norwood, and the Rev. Mr. Totten, of the Methodist Church, Markham. The body was then removed to St. Andrew's Church, Scarborough, being followed by many from here, numerous persons also joining in the funeral procession as it wended its way to the church. At the church, notwithstanding the bad roads, and that many had not heard of the death of their friend and pastor, a large number of people were assembled. Funeral services were also held in the church, in which the Rev. Mr. Tanner, of St. Andrew's Church, Scarborough, the Rev. William Clelland, of Toronto, the Rev. James Carmichael, formerly of Markham, but now of Norwood, and the Rev. Mr. Smith took part. Mr. Clelland and Mr. Carmichael, as the oldest and most intimate acquaintances of the deceased among the clergymen present, addressed the people making reference to the character, work and worth of the deceased and of the love and esteem in which he was held. Many persons were greatly affected during the delivery of these addresses. After all had the opportunity of looking for the last time upon the venerable and venerated features of their deceased friend, the coffin was closed and the remains were solemnly removed to the churchyard where the interment took place, the closing services being performed by the Rev. Mr. Hart, the rector of the Episcopal Church, Markham.

KNOX COLLEGE PROFESSORSHIP.

MR. EDITOR,—From the letter of "Enquirer" in your last issue, it seems that Presbyteries do not interpret in the same manner the decision of last General Assembly. Some think that Presbyteries have merely to nominate, while others hold that the opinion of Presbyteries on the whole question is sought. It is of the following tenor: "That the Board of Management and Senate of Knox College be instructed to decide the work of the additional professor, and to announce their decision at the opening of the College in October, so that Presbyteries may have time to consider the matter, and make nominations for next Assembly." Hence it is contended that the consideration is not necessarily confined to the nominations, but extends to the whole subject.

It is held by some that no professor should be nominated till the Committee on the Consolidation of Colleges shall have reported. This is a reflection on the wisdom of the Assembly. The Assembly evidently thought that there was so little prospect of consolidation in Ontario that the appointment of another professor need not on this account be delayed another year. It is understood that the aim of those who seek consolidation in Ontario is to discontinue teaching theology in Queen's College, and to transfer this department to Knox College. Those who understand the sentiments of pastors previously connected with the Church of Scotland, and also who value the honour of the whole Church, know very well that such consolidation will not likely take place during the present generation.

It is said that the appointment of another professor in Knox College would involve too great expenditure. But it should be borne in mind that this is what the faculty and students of Knox College have long desired. It should be considered, too, that Knox College has not received the share out of the Common Fund to which it is justly entitled in view of the extent and wealth of its constituency, or what may be so called. The refusal of the boon offered by the Assembly will displease many of the warmest friends of Knox College and tend at once to reduce contributions more than would be needed to pay the salary of a fourth professor. This opinion is freely expressed by laymen.

It is well known that lecturers are poor substitutes for experienced professors who are specialists in their respective subjects, to which they have devoted ten to twenty years of hard study, not to speak of the skill in teaching which they have acquired. It is known too that students and their wish should, if possible, be respected—do not desire to have the curriculum ex-

tended; they do not wish any more lectures than they now have. In fact, they would gladly have the number of lectures greatly reduced, and text-books in Theology and Exegesis substituted for lectures. Were the professors to indicate a course of reading, and were they to explain the matter read, and examine students on it, and write only occasional lectures of their own, it would be most gratifying to students and also fully exercise the teaching power of professors. But the students do not desire a number of amateur lecturers. Indeed if the lectures are more numerous the students will become fewer. But the truth is, and the great difficulty is, that the Church has a superabundance of prospective professors. They are eager to be appointed even for a few weeks. In the intensity of their desire men overstep the bounds of modesty and even of honour, as one has written a private circular to members of Presbyteries soliciting nomination, and that too with view of superseding one under whom he studied the very branches which he wishes to teach.

It has long been the most earnest desire of students to have more adequate instruction in Homiletics and Pastoral Theology. This has often been expressed. Indeed in the *Knox College Monthly* of the current month this is clearly expressed: "Dr. Proudfoot has made his lectures as interesting and instructive as ever. For nineteen years he has been lecturing in this department, and the only regret felt is that his course does not extend over the whole session."

While the decision of the Assembly may be doubtful on one point, it is quite clear in instructing the Board of Management and Senate "to define the work of an additional professor." This has been already done. It is hinted that this might be set aside by the Assembly. It is easy to see what is wanted. Some were anxious to have the "chair" so defined as not to take in the sphere of the present lecturer's labours, as they felt that the Church could not well refuse the chair to one who has so long filled it with acceptance and success. This is the true state of the case. Let honourable men keep their eyes upon it and they will understand the inwardness of it.

It has been said that names should not be mentioned in the newspapers at all, and that Presbyteries should calmly consider the claims of the numerous candidates. But this proceeds on the principle that the chair is not at present filled. Many would ignore the indefatigable labours and skill and success of the present lecturer. As well might we proceed to fill the chair of Dr. Gregg or Dr. McLaren, neither of whom has lectured so long as Dr. Proudfoot.

The matter has thus found its way into the "papers." And indeed it is most desirable that it should do so, that the Church may fully understand the matter, and that the organized and secret labours of a mere clique to do what is flagrantly dishonourable may be fully exposed to view. STATUS QUESTIONIS.

NO INCONSISTENCY.

MR. EDITOR,—I observed in your issue of the 16th, a reference to a letter received by you from a correspondent, "J. C.," and also an extract from the letter. The writer, after referring to the action recently taken by the Presbytery of Toronto in regard to the supply of vacant congregations, states: "The Presbytery of Toronto, however, was not the first move in this important matter. At the meeting of the Synod, held in Belleville in 1884, an overture from the Presbytery of Peterborough, in reference to vacancies, was read, which overture was in the line of the recommendations of the Toronto Presbytery. The chief opposition to that overture came from the venerable father who is now moving so energetically in the right direction, and it was laid under the table. The supporter of the overture said that the day was near when its principle would be accepted by the Church, and now it seems he was correct."

Allow me to make a very few remarks on the sentences just quoted. As to the credit of moving first in this matter, both the Presbytery of Toronto and myself are perfectly indifferent, and "J. C." is quite welcome to all the credit which his overture deserves. It is quite true the overture moved by "J. C." in the Presbytery, and subsequently supported by him before the Synod at Belleville, did not commend itself to my judgment. I did oppose it, and if it should be brought forward again I should still be opposed to it. What did the overture ask? It asked the Assembly "to

frame a deliverance which shall require Presbyteries to proceed to settle a minister in every charge which shall remain vacant for ——— time." The legislation asked for was not merely permissive, but absolute and compulsory. Presbyteries were to be *required to proceed*, etc.; now I opposed the overture, and I am opposed to the principle of it still, because I cannot consent to allow even a Presbytery to appoint absolutely and permanently a minister over a congregation, even if there should be delay in filling up the vacancy. The Presbytery may and ought to counsel and seek to guide and assist the congregation; but the choice of a permanent pastor ought to be left with the congregation. I stated my views on this point before the Presbytery of Toronto when supporting the regulation adopted by them. There is, therefore, no inconsistency in the views I have held and the course I have followed in the matter. W. REID.

Toronto, 21st Dec., 1885.

NOTES FROM A SCOTT ACT COUNTY.

MR. EDITOR,—When the electors of this county were hearing orators dilate on both sides of the question before the memorable 17th day of March, they were told by those opposed to the Act that the farmers would not be able to get accommodation for themselves and their teams when they came to town; that hotels could not be run without whiskey; that it would not pay. As I have had occasion to put my horse in a stable which is run independently of any other business, I asked the proprietor if it paid, when he answered me decidedly in the affirmative. Parties who are keeping dining-rooms for the farmers also give testimony that they can make both ends meet with a fair margin for profit. For a short time after the Act came in force, it was apparently pretty well observed by hotel-keepers, but for some time past the Scott Act has been pretty generally set at defiance. There is, of course, not the same temptation for young men who have not acquired the habit of indulging in strong drink, but the old toppers seem to get all they want as heretofore. Beer, being a more bulky article and less profitable, has been dispensed with, and whiskey and ginger-ale are said to be the mainstay of the "drouthy chield." We are in a fair way of getting a county police magistrate, ostensibly to try Scott Act cases, but unprejudiced parties say that the "missing link" is between the law-breaker and the magistrate; that if we had an energetic, intelligent, upright official to act in the capacity of a detective and public prosecutor, we would find plenty to do in bringing the vendors of fire-water before the police magistrate and we are very much afraid that unless we get such an officer the Scott Act will never be a success; for what is everybody's business is generally nobody's business. SCRIBBLER.

A LECTURE was delivered in Montreal last week by Professor R. Bell, M.D., LL.D., Senior Assistant-Director of the Geological Survey, on Canadian Exploration by Forest, Sea and Plain. It was full of information and the perils of the work of exploration were graphically described. The strictly geographical parts of the lecture were illustrated by means of maps and charts placed upon the wall, and these enabled the listener, says the *Witness*, to go with Professor Bell over the ground traversed by him. The rocky region of the Hudson's Bay coast, on which the water has receded at the rate of seven feet during the century, was described, and the difficulties of progress by land between Lake Superior and the Hudson's Bay were also well told. Abandonment by the Indians in one instance nearly cost his party their lives. In other instances there were dangers from sea voyages. In short, the lecture teemed with adventure. He described the locality where it was believed that Hudson, the great navigator, had been turned adrift with his son on Hudson's Bay, and said that there was no reason to suppose that the crews perished. They were not far from an Esquimaux settlement, and they might have married and lived and died there among the Esquimaux. Their descendants might have been among some of the friendly Esquimaux that he had met. Mr. R. A. Ramsay, who occupied the chair, moved a vote of thanks to the lecturer, which was seconded by Rev. Mr. Barclay, and cordially tendered.

GIRTON College has been left a legacy of \$10,000 by an enthusiastic supporter.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

THE MASTER'S CALL.

BY JOHN IMRIE, TORONTO.

Go work to-day ! the fields are white to view,
The harvest truly great, the labourers few ;
To you the call is given, reapers obey !
Work mightily, while yet 'tis called to day !
The night approacheth when no man can work,
And sin and vice do in the darkness lurk.
The fields are many and the world is wide,
O'er trackless forests, deserts, stormy tide,
Proclaim that love which makes all mankind kin,
And saves the soul through steeped in direst sin ;
Which frees the captive, gladdens the oppressed,
And tea is the erring to the Saviour's breast ;
Where pardoning mercy, love and joy are given
To make this earth a sweet forecast of heaven.

FOR THE CANADA PRESBYTERIAN.

PRACTICAL METHODS OF SOUL SAVING.

BY REV. WALTER M. ROGER, M.A., LONDON.

This subject might be considered as embracing every department of the minister's, and, indeed, of the Church's work, from the first step toward the conversion of the sinner to the final perfecting of the saint. But the limits of the occasion forbid, and for this reason: our attention is for the present confined to the means of securing the conversion or, more correctly, regeneration of sinful men—for this reason simply, and not because methods of progress in holiness might not be included as of co-ordinate importance. Partly for the same reason, I purposely omit the subject of prayer, and partly because of the essentially subordinate and distinct position it occupies among practical methods of soul-saving—understanding this last term in the sense just indicated. True prayer is indispensable to the worker. It is God's appointed means of securing the Holy Spirit's presence and power. Much prayer will be offered for the sinner, often doubtless in his presence, but it is to be feared a serious error—practical, if not theoretical—is frequently made in scenes where the salvation of souls is earnestly sought, in putting an amount of dependence upon prayer with the sinner for his entrance into light and liberty, which were far better placed upon the direct communication, in its adaptation to his carefully ascertained condition, of that truth, the knowledge of which, Christ has promised, shall make men free. It will greatly help to give clearness and definiteness to our work, to bear in mind that, so far as we know, it is Gospel truth which the Holy Spirit employs, as His word seems to indicate, "to convert the soul," "making it wise unto salvation, through faith that is in Christ Jesus." Were confirmation of this view necessary, it may suffice to indicate the line of argument by such quotations as: "Without faith it is impossible to please God," "Faith cometh by hearing, and hearing by the Word of God," "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life," "He that believeth not the Son shall not see life, but the wrath of God abideth on him." Instrumentally then, our dependence must be on the Word, and for the present our attention is narrowed down to the best practical methods of bringing it home to the unsaved. The first of these in order, if not in importance, will be:

I. The circulation of the Scriptures. In regard to this important method of enlightening a darkened world, it is pleasing to know that the Church of Christ has in a large measure been awakened to her responsibility and is engaged in sending forth the Word of God in about 300 different languages, and in rapidly increasing numbers, already aggregating several millions annually. All who have the glory of God and the best interests of their fellow-men at heart will pray and labour for the continued progress of this blessed work, till every man, in every land, may read for himself the story of God's love and grace. May God hasten the day! Following in natural order,

II. Gospel preaching would next claim our attention, as a God-appointed and God-honoured method of saving souls. Considering the great commission of Christ to His people, "Go ye into all the world, and preach the Gospel to every creature," one cannot wonder at the universal prevalence of this method, and the dependence placed upon it, especially in view of the preamble, "All power is given unto Me in heaven and in earth. Go ye therefore," etc., and the promise appended, "Lo, I am with you always, even unto the end of the world." Our wonder rather is that, in view of these things, greater results do not attend the faithful labours of the vast host engaged in the work. Why this should be so, is a question receiving constant consideration from most earnest and able men, and it may seem presumptuous on my part to hope to throw fresh light upon the subject, but in a fraternal council like this, I may be allowed to emphasize

* This paper was prepared for the Ministerial Association of London, Ont.

some points, the importance of which have been impressed upon me by long study and extended observation.

(1) A first essential to success in the preacher is strong faith, arising from clear and profound conviction that "the foolishness of preaching" is the chosen plan of the All-wise and Almighty for the accomplishment of His great purpose of salvation, and that to him—worthless worm though he be—"is committed a dispensation of the Gospel." Paul indicates that this was largely the secret of his success. He magnified his office as "an ambassador for Christ." Everywhere he took his stand upon this, and said and showed that he "was not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Such a faith inspires a courage and confidence, which are half the battle. How can such a man fail, provided always he go the right way to work? This thought should make us exceedingly careful of our lines of action. Hence my second point, 2, definiteness of aim. If the preacher's great object is to attract the crowd, or to inculcate ethics in the social, commercial, or political sphere, he will adapt his measures accordingly. If it be to edify believers (of course, a large part of the pulpit labours of a pastor must be directed to this class), he will choose and treat his themes with this special object in view. But, to save sinners, he must preach to sinners as such, carefully seeking to enlighten the understanding, awaken and convince the conscience, and persuade the heart to trust and love the Saviour. This, of course, we all know but do we all do it, and perseveringly depend upon it for success? Can we be too definite in our aim, too careful in the selection of the particular shaft from our quiver to suit the special purpose or class of hearer in our view, or too confident, then, that the Spirit of God—if we are trusting Him—will give "to every bullet its billet," where He intends it to lodge? But the absence of visible results is very discouraging, and many lose faith in the simple Gospel of the cross and resort to novelties, or put their strength into ethical preaching. Is this wise or right? Should we not recognize the evidence of the continued fitness of the Gospel for the needs of man in the success of such men as Spurgeon, who are pre-eminently Gospel preachers? Would it be right to silence uneasiness with the thought of God's sovereignty, and the necessary imperfection of present conclusions as to results? Would it not be more becoming humbly to reconsider methods and aims? Am I not warranted in asking if I am a reaper in the harvest of my Lord, am I not meant to know the reaper's joy? Surely He did not promise me souls for my hire without meaning that I should at least receive here below a liberal amount of the great reward to be fully given hereafter?

(To be continued.)

THE CHRISTIAN WALK.

A true Christian walk is a reproducing in our lives of the righteousness which is already ours in Christ. Joined to the Lord by faith, we become "partakers of His holiness." But not that thereby we may be exempted from the necessity of personal holiness. It is rather that such personal holiness may have a new and higher obligation, since it has a new possibility. The double purpose of our union to Christ must never for a moment be forgotten, nor its heavenward and earthward aspects for an instant separated in our apprehension. It is in order that we may be as He is in the reckoning of God, and equally that we may be as He is before the eyes of men. "No condemnation to them that are in Christ Jesus" is one phase of this blessed truth. But, O believer, forget not the other, lest you bring upon yourself the curse of a dry and barren Antinomianism. "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The branches are the product and the measure of the roots, the one spreading as widely as the other strikes deeply. And how solemn the obligation resting upon those who are as truly rooted in Christ to reach forth their branches and cover that area of good works which they have undertaken, and so to speak, pre-empted by their faith. Our privileges in Jesus are glorious beyond comparison. But they are awful when we remember that they are the pledge and measure of our obligations. Never before on earth, or perhaps in heaven, was one exalted to utter so great a word as this, I in Christ. Yet if we know its meaning we shall pause lest we speak it lightly or unadvisedly, for "He that saith he abideth in Him ought himself also so to walk, even as He walked."—A. J. Gordon, D.D., in *Christian at Work*.

THE POWER OF A LIVING BIBLE.

Nowhere is it more true than in the Christian life that actions speak louder than words. A young man had become an infidel, and would no longer read the printed Bible, but he could not help seeing the fruits of faith in the life of another. We quote from the *Young Men's Christian Magazine*:

In his father's house a young lady resided, who was a relative of the family. Her fretful temper made all around her uncomfortable. She was sent to a boarding school, and was absent some time. While there

she became a true and earnest Christian. On her return she was so changed that all who knew her wondered and rejoiced. She was patient and cheerful, kind, unselfish and charitable. The lips that used to be always uttering cross and bitter words now spoke nothing but sweet, gentle, loving words. Her infidel cousin George was greatly surprised at this. He watched her closely for some time, till he was thoroughly satisfied that it was a real change that had taken place in his young cousin. Then he asked her what had caused this great change. She told him it was the grace of God which had made her a Christian and had changed her heart.

He said to himself, "I don't believe that God has anything to do with it, though she thinks He had. But it is a wonderful change that has taken place in her, and I should like to be as good as she is. I will be so." Then he formed a set of good resolutions. He tried to control his tongue and his temper, and kept a strict watch over himself. He was all the time doing and saying what he did not wish to do and say. And as he failed time after time, he would turn and study his good cousin's example. He would read this living Bible, and said to himself, "How does it happen that she, who has not as much knowledge or as much strength of character as I have, can do what I can't do? She must have some help that I don't know of. It must be as she says, the help of God. I will seek that help. He went into his chamber and prayed to that God whose very existence he had denied. He prayed earnestly. God heard him, helped him, and he became a Christian.

SELF-MADE POVERTY.

I would not say hard words against poverty, wherever it comes, it is bitter to all, but you will mark, as you notice carefully, that while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer and clear results of profuseness, want of forethought, idleness, and, worst of all, drunkenness. Ah, that drunkenness! that is the master of evil. If you could look at the homes to-night, the wretched homes where women will tremble at the sound of their husband's feet when he comes home, where little children will crouch down with fear upon their little heap of straw, because the human brute who calls himself "a man" will come reeling home from the place where he has been indulging his appetite—if you can look at such a sight and remember it will be seen ten thousand times over to-night, I think you would say, "God help us by all means to save some." Since the great axe to lay at the root of this deadly upas is the Gospel of Christ, may God help us to hold that axe there, and to work constantly with it, till the huge trunk of the poison tree begins to rock to and fro, and we get it down, and London is saved from the wretchedness and misery which now drips from every bough.—C. H. Spurgeon.

THE IMPORTANCE OF WOMEN'S WORK.

Because women's work is done for the most part in the privacy of home we are not for that reason to undervalue it, or regard it as of less importance than the more public work of men. In the course of a conversation with Madame Campan, Napoleon Bonaparte remarked, "The old systems of instruction seem to be worth nothing, what is yet wanting that the people should be properly educated?" "Mothers," replied Madame Campan. The reply struck the Emperor. "Yes," said he, "here is a system of education in one word." Is there any work done by men so useful as that which is done by a good mother? The work of the Prime Minister of England is no doubt very great, but it may be that the best mother of England— whoever she is—serves her country even more. One good mother is worth a hundred schoolmasters. She influences far more than does the father the action and conduct of the child. When people grow up and get fixed habits, clergymen can do comparatively little to reform them, but a mother can harden in goodness the pliable character of her child. Thus it is that posterity may be said to lie in the person of the child in the mother's lap.—Rev. E. J. Hardie.

The death of the Dean of Chester, the Rev. John S. Howson, D.D., was announced recently. In conjunction with the late Rev. W. J. Conybeare, he became famous as the author of "The Life and Epistles of St. Paul," a work that has proved of incalculable benefit to the students of the New Testament. Dean Howson was born in 1816, and was, therefore, sixty-nine at the time of his death. He was a graduate of Trinity College, Cambridge, Principal of the Liverpool College from 1849 to 1865, and in 1867 was made Dean of Chester. After "The Life and Epistles of St. Paul," his most popular work was "The Lectures on the Character of St. Paul," "The Metaphors of St. Paul," "The Companions of St. Paul," and "Meditations on the Miracles of Christ," all of which in serial form were published in *Good Words*, a magazine to which he was a frequent contributor.

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EASTERN GENERAL AGENT.

MR. WALTER KERR—for many years an esteemed elder of our Church—is the duly authorized agent for THE CANADA PRESBYTERIAN. He will collect outstanding accounts, and take names of new subscribers. Friends are invited to give any assistance in their power to Mr. Kerr in all the congregations he may visit.



TORONTO, WEDNESDAY, DECEMBER 30, 1885.

TECHNICALLY a Presbytery that declines to nominate a professor for the vacant chair in Knox College and suggests some other course—the appointment of lecturers, for instance—is not doing what the Supreme Court asked it to do. The General Assembly asked it to do one thing, and it does another thing which seems to it a better thing under all the circumstances. The right of the Presbytery to do that other thing cannot be questioned. The only question is, Can that deliverance be counted next June when the Assembly asks for the list of nominations? Technically perhaps it cannot, but what of it? The object is to find out the mind of the Church, and the Presbytery that declines making any permanent appointment at present expresses its mind just as well as the Presbytery that nominates A, B, or C. The position is somewhat similar to that of a member of Assembly who declines to vote for one of his nominees in the Assembly. Some of our readers may remember that a considerable number of the members of the Assembly of 1871 declined to vote between the late Dr. Inglis and Dr. Gregg. If a member may decline to vote, a Presbytery may certainly decline to nominate, understanding, of course, that it must take the risk of having any consideration given by the Assembly to the other course which it recommends. In all such cases, of course, some candidate loses the support of a Presbytery. But, then, the Presbytery on its own showing does not want a candidate. It has no voice in the nomination of a professor because it does not want a professor. That seems to us a common-sense position for a Presbytery to take even if it is not technically correct. Whether the General Assembly shall consider suggestions about another course after having decided that a professor should be elected is another question. Presbyteries that pursue another course must take the risk.

IN communities in which there is a manifest falling-off in attendance on public worship, people naturally and very properly try to find out the cause. As a rule the blame is laid on somebody or something connected with the Church. The preacher is not popular, or the singing is not good, or the church building is uncomfortable or badly situated, and so on through a list of causes real or imaginary. One of the most prolific causes of non-attendance or irregular attendance is rarely touched, lack of family training and parental authority. A Halifax correspondent of the *Montreal Witness* touches the nerve of the question in this way:

The true cause, I think, lies deeper, and it is simply this, the decline of spiritual life amongst us, and this decline, I believe, is chiefly due to the decay of family religion, and the relaxation (in fact, extinction) of parental authority and family training. Children nowadays are early freed from family restraint and parental control. They are allowed to follow their own wayward fancies on the Sabbath—going here or there to church or “meeting” as they list, or too frequently, going nowhere at all. Thus the sense of duty as regards attendance on ordinances is never cultivated—the natural bent of the unrenewed heart in childhood and youth to neglect the services of the sanctuary, as in other things, becomes the fixed habit of maturer years. There is only one cure for the evil—a return to the “old paths”—the revival of family religious instruction, family worship, family training, family church-going and family authority—in a word, the outpouring of the Holy Spirit on the parents and families of our land.

That goes to the root of the matter. Sabbath morn-

ing the family “go as they please,” and in a few years they do not please to go at all. Youthful “rounders” soon grow up into Sabbath profaners. The family that separates Sabbath morning and evening to go every place, soon go to no place of worship. When they refuse to go their parents too often blame the Church. The real blame rests upon a father and mother, who, instead of seeing that their children were in the family pew with them, allowed the boys or girls to gad around wherever they chose. Ninety-nine times out of a hundred irregular attendance and non-attendance begins at home. The root of the evil is bad home training or no home training at all.

THE *Globe* makes the following statements in regard to the conduct of some of our city choirs. When a secular journal, not specially interested in such matters, feels called upon to speak out in this way, surely it is time that those who are responsible for the conduct of public worship in these churches had done something. Our contemporary says:

We could mention churches in Toronto, and fashionable ones at that, in which the conduct of the members of the choir has occasionally been the opposite of what it ought to have been. The amount of flirting, conducted very openly, has been and is simply marvellous. We could excuse the assiduous polishing of finger-nails both during sermon and prayer as the least of a good many evils. Writing on the fly-leaves of Bibles or hymn-books and handing them along the row from one to another might also be passed over, if there were not as the result so many significant looks and so many unconcealed titters. But the whispering and ogling, etc., in the face of full congregations, with the written paper pellets thrown from one to another, ought really to have been abated long since. Of course there is the light professional indifference to the service of prayer and to the sermon; but that might be excused, as attention to these things is not, it may be said, in their bargain. We have not yet got the length of some on the other side of the lines where on nice summer days many of the choir go out during the sermon and lie on the grass, but we shall be there all in due time if things proceed as they are going.

A correspondent, whose letter occasioned the foregoing scathing remarks, suggests as a remedy that the members of the choir wear white surplices. He might as well have suggested that they wear wigs. The trouble is not in what they wear. The trouble arises from filing the choir gallery with giggling, godless people, who have no respect for God's house, God's day, God's worship, nor for themselves. The only remedy is to entrust the Psalmody of the Church to people of position and character who have an interest in promoting the welfare of the congregation and advancing the cause of Christ. If they are workers in other departments so much the better. A choir composed of people who are singers and something more—who have good voices and something else, and who conduct the Psalmody mainly because they wish to promote the prosperity of the congregation and advance the cause of Christ—rarely, if ever, gives any trouble.

HIS HONOUR Judge McDougall has given a very readable, and, we should say, sensible decision in the appeal in regard to ministerial exemptions that was recently sent up to him. The first point settled is the meaning of the word “church” in the Act of 1885. The municipal authorities in Toronto held that the word “church” in the Act means congregation, and that, therefore, only ministers in actual charge of congregations could claim exemption. His Honour decides against this contention, and holds that “church” in the Act means denomination. The appeals he divides into the following classes:

1. Professors in theological institutions.
2. Clerical editors of religious newspapers and periodicals.
3. Treasurers and managers of various church funds, and managers of other church institutions.
4. Superannuated ministers.

Professors, His Honour decides, are exempt, and supports his view with a chain of argument which it would be very difficult to break. Editors of religious newspapers, he thinks, are not exempt, a decision to which we bow most respectfully as we pay our taxes anyway. Managers of church funds, His Honour considers, should for various reasons pay taxes, and he decides accordingly. Judge McDougall's deliverance in regard to superannuated ministers are so creditable to him as a man that we give them in full, hoping they may aid the Aged and Infirm Ministers' Fund.

I lastly approach, with considerable doubt, the last division of these appeals—that of superannuated ministers. Where they are entirely unconnected with any lay employment, their small superannuation allowance will, in most instances, escape the tax collector's claim, by being within the \$400 exemption applicable to all citizens. I am quite clear in their case that any excess of income which they may for-

tunately possess beyond \$400, unless the same is derived from clerical employment or church funds, will not be exempt, because the words of the Statute are: “stipend or salary.” But the question of their right to the \$2,000 exemption for dwelling-house is less free from doubt. It is quite true that the clerical work and duty they may do, in one view, may be said to be only occasional; yet it is the only work or duty they perform. They are still in actual connection with the Church, and any duty they perform is done as such clergymen. They have no ordinary business or calling that is not clerical. If the Legislature had the intention to deal gently with the clerical order, and to free them from some of the burdens imposed upon the ordinary citizen, one cannot but think that these veteran soldiers of the Church, worn out in the service, the vast majority of them decayed in body and estate, were amongst the most fit objects of its bounty. Though I am bound to construe the legislative language with strictness, yet I shall not, I think, be deemed reprehensible if, in the case of this deserving class of claimants, I am not astute in finding reasons for depriving them of what, in their case, will indeed be a benefaction.

AN EVANGELISTIC EXPERIMENT.

VARIOUS sections of the Christian Church are beginning to realize the importance of preaching the Gospel to the masses. While every effort should be made to induce attendance on the ordinary means of grace, it is obvious that large numbers can only be reached by special and well-directed efforts outside normal methods of working. From the fact that irresponsible parties, some of them utterly unqualified for the work, were and are to be found active in evangelistic effort, not a few in the Church and the ministry are even yet disposed to look with suspicion and distrust on many so-called professional evangelists, and not without reason. Some of these wandering stars under the guise of revivalists were welcomed into Christian Churches which by their cunning efforts to propagate their peculiar views were rent asunder, while their arrogance and uncharitableness toward those who doubted the divinity of their so-called mission tended much to destroy confidence in those who properly claim to exercise the office of evangelist.

The marvellous success of Mr. Moody and others that might be named—looking at the matter for the moment from the human side—is largely due to the fact that he works in thorough sympathy with the Christian Church. He does not claim superior illumination nor set himself up as the Church's censor. He adapts himself to his audience, and preaches the Gospel in simplicity and earnestness, and is conspicuous by reason of a large endowment of common sense.

A very remarkable endeavour to bring Christ's truth to bear on the multitude was made in the city of New York during the last three weeks. In connection with the Episcopal Church special Advent services were held in various churches, those to which attention has chiefly been drawn being the historic Trinity and St. George's. The most conspicuous agent in these extraordinary services was the Rev. W. Hay Aitken, M.A., who may be said to have had a special training for evangelistic work. The son of a man who rendered eminent and valuable service in the work of the Gospel, he did not imagine that it would be a waste of time to pursue a regular course of study. He was not only enrolled at Oxford, but he was a distinguished student, carrying off prizes, doing his work conscientiously. Even while a student he engaged in evangelistic work and was zealous in doing good. Numerous offers of clerical appointment were made to him when he obtained license to preach. With characteristic ardour he devoted himself to the work for which he was specially qualified, and after Mr. Moody's visit to England—in whose meetings he took part and at whose suggestion, it is said, he gave himself wholly to evangelistic work—he became what is known in the Church to which he belongs as a Missioner.

His sermons in Trinity Church, New York, have produced a deep impression. Wall Street speculators crowded in hundreds to the well-known building, and for the three weeks during which the mission lasted, the large edifice was daily filled with most attentive listeners to the Good News. When the services were first announced many predicted failure. Those men who are occupied on the “Street” are so absorbed in their all-engrossing pursuits that it was thought doubtful if many of them would attend at the noon hour. One of them thought it might be possible that fifty would attend provided a “ticker” was placed in the church. The hint was not taken, neither was it needed. No sensational devices were resorted to, and yet undiminished numbers attended till the special services came to a close.

Mr. Aitken's sermons have been reported fully, in several instances *verbatim*. They are rich in Gospel truth, clear in presentation, aiming at direct results. They are not the careless harangues of an ignorant exhorter; but the direct, earnest and faithful utterances of a man who believes the Gospel to be the power of God unto salvation, and who feels the responsibility resting upon him to declare the whole counsel of God. There is no magnifying of the instrument, no protruding of the servant; but a direct aim to exalt the Master. Not the least admirable quality of the Missioner is his becoming modesty. There are numerous and trustworthy testimonies to the value of the work that has been accomplished, and yet larger results are expected to follow.

This successful effort to reach non-church-goers seems to indicate that the Divine Spirit will bless the faithful and sincere preaching of the Word of life, and that men will listen to it when proclaimed in its purity. It also shows the wisdom of employing qualified and responsible agents in evangelistic work.

MISSIONS AND THE LIQUOR TRADE.

THE overthrow of the French Empire at Sedan made the long cherished desire of the German people for a united nationality an actual possibility. The King of Prussia was crowned Kaiser of the German Empire. From that time until recently effort has been chiefly directed to the consolidation of Germany. Prince Bismarck has been an energetic defender of prerogative. He has shown no inclination to extend popular rights and greater freedom of action to the common people. On the one hand he has had to repress socialistic movements, and on the other to resist the demands of the Vatican. The Chancellor of the Empire is above all things a pronounced nationalist. Fiscal legislation, as inspired by him, has been in the direction of protection to German trade and commerce. Of late colonial movements of rather aggressive character have been promoted under Bismarck's sanction. Such movements have been looked upon very favourably by the German people, however suspiciously other nationalities may have been disposed to regard them.

There are, however, a number of Germans who are very much dissatisfied with certain aspects of the colonial policy as hitherto pursued. There are no reported protests against high-handed aggression in seizing upon disputed possessions. Their annexation by Germany was considered legitimate. There is much satisfaction that new channels for German commerce should be opened up. German traders are no worse than those of other nations, but in some respects it is obvious they are no better. It seems to be an understood thing that the chief end of commerce is to make money without being over scrupulous as to some of the means employed for the attainment of that end.

The slave trade, with all its crimes and horrors, was pursued long after the conscience of mankind was convinced of its irredeemable iniquity, simply because to those engaged in it there was much pecuniary profit. So now, where the Churches of Christ send their missionaries for the salvation of the heathen, wealthy merchants send enormous quantities of distilled liquors for their destruction, for no other reason assigned or conceivable than that there is money to be made by their export. It may be that many business men living decorous lives themselves, and contributing handsomely to the mission treasury, are all the while more anxious that their liquor consignments be successful than that the heathen should be rescued from their degradation.

A short time since, a general missionary conference was held in the city of Bremen, where representatives of various societies, as well as of the Government, were present, taking part in the deliberations. The export of intoxicating liquors was freely and pretty generally condemned, though some of the speakers were not quite prepared to go very far in that direction. The conclusions reached were summed up in a memorial to the Imperial Government in which the following occurs:

1. That, in future, when an imperial charter is to be granted, his Majesty should make an exception of distilled liquors from the trade-list of the respective colonial or mercantile societies a principal condition. 2. That a custom-tariff, with regard to the importation of liquors to the colonies, be fixed, which should at least be equal to that of adjacent colonies of other Powers. 3. That a license fee be put on the retail trade in distilled liquors.

Several societies, such as the German Temperance Association, and the West German Colonization Association, have urged that the trade in spirituous liquors in German colonial possessions should be entirely prohibited. It is apparent from these indications that even in Germany, where social drinking usages have been so long inveterate, a strong and healthy temperance sentiment is asserting itself, as will be seen from the following address to the German people adopted at the Bremen Conference:

The Conference of the German Evangelical Missionary Societies address to their German fellow-citizens the urgent request to assist them in the combat against an enemy which so often forces its destructive way into their field of labour. The German people are endeavouring to get a share of the commercial riches of the world, by securing fixed possessions in foreign lands, and are asserting the power of the united Fatherland in the protection of German interests all over the world. In consequence, they have, as is well known, taken a prominent part in the liquor trade with natives. Spirituous liquors, to the value of many millions of marks, often of those kinds most injurious to health, are annually exported from German ports, particularly to the African colonies. The German Missionary Societies must, on the ground of an experience of many years' standing, testify—and thousands of men of all Christian denominations and nations who labour for the spiritual and moral elevation of heathen nations, support this testimony—that of all the old and new enemies of a religious and social improvement, old and new liquor is one of the most dangerous. With one accord, our people condemn the hurtful and shameful opium-trade of England; but must not foreign countries accuse us of hypocrisy, if the not less hurtful rum-trade of Germany is permitted to spread in the colonies without a protest from our people? The German Missionary Societies, consequently, address the request to their fellow-citizens, particularly to their Parliamentary representatives: Assist us to avert from Germany the shame of being considered conspicuous among other nations, a corrupter of heathen people.

Books and Magazines.

THE WESTMINSTER QUARTERLY. A Help for Older Scholars. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain and Son.)—Those for whom this handy little magazine is specially prepared will derive great benefit from its use.

THE PANSY. Edited by Mrs. G. R. Alden. (Boston: D. Lothrop & Co.)—This magazine, so deservedly a favourite with juvenile readers, began with the November number its thirteenth volume. It is bright, attractive, entertaining, being plentifully and beautifully illustrated.

THE WESTMINSTER QUESTION BOOK FOR 1886. (Philadelphia: Presbyterian Board of Publication; Toronto: James Bain & Son.)—This very useful help for the Sabbath school for the coming year is prepared with the greatest care, giving a concise and clear view of the lesson series. It will be of great service both to teachers and scholars.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. (Toronto: S. R. Briggs.)—The December number of this valuable monthly, so helpful to ministers, contains several excellent contributions. The Rev. Dr. Littledale is the contributor this time to the Clerical Symposium, the subject still being, "Is Salvation Possible after Death?"

ZACHARIAH: HIS VISIONS AND WARNINGS. By the late Rev. W. Lindsay Alexander, D.D., LL.D., F.R.S.E. (Toronto: S. R. Briggs.)—This work is the product of profound scholarship, clear insight into the meaning of Scripture, a well-balanced judgment and of a reverent and devout heart. Dr. Alexander was a giant in the exposition of Scripture, and this one of the last works from his powerful pen is worthy of the reputation he justly earned.

THE BOOK OF COMMON PRAYER. (Montreal: Dawson Brothers.)—The Reformed Episcopal Church in Canada has issued an edition of the Book of Common Prayer. It is well and carefully printed. All that savours of sacerdotalism has been eliminated from the new edition. "Minister" is substituted for "priest" throughout. In the Declaration of Principles of the Reformed Episcopal Church, the following will show that it seeks to advance on the lines of evangelical Protestantism:

This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word: First, That the Church of Christ exists only in one order or form of ecclesiastical polity: Second, That Christian ministers are "priests" in another sense than that in which all believers are "a royal priesthood": Third, That the Lord's Table is an altar on which the oblation of the Body and Blood of Christ is offered anew to the Father: Fourth, That the presence of Christ in the Lord's Supper is a presence in the elements of Bread and Wine: Fifth, That Regeneration is inseparably connected with Baptism.

A MOHAMMEDAN TRACT.

The following is a translation of a tract written by a Mohammedan, and circulated in Amritsar. It bears strong testimony to the reality and efficiency of our work.

Believers! save your children and descendants from hell-fire!

A work is going on in your cities and in your homes; an evil is spreading rapidly everywhere. To this we would earnestly call your attention. The evil can be removed, if you exert yourselves to put it down. Thus you may be the means of saving, not only the present, but future generations.

Before mentioning the evil from without, let us call your attention to an evil within, namely, the ignorance of our women. In every religion it is taught that woman should be educated, that she may herself be saved from hell, and teach her children the right way. Experience has proved the necessity of teaching the women; wise and learned men have insisted on the importance of it. Ubu Abas (may his sins be forgiven!) says that the child's first school is his home. It is evident, then, that the child's education depends upon the parents, especially the mother—therefore the mother should herself be educated. From her the child receives his earliest impressions; her teaching imparts happiness in this world and the next. But alas! our women are ignorant, and we have paid no attention to the fact. But this is not all. We have not only neglected our women: we are doing our best to destroy our religion. Although there are a few pious and learned men and women who are quite fitted to train the young, what do we see? Wherever we go we find mission schools filled with Mohammedan children! There is scarcely a lane, a street, a house, where the effect of these schools is not seen. Scarcely a woman has had the good fortune to escape Christian teaching. In her youth she has learned to sing "Pigare Isa Isabol," and many other hymns too. Where is the girl who has had the good luck to escape the teaching of the New Testament? Is there a child in the mission schools who is not thoroughly grounded in the Christian faith, and at the same time taught to believe that her own religion is vain? Can such a child escape being affected thereby? They first admire, then wish to follow, the customs of the Christian teacher. Is it possible that any one who is constantly taught that his own religion is uninviting and false, and as frequently told that another religion is beautiful and true,—is it possible that he can remain firm and steadfast in his own faith? Granted that he has grace given him to stand firm, is there not a grave danger that his heart may not incline to and love the new religion? Harat Mor Faruq and Abdullah refused to read the Tauret and Ingil in case Satan might take advantage and lead them astray. If such be the danger to which learned men are exposed, what must the condition of our children be, whose innocent minds know as yet nothing of their own religion, and are drawn so lovingly aside to learn another? O lovers of your country, your homes, your children, is it not time to consider this? The missionaries, who pour like a flood into this country, are striking deadly blows at the root of our faith. They know how much depends upon the women, so, on various pretences of teaching reading and needlework, they enter your houses, and sometimes even plant schools there? By this means a loophole is made for the Bible.

Sometimes the native non-Christian teacher promises to teach the Quran in order to entice parents to send their children. The consequences are most pernicious. The teacher reads hurriedly, being in constant fear of the visit of the Christian inspector. When the Christian teacher crosses the threshold the children are forced to have recourse to deceit. Some put the holy book under the matting, others in a press, another runs upstairs and throws it on the roof, another again sits upon it! Thus is the glorious Quran, which indeed ought not to be touched save by holy hands, dishonoured and disgraced!

After scenes like this our children sit at the feet of the Christian teacher, who spends the time in teaching the New Testament.

Do you wish your children to be trained and grounded in the Christian faith? How many Mussulman women in Lahore, Amritsar, and Sialkot have become Christians? We hear such news every day, but we pay no heed; our senses are numbed, our hearts are dead!

O friends of the true religion, teach the Quran. Strain every nerve to cure the disease, which must ultimately kill the victim; do your utmost to close the deep wound which is gnawing like a cancer in your land!

Have you no pity on your children? Is it not your bounden duty to save them, your precious sons and daughters, from the burning fire? Your child has fallen into a well, can you not stretch forth a finger even to help him?

Countrymen, shall we not try to save our children from a disease which in a few years will be incurable? If we let missionaries work unmolested, if we allow Englishwomen to undermine our faith, in a few years (if indeed one Mussulman remain in India) our knees will be feeble indeed, our heart faint, our religion gone!

Are we not guilty in this matter? Shall we not for this great sin of indifference be sent to hell? How can we face our beloved Prophet on the resurrection-day? Can we pray to him for help? Can we, who are letting Mohammedanism die, hope for his mediation? Brothers, you are worshippers of the true God, obey then your Prophet!

But it is not sufficient to talk over the matter, to lament and grieve. Words will not do; we must work! We must do our utmost to bind the wound. Indeed, to heal the deadly sore is no easy task, but in the Prophet's name we will. Let us collect sufficient money to build a school where our children shall be sheltered from infidelity, and shall learn the true religion; where our daughters shall learn the glorious Quran (a short time will suffice to read it through). They shall also learn to read and sew and be taught how to behave toward the several relations of the family.

Let us seize the precious opportunity afforded us by a liberal Government, under whose shadow all religions are allowed to rest. Hand in hand let us work, and soon we shall have an Islamia Madrasa for our girls!

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER IV.—(Continued.)

"I tell you," said Cheek, recalling the hopeless condition of big Joslyn, "that when a feller gets tied to a wife, and has a lot of chickadees around him, there's no help for him if he gets into old Ruggles's hands."

"How do the girls get along with him?" inquired Arthur. "Well, they witt to it," replied Cheek. "I know every girl in the mill, and they get along a mighty sight better'n the men. Some of 'em will put on their sun-bonnets and cry all day. There are girls there that have regular crying days. I always know when there's a shower coming. A girl sits down to the table in the morning w^o the corners of her mouth drawn down, eats just a bite of breakfast, then on goes the sun-bonnet, and just as soon as she gets her looms running, and all ready for it, she begins to cry, and cries till the mill stops. I used to kind o' pity them at first, but I've got used to it now, and don't mind it so much."

"What do they cry for?" inquired Arthur. "Oh! I don't know. I don't s'pose they do. They feel bad promise'usly, I reckon, and don't know what 'se to do. They all come out bright enough next day, if nobody says anything to 'em. It's a kind o' a fashion at the Run for girls to have crying days. All of 'em cry, but them that have long hair."

"Long hair!" exclaimed Arthur, with a smile, "what has long hair to do with it?"

"Well, they all have to get something to take up their minds, you know—kind of amuse them, you know," pursued Cheek, in explanation. "If a girl has long hair, she takes in a comb regular when she goes to work, and her hair isn't done up all day. She gets her looms going, and then she draws her comb down through her hair, and keeps doing so till there's a bobbin out. Oh! I tell you, combs and sun-bonnets are thick some days; but they work first rate when they cry, for they're always mum then. When old Ruggles comes in and sees the sun-bonnets thick, he knows it's all right for one day, so he just blows his nose and leaves them."

At this instant the young men were interrupted by the accustomed note of warning that their employer was with them. They had not seen where he came from, and did not know how long he had been near them.

"How are you getting along?" said Old Ruggles. "You find Cheek very good company, don't you, Arthur?"

Cheek had no sooner become aware of his master's presence than he began to lay about him with great diligence. Arthur understood the taunt, but replied quietly that Cheek seemed to be a very good fellow, indeed.

Old Ruggles, accustomed to no replies from his workmen looked up and down Arthur's cool front in astonishment. There was no servile fear in that eye, no nervous apprehension. Failing to look him into activity, he broke into a low, sneering laugh, and said: "Well, that is very fine!"

"You seem amuse'd," said Arthur.

"Amused!" exclaimed Ruggles. "Cheek, look here!" Cheek feared a scene, and came up trembling and afraid.

"Cheek, here's s'mething you never seen afore in your life. It's worth looking at. Here's a young man at work for me in gloves!"

Arthur's face burned for a moment with intense anger, for the words were said in the most insulting way possible. Then he recalled his good resolutions, and checked the hasty response that sprang to his lips.

"My hands are not used to this work," said he, "and they are already blistered. I shall wear gloves as long as they do not interfere with my work." Having said this, he coolly turned his back on his employer, and resumed his labour.

Old Ruggles did not know what to say. In his establishment dependence always walked hand in hand with servility. Somehow the spirit of the young man must be broken, but he could not decide how to undertake the task.

He watched Arthur for a few minutes in silence; then he stepped up, and taking his bush hook out of his hands, he worked actively for a while, and handed the implement back to him with an air that said: "You have done nothing today; work as I do."

Arthur smiled, and said: "You new bushes very well, Mr. Ruggles. You must have had a good deal of practice."

The old man replied not a word, but went off, muttering something about "upstarts." As soon as he was out of sight and hearing, Cheek drooped his head, mounted on a stump, slapped his hands upon his thighs half a dozen times, and crowed like a cock. Then he threw his old cap into the air, and caught it, and then he came up to Arthur and said: "I vow, Blague, give us your hand. You are a trump. There ain't another man at the Run that would dare to do it; but he's after you now. He won't stop 'nill he's got you under his thumb."

"Cheek," said Arthur, coolly, "I shall do for Mr. Ruggles just as well as I can, and I shall never be afraid of him."

That was a tedious day for Arthur Blague. Long before night he was tired and sore; but he laboured on faithfully until after sunset, and then, in company with Cheek, walked back to the mill. The old man was away, and, without waiting for dismissal, he walked home. He was glad that the evening covered him from observation, for he was sad, and almost disheartened. His mother greeted him on his return with a very feeble a'empt to smile; but her eyelids were red with weeping. She sat and watched him as he devoured his supper, and wondered at his overflow of spirits. Whatever might be his hardships, he was determined that his mother should know nothing of them; and as she obeyed his wishes, and refrained from asking him any questions, he got along very easily with her.

He went to bed early, and the next morning breakfasted and was off before his mother awoke. He found old Ruggles ready for him—waiting to see him to work in the mill. He could not help noticing a marked change in the expression of the faces which greeted him on all sides. The truth was

that Cheek had been full of Blague all night. The scene between Ruggles and Arthur in the pasture had been described in Cheek's best style, with all the exaggerations that were necessary to make an impression. The men had all got hold of it, and talked it over. The girls had heard the story, and rehearsed it to one another until they had become surcharged with admiration of the young man. There were none but kind eyes that greeted him among the operatives that morning. All wondered what Ruggles would do to tame him. Cheek's opinion was that Blague would whip the old man in less than five minutes if it ever came to that.

"How are your hands this morning?" inquired Ruggles, as Arthur presented himself before him.

"They are very sore, sir," replied the young man.

"That's too bad, ain't it?" said the master, "because I was going to set you to dyeing, and it might make 'em smart some. Besides, it ain't work where you can wear gloves very well."

"I beg you not to consult the condition of my hands at all," replied Arthur.

"Oh! I very well! You can go downstairs, and Cheek will show you what to do."

Arthur went down through the same column of steam out of which Cheek issued the previous morning, and found that young man in a very lively state of mind, and up to his elbows in a dyeing vat. The atmosphere was hot, heavy, almost stifling. The room was full of the noise of heavy gearing, and the constant splash of water in the near wheel-pit. Objects a few feet distant could not be seen in consequence of the steam that rolled out of the vats.

Cheek explained to Arthur the nature of his labour, and set him to work. The moment his hands were bathed in the poisonous liquid they became as painful as if they had been bathed in fire. This was what he anticipated, and he was prepared to endure it. By degrees, however, sensibility was benumbed, and he worked on with tolerable comfort. He was disturbed by the frequent visits of the master, who would stand by him sometimes for several minutes, and tell him how well he took hold of business. "When I want to take the starch out of a man, I always put him in here," said old Ruggles, with a grin.

Arthur took no notice of these taunts, but kept on with his work until the bell rang. The ponderous wheel in the pit stood still, and the snarling, grinding din of the gearing was hushed. The world never seemed so still to Arthur as it did then. The noise of the ever-revolving machinery had seemed to crowd out of his consciousness all the rest of the universe, and when it stopped, it seemed as if the world had ceased to move. Putting on his coat, and taking his dinner basket in his hand, he ascended the stairs, and sought a quiet place in the mill where he could eat his lunch undisturbed. This he had hardly succeeded in doing, when old Ruggles, making a rapid passage through the mill, discovered him. "I've been looking for you, sir," said the master.

"Well, sir," responded Arthur, rising and brushing the crumbs from his lap, "you have found me, and I am at your service."

The old man had really begun to feel very uncomfortable about Arthur. He saw that the young man was determined to do his duty, and to serve him faithfully. He had become indistinctly conscious that there was nothing in Ruggles, the master, to inspire fear in Arthur, the hired workman. He had found a character which he could not overtop nor undermine; and he knew, too, that he was an object of contempt to a young man whose heart was pure and true. He had begun to find that his attempts to wound the young man's feelings reacted unpleasantly upon himself. He was the man whose pride was wounded, and not Arthur.

Therefore, when Arthur rose so readily, and so respectfully, and told him he was at his service, the old man hesitated, and became half ashamed of a trick that he had planned for Arthur's humiliation. Then he stammered and lied. He thought, he said, that perhaps Arthur would like a little relief from his confinement in the basement, and he wanted to have him take his horse and go to the village for him. His object was simply to have him shown up to the village of Crampton as the servant—the errand-boy—of old Ruggles of Hucklebury Run. Arthur told him he would go very willingly (and thereby was guilty of a lie, with such a blending of all the colours of the spectrum of truth in it, that it was white), and inquired what his errand was.

At this moment the bell for the commencement of work sounded, and the men and women came pouring into the mill. Seeing the old man and Arthur in conversation, they paused, as if anxious to overhear what was passing between them.

"You will go first," said the master, in a loud and insolently dictatorial tone, "to the post-office, and get the newspapers, and then go down to old Leach's, and get a barrel of soap."

Arthur smiled.

"Well, sir, what are you laughing about?" inquired the old man, savagely.

"I was only thinking," replied Arthur, "what a suggestive combination newspapers and soap are."

The very dirty audience tittered, and the dirty proprietor looked daggers.

"Do you mean to say that we need newspapers and soap here, sir? Do you mean to insult me and my hands?" and the proprietor grew white with anger.

"I never insulted anybody in my life, Mr. Ruggles. As for the soap and the newspapers, I think the combination an excellent one anywhere, and I suppose you need the articles here, or you wouldn't send for them."

The old man turned angrily round upon the gaping operative, and said: "Go to your work; don't you know the bell has stopped ringing?"

They went off smiling, and exchanging significant looks with each other. Arthur looked out of the window, and seeing the horse and the accustomed truck-waggon waiting for him, he took out his gloves, drew them on over his stained hands, and asked his employer if the soap and the newspapers were all. The old man could hardly speak for anger, and the state of his mind was not improved at all by

the success that Arthur had achieved in covering with gloves the mark of servitude which the dye had left upon his fingers.

"Nothing else," said the old man, answering Arthur's question snappishly. "Go: what I tell you, and be quick about it."

Arthur left the mill, and as he stepped into the waggon was greeted by a voice coming out through the steam that poured from the basement window, with something that sounded like: "Hit 'im ag'in, Blague—I'll hold your moccasins."

Arthur drove off toward the town, feeling, on the whole, very pleasantly. He comprehended perfectly the trick of his employer, but the two days of his experience at the Run had given him strength. He had not been humiliated. He had not been crushed. On the contrary, he had risen to the point of labouring where God and duty had placed him, without being ashamed of it. He became conscious of a new power in life, and a new power over his destiny. Instead, therefore, of riding through the village of Crampton with a sense of shame and mortified vanity, he rode as self-respectfully and as confidently as if he had been a king. He greeted the old acquaintances whom he met with his accustomed freedom and cordiality, and was greeted in the old hearty way by all. There were some silly people who thought it must be very "trying" to Arthur, "brought up as he had been"; but all the sensible people said that Arthur Blague was a brave, good fellow, and was sure to "work his way in the world."

Arthur visited the post-office and got his newspapers, and then he went to the soap establishment of old Leach, and procured the soap, and turned his horse toward Hucklebury Run. He caught a glimpse of his astonished mother as he drove by her home, and waved his hand to her merrily, when she, poor woman! sank into a chair as despairingly as if she had seen him in his coffin.

Returning to the mill, he delivered his package to the master, without a word, helped to unload the soap, and then went down to his work again among the vats.

Old Ruggles was very busy that afternoon. He was angry, irritable, huffed. Everything went wrong. First he was in the weaving-room, then in the spinning-room, then in the carding-room. He went upstairs three steps at a time; he plunged downstairs three steps at a time; and blew his resonant nose at every landing. If he saw two men or two women talking together, he was at their side in an instant. If he caught a boy out of his place, he led him back by the ear. There was not a sun-bonnet nor a comb in use that afternoon, for the girls, illustrative of the ingenious theory of Cheek, had found something "to take up their minds." He was particularly attentive to the dyeing-room, so that Arthur and Cheek contented themselves with monosyllables, and only spoke when necessary.

The day wore on slowly, and it had become almost late enough for lighting the lamps. Still the old man was omnipresent. Arthur worked diligently, and his thoughts were as busy as the feet and eyes of his employer. The ceaseless noise in his ears wearied him. The constant splash of water in the wheel-pit, the grinding, metallic ring of the gearing, the prevalent sense of motion everywhere—the buzz, the whirr, the clashing overhead, the stifling atmosphere which enveloped him, all tended to oppress him with sensations and emotions utterly strange.

In an instant, every sound was swept from his consciousness by a cry so sharp—so full of fear and agony—that his heart stood still. The steam was around him and he could see nothing, but he noticed that Cheek escaped past him like lightning, and rushed upstairs. In a moment more, the gate of the water-wheel closed with a sudden plunge, and the mill stood still. Another moment, and a dozen men came downstairs with lamps in their hands, and the first one, walking a few steps into the darkness, exclaimed: "It's old Ruggles himself!"

Arthur approached the group as they held their lamps over the prostrate form of the master of Hucklebury Run.

"He's been round that shaft, the Lord knows how many times," exclaimed big Joslyn, casting his eyes upwards.

Not another word was spoken for a minute. All seemed to be stupefied. Arthur had stood back from them, waiting to see what steps they would take, and feeling himself quite too young to assume responsibility among his seniors; but they seemed so thoroughly paralyzed, and so incapable of doing anything without direction, that he pushed through the group, and, kneeling by the old man's side, placed his fingers upon his pulse. The prostrate master presented a sickening aspect. His face was bruised and bleeding, his clothes were nearly torn from his body, his whole frame seemed to be a mass of bruises, and one leg was broken, and fairly doubled upon itself.

"He is not dead," said Arthur; and a gasp and a moan attested the truth of the announcement. "Now, lift him up carefully, carry him to his house, and take care of him till I send the doctor."

The young man waited only long enough to be sure that the master would be carefully looked after, and then he put on his coat, and taking his basket in his hand, ran every step of the mile that lay between the Run and the house of Dr. Gilbert. He found the doctor at home, delivered his errand, watched the little gig as it reeled off toward the mill at the highest speed the little black pony could command, and then, tired and sore, and shocked and sad, entered his own dwelling.

(To be continued.)

THE Rev. Charles Strong was invited by the Mayor of Melbourne to preach at the town hall on Hospital Sunday. Mr. Strong's new church is to cost, with site, \$103,500, of which upward of \$25,000 has been promised.

Mr. Dick, elder, introduced a motion at the last meeting of Glasgow South U. P. Presbytery in favour of union with other denominations; but it was defeated by a large majority who thought that the Disestablishment movement would have to triumph before there could be union among the evangelical bodies of Scotland.

IN A COLOURED CHURCH.

English tourists who cross the Atlantic for a holiday sometimes record their impressions for the benefit of general readers. One under the title of "Some American Notes," writes a racy description in *Macmillan's Magazine* of a rapid and extensive tour through the United States. He attended service in a coloured church in the Shenandoah Valley, which he thus describes:

On Sunday I attended an African service. The barber of the hotel, a coloured man, was a deacon of the little church, to which he luded me with a lantern on one of the darkest nights I was ever abroad in. There is a college for the training of coloured preachers at Harper's Ferry, where the officiating minister of this evening had been trained. He had been a slave in his youth, and learned to read by stealth when it was penal for a negro to possess a book. His style was a little rambling, his address was frank and earnest. "Love your enemies," was the text: it was not easy, but—"the Saviour done it," he said with quiet simplicity. An interesting feature of the service was the method by which the collection was obtained. After the sermon was over, two deacons got up and stood behind a table placed immediately below the pulpit. The men sat together on the right side of the church and the women on the left. One deacon said, "Now I want five dollars from the men"; and the other added, "And I want the same from the women." Then they all began to sing a hymn. Still no one moved. They sang another hymn, and at the close of it I rose and started the collection with a ten-dollar bill. "We're getting on pretty well this side," said the deacon of the males, knowingly. Another hymn was sung without much effect; but later on a stirring melody about "seeing de fine white horse when de bridegroom comes," broke down the reserve, and when they came to the verse,—

Drive 'em down to Jordan when de bridegroom comes,
the dimes and nickels rattled down upon the collection table with agreeable music. The sum collected was large for the resources of the congregation, and reflected credit upon the dark-skinned worshippers.

MILTON'S ORIGINALITY.

The originality of Milton in his two religious epics consists to the highest degree in an originality of style. England, which has produced so many splendid poets, has given birth to none so supreme as Milton in the workmanship and artifice of poetic style—none who, out of the material of language, has raised for himself so majestic and varied a building, so harmonious in all its parts, so peculiar to its inventor in the order of its architecture. A poet may be almost in the very highest rank, and yet prefer to live like a soldier-crab, in the house of some one else, or, like a caddis-worm, in a home built of fragments. Virgil did the first of these, and Keats the second. But Milton's place is not totally unlike any that preceded it, it has been found impossible ever since to live as he lived in an English house that is not unlike his. The originality of Milton's style, then, being granted as his main peculiarity, the conventional character of much of the material he worked into it must none the less be admitted. His epics were compendiums of what had been said and thought before him, certain images and fancies having become a kind of canon with the religious world, and most of all with the Protestant world. Various commonplaces, in illustrations of Scripture, had by the middle of the seventeenth century become general to devout minds, commonplaces in which something of the sensuous colour of the Renaissance was fused into the uninspired side of Biblical belief. The early Flemish and Tuscan artists had so often painted the archangels with Tyrian mail and azure wings, had so often spangled the train of cherubim with rainbows and starry eyes, that all this rich and florid imagery hung, to the popular mind, like a familiar embroidery round the bare history of Scripture. All this was common property, and not individual to any one religious poet, to Da Bartas or Giles Fletcher, to Vondel or Quarles. Milton came at last, and gathered it all up into his stately compendium of Protestant imagination.—*Edmund Gosse.*

OPIMUM AUCTIONS.

A certain number of chests of opium, as fixed by notification from the Government of India, are sold by public auction every month in one of the rooms of the Board of Revenue, in Calcutta. The secretary to the board presides at the auction. The auctioneer is one of the assistants of the board. The auction room is filled with intending purchasers, several of them millionaires or their representatives, who have their recognized seats, to which they are admitted by tickets. The auction is usually conducted in that calm and quiet manner which is suitable to transactions in which hundreds of thousands of pounds are involved. Each lot consists of five chests, and a native clerk holds up a black-board on which he exhibits in chalk the amount of the last bid. The excitement about the bidding is usually confined to the first few lots, when any good or bad news from China may have led to an alteration in the value of opium subsequent to the last monthly sale. The rival millionaires counsel by a quiet nod to the auctioneer. The ruling price for the day is soon settled between them, as they well know to what limit they may safely go. The purchaser of one lot of five chests is at liberty to claim the next ten lots at the same price. The auction list is thus quickly run through. When the millionaires have satisfied their wants for the day the smaller speculators bid according to their requirements. As each lot is knocked down, a clerk goes about with a little book to each purchaser, in which he gives a promissory note, payable on demand, for one-fourth the value of his purchase, with an engagement to pay the balance within ten days. From an unknown speculator a deposit in money is taken. Failure to complete a bargain is of very rare occurrence; but if default occurs the chests are put up for sale at the ensuing auction, at the risk of the defaulting purchaser, who is liable for any loss that may accrue if the price of opium has fallen when the re-sale takes place. In the

course of an hour the auction room is empty, and the noisy outside crowd, which fills the courtyard of the board's premises, has dispersed. Payments for opium purchased are made by the merchants through the Bank of Bengal, and on the production of a certificate of payment the merchant receives a delivery order for the chests which he has purchased, and he at once removes them from the Government warehouse and consigns them to his agents or correspondents in China and the Straits by the swift steamers which trade between Calcutta and China.—*The National Review.*

HOPE ON, HOPE EVER.

Hope on, hope ever. Though dead leaves are lying
In mournful clusters 'neath your wandering feet;
Though wintry winds through naked boughs are sighing,
The flowers are dead; yet is the memory sweet
Of summer winds and countless roses glowing
'Neath the warm, warm kisses of the generous sun.
Hope on, hope ever. Why should tears be flowing?
In every season is some victory won.

Hope on, hope ever, though you deck loved tresses
With trembling fingers for the silent grave;
Though cold the cheek beneath your fond caresses,
Look up, true Christian soul; be calm, be brave!
Hope on, hope ever. Though your hearts be breaking,
Let flowers of resignation wreath your cross,
Deep in your heart some heavenly wisdom waking,
For mortal life is full of change and loss.

Hope on, hope ever, for long-vanished faces
Watch for your coming on the golden shore,
E'en while you whisper in their vacant places
The blessed words: "Not lost, but gone before!"
Hope on, hope ever, let your hearts keep singing,
When low you bend above the churchyard sod,
And fervent prayers you, chastened thoughts are winging,
Through sighs and tears, to the bright throne of God!

Hope on, hope ever. Let not toil or sorrow
Still the sweet music of Hope's heavenly voice.
From every dawn some ray of comfort borrow,
That in the evening you may still rejoice.
Hope on, hope ever—words beyond comparing,
Dear to the hearts that nameless woes have given;
To all that mourn, sweet consolation bearing,
Oh, may they prove the Christian's guide to heaven!
—*Chambers's Journal.*

FRENCH DOMESTICS.

Even yet well-to-do people in France never dream of keeping the same number of servants with whom those in a like station in England would consider it incumbent on them to be pestered. The daughters of the family are not ignorant of domestic duties. The mistress is a lady who considers it her part to superintend every department of her household; while the servants, being treated in a different manner from those in an English family, are more faithful, and if not more efficient, are certainly less troublesome. They are regarded as humble dependents, and come with the intention of remaining all their lives, or until they marry. The members of the family treat them with easy familiarity, and it is quite common—as it was in England in an old and, so far as this is concerned, a better time—when any of them are from home, to send their remembrances to Marguerite, or Alphonse, or Jeannette, just as they would to their brothers or sisters, or cousins, or personal companions. In short the French domestics are not a caste by themselves, and neither resent such kinness as an undue infringement of their prerogative of "knowing their place," nor abuse the good nature thus evinced. This expensive mode of housekeeping made many men rich who are now poor.—*From the Peoples of the World.*

A DREAM WHICH CAME TRUE.

Sir William Staines, who was London's chief magistrate in 1801, started in life as a bricklayer's labourer, and at city banquets, with great glee, he used to introduce the following anecdote.—When he was a youngster, he was employed in repairing the parsonage house, Uxbridge. One day going up the ladder with his hod of mortar, he was accosted by the parson's wife, who told him that she had had a very extraordinary dream. She told him that she had dreamed he would one day become Lord Mayor of London. Astonished at such a prophecy, Staines could only scratch his head, and thank her for such a vast promotion. He said he had neither money nor friends. The parson's wife, however, was not so easily to be turned from her prognostication, and this dream had evidently left a great impression. Her mind was bent on young Staines, and Lord Mayor he should be. The same dream occurred again, and the same communication was repeated to him that he was to be Lord Mayor. The matter passed off, and young Staines left the parsonage house at Uxbridge with no other impression than the kindness that had been shown and the notice that had been taken of him. It was not until he became sheriff that the dream came to be talked about, though there is little doubt that the dream made a lasting impression upon his own mind, and was an incentive to a laudable industry through life. The Uxbridge parson had by this time become old, but he lived long enough to be chaplain to Staines when sheriff, and he died during his shrievalty.—*From Cassell's Greater London.*

THE Church of Scotland has 1,442 congregations and a membership of 555,622.

ENGLISH law makes a difference between ordinary lectures and those delivered at universities. It has been recently decided, on appeal, at Glasgow, that a university student may take notes of lectures and publish them, if he pleases, without the consent of the professors. The lectures are considered public property.

British and Foreign.

THE Edinburgh Sabbath School Teachers' Union numbers 2,710 teachers and 23,552 scholars.

ROUSAADA Presbyterian Church has, according to a telegram from Algiers, been destroyed by a shock of earthquake.

THE Rev. Albert Goodrich, Glasgow, has received a call to Brixton Congregational Church, vacant by the death of Baldwin Brown.

THE Rev. J. P. Chown, an eminent Baptist divine, on account of failing health, has resigned the pastorate of Bloomsbury Church.

AUCHMITHIE, near Arbroath, the village generally regarded as the "Muselcraig" of the Antiquary, had a new church opened recently.

A SON of Baptist Noel is one of the band of enthusiastic Englishmen who are working with Mr. M'All in his noble efforts to evangelize France.

DR JOSEPH PARKER, having been ordered by his medical advisers to curtail his public work, has discontinued his Thursday morning service for the present.

THE Rev. Mr. Spurgeon is confined to bed with a sudden and severe attack of rheumatic gout. It is not likely that he will be able to leave London for some time.

FOR the rent of a room which is used as a chapel by the M'All Mission in the Rue de S. Honoré, Paris, a zealous band of ladies in Philadelphia pay 10,000 francs a year.

LORD SALISBURY, it is said, thinks of appointing a commission to inquire into the religious and other questions which have sprung out of the existing educational system.

THE Rev. Dr. Somerville looks on his appointment to the Moderatorship of the Free Church Assembly as a token of its appreciation of evangelistic work at home and abroad.

AN eminent physician has placed it on record that sixty per cent. of the male losses in the insurance company with which he is connected are due, directly or indirectly, to alcohol.

THE members of the Society of Friends who sat in the last parliament have been exceedingly unfortunate in the recent elections, though Sir J. Pease has been triumphantly returned for the Barnard Castle division of Durham.

BERLIN, with a population of 1,400,000 has seventy-eight apothecaries, or one for every 20,000 inhabitants. New York, with a population of over 1,500,000 has over 500 apothecaries, or one for every 3,000 inhabitants.

PAISLEY Free Church Presbytery has resolved to abolish fast-day services in its country parishes, and is to co-operate with the other Presbyterian ministers of the town in an attempt to separate communion from fast-day services.

PAISLEY Presbytery had under consideration at their last meeting the proposal to augment the stipends of ministers. It recommends that all Presbyteries should be enjoined to visit congregations within their bounds every three years.

THE opium trade continues to flourish in India. In 1883 8,071,120 pounds were produced, and 876,454 acres of land devoted to its culture. Its use among the lower classes is on the decrease, but the rich suffer a great deal from indulgence.

THE Rev. G. James, junior pastor of Bristo, Edinburgh, who is ordered to the South of France for the benefit of his health, has received leave of absence for four months from his Presbytery. Mr. James is a brother of Dr. James, formerly of Hamilton.

A MOVEMENT to give greater power to laymen in the management of Church affairs is gaining strength in the Presbyterian Church of Victoria. This movement originated in the alleged high handed action of Melbourne Presbytery in the Strong case and in other matters.

THE Rev. John Mackenzie is writing a narrative of Sir Charles Warren's successful expedition to Bechuanaland. He resided in that country first as a missionary and then as deputy commissioner. He is now in London. Mr. Mackenzie was an eye-witness of the events to be described in his forthcoming volume.

AFTER seeing all the sights of the French capital a little party of American visitors dropped into one of the M'All Mission rooms. As they walked back to their hotel through the gay crowd of thoughtless Sabbath-breakers, they could not help turning to each other, and saying: "Surely we have just seen the best thing in Paris!"

THE Rev. W. C. Reid, rector of Copenhall, Crewe, has affixed to the notice board in his church a request asking prayers for the repose of the soul of one of his predecessors, and on being requested to contradict a statement that he had done so declares that he boldly teaches the duty of praying for the dead and utterly denies that the practice is Roman.

LORD ABERDEEN has consented to become president of the Turkish Missions Aid Society in succession to the late Earl of Shaftesbury, who was one of its founders. The departed Earl often expressed his admiration of the services rendered by those American missionaries in the East, whose work it is the office of this society to advocate and promote.

THE keen electoral struggle in the St. Andrew's Burghs has resulted in a tie, 1,256 voting for Mr. Stephen Williamson, the son-in-law of Dr. Thomas Guthrie, and the same number for Sir Robert Anstruther, who was nominated by Principal Tulloch. The polling was on Monday, and on the preceding Sunday night Dr. Macgregor of St. Cuthbert's, Edinburgh, preached a political sermon in Cellardyke Parish Church, admission to which was by ticket.

CUPAR Established Presbytery had to deal at their last meeting with a disputed settlement at Flisk. At a congregational meeting thirty-eight had voted in favour of Mr. MacLaren and thirty-five against him; but it was held that four of the majority had no right to vote as they were communicants in another parish. Because of this the validity of the election was questioned. It was resolved to postpone the decision of the question till further light was obtained.

Ministers and Churches.

COPIES of the new issue of the Book of Forms of the Presbyterian Church in Canada can be obtained from Messrs. Hart & Co., Toronto.

THE officials of the Medicine Hat Presbyterian Church have purchased Mr. Galt's house for a manse for their minister. They intend starting immediately to fit it up for Rev. Mr. Herald and his family.

THE Toronto M'All Auxiliary held its monthly meeting in Rev. Dr. Reid's office, 50 Church Street, lately. It was decided to have a public meeting early in the year. The treasurer reported an encouraging increase in contributions.

THE first anniversary of the induction of the Rev. Mr. Pullar, Morewood, was celebrated by a service on Wednesday evening last. There was a large attendance, excellent music, good readings, and a thoroughly practical address by the Rev. Dr. Moffat, of West Winchester.

AFTER returning from their marriage trip, the Rev. G. E. Freeman, of Deer Park, was presented by the congregation with a handsome easy chair, and Mrs. Freeman was waited on by members of her former class who presented her with an address and a photo-album containing portraits of her former pupils.

AT the close of the meeting of Presbytery of Paris last week it was agreed by the members present to propose Rev. Mr. McMullen, of Woodstock, as Moderator of next General Assembly. Several members having left it was thought best to leave the formal nomination till the next meeting. There can be no doubt that on the part of the Paris Presbytery the nomination will be unanimous.

ON Sabbath week the Rev. Mr. Todd, of Burnside lectured in the Presbyterian Church, Gladstone, on John Knox, the great Scottish Reformer. The lecturer handled his subjects in a masterly manner and held the rapt attention of his audience from first to last. It is some time since the people of Gladstone had such an intellectual treat. Mr. Todd is a young lecturer; but he appears to have the right material in him to make an excellent one, at least such was the opinion formed of him by his audience last night.

ON Thursday evening last, a party of over forty persons consisting of attendants at the religious services conducted at Lynden and Rockton by the Rev. S. W. Fisher, surprised the manse at West Flamboro' and took possession. W. Wood, on behalf of the attendants at said meetings, read an address to the pastor, expressing their appreciation of said services, and of his kindness to them. Mr. John Boyle handed him a gold watch, valued at \$200. The tables were then loaded with the good things the ladies had provided, and a splendid repast was partaken of by all present. The evening was spent in a very sociable and enjoyable manner.

THE new Presbyterian Church at Riverside, Albert County, was dedicated on Sabbath week. The *Maple Leaf* says the seats are free and the church out of debt. The interior of the church is arranged in the very best manner and will comfortably seat over 300 persons. Each pew is provided with Bibles, Testaments and hymnals. The aisles are carpeted with matting and the seats cushioned with rep. The platform is carpeted and adorned with a very beautiful walnut pulpit and walnut chairs, in modern design. The windows are of stained glass of a modern pattern; and the heaters are of the best and the stove-pipes of Russian iron, held in place by chains suspended from the roof. There are two beautiful chandeliers. The Rev. Joseph Hogg officiated at the dedicatory service.

THE Rev. R. J. Laidlaw, of Hamilton, delivered a lecture on the 17th of December, in St. Andrew's Church, Niagara Falls, subject, Our Successors. The forecast, based upon the history of the past and events now transpiring, was masterly and highly interesting and seemed to be appreciated and much enjoyed by all present. At the close a cordial vote of thanks was tendered to Mr. Laidlaw, who, in reply, congratulated the congregation of St. Andrew's Church and the pastor on the improved appearance of the church and manse. The Rev. J. Gordon then made a brief report of the work done, and stated that although it had been greater than they had expected when begun, it had all been paid for by voluntary contributions, even to the carpet and sofa put on the platform that afternoon, and that there was still a small balance in hand.

THE congregation of Charles Street Church, Toronto, held a social meeting on Monday, the 21st inst., to commemorate the first anniversary of the Rev. John Neil's pastorate of the congregation. After doing justice to the good things provided by the ladies with their usual generous liberality, Mr. Gibson, of Deer Park, read an address to Mr. Neil from the ladies, congratulating him on the successful results of his labours, and assuring him of their prayers for his increased usefulness in the Master's service. Mr. Neil was then asked to accept from the ladies in acknowledgment of his labours a handsome marble clock, a revolving bookcase, and a beautifully got up and costly study chair; also an elegant chair for his mother. Mr. Neil made a feeling reply. This is a well merited compliment to a devoted young clergyman who, by his earnest and faithful preaching, has largely increased the congregation, and by his kindness, urbanity and Christian deportment has become a general favourite in North Toronto.

THE annual meeting of the Ladies' Aid Association of St. Andrew's Church, Berlin, took place last week in the Sabbath school building. The attendance was very good. The report of the secretary for the last year was read by Miss Jennie McDougall, and adopted, as was also that of the treasurer, by Miss Potter. The state of the funds was very encouraging, the receipts being over \$100. This sum, it should be remembered, is the receipt for work performed by the industry of the ladies at their weekly meetings. All credit is due them for this. The following officers were elected for the ensuing year: President, Miss Roos; vice-president, Mrs. D. B. Dewar; secretary and

treasurer, Miss Potter; chaplain, Miss Perine; collectors for the Schemes of the Church, North Ward, Miss Chalmers, East Ward, Miss Pearson, South and West Wards, Miss Moffat. It is only fair to state that the above amount mentioned does not include the collections for missionary purposes. The meeting was closed with prayer, the chaplain officiating. We congratulate this association—says the *Berlin Telegraph*—upon the very great success which has attended their noble efforts in aid of St. Andrew's Church, as well as forwarding the cause of missions.

THE necessity of obtaining more church accommodation has been for some time pressing upon the managers of St. Andrew's Church, Lindsay, says the *Canadian Post*, as the pews are all occupied and many applicants for seats cannot obtain them. Under the circumstances the question of building the new church has been taken up again at an informal meeting of the managers and leading members of the congregation the other night, and the project was so favourably received that the way seems clear for the construction of a fine edifice the coming summer. Mr. W. Needler has taken a deep interest in the scheme, and offers as a site the Graham lot on William Street, which will cost \$1,200, while his contribution will be advanced to \$2,000, a handsome and generous subscription. Sheriff McLennan has put his name down for \$1,000, and Mr. D. J. McIntyre, M.P.P., and Mr. A. Campbell \$500 each. There should be no difficulty in raising the required sum. The site proposed is central and convenient; and a handsome church built there would be a very desirable addition to the town. The popularity of Rev. Dr. McTavish, and the hearty desire of the congregation to increase his scope of usefulness by a larger and more centrally situated church, will prove a stimulus in promoting this commendable object.

PRESBYTERY OF SAUGREN.—This Presbytery met in Mount Forest, on Dec. 15. Mr. Straith presented a call from the Durham congregation, signed by 106 members and sixty-one adherents, in favour of Mr. Robert McNair, licentiate, salary, \$900 per annum, without manse. The call was sustained and the Clerk was instructed to send it to Mr. McNair. Mr. Nichol tendered his resignation of North Luther, Ross and Gordonville, on account of an affection of the throat. The representatives from the congregation, while deeply regretting that he was compelled to take this step, could not offer any opposition under the circumstances. His resignation was accepted, and Mr. Thorn was appointed to declare the pastoral charge vacant on the first Sabbath of January. Delegates from Ayton, East Normanby, North Luther and Ross were present, asking for more satisfactory connections than they had at present. After considering at length the different positions and conditions of all the fields concerned, it was agreed to cite all parties to appear for their interest at next meeting. Mr. Ross, of Dundalk, was appointed to organize Corbuden and Riverview into mission stations. The Aged and Infirm Ministers' Fund, Manitoba College and the Augmentation Scheme were all duly considered. A committee was appointed to take charge of the Augmentation Scheme, and parties were appointed to visit supplemented congregations. It was agreed "that in view of the financial difficulties of the College and in view of the fact that a committee on Consolidation of the Colleges has been appointed by the Assembly, the system of lectureships should be continued for the present." The next meeting of Presbytery was appointed to be held in Knox Church, Harriston, on the 16th day of March next, at eleven a.m.—S. YOUNG, Pres. Clerk.

PRESBYTERY OF QUEBEC.—A well attended meeting of this court was held in Sherbrooke on the 15th December. The Revs. R. H. Warden and L. Jordan, of Montreal, being present, were invited to sit as corresponding members. It was reported that the Rev. John McDonald, of Scotstown, was removed on the 7th December by the hand of death. The following minute was adopted as expressing the feelings of the Presbytery in the circumstances.—Whereas it has pleased our heavenly Father to remove our beloved brother from amongst us, be it resolved. 1. That the Presbytery put upon record the high esteem in which they held their departed brother as a Christian gentleman, as an accomplished scholar, as a faithful labourer in the Master's vineyard, and as a most valuable member of this court. 2. That the sympathy of this Presbytery be tendered to the widow and family of our late brother, and they be commended to the care of Him who is the Husband of the widow, and the Father of the fatherless. 3. That the sympathy of the Presbytery be tendered to the congregation of Scots town in their great loss, with the earnest prayer that their bereavement may be blessed to them, and that the great Head of the Church may soon send them another efficient and faithful pastor. The resignation of the Rev. Jos. Allard, pastor of the French Protestant Church, Quebec, was taken up. Mr. Ruthman appeared in behalf of the congregation, and read a petition, praying that steps be taken to retain the services of Mr. Allard as their pastor. The Rev. Mr. Warden also addressed the court, with the same object in view. He stated that he had recently visited the congregation, and found it in an encouraging a condition as could be expected under the circumstances. Mr. Allard was asked to express his mind in the case. He stated that two reasons had led him to offer his resignation. First—Insufficient support. Second—A pressing invitation to undertake work in Fall River, Mass.; but as his people were anxious to retain him, and as a great work seemed to be possible in Quebec, he would be willing to withdraw his resignation if the question of support were satisfactorily settled. With the view of retaining his services, the Presbytery agreed to petition the central board, so to increase their grant that his salary would be raised to \$1,100 per annum. A call from the congregation of St. Andrew's Church, Halifax, was presented in favour of the Rev. J. C. Cattanach, of Sherbrooke. It was signed by seventy-seven members and twenty-eight adherents, and promised a stipend of \$1,600 per annum, with a manse. The congregation of Sherbrooke were cited to appear at a meeting, to be held in their church on the 29th December, at eight p.m. Mr. Warden addressed the court in the interest of the Augmentation Scheme. A

committee consisting of Dr. Mathews, Convener, F. M. Dewey, J. E. Pritchard, A. T. Love, D. Currie and J. Whyte, M.P.P., were entrusted with the matter, and given instructions to visit congregations, and to apportion to each that proportion of the whole sum which they think they should raise. Much interest was manifested in the matter, and it was determined that every effort would be put forth to raise the amount asked from the Presbytery of Quebec. F. M. Dewey gave a very satisfactory report of the condition of the mission stations of the Presbytery. He read a letter from Metts, showing that the Rev. Mr. McKay is doing excellent work there, very much to the satisfaction of the people. Not only is he attending to his duties as pastor, but he has also started a school, with an attendance of over twenty scholars. A letter from Mr. John McGregor, who was appointed to the mission of Sawyerville and Island Brook, showed that he is a most diligent and laborious missionary, and that the mission promises well. Permanent supply not having been secured for Masawippi, etc., it was agreed to ask the Missionary Association of the Presbyterian College, Montreal, to give supply for the remainder of the winter. F. M. Dewey was appointed Convener of the Presbyterial Home Mission Committee for the next year. Mr. Charbonnel read a report of his work amongst the French-speaking Roman Catholics. It showed that his field is a very extensive one, that his work is very difficult, and that while there are many discouragements, there are also bright features in it. Mr. Cattanach gave a statement of the finances of this mission, which showed the Presbytery to be in arrears to Mr. Charbonnel to the extent of over \$200, and that there was still a debt on the school house at Ditchfield of nearly \$30. In order to meet this indebtedness, it was proposed to sell the timber on certain lots of land granted the Presbytery, by the Government of Quebec, for church purposes. Major McMin, of Agnes, was appointed the Presbytery's agent to look after and protect their properties at Agnes, Spalding and Ditchfield.—F. M. DEWEY, Pres. Clerk.

MONTREAL NOTES.

ON the evening of Sabbath, the 20th inst., Mr. Alex. D. Brown, student of the Presbyterian College, died here, after a fortnight's illness, of inflammation of the bowels. He was in his second year in arts in McGill College, was a young man of great promise and much loved by his fellow-students. The remains were removed to his father's residence in South Gloucester on Monday, a short service being conducted in the David Morrice Hall by Rev. A. B. Mackay, Principal MacVicar and Professor Scrimger. Though the hour was early and the season that of the college Christmas vacation, yet the funeral was attended to the railway depot by a large number, including all the professors of the Presbyterian College, Sir William Dawson, Rev. Professor Murray, Professor Thorpe, Dr. Harrington, Rev. Messrs. Mackay and Warden, Mr. David Morrice and several students of the Congregational and Episcopal Colleges, as well as of our own. The family have the warm sympathy of the professors and students here in their bereavement.

THE *Presbyterian College Journal* for December is a number of more than ordinary interest from the fact of its containing a very readable sketch, in nine chapters, of the history of the college, from its inception in 1864 to the present time, with views of the old and new buildings, as also of McGill College, and a portrait of Sir William Dawson. The *Journal* reflects great credit on the students, and more particularly on those of their number charged with its management.

LAST year the Presbyterian College students here contributed \$25 for the support of a teacher in Aneicut, and \$25 for one in Fromanga. They handed the \$50 to Rev. H. A. Robertson while in Montreal last January. They have resolved this year to continue the support of these two teachers, and already most of the money has been contributed.

ST. JOHN'S CHURCH (sell Hall) has recently undergone extensive improvements, the whole interior being repainted, the walls and ceiling frescoed, etc. On the 20th inst. the church was re-opened, Rev. C. A. Doudiet, the pastor, preaching in French in the morning, and the Rev. R. Campbell in English in the evening. On Christmas morning a union service of the French congregations was held here, which was largely attended. Mr. Doudiet presided, and short addresses were delivered by him and two of the other French ministers. The church is very much improved and now presents a handsome appearance.

BESIDES the meeting in St. John's Church, services were held on Christmas morning in St. Paul's and St. Matthew's Churches. The latter was a children's service, largely for the purpose of giving the young people an opportunity of bringing with them gifts for the poor. Christmas cards, candies, fruit, toys, etc., were brought in great abundance, and were afterwards distributed to the Pointe-aux-Trembles Schools, the Infants' Home and the Orphans' Asylum. This is a custom which might with profit be introduced into all Sabbath schools.

THE congregation of Crescent Street Church recently elected a number of deacons, and on Sabbath, the 20th, Messrs. C. Fleet, G. B. Reid and F. Ferle were ordained to that office and along with Mr. James McGour, who had already been ordained, were duly inducted. The new scheme introduced in this congregation this year for the maintenance of ordinances and the support of missions, etc. proving a marked success. The weekly offerings average fully \$190 per Sabbath, in addition to the sum of about \$4,000 received during the year for pew-rents.

IN Erskine Church the ordinance of the Lord's Supper was administered on Sabbath last, when thirty-seven names were added to the communion roll, twenty-six by certificate and eleven on profession of faith. The galleries of the church arc at present being cushioned at the expense of some of the members of the congregation.

THE annual gathering of all the Presbyterian Sabbath schools of the city takes place in Erskine Church on New Year's Morning at ten o'clock. The speakers are the Revs. J. Fleck, Dr. Smith and L. H. Jordan.

THE approaching visit of Messrs. Moody and Sankey is being looked forward to with eager expectancy by many. For the information of our readers, and more especially for those of them residing in the city, the following programme of the meetings is given:—Saturday, January 2—11 a.m., "The Christian and his Bible," D. L. Moody; 3 p.m., Bible lecture, "Holy Spirit," followed by a prayer meeting, D. L. Moody; 8 p.m., meeting for men only, D. L. Moody; Sunday, January 3—8.30 a.m., meeting in American Presbyterian church, for Sunday School teachers and Christian workers, addressed by D. L. Moody; 11 a.m., meeting in Queen's Hall for non-church goers, sermon by D. L. Moody; 3 p.m., meeting for women only, D. L. Moody; 7 p.m., meeting for men only, D. L. Moody; Monday, January 4—10 a.m., "How to conduct prayer meetings to make them interesting and profitable," Rev. John Philip; 11 a.m., "Question Drawer," D. L. Moody; 3 p.m., Bible lecture, followed by prayer meeting, D. L. Moody; 8 p.m., meeting for men only, D. L. Moody; Tuesday, January 5—10 a.m., "How to secure the conversion of our young people," Rev. A. B. Mackay; 11 a.m., "Personal Work," Rev. J. H. Dixon; 3 p.m., Bible lecture, followed by prayer meeting, D. L. Moody. With the exception of Sunday at 8.30 and 11 o'clock, the meetings will be held in the St. James Street Methodist Church. Admittance will be by ticket to the morning and afternoon week day meetings, and to the meetings on Sabbath morning in American Presbyterian Church and Queen's Hall. Ticket holders will be required to be in their place fifteen minutes before the hour of meeting. Tickets can be obtained from the clergymen of the city and at the office of the committee in the Y. M. C. A. Building, Victoria Square. No collection will be taken at any of the meetings.

HERE is another sample of the kind of food served up to our French Roman Catholic citizens: A well known priest—Father Proulx—lectured in the Notre Dame Church last Saturday on the Confessional. A paper, friendly to the Church, reports him as saying that "one great objection to this sacrament was the fear of indiscretion on the part of the confessor. But the natural weakness of man in this case was supplemented by a supernatural grace, which made it impossible for a priest to reveal the secret of the confessional, even if he would."

THE UNION COLLEGE FUND.

MY DEAR SIR,—As the season of the year is approaching when the missionary contributions of many of the congregations of the Church are divided among the several Schemes, I desire to direct your attention to the urgent claims of the Union Fund for the maintenance of Knox, Queen's and Montreal Theological Colleges.

The amount actually required for the year is \$15,050, of which only \$1,800 have thus far been received.

I ask your special attention to the following points:—
1. The estimates of the amount required by the respective Colleges, as presented to last General Assembly, were prepared with great care and with excessive economy. The amount asked is therefore the amount actually needed this year.

2. The receipts for the College fund last year were \$10,800. An increase of about forty per cent. is therefore necessary to reach the amount required this year.

3. In considering the relative amounts required by the several Schemes this year, and in dividing missionary monies according to these, it should be borne in mind (a) that while some of the other Schemes receive grants from British Churches, legacies, special donations, etc., this fund is dependent entirely on the contributions of congregations; and (b) that while the other schemes derive their revenue from the whole of the Western Section of the Church, this Scheme is limited to a smaller area—the Presbytery of Quebec, and those of Winnipeg, Rock Lake, Brandon, and Regina not being included in the constituency set apart for the support of the Union College Fund. In appropriating moneys therefore according to the needs of the several Schemes it is important that this be borne in mind.

Will you kindly bring the claims of this fund before your session and congregation. Soliciting your hearty co-operation, believe me, yours very truly,

ROBERT H. WARDEN,
Agent of Fund, 198 St. James Street, Dec. 24, 1885.

INDUCTION OF REV. H. CURRIE AT PENETANGUISHENE.

AN HISTORIC EVENT AND PLACE.

There is lying beside the third volume of the "Prince" edition of Champlain's Travels—a work exhibiting in a striking manner Boston taste and culture. It describes the Frenchman's visit, upward of 270 years ago, to the district where now stands the village of Penetanguishene.

Even then, intrepid Jesuit missionaries had begun to civilize and Christianize the Huron nation. Ultimately, a French fort was built near the site of the present reformatory, and around it were settled a considerable number of French settlers. When the country fell into the hands of Britain, the fort seems to have been kept up and garrisoned, and the place became ultimately the principal naval station of Lake Huron. A small military garrison was also maintained up till about the time of the withdrawal of the British army from Ontario. In 1859 the barracks were turned into a juvenile reformatory for the Province. It is only a little more than twenty years since the attention of the Presbyterian Church was called to the old, historic place by the Rev. G. Craw, of Hillsdale. We remember holding the first missionary meeting of our Church in the village, along with Principal King, of Winnipeg, and Mr. Craw. It was then the day of small things. Mr. Craw continued to give the handful of people occasional supplies, travelling forty miles for that purpose. The Presbytery of Toronto, within whose bounds it then was, were perplexed about the best way of giving it more regular supply. The Lord unexpectedly solved the difficulty.

Knox College Missionary Society had begun the work of sending the Gospel to fields in which Presbyteries found themselves unable to undertake pioneer missionary services. They decided to make Penetanguishene and Wyebridge two of their chief outposts, and to labour in a district watered more than 250 years ago by the blood of self denying Jesuit martyrs. Great success followed the labours of the youthful and zealous missionaries of Knox College in these classic regions. After a few years the work became so prosperous that the College Society transferred the field to what was then known as the Presbytery of Simcoe.

In the autumn of 1875 the recently-formed Presbytery of Barrie ordained the Rev. R. Scott as missionary over the district. His fields embraced six mission stations, besides several minor preaching places. Making Wyebridge the centre of his operations, Mr. Scott laboured with great diligence and faithfulness in his wide field. His godly life and fervent preaching are still remembered by many as sweet memories of the past.

After about five years of incessant mission work, Mr. Scott felt his health breaking down under the heavy strain of his labours and was translated to Brookside, in the Presbytery of Stratford. He was succeeded by the Rev. D. James. Mr. James proved not only a faithful and popular preacher, but also an able administrator. It was soon found necessary to divide his large charge, Mr. James retaining Midland, Wyebridge and Penetanguishene. In a short time a further subdivision was required. The services of Mr. James were confined to Midland, where he is now labouring with great acceptance and success. Penetanguishene and Wyebridge, having been formed into a separate charge, recently called the Rev. H. Currie.

On the 8th December, as already stated in your paper of the 16th inst., Mr. Currie was inducted as pastor of Penetanguishene and Wyebridge, and thus becomes the first resident Presbyterian minister, settled in a place that brings us back to the historic past, and is fragrant with so many sacred events, as well as with numerous bloody scenes and tragedies. J. G.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Jan. 10, } JEREMIAH PREDICTING CAPTIVITY. { Jer. 8: 20-22.
1885. } 9: 1-17.

GOLDEN TEXT.—"The harvest is past, the summer is ended, and we are not saved."—Jer. viii. 20.

INTRODUCTORY.

We find many most interesting biographical notices amongst Jeremiah's prophecies. He was of a priestly family in Anathoth, a town in the tribe of Benjamin, about three miles north of Jerusalem. He began his prophetic duties in the thirteenth year of Josiah's reign. He was young, and for the first few years may have walked to Jerusalem to prosecute his labours, and returned at night to his father's home. So did Jesus spend quiet evenings in the beloved home in Bethany. But Jeremiah's faithfulness aroused the hostility of his townsmen in Anathoth, and he was compelled to reside in Jerusalem. There he soon aroused more formidable enemies, and thus began a life of persecution; but of faithfulness that persecution could not intimidate. He was naturally timid, and shrank from the responsibilities of his office; but when he entered upon it, he was so taken possession of by his message that he could not refrain from speaking at whatever sacrifice. "The Word of God was in his heart as a burning fire shut up in his bones, and he was weary with forbearing, and could not stay." That is the spirit that the Church at all times, especially now, requires: Men who are so impressed with the certainty of destruction to the disobedient; that they can think of only one thing—the urgency of repentance and rescue! He lived through the agony of the destruction of Jerusalem by Nebuchadnezzar. He was then carried away by a remnant to Egypt, where he had the further distress of seeing his countrymen learn the idolatrous abominations of their Egyptian neighbours. He is supposed to have fallen a victim to the rage of his fellow exiles, whose sins he faithfully denounced and exposed. Thus ended the earthly career of the "weeping prophet," who has always been regarded as a type of the "Man of sorrows and acquainted with grief."

But whilst so sad and afflicted, to him were granted some glimpses of the coming Messiah, not surpassed even by Isaiah. Such visions were needful to sustain his spirits in such heavy trial. "According to the days wherein He doth afflict us, so doth He make us glad."

EXPLANATORY.

At the beginning of chapter vii. we are told that the prophet was commanded to stand at the gate of the temple, and address the people as they entered. This lesson is a part, or one, of these addresses.

I. Judah's Overthrow.—That fully occupies the prophet's mind he is so possessed with it that it is his *one theme*. He says of it that it is

(1) *Hopeless*.—"The harvest is past, the summer is ended, and we are not saved." The *harvest time* was the period when the grain was gathered—and the *summer*, when the vintage was secured. If both these are lost, and no provision made for the winter—then there is nothing but starvation left. It was so with Israel. They had many opportunities of making their peace with God, and putting themselves in a condition of safety. They allowed them all to pass unimproved, and now the enemy is at the door.

How frequently that is illustrated in worldly matters—in intellectual and moral affairs! The harvest times of life are lost—wasteful, and wintry barrenness and death follow. "Consider the ant, thou sluggard."

(2) *Needless*.—It was not for want of a remedy, but because the remedy was not applied. "Is there no balm in Gilead?" The balm was a resinous exudation of a plant

that once grew in Gilead. It was regarded as a very valuable remedy for pain—taken internally or applied externally. There was enough of it—and physicians who knew how to use it. The difficulty was that they refused to make the application and perished.

So many hundreds died in Montreal recently because they refused to be vaccinated. There was a remedy, but they perished. So multitudes are perishing for eternity. There is a remedy from sin. Jesus died that *whosoever* believeth should not perish but have eternal life. Multitudes will not come and drink, and die.

II The Prophet's Grief.—This is very affecting. He is overwhelmed with the sight that appears to his prophetic eye.

Faint. (Ver. 18.) He tries to comfort himself, but he hears the cry of his people, in the agony about to come, and his heart faints within him.

Hurts. (Ver. 21.)—Their injury is his injury. He is hurt in their hurt, and he is so affected by it that he is stupefied with astonishment and his countenance clouded to blackness. What a description that is of a true preacher! We have heard men speak to others of their future destruction as if it gave pleasure to think of it. That does no good. Our Saviour enters fully into the situation of sinners, and carries their sorrows.

Head were waters. (ix. 1.)—He feels that all his grief is not adequate to the occasion. If his head were waters and his eyes fountains, flowing by day and by night, he could not show forth more grief than the situation justified. Many of the people of Israel were slain, and many more were soon to fall, or be led into captivity. He also hoped that the sight of this great grief would affect the people so to think of their danger as to repent and, if not escape, to mitigate the evil.

A lodging place in the wilderness.—The grief is so great that it seems intolerable. He would gladly get away from it if he could, and feel relieved if he had but a lodging place in the solitude of a wilderness. Anything to get away from the sin, the alarming prospect and the discouragements of his own work.

How do we feel about a world unsaved? How did Jesus feel? How Knox, for Scotland, and Luther, for Germany? They were true to their mission and their works remain.

III. The Cause of this Evil.—Sin is the cause of all our woe. The state of society is here characterized.

Adulterers.—In God's sight the gravest of sins, which was punishable by death.

Liars.—They were as skilful in lying as an archer in the use of his bow. They were valiant in the ways of falsehood, but not valiant for the cause of truth, and they were going from bad to worse, and the knowledge of God is hid from their eyes, because only the *pure in heart* can see God.

Dishonest.—Neither a neighbour can trust a neighbour nor a brother a brother. There is universal dishonesty and distrust.

Treachery.—It is not only that they are deceitful; but they simulate friendship in order to accomplish their purposes, like Judas with his treacherous kiss, by which he betrayed his Master.

We would expect, would we not, that such sorrow as that of Jeremiah's was on account of, some peculiarly aggravated offences? And yet they were only such sins as are very common in society to-day. Every kind of article that we purchase is adulterated, every kind of deception and fraud is prevalent in trade, every manner of impurity is notoriously common in society. Where is the difference, and what security have we against the displeasure of the same holy God that cannot look upon sin?

IV. The Judgment Defined.—The Lord asks the question, whether He can help visiting them for these things? Sometimes people say that a merciful God cannot punish sin; but He says Himself that He cannot do otherwise. It would not be like Him not to hate and oppose sin.

(1) *Melt them and try them* (Ver. 7.)—As metal is cast into the furnace to be melted, and is then tried as to its purity, so this sinful people will be made to pass through the fires in order to be cleansed from impurity.

(2) *Country burned and desolated* (Ver. 10.)—The invading army will destroy the fertile hills, and the pasture lands of the wilderness, so that the flocks and herds will disappear—even the fowls of heaven will find it too desolate for a habitation. A very sad contrast between the peace and plenty of rural life and liessolitude.

(3) *Jerusalem heaps*.—The great city—the joy of the whole earth—is to become heaps of ruin and the abode of dragons, that is of jackals that delight in such ruins.

How all this was literally fulfilled will be seen in subsequent lessons.

V. God Vindicated (Ver. 12.)—The Lord again repeats the cause for which this has been allowed, and the *wise* can see and understand. It is the folly of the foolish that they cannot see the lessons of God's providences or understand His word. Let any should be disposed to blame God, He here repeats that it is because they forsook His law, and went after Baal, that He fed them with wormwood and gall, and scattered them amongst the heathen until they were consumed.

PRACTICAL SUGGESTIONS.

1. There is a time when it is too late for salvation.
2. There is enough and to spare, whether we accept or not.
3. That Christians could weep for the unconverted. He that goeth forth weeping shall return rejoicing.
4. As the good of former times seems better than that of our time, so the evil seems worse.
5. Justice will be satisfied.
6. God's dealings will be vindicated.

THERE IS NOTHING LIKE DOCUMENTARY EVIDENCE.

PURE GOLD MANUFACTURING COMPANY, 31 FRONT STREET EAST, TORONTO.

GENTLEMEN, - In accordance with your instructions, I have procured samples of your Pure Gold Baking Powders in the open market, and submitted them to a careful examination. All of them were found to be perfectly pure Cream of Tartar Powders, free from any injurious or poisonous substances.

I remain, yours faithfully, THOMAS HEYS, Analytical Chemist and Professor of Chemistry, Toronto School of Medicine.

116 King St. West, Toronto, Nov. 30th, 1885.

Messrs. A. JARDINE & CO.

GENTLEMEN, - With regard to your Baking Powder known as Pure Gold, I have used it in my Bakery and sold it in my store ever since you commenced manufacturing it. I have no hesitation in saying that during forty two years' experience in the baking and grocery business, and during that time supplying the best class of customers in the city of Toronto, that I have never sold or used a Baking Powder that has given more general satisfaction.

Toronto, Nov. 30th, 1885.

EDWARD LAWSON, 93 King Street East.

We, the undersigned Wholesale Grocers of the city of Toronto, hereby certify that we know ALEXANDER JARDINE & CO., Proprietors of the PURE GOLD MANUFACTURING COMPANY, in Toronto, and that we have every confidence in the care which is used by them in the manufacture of Pure Gold Baking Powder.

FRANK SMITH & CO., PERKINS, INCE & CO., EBY, BLAIN & CO., SMITH & KEIGHLEY,

FITCH & DAVIDSON, J. W. LANG & CO., WARREN BROS. & BOOMER, SLOAN & MASON,

THOS. KINNEAR & CO., R. DUNBAR, F. McHARDY & CO., MILLS & CO.

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

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

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

Hamilton, December 1st, 1885.

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

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

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

EDWARD ADAMS & CO., M. MASURET & CO., FITZGERALD, SCANDRETT & CO.

London, December 1st, 1885.

We, the undersigned Grocers of the city of London, hereby certify that we have been selling Pure Gold Baking Powder for a considerable length of time, and that we consider it one of the best Cream of Tartar Baking Powders sold in this country. We find it always uniform in quality, and it has given universal satisfaction to all our customers who have used it.

This is signed by twenty-three of the leading retail grocers of London.

London, November 30th, 1885.

We, the undersigned Grocers of the city of Toronto, hereby certify that we have been selling Pure Gold Baking Powder for a considerable length of time, and that we consider it one of the best Cream Tartar Baking Powders sold in this country. We have always found it uniform in quality, and it has given universal satisfaction to all our customers who have used it.

The signatures of 155 prominent retail grocers of Toronto are appended to this testimonial.

Toronto, November 30th, 1885.

This is what thirteen well-known city bakers have to say on the subject. It is signed also by the steward and head bakers of the Rossin House and Queen's Hotel.

We, the undersigned Bakers of the city of Toronto, do hereby testify that we are using the Pure Gold Baking Powder, and consider it the best Baking Powder in this country, being always reliable and uniform in quality and strength. We find it produces better results than we have ever been able to obtain from using any other preparation, and have never found evidences of any 'soda taste' or discoloration in using it."

- EDWARD LAWSON, 93 King Street East. CHARLES TAGGART, 299 King Street West. GEORGE S. McCONKEY, 155 Yonge Street. J. D. NASMITH, Corner Jarvis and Adelaide. JAMES WILSON, 497 and 499 Yonge Street. JOHN DEMPSTER, Argyle Street. JOSEPH TAIT, 660 Yonge Street. JOHN S. BOYD, Steward. C. J. FROGLEY, 750 Yonge Street. P. J. CHORVAN, Baker, Rossin House. GEORGE FLECHER, 60 Bathurst Street. W. HANKAMMER, Baker, Queen's Hotel. ROBERT F. DALE, 413 Queen Street West.

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Sparkles.

A BOTTLE of milk which a Baltimore chemist was testing, the other day, exploded with great force and nearly killed him. It was probably from a kicking cow.

A HINT to old bachelors.—Mr. Oldbeau (to young rival, before young lady to whom they are both attentive): "Why, bless me, Charley, how you've grown!"

CAUTION.—Any liniment or other medicine that cannot be taken internally is unsafe for ordinary use. Hingyard's Yellow Oil, the prompt pain reliever, is safe and reliable for all aches and pains, and can be swallowed as well as applied.

"JULIUS, do you know the tenth commandment?" "Yes'm." "Very well. Recite it." "I can't." "But you said just now you knew it." "Oh! yes. I know it when I see it."

A LITHT to patience.—Waitress (to Dr. Pullem, the dentist, who is greatly annoyed by her constant use of his title in addressing him): "Tomatoes, doctor?" Dr. Pullem: "Thanks, no." Waitress: "Corn, doctor?" Doctor: "No! Dentist!"

DR. WISTAR'S BALSAM OF WILD CHERRY is "a combination and a form indeed" for healing and curing diseases of the throat, lungs and chest. It cures a cough by loosening and cleansing the lungs, and allaying irritation; thus removing the cause, instead of drying up the cough and leaving the disease behind.

AN artist was asked: "Is sculpture difficult?" The artist answered: "Why, bless you, no. You have only to take a block of marble and a chisel, and knock off all the marble you don't want."

MOTHER (making up the list): I don't know, Clara, about inviting young Mr. De Hobson. His reputation is far from spotless. Daughter: But his gloves are spotless, mamma, and he dances beautifully.

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"BROMLEY, is it true that you lost your hired girl?" "Yes, Mr. Dusenberry; she died." "Ah! What of?" "Corroboration." "Of what?" "Corroboration. She wanted to know whether there was really any risk in lighting the fire with coal oil."

DURING a discussion of religious topics young Brown said: "I tell you that if the other animals do not exist after death neither will man. There is no difference between man and a beast." And good old Jones mildly replied: "If anybody could convince me of that it would be you, Brown."

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AN Irishman says he can see no earthly reason why women should not become medical men.

AN old lady enters a drug store and inquires the cost of *te deums*. In utter surprise the clerk exclaims: "Te deums!" "Yes," responds the old lady. "I'm mortally afraid of the cholery, an' if they don't cost too much I'd like to have some in the house. I hear they use them in Spain for the cholery."

MRS. CAIT. NORMAN, of Millbridge, Ontario, writes, Aug. 17 1871:—"ALLEN'S LUNG BALSAM cured my son of a severe attack of bronchitis of the lungs. He took no other medicine, the BALSAM acted wonderfully, taking away the fever, at once operating on the bowels, and sending matter up from off the lungs, in appearance dreadful beyond expression. There are several others who reside in this neighbourhood, and have been cured by ALLEN'S LUNG BALSAM, who would give certificates if asked."

PEDDLER (to woman at the door): "Can I see your mother, miss?" Woman: "My mother?" Peddler: "Yes, miss, the lady of the hoaze. I have some beautiful articles that she will be glad to see." Woman (graciously): "Well—er—I am the lady of the house, sir, and if you will step into the parlour I will be glad to look at what you have got."

POLITICS TOO MUCH FOR HIM.

A lady on Fifth Avenue, New York, quickly summoned a doctor:

"Oh, doctor, my husband is nearly dead. He attended a caucus last night. He made four speeches and promised to be with his fellow citizens again to-day. But oh, doctor, he looks nearly dead."

"Has he been in politics long?"

"No, only last year. He worked hard for James McCaulay's election."

"He will get well, madam! He has a stomach for any disease, if he worked for him!"

Political life, of short or long duration, is very exhausting, as is evident from the great mortality which prevails among public men. Ex. U. S. Senator, P. K. Bruce, who has been long in public life, says:

"The other day, when stepping into a car at a crossing, I found Dr. [] within, who eyed me up and down in a surprised way, remarking:

"Why, Senator, how well you look!"

"Well, I feel pretty well," I answered.

The doctor uttered an incredulous reply, when the Senator told him, in answer to an inquiry, that it was Warner's safe cure which accomplished for him what the profession had failed to do. Senator Bruce says his friends are very much astonished at this revelation of power.—The Globe.

*Overwhelmingly Defeated.

LONGFELLOW and Fields were making a short pedestrian tour some years ago, when, to their surprise, an angry bull stood in the pathway, evidently determined to demolish both poet and publisher. "I think," said Fields, "that it will be prudent to give this reviewer a wide margin." "Yes," replied the poet, "it appears to be a disputed passage."

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

"MOTHER," said a young wife, "would you mind cooking the dinner to-day? It would please John, I know. He complains so much of the new girl that I shall discharge her the moment I can get another." "Certainly," replied the old lady, cordially. At dinner John said to his wife: "Mary, the new girl seems to be getting worse and worse."

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MEETINGS OF PRESBYTERY.

STRATFORD.—In Knox Church, Stratford, on the second Tuesday in January, 1886.

WHITBY.—In Bowmanville, on the third Tuesday in January.

MIRAMICHI.—At Newcastle, on Tuesday, January 19, 1886, at eleven a.m.

HUNTON.—At Clinton, on the third Tuesday of January, at half-past ten a.m.

GUELPH.—Burns Church, Erin, on the third Tuesday of January, 1886, at ten a.m. Conferences on State of Religion, Temperance, and Sabbath Schools in the afternoon and evening, and on the forenoon of Wednesday.

PETERBORO'.—In St. Andrew's Church, Peterboro', on Tuesday, January 12th, at half-past ten a.m.

PICOU.—In the hall of St. James Church, New Glasgow, on the second Tuesday of January, 1886, at half-past nine a.m.

BARRIE.—On the last Tuesday of January, 1886, at eleven a.m.

MONTREAL.—In the David Morrice Hall, on the second Tuesday in January, 1886, at ten a.m.

TORONTO.—In the usual place, on the 12th January, 1886, at ten a.m.

WINNIPEG.—In Knox Church, Winnipeg, on the first Tuesday in March next, at half-past seven p.m.

LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, February 22, at seven p.m.

LINDSAY.—At Beaverton, on the last Tuesday of February, at eleven a.m.

BROCKVILLE.—In St. John's Church, Brockville, on the first Tuesday of March, at two p.m.

PARIS.—In First Church, Brantford, on Tuesday, January 5, at eleven a.m. In Chalmers Church, Woodstock, on the first Tuesday in March, at twelve o'clock noon.

BRUCE.—In Knox Church, Paisley, on the second Tuesday in March, at half-past one p.m.

SARNIA.—In the Presbyterian Church, Forest, on the second Tuesday in March, at two p.m.

LONDON.—Adjourned meeting at Wardsville, on the 5th January, at eleven a.m., for the induction of Rev. J. B. Hamilton. Next regular meeting in First Presbyterian Church, London, on the second Tuesday in March, at half-past two p.m.

QUEBEC.—In Morrin College, Quebec, on the 16th March, 1886.

SAUGEN.—In Knox Church, Harriston, on the 16th day of March, at eleven a.m.

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MR. WILLIAM PAVEY, Woodstock, Ontario, writes: "I have used WISTAR'S BALSAM OF WILD CHERRY for the last twenty-five years, and have found it a never failing remedy for all diseases of the lungs. I would strongly recommend it to all persons with weak lungs, or inclined to consumption."

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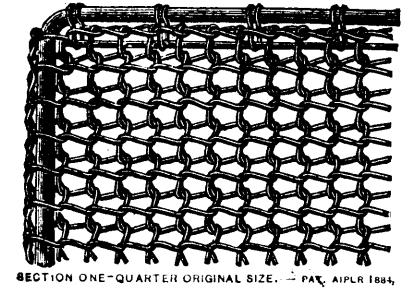
Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of Two Thousand Dollars or more—according to the extent of the work on the section—must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into contract for the work, at the rates stated in the offer submitted.

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