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Toronto

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THE CANADA PRESBYTERIAN.

VOL 15.

TORONTO, WEDNESDAY, JANUARY 20th, 1886.

No. 4.

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Notes of the Week.

AS the Russian Raskolniks or Dissenters are strictly forbidden to print any books in Russia, they have lately opened a large printing-office in Roumania. A number of pamphlets have been recently published there in defence of the Raskol against the Orthodox onslaught. These pamphlets are now being largely circulated in Russia, to the consternation of Orthodox clergymen.

DURING the year 1884 agents of the British and Foreign Bible Society distributed in North China 51,613 copies of Scripture, in part or in whole, reckoning Bibles in four volumes, and Old Testaments in three volumes, as one copy respectively. It is most remarkable to notice that, of this very large total, only 190 copies were given gratuitously. The total circulation of the above society in 1884 was over 275,000 volumes.

OUR scrupulously accurate and esteemed contemporary, the *Glasgow Christian Leader*, informs its readers that Mr. P. C. Hill, ex-Premier of Canada, addressed a temperance meeting in Canterbury the other evening, the Bishop of Dover occupying the chair. Is it possible that during his recent visit to England the venerable Premier of Canada was the distinguished speaker referred to? He has not been known as an ardent advocate of the temperance cause in Canada. But then he is no doubt open to conviction.

A CONGREGATIONAL minister, the Rev. John Foster, Clapham, gave an evening discourse on a recent Sabbath, on 'The Irish Difficulty looked at in a Gospel Light.' At the close a stalwart Irishman coolly began to criticize the sermon. The minister requested him to resume his seat. This was resented by the critic, but with happy presence of mind the organist dashed off into a lively melody, and effectually drowned the remonstrances of the Irishman, who left, with a companion, declaring it was "disgraceful!"

AN International Committee, recently appointed to make an investigation, and report on the legalized gambling carried on at Monte Carlo, have discovered that between the years 1877 and 1885 not fewer than 1,820 people committed suicide consequent upon losses at the gambling tables. And it is said that this terrible record conveys no adequate notion of the misery entailed upon the families or creditors of these nearly two thousand suicides. A more impressive warning against the gambling iniquity can scarcely be imagined.

ACCORDING to the old privileges the Protestant Church was regarded in the three Baltic Provinces of Russia as an Established Church. But as the Czar has undertaken to Russianize the Protestant-German population of those provinces, the Holy Synod of Russia has issued a ukase declaring that henceforth the Orthodox Church shall be the only Established Church for all the Czar's subjects of all religious beliefs; and, therefore, all the children born of the mixed marriages between Protestant and Orthodox parties shall be considered as Orthodox.

SOME of those who have represented the English Government in India, and not a few in subordinate positions, have shown themselves anything but friendly to the cause of missions. This cannot be said of Lord and Lady Dufferin. The latter, seeing the misery of the people, sent for Miss Thorburn, an American Methodist missionary, and inquired how she might alleviate it. She is now studying Hindustani with Miss Thorburn, and paying the expenses of persons studying in America for future missionary work in India.

THE world moves. The *Inverness Courier* states that a public meeting of the inhabitants of Dornoch, convened by requisition, was held in the County Hall to consider the desirability of holding New Year's Day on the 1st of January, instead of the former custom of keeping it on the 12th, Old Style. After a few remarks from the chairman and the Rev. Neil Taylor, the meeting, on the motion of Mr. William Munro, seconded by Mr. John Mackintosh, unanimously resolved to adopt the New Style, and to intimate the same throughout the parish.

THE Belfast *Witness* intimates that the Moderator of the General Assembly of the Irish Presbyterian Church has issued a call to prayer on behalf of Ireland, which, it says, cannot but be regarded as eminently seasonable and needful. The circular issued says: A great crisis has come upon us. A powerful political organization makes demands which, if conceded, would most seriously imperil the peace, the social well being, and the highest spiritual interests of all classes of the people. It is believed that an effort will be made by whatever party is in power to satisfy in some measure the demands now so urgently made.

THE movement for reform in the Church of England has developed great strength. The Cambridge petition has received a larger number of signatures from prominent Churchmen and is ready to be presented. Another address to the archbishops has also been numerously signed. It differs from the Cambridge memorial in laying greater stress upon the appointment of parochial councils, and in defining those who are to take part in them and other proposed bodies simply as the laity, and not as *bona fide* Churchmen. The most noticeable thing about this address is the extreme variety of opinions represented by the names appended to it.

GERMANY is apparently giving way rapidly to predatory instincts. She has shown of late a decided weakness for the appropriation of far-off islands. The latest freak of Teutonic acquisitiveness has been displayed in the South Seas. It was reported that the island of Samoa had been annexed. The report has been reiterated and denied several times; but the despatches received both in London and Washington leave no doubt that adventurous German sailors have in a high-handed manner hoisted the Imperial flag in token of Samoa's annexation, and in disregard of existing stipulations with England and America. Perhaps it may lead to more papal mediation and high-flown courtesies between Bismarck and the Pope.

THE Presbyterian Churches in Australia and Tasmania have adopted a basis of union, or rather a basis for a confederation. These are some of the points agreed upon: That the final Court of Arbitration or Advice among the Federated Churches, in respect to all matters legitimately brought before it and in respect to these matters alone, shall be called the Federal Assembly of the Presbyterian Churches of Australia and Tasmania. That the names of the several supreme courts remain as at present. That each supreme court have control of its properties and funds. The Foreign Missions of the Federated Churches are under the Federal Assembly. The theological halls are to be under the supervision of the Federal Assembly, but the professors are to be appointed by the supreme courts.

IN laying the memorial stone lately of a new Free Church edifice at Port Glasgow, Sir William Collins expressed his belief that there never was a period in the history of their Church and country when they required to watch with more jealous care the blessings they now enjoyed. There were forces rising around them in ecclesiastical and political spheres which threatened to weaken, if not destroy, the bulwarks of their national faith and freedom, thus robbing them of their heritage of liberty and religious toleration. It had been alleged that the impulse given to Christian liberality at the Disruption would gradually decline. He saw no sign of this, for now, when they were approaching the jubilee of the Free Church, the contributions of her members had reached the magnificent sum of over \$3,500,000 per annum.

IF matters go on at the rate they have been doing for the last few years, it is evident that Canadian cities and towns will have to face a serious pauper problem. The Ottawa *Free Press* states that the Mayor of the Dominion Capital the other day expressed himself in this fashion: There have been three children at my house this cold morning in search of relief, and the number of people who call on me is on the increase every day. I am haunted with suffering humanity; they come to my house before I am out of bed; they lie in wait for me and follow in droves to my place of business, and when I go to the city hall a fresh regiment is waiting there and they actually swarm to my house at meal time, in the hope of catching me. It is something startling how large a number of people are in need this terrible weather. Some of them want wood, others bread, and so on. There may in some cases be improvidence or worse, but actual destitution demands immediate relief.

THE last annual report of the Willard Tract Depository, Toronto, shows an advance of sixty-five per cent. on the business done over the previous year, the gross sales amounting to nearly \$50,000. The balance sheet indicates that the business has been done on a good paying basis, all expenses having been paid; two half-yearly dividends at six per cent. have been paid; \$200 placed to the credit of the free distribution account, and \$775.49 added to the rest account, making the balance to credit of rest account \$1,963.93. The amount of literature sent out last year was as follows: Tracts, leaflets, etc., 387,700; Gospel, Sabbath school and Christmas text cards, 267,000; Scripture almanacs, 12,000; books, 55,300; pamphlets, 14,600; hymn books, 42,000; Bibles, 8,400; "Notes for Bible Study," 120,000; "Our Mission Union" and "Young People," 130,000, or a total of 1,037,000. In addition to this there have been given out for free distribution. Bibles, books, tracts, cards, etc., some 200,000, making the total issues for the year 1,247,000 copies, or 2,887,552 since the formation of the company, and over five million issues since the opening of the Depository in 1873. These have been sent to all parts of the continent, and a goodly number to other parts of the world. The different publications of the Depository have met with a gratifying reception from the Christian public, and are increasing in demand very rapidly. Not long ago arrangements were entered into with several of the largest and most pronounced religious publishing houses of Great Britain and the United States, giving the Willard the sole control in Canada over special lines and, in some cases, over all their publications. The Depository appears to be flourishing and doing excellent service. In order, however, to ensure further success and development of the work, all that is required is increased capital. Now that it has been demonstrated that a religious bookstore will pay interest on moneys invested, there should be no hesitation on the part of Christian friends in providing the needed amount, especially in view of the fact that such can be done with a legitimate return for the same. The directors of the Depository have no hesitation in commending the investment as a safe and reliable interest-bearing stock.

Our Contributors.

WHAT SHOULD BE DONE WITH OUR WORN OUT MINISTERS?

BY KNOXONIAN.

The Presbytery of Kingston told the Church and the world the other day what it thinks about the state of our Aged and Infirm Ministers' Fund. It was moved by Mr McCuaig and seconded by Mr. Mitchell:

"That this Presbytery views with deep concern the state of the Aged and Infirm Ministers' Fund of the Church, that it regards the condition of many of the aged servants of God as deplorable in the extreme—discreditable to the Church and dishonouring to God—and that it earnestly beseeches all the ministers, elders and congregational managers of the Presbytery to do their utmost and secure liberal contribution to this needy fund not only by general collection, but by personal endeavour to aid this fund." A motion was passed asking the sessions to bring this matter before the congregations.

Viewed as a mere resolution, this is all that could be desired, but what effect will it have when the question has been asked: "What should be done with our worn-out ministers?" So far the answer has practically been—*nothing*. A few—very few—of our worn-out ambassadors have a little means of their own. Some brought a little money from the Old Country, and in the early days invested it in farm lands or town lots. Their property increased in value because all the property around it increased in value. Some saved a little money when living was cheap. A few have rich wives—rich in money, we mean—all ministers' wives are rich in goodness. The very few who have in these ways managed to lay up a little for a rainy day, may, with the aid of a retiring allowance from the congregations they served, be able to keep the wolf from the door until the coffin lid closes upon them, but the number who can do even that is comparatively small. It may be assumed that of the 700 ministers now serving the Church a very small proportion have any money, nor can they by any reasonable economy or exertion save any. Nothing can be made now by investing in a little land for two good reasons: the average minister has no money to invest, and even if he had, a little land anywhere on this side of Manitoba costs so much that nothing could be made by investing in it.

Somebody may say worn-out ministers might do a little easy work, and thus earn a livelihood in their old days. Do such Daniels know that a minister cannot be put upon the worn-out list until two doctors certify that he is not able to do any work? Unless the doctors are entirely mistaken in their diagnosis the very terms upon which a minister gets upon the worn-out list makes further work an impossibility. And then it should be remembered that in this age and country there is no easy work for a minister if he does his duty. The easiest work is in the largest congregations, not because the work itself is easier there, but because the minister has more help. The hardest work is in the small mission stations where a preacher has to do everything himself, preach three times and travel from ten to twenty miles every Sabbath. Many of these stations are much more exacting in their demands than large congregations are. They often demand more visiting, more personal attention and much more tea-drinking than the large congregations that supply them with the Gospel. About the only man who can supply them successfully is a stalwart student who has had a good training in a foot-ball club. To speak of a feeble, worn-out minister doing the work that has to be done in our mission stations in winter is sheer, downright, undiluted nonsense.

There is positively very little church work that a worn-out minister can do regularly; but is there nothing of a secular kind that he can make a living at in his old days? Well, let us see. Perhaps he might keep a toll-gate. But the toll-gate industry is well-nigh defunct. Nearly all progressive municipalities have abolished toll-gates. And then our rich Presbyterian farmers might feel hurt driving through a toll-gate kept by the man who had preached the Gospel to them, married them, baptized their children, prayed with their dying and buried their dead.

How would it do for worn-out ministers to keep a saloon? Hitherto the saloon business has been lucrative and comparatively easy. It does not require much physical strength to mix and sell drinks. There are at least two objections to this plan. The Scott Act agitation is making the saloon business somewhat

risky. The other objection is, however, somewhat more serious. Saloons are situated in large cities and towns, and our aristocratic Presbyterian people might feel somewhat uneasy passing the door of a saloon that they knew to be kept by a Presbyterian minister. They would not like to hear the people of the other denomination say that any given saloon was kept by a retired Presbyterian clergyman. It might hurt their feelings to hear such a thing. Even something worse might occasionally happen. Some high-toned Presbyterian might be seized with a sudden colic—such things have happened—and he might be under the painful necessity of hurrying to the nearest saloon for a hot drink. Just fancy the feelings of that man as he watched his former minister, or some worn-out doctor in divinity or college professor, mixing his hot drink! It has been frequently suggested in private that worn-out ministers should be turned out to die like an old horse. This suggestion was made in print, if we remember rightly, by—well, not the *Globe* exactly, but by a well-known writer who manufactures heavy thunder in the *Globe* office. It is a practical suggestion, but is not based on fact. No decent man turns out an old horse that has served him long and well, to die. The old horse is well-cared for in his old days, or *shot* to put him out of trouble. Perhaps, this latter method is the one meant. If so, several considerations may be urged in its favour. It is a simple plan—delightfully, charmingly simple. It would be thoroughly efficacious. It would bring about the desired result a good deal faster than the committee on consolidation of the colleges can put the six colleges into three. Some objections might, of course, be raised. Some astute ecclesiastical lawyer might urge that the plan was *ultra vires*. Well, it does seem rather *ultra*. Another might contend that it is incompetent, whatever that may mean. Somebody who loves to go to the roots of everything might declare this method unconstitutional. Some stickler for those aged, venerable twins, "use and wont," might say it was an innovation and without precedent. The Synod of Dort said nothing about this method of disposing of worn-out ministers. The Westminster Assembly formulated no deliverance on the subject. There is nothing bearing upon it in our articles of union. All objections might be raised, and still this suggestion is the only clear, definite, practical answer that has ever been given to the question:

WHAT SHOULD BE DONE WITH OUR WORN-OUT MINISTERS?

Does some stern moralist or æsthetic stickler say this is not dealing seriously with a serious subject? Seriously, forsooth! We have been dealing seriously with the question for years; but our serious dealing amounts to the beggarly pittance of \$200 a year for men who have worn themselves out in the service of the Church. The Assembly has spoken seriously, Synods and Presbyteries have spoken seriously, the Conveners of the committee charged with this business have written circulars that were serious enough in all conscience. The retired ministers who barely have the necessaries of life are serious enough. Two or three dozen ministers are kept from retiring by the fear of starvation, and they are terribly serious; but what does all the seriousness amount to? If ridicule can puncture the epidermis of Presbyterianism, and put one loaf more on the table of one worn-out servant of God, this contributor does not care a brass farthing what anybody says about his method of working. The loaf is the main thing for a hungry family.

MISSION WORK IN TRINIDAD.

The Board of the Woman's Foreign Missionary Society (Western Section) has kindly sent us the following interesting letter for publication, forwarded by Miss Campbell, Secretary of the Woman's Foreign Missionary Society (Eastern Section):

To the Halifax Woman's Foreign Missionary Society this letter is sent, with the request that after the reading of this communication the ladies will unite in prayer for the Princetown Hindi scholars and their teacher. I have written less to our own Society this year, as I thought the younger sisters in the field would write. They being in the island only a short time, everything would be fresh to them, and, consequently, their letters would be more interesting than any I could send.

I have not been idle with my pen; I have written to other bands, and to others interested in the work. I have had the great blessing of good health this year.

I have had no fear; I have had better health this year than I have enjoyed for a long time.

Our school has been large; we have had two of our advanced pupils, Abdool and lame Annie Mena, appointed to be monitors. A large number of girls still attend, and some of them make good progress, others are curiously dull and stupid; but some of the elder girls now show a desire to learn about Christ, and love to listen to religious conversation. Annie Mena now has a class of dear little ones in the Sabbath school. She and Jessie go with Mr. Sudeen and Thomas Anaja to assist in the meetings held among the Hindus who live in the villages of Mount Stuart and Palmyra.

Our dear Chinese girls are growing in knowledge and, I trust, in grace. On Friday, August 7, we had a very interesting meeting. The children, hearing that Mr. McLeod would soon leave us, made up the sum of \$83, and bought gifts for their minister, his wife and little boys. The room was sweet with the perfume of tropical flowers, bright with the clean and gaily dressed children of European, African, Indian and Chinese races; white, brown, black and yellow faces all glowed with childish glee and importance as our friends came in. We had songs, readings, poems and a very amusing essay upon boils, which I send on. Then came the presentation; an address was read, signed by eighty-six names; a pretty tea-set was given to Mrs. McLeod, cups to the little boys, and the following useful articles were given to Mr. McLeod: paper knife, ruler, paper and envelopes and a very pretty inkstand. Rev. C. Darling and Mr. Franklyn made some kind remarks; then a new feature, Mrs. Darling and Mrs. Palmer each made a nice little speech. A feast of fruit and cakes, given by our kind and generous manager, Mr. H. B. Darling, closed the happy afternoon. The dear children all found how true were the sacred words: "It is more blessed to give than to receive."

Our young monitor, Abdool, about fifteen years old, was very active in this matter; he gave generously, collected the little offerings, and learned some beautiful verses that now seem almost prophetic in regard to his own death. He was attacked by our West Indian disease, fever; while all the other young people were out, poor Abdool was tossing upon a bed of pain; he rapidly grew worse, on Saturday we felt alarmed, and on Monday he died. All through his illness no profane or improper word was spoken by our dear boy; he would sing hymns, pray and repeat texts. Often, in the wildest delirium of fever, he would say: "Do not keep me, I want to go and see Jesus." Abdool begged his parents, who were Mohammedans, to let him join the Christian Church; but they would not listen for a moment to his pleadings. Last year, fearing that he would become a Christian, his parents removed him from school. He obeyed very reluctantly, but still attended all the church services. A few months ago Rev. Mr. McLeod gave him a situation in the P. T. school; he was teacher of the infant class; kind and gentle, he was very much loved by his tiny scholars. He used to go out in the highways and byways to call them in; often the heathen people would get angry with him, call him bad names, one expression often used: "A Christian dog." Abdool bore all with patience, sometimes remarking: "People treated Christ worse." We had high hopes of Abdool, but our Father had other plans for His Hindu child: Abdool was called up higher—called in the bloom and freshness of early youth "to go and see Jesus" as he had longed to do. Through his illness the Koran was read by the Mohammedan priests, but nothing could shake dear dying Abdool's faith. So, calmly trusting in Christ, he died. His poor mother cried: "Oh, Abdool, my son, Abdool!" Not yet can the desolate mother say with David: "I shall go to him." The dead body was rolled in cotton, carried to the grave upon a caban, the grave was dug, water poured in, then loose earth, a stiff batter was made of the earth and water, the body, without a coffin, was put in, the grave filled up, and all was over.

You can well understand how precious the testimony of this boy has been; the deep impression it has made upon the young people around, and how encouraging to find that instruction has been blessed to the saving of souls. Do you not think, dear sisters, that the salvation of this dear lad repaid you in some degree for your labours, your prayers, and does it not shed a sacred glory over the gold and silver that has been put upon the altar?

Three young men have joined the Church since

Abdool's death, all of them former pupils of our school. I still have Annie Mena, she now has a class in the Sabbath school; Jessie Campbell also assists in mission work, she and Annie, with Thomas Anaja and Mr. Sudeen, go out every Sabbath afternoon to villages near, sing, hold meetings, and do all they can. Ellen is another little girl, who will, I trust, grow to be a useful woman. Our dear Ada was married last June to a young man, a merchant, who will give her a comfortable home. Belle came to visit us last week; she married a policeman last year; she came to show her baby "to its grandmother," as she styled your agent, a fine boy; but you can hardly expect a "maiden grandmother" to care very much about babies. Mrs. McLeod and I are to attend Ah Toon's wedding on the 26th, one of our Chinese boys, a former pupil of ours. Young people grow so fast in this land that many I used to see as little children are now men and women.

We spent a very happy vacation with our dear friends the Mortons. Miss Morton has a very nice school at Orange Grove Estate. She is quite fluent in the Hindu tongue. The children all seemed so glad to see her, some came running through the rain with a rice bag over their heads; others with bright handkerchiefs on, all seemed in eager haste to meet the young teacher. Misses Semple and Hilton were visiting the Wrights in Couva. Miss Copeland was in the mission, so I did not see them.

Our children are all very anxious to see Miss Hilton, or, as they say, "the little white lady," she being very fair. I suppose they almost take the rest of us for coolies now, we are so brown and yellow. She has promised to come and see us at Christmas.

I like the liberal idea of your society taking over the support of the ladies. All would have greater interest in the workers, and the latter would feel stronger and braver by knowing that such a Christian force was at home to sustain the burden of the care of young souls in the mission fields. We find that sympathy of numbers is a great help in the army, the school, and why not in the mission work? I wish all could see their way to join the Halifax Society, it would work well, and you could and would do more for the cause. Another pleasant departure is that of meeting sisters of other Christian Churches. I cannot tell you how your report of last year has strengthened and encouraged us in the work here.

Our catechist, James Anajee, is doing well. He has now quite a large family of children, three girls and two boys.

The Mohammedans are under a cloud just now; some of the leading men have died, others are in prison for various crimes; so the more thoughtful among them think that perhaps God is punishing them for not listening to good words. They, and the evil example of the white people and Creoles, are the greatest earthly obstacles in the way of the heathen.

Please remember us in prayer. We have a hard fight to carry on in the enemy's country, and need all the Christian help we can get. May the Lord bless and keep you all. With great respect,

A. L. M. BLACKADDER.

Princetown, Trinidad, 1885.

CONGREGATIONALISM IN WOODSTOCK.

BY AN OUTSIDER.

MR. EDITOR,—A Congregational Church (so called) has completed its organization in Woodstock, Ont., by the induction and settlement of the Rev. Wm. Cuthbertson, M.A., formerly of London, England, and more recently of Chicago, U. S. We desire to make a few remarks on this movement, and shall endeavour to do so in a broad and impartial spirit, more concerned for the interests of truth and righteousness than for those of mere denominationalism.

The nucleus of the Congregational Church in Woodstock was formed by a malcontent minority which split off from Chalmers Church (Presbyterian). Into the circumstances that led to the rupture it is not needful, for the purposes of this article, to enter minutely. Suffice it to say that an anti-organ controversy which awakened strong feeling, and led to much personal antagonism, ripened into a secession. That the secessionists had some ground for thinking themselves aggrieved, and that there were faults on both sides, will probably be conceded by most intelligent people who are familiar with the circumstances, and able to take a dispassionate view of the case. But

the salient point to be noted is that the seceding parties had not come to any new views of church polity; they were still Presbyterian in principle, so that their action in organizing themselves into a Congregational Church was in no sense the outcome of conviction. This they openly and somewhat ostentatiously avow, declaring themselves to be as much Presbyterians as ever. But, unwilling to submit to any adjustment of their difficulties which could be had in connection with their own ecclesiastical system, and resolved to have their own way, they made overtures to the Congregationalists, who, seeing their opportunity, fostered the dissension and, with the material supplied by it, proceeded to organize a church.

At this stage of the narrative two or three questions crop up. First, is it not an anomalous thing that a denomination should be brought into existence in a place without conscientious preference for its principles on the part of its adherents; that it should be made a thing of convenience; and that not even the office-bearers of the new organization should be able to subscribe *ex animo* to its peculiar doctrines and polity? Surely this is to build a cave of Adullam, rather than a Church of Christ.

Secondly, is it quite in accordance with the comity which should prevail among organizations often called "sister denominations" that secession should be encouraged and crystallized into a church, when there is no conscientious difference as to doctrine and polity? A spirit of mutual concession and forbearance, not to say forgiveness, would have terminated strife and caused the "jagged atoms" to "fit like smooth mosaic." It is, perhaps, expecting too much from poor, imperfect human nature; but certainly it would have been a noble and Christian-like thing had our Congregational brethren, on ascertaining the facts of the case, replied to the overtures made them: "Brethren, we decline to profit by the misfortunes of our neighbours. Presbyterianism is your native ecclesiastical home. You will feel like strangers and exiles away from it. Accept our good offices to mediate reconciliation with your spiritual kith and kin. Shake hands with one another. Be friends again. And 'may the God of love and peace be with you.'" It only shows how far away the millennium still is that it is too much to expect this sort of thing; but it must come about if the time is ever to arrive when "Ephraim shall not vex Judah, and Judah shall not envy Ephraim."

Thirdly, is it a wise and legitimate expenditure of missionary funds to appropriate them for the maintenance of a church brought into being under such auspices as have been indicated? It was announced that the salary to be given is \$1,000. Of this it is understood that the people are to raise \$600, while the remainder is to be contributed by the Congregational Missionary Society. There is no spiritual destitution in Woodstock. The town is well churched, and the Gospel abundantly and faithfully preached. That \$400 spent in helping some "church in the wilderness," or some missionary on a heathen field, would have been money well expended. Can this be said of its outlay in the town of Woodstock?

Of the newly-installed pastor at Woodstock it is impossible to speak too highly. For many years he has stood in the foremost rank of English Congregational ministers. He was chairman of the Congregational Union of England and Wales in 1879, a certificate of character and ability of the very highest order. It is understood that his departure from England resulted from severe domestic affliction which incapacitated him for the labours he was performing, and necessitated change of scene and thought. He found an uncongenial sphere for a brief space of time in Chicago, and hearing of the opening in Woodstock during a short visit to Canada, was induced to accept a call thither. It is but charitable to believe that he could have been but imperfectly informed concerning the antecedents of the congregation to which he has come to minister. His discourse on the Sabbath morning following his acceptance of the call was based on Acts xvi. 10: "And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel unto them." The sermon was an able presentation of the nature of Gospel preaching, but did not dwell on "the vision" of duty. Naturally drawn to a field on British soil, and depending on the representations of the Congregational Missionary Superintendent—a most zealous denominational propa-

gandist—it is probable, if not certain, that he came in ignorance of facts, which had he known them, would have given him pause and perhaps led to declination.

Mr. Cuthbertson was evidently a "fish out of water" during the installation proceedings. They were conducted on the council system, which is unknown in Britain, and peculiar to American Congregationalism. He frankly confessed that the whole thing was new to him, and that he was very much in the dark as to what was expected of him. Had he been aware that he was being manipulated according to a system which British Congregationalism rejects as opposed to the fundamental principle of Independency—which it undoubtedly is—he would hardly have submitted to it. He had been called by the local Church, had accepted the call, and was, to all intents and purposes, the veritable pastor of the Woodstock flock; yet the council sat on his ministerial standing, doctrinal views and the regularity of the proceedings connected with his settlement. Having done this, it graciously resolved that, all being satisfactory, it would proceed to install. In England, what is there styled a "recognition service" would have been held. The Church, in the exercise of its prerogative of independence, having gone through the necessary preliminaries, adjacent churches and ministers would have been invited to participate in the services, as a matter of fellowship and not of authority. This was, evidently, what Mr. Cuthbertson expected, and, at the very outset of his experience, he has had a rude awakening to the fact, which will glare upon him more and more unpleasantly as he proceeds, that English and American Congregationalism are wide as the poles asunder. It must have been a genuine surprise to him to hear one of the members of the council affirm as he did that although it was usually considered that there were three distinct church polities in existence—Episcopacy, Presbyterianism and Independency—he was prepared to deny that there were more than two. This declaration was made by no other and no less than the editor of the *Canadian Independent*. He also stated that some people spelled liberty l-i-c-e-n-s-e, and independence d-o-a-s-y-o-u-l-i-k-e. This may be true, but it is also true that enlightened, able and conscientious men—such as Wardlaw, Lindsay-Alexander, Payne, Dale, and a host of other eminent British Congregationalists who might be named—contend for the true and proper independence of the local Church and reject all authority outside of it. That is British Congregationalism—Independency pure and simple—welcoming counsel, co-operation and fellowship; but believing that all ecclesiastical authority is vested in the local Church. Congregationalism in Canada has not been true to its antecedents; but has departed from its historic principles, and become a mongrel ecclesiastical system. This is one reason for its weakness. Opposing spirits exclaim: "Jesus I know, and Paul I know, but who are ye?" The Congregational ministry in Canada is largely made up of deserters from other bodies, who, carrying the traditions and habitudes of their former ecclesiasticisms with them, are engaged in a futile attempt to blend water and oil. While dissenting from Independency as the only scriptural church polity, members of other communions can respect the convictions of those who adhere to it in sincerity, but they cannot thus feel toward a system which is inconsistent with itself, and false to its ecclesiastical ancestry.

It was a painful exhibition of the way the new movement is regarded in Woodstock that not a solitary pastor of any other denomination was present at the installation service or tea-meeting. The addresses and speeches, with the exception of Mr. Cuthbertson's magnificent oration—for it was nothing less—were of the tamest, most puerile and wishy-washy character. There was no enunciation of great principles, no lofty presentation of the claims and work of the Christian ministry, and no worthy delineation of Christian or church life. Mr. Cuthbertson stood—as indeed he was—a giant among pigmies, a pyramid among molehills. There were allusions, almost irrelevant, in view of patent facts, to the wonderful providence which had ushered into being the first Congregational Church of Woodstock; glorifications *ad nauseam* of Congregationalism, and threadbare platform anecdotes in repletion; while the grand and glorious truths that should ring out their sublime peal at the marriage of a Church with a minister were conspicuous, mostly, by their absence.

Woodstock, Dec., 1885.

THE NEW PROFESSOR.

MR. EDITOR,—I hope I am not one of the "vain and selfish clique of personal opponents" to which "A Devoted Student" refers; but I am, I think, a true friend to Knox College, and on that ground am opposed to the appointment of Dr. Proudfoot.

I. It is taken for granted by yourself, Mr. Editor, and by some of your correspondents that the Church is *in honour bound* by the fact that Dr. Proudfoot has for eighteen years lectured in the College on Homiletics and Pastoral Theology. If that is the case the matter should be settled at once, for it is hoped that the Church will not do a dishonourable thing. In fact on that assumption, the General Assembly, we fear, has transgressed already, in asking for nominations and not at once making the appointment. But where is the injustice? "Justitia" says that "he has spent money, time and labour in preparing for the work." Now, what is the fact? Simply that Dr. Proudfoot was asked eighteen years ago to lecture for about six weeks each session in Knox College, for which he was to receive \$650 per session. He never gave up his congregation; never lost one dollar of his own salary in the doing of this work. There was never any promise given by the Church that, when the time came for a new chair, he was to be the man. Nothing but a simple bargain: do so much work and get so much pay—and, as some think, very respectable pay—a handsome supplement to the salary of a man getting from his congregation only \$1,200 a year. Of course we see that it would be a very suitable thing that this appointment should be made after eighteen years' service, all things being equal; but we do not think that the Church is in any degree bound to sacrifice the interests of the College in order to gratify the feelings of any man.

II. It should not be forgotten that at a joint meeting of the Senate and Board of Knox College the chair was defined to be the chair of "Church History, Homiletics and Pastoral Theology." It is also well known that at that meeting the first proposal was to put *Church History last*; but that was corrected, and it was unanimously agreed that Church History should stand first. Whatever your correspondents may think of the relative values of these subjects, there can be no doubt as to the mind of the Senate and Board of Knox College. It is amusing to see how "Justitia" innocently begins with the definition "Professor of Homiletics Pastoral Theology and Church History." It is a very convenient commencement for a comparative estimate. He says: "It is very useful to be acquainted with the outlines of Church History"; but after all, what particular use to a preacher is a knowledge "of the rise of heresies, the causes that led to them, the fierce and unchristian wranglings of opponents and the decisions of councils," etc.? Now, we submit, this is special pleading.

If mere *outlines of decisions and heresies, etc.*, is what is meant by Church History, then it is not of much account. But we imagine—the Church has always imagined—that Church History, as it should be taught, is of the very first importance, in relation to Systematic Theology, Apologetics, Homiletics and everything else with which the preacher has to do. We hope such views will not be entertained by any future professor in any of our colleges.

III. As to Dr. Proudfoot's qualifications we do not feel inclined to say much; but as we are at it we do say that he is not, in our judgment, the kind of teacher we need, even in Homiletics.

One of your correspondents writes: "Who ever heard of a preacher failing for want of a knowledge of Church History; but how many fail for want of a knowledge of the *way to preach*?" The letter is not before me, but I think I have quoted the *substance* correctly. Now, what we object to is that Dr. Proudfoot ignores *that element in how to preach* in which most men fail.

He teaches a very elaborate and philosophical method of composing sermons, and who ever heard him offer any criticism on the manner or voice or speed or other personal features, on account of which everybody knows men mostly fail. It was said by a prominent educationist in Toronto lately that nine teachers out of ten fail for *want of animation*. A true remark. That, or some other defect, has defeated many a man who could get up sermons according to rule.

Dr. Proudfoot, in all his criticisms, confined his remarks to the structure of the discourse, whether or

not it was built according to his plan. What an unspeakable blessing it would have been to many of our preachers if some man had recognized that they were going out to speak to common men—not philosophers—and had dealt faithfully with them!

IV. But we principally object to Dr. Proudfoot because he is too far advanced in life. We know that Dr. Gregg has publicly stated that he expects to retire in two or three years, and he is only two or three years older than Dr. Proudfoot. Now, we ask, is it fair to the Church to get up an endowment with much pleading, and then appoint a man who in a very few years will be retiring on an allowance? We believe it is not. We believe it is a wrong use of the people's money, and we are certain it will, if done, estrange the sympathies of many a man who has laboured for the College's prosperity.

Any man who is appointed should have a reasonable prospect of twenty or twenty-five years' service before retiring. It may not be possible to get a young man as well up as Dr. Proudfoot is now; but it is surely possible to find a young man who has the ability to *become* posted in a few years, and then have a long term of usefulness after.

We write this—which is not a pleasant thing to do—we again say, simply because the love of Knox College constrains us. A STUDENT.

HOMILETICS AND KNOX COLLEGE.

MR. EDITOR,—In a letter, signed "A Devoted Student in Homiletics," which appeared in a recent issue of THE CANADA PRESBYTERIAN, certain ministers of our Church are spoken of as "jealous and envious of the present lecturer" in Knox College, and as "a vain and selfish clique of personal opponents."

The Presbyteries of London, Kingston, Paris, Saugeen (and possibly others), having refused, for what seem to them good reasons, to nominate another professor, those choice epithets must necessarily apply to the members of these reverend courts. I have the misfortune—so the writer doubtless thinks—to belong to one of them; but I humbly protest against such language. I trust the writer is not a fair specimen of the students of Knox College and the future ministers of the Church.

This "Devoted Student of Homiletics" had better study at his leisure the thirteenth chapter of First Corinthians before he presumes to lecture his seniors in the Church, who have been ever loyal and liberal toward Knox College.

In spite of the refusal of Presbyteries to nominate, the General Assembly may undoubtedly—if it sees fit—proceed at once to an election. The Assembly can do anything. But if it has any regard for the feelings of a large section of its constituents, it will not. When every year finds a deficit in the Common College Funds, it is not well to alienate its friends.

That the instructions of the Assembly to the Board and Senate of Knox College to define the work of an additional professor should appear in a series of resolutions appointing a committee on the Consolidation of Colleges seems inconsistent in the highest degree.

In the same series of resolutions, the Assembly enacted (page 47, Minutes) that "no additional professor or lecturer should be appointed, or additional outlay incurred without the sanction of the General Assembly having been first obtained." It is now currently reported that Knox College Board have, without the sanction of the General Assembly, appointed an additional lecturer. If this report is false, it should be contradicted by some member of the College Board, or it should be shown that this action of the College Board is in accordance with the instructions of last Assembly. Perhaps Mr. McMullen, who has done noble service in guarding the rights of Presbyteries, will be able to explain.

A FRIEND OF KNOX COLLEGE.

January 14, 1886.

A CHANGE FOR THE BETTER.

MR. EDITOR,—Seven years ago the village of Kirkfield, in Eastern Ontario, was one of the most godless places in my whole route. The number of professing Christians was small, and the opposing influences were so great that the Church was practically powerless. The bar-room and the dancing-floor were the strongest attractions of the place. There was no room for Christ in the hearts of the people. In the whole community there was not one young man, and very

few, if any, young women, members of the Church. All along the line the powers of darkness seemed to be gaining ground; but a change came, and light broke in upon the gloom. The prayer of the Church was heard at the throne of God, and the tide of victory was turned. In succession Mr. McLennan, Mr. McLaren, now of Cannington, and Mr. Howard, occupied the field, all of whom did faithful work. This was the seeding-time, and the work was well done. They watered the seed until it was ripe for the harvest, but it was left for another hand to gather in the sheaves.

Mr. Gardiner, of Knox College, began his labours there two years ago. His manner won the sympathy and his preaching touched the hearts of the people. Sabbath after Sabbath the church was filled with eager listeners, anxious to learn the way to life. The church members were quickened, and an addition of over forty was made to the communion roll.

After Mr. Gardiner came Mr. Perrin, a student of Queen's College, who has laboured on this field up to the present time. Mr. Perrin entered the work at a critical time, when the revival wave had passed over, and the new converts were not established in the faith. Devoted to the work, he proved to be the right man in the right place, and to-day may be seen in Kirkfield one of the most pious and active Presbyterian churches I have ever visited. The moral tone of the village is now high, and the bar-room and the dancing-floor are patronized by few, and these few are not Presbyterians. The religious life of the place may be learned from the fact that there are three prayer meetings held in the church. The first is a young men's meeting, which is largely attended, and in which every person present takes part. The second is a young ladies' meeting, where the same rule holds good that each one must read, speak, or lead in prayer. The third is the general prayer meeting of the congregation, where the attendance would be no discredit to many of our city churches, and the prayers and singing, if not quite as classic, are, at least, equally fervent.

We have given this short sketch of the progress of our Church in this little village, under the care of our student missionaries, in the hope it may encourage some of them in their difficult fields of labour.

Surely the prayers of the Church will follow our young men as they go forward to reclaim the moral wilderness, and cause the deserts to rejoice and bloom like the rose. G. M.

Rocklyn, Jan. 6, 1886.

PROFESSION AND OBLIGATION.

When a professor of religion violates, publicly, any of the well-understood requirements of Christianity, we often hear persons exclaim, "Why, he is a church member!" "She is a church member!" The implication is that the offence would not be so bad, or, perhaps, not wrong at all, in one who had made no profession of religion. Many talk and act as though they are under no special obligations to comply with the moral requirements of the Christian religion so long as they have not publicly professed it. Non-profession means in their estimation non-requirement, non-obligation. This is one of the most dangerous fallacies in human conduct.

The absurdity of this position looms up when looked at thus: Suppose a man were about to put himself within the sweep of the law of gravitation; suppose he were approaching the brink of a yawning precipice when some one should cry out: "Be careful there, the law of gravitation will carry you over those dizzy heights!" But he replies: "The law of gravitation! What care I for the law of gravitation? I have never promised to obey that law. If I were Sir Isaac Newton, if I were a natural philosopher, then I might be in danger, but I make no philosophical profession. That law has no claim upon me whatever. I don't recognize it." But if he who reasons thus were to step out from the crest of that precipice, ignoring the law, he must necessarily suffer the fearful consequences of his folly. His mangled, shattered corpse, lying at the base of the precipice, will show that the law of gravitation has entered into no truce or obligation to exempt those who do not profess to believe in it. It takes its course, all the same, whether we profess to believe in it or not.

It is a great mistake, and in many cases a fatal one, to suppose that standing aloof from the Church, that declining to profess Christ, in any way relaxes the claims He has to our loyalty and to our best services. Non-profession of love and devotion to Christ constitutes no plea for exemption from the claims of God on us. These claims rest in the Fatherhood of God and the birthright of man and must exist forever whether men recognize them or not.—*Presbyterian Observer*.

Pastor and People.

ONLY AN EARTHEN VESSEL.

The Master stood in His garden,
Among the lilies fair,
Which His own right hand had planted
And trained with tenderest care.

He looked at their snowy blossoms,
And marked with observant eye
That His flowers were sadly drooping,
For their leaves were parched and dry.

"My lilies need to be watered,"
The Heavenly Master said;
"Woe sin shall I draw it for them,
And raise each drooping head?"

Close to His feet on the pathway,
Empty and frail and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw and raised it
From the dust in which it lay,
And smiled as He gently whispered:
"This shall do My work to-day."

"It is but an earthen vessel,
But it lay so close to Me;
It is small, but it is empty,
And that is all it needs to be."

So to the fountain He took it,
And filled it to the brim;
How glad was the earthen vessel
To be of some use to Him.

He poured forth the living water
Over His lilies fair,
Until the vessel was empty,
And again He filled it there.

He watered the drooping lilies
Until they revived again,
And the Master saw with pleasure
That His labour had not been in vain.

His own hand had drawn the water
Which refreshed the thirsty flowers,
But He used the earthen vessel
To convey the living showers.

And to itself it whispered,
As He laid it aside once more:
"Still will I lie in His pathway,
Just where I did before."

"Close would I keep to the Master,
Empty would I remain,
And perhaps some day He may use me
To water His flowers again."

—Selected.

FOR THE CANADA PRESBYTERIAN.

THE ANGEL OF THE HOME.

BY REV. J. A. R. DICKSON, B. D.

The angel of the home is unseen but not unfelt. It broods upon it, and gives tone and character to all the life there. It breathes its distinctive spirit through every thought of the mind, every feeling of the heart, every act of the life. It is the most potent formative influence which can touch it, and it never ceases to put forth its might. The angel of the home is the spirit that abides in it and rules in it. It fashions its thought, moulds its sentiment, determines its action, controls its life. As it is, so is the life of the home. Its invisible power penetrates everything, and if it find aught alien to itself, it rests not until it is changed into its own likeness, and is obedient to its law.

It creates for it an atmosphere of which we are sensible as soon as we enter the home. This is either warm or cold, kindly or severe, attractive or repulsive. Every one is sensible of this brooding spirit which gives character to the home. Enter the home where ignorance dwells, and it will be seen in the face full of wrinkles and brooding care and trouble; in the prevailing disorder, want of sweet tastefulness, and evident unmanageableness of the diverse matters in hand. Allan Ramsay sings truly in his "Gentle Shepherd": "A mind that's scrippit never wants some care." How uncomfortable we are here! Enter the home where intelligence dwells and how lovely everything is! The cheery countenances with bright beaming eyes, the glad voices ringing with musical firmness, the richly-stored minds so ready to communicate, and the well-ordered affairs, all bespeaking the presence of a presiding genius, such an one as Wordsworth tunes his lyre in praise of:

A perfect woman, nobly planned,
To warn, to comfort, and command.

How delightful it is to move in such a scene! It helps to enrich and ennoble our life by imparting to it loftier conceptions of the possible. Enter the home where Piety dwells, and how fragrant it is with the odours of sweet incense! Everything is set to the key of a higher will, and a nobler affection, and a grander purpose than belongs to beings of human mould.

Everything is under law to Christ, and recognizes His supremacy. And what sweet peace and restfulness is enjoyed? What delicious freedom from care? What respect is shown to every member of the household? Each prefers the other in honour. The spirit of a higher life overshadows the entire circle and possesses it with a composed, devout and joyous frame of mind. Such a home, while its sympathies are broad enough to embrace the world, and its love is large enough to take in all men, seems to be insulated from the waves of trouble that roll without, and from the rude shocks that shake others. It is a beautiful illustration of that truth: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." (Isa. xxvi. 3.)

Enter the home where Worldliness dwells and you will feel its spirit beating and breathing through everything. It never loses sight of the present world. It is surrounded by great mountains that narrow its horizon and hide from it the infinite grandeur that lies beyond. Every small earthly thing is enlarged by being so exclusively seen. The positions, honours and advantages of time set all the glory and bliss of eternity at a disadvantage. Physicists tell us that the earth is a great magnet. We feel it here, for there is nothing which is not under its influence. All is bound down helplessly by its invisible chains. A godly man finds it hard to pray in such a home. It is exceedingly difficult to think of the Unseen Holy. Selfishness sits enthroned, and sways her sceptre over every interest and every affection so that all is debased.

We might go on without end. The angel of the home breathes a spirit very different beneath different roofs, sweeping the whole heaven from disinterested love down to grovelling selfishness.

This spirit propagates itself. John Foster, famous for his Essays, says of his parents: "They feared not death; they had no need to fear it. I never knew piety more entire and sublime." The piety of John Foster's parents did much for him; it gave him a clear spiritual vision, a love for the Unseen, a sympathy with the revelation of God, a spirit of obedience, which made him humble, holy, happy and influential for good to all coming generations. John Ruskin was born into a home where a spirit of devotion and of art reigned. And he has grandly mingled them in his writings which are so beautiful and true and believing. He has been and is one of our mightiest preachers in this nineteenth century in virtue of this very fact. His words reach far, and are worthy to be heard in the ears of the kingly and cultured as well as by the workmen to whom he addressed "Fors Clavigera." It is in the "Fors" that he gives us so many exquisite autobiographical touches. There he tells that "the real cause of the bias of my after life was that my father had a rare love of pictures." But that only accounts for one side of his nature. There is in him something higher and nobler than this. There is his knowledge of the Bible, and such a love of it as enables him to interpret it in a very powerful way. Whence came this? From his mother. She insisted on his not only reading so much, but memorizing it, filling his soul with the music of its utterance and the wisdom of its thought, and the rapt eloquence of its prophetic messages. That cultivated a richly devout feeling, and a good sound judgment and a profoundly believing heart. These have made John Ruskin a power in Christendom for good. In his "Crown of Wild Olives" he says to mothers, no doubt speaking out of his own experience of his mother's power: "If you fail in your part they cannot fulfil theirs."

How grandly has the spirit of the home been seen of late in the heroic onslaught of Mr. W. T. Stead, of the *Pall Mall Gazette*, on the abounding wickedness among those who can hide it by a screen of gold! He has torn down this screen and discovered to the world the "workers of iniquity." He is the noble son of a noble man. His father was the Rev. W. Stead, a Nonconformist minister of Howdon-on-Tyne for forty years, who, because of the necessary economy of a dissenting minister's household, educated his own children during their early years. The picture Mr. W. T. Stead paints for us is a bright one. "Pre-eminent among the means by which my father used to quicken our wits and familiarize us with dialectics was the Sunday morning breakfast. Each of us—in those days there were six, beside father and mother, making eight in all—had to commit to memory one verse of Scripture. At breakfast, the youngest began by repeating his verse. Each member of the family had to give his or her interpretation of the text. The elder ones contrived to raise almost all the issues of religion and morality in these discussions at the breakfast table. Whatever may be thought of the propriety of beginning the Day of Rest with so vehement a polemic, there can be no doubt as to its value as a means of stimulating thought, familiarizing the mind to the practice of debate, and training the intellect to detect flaws in argument. Since those old days I have had some little experience in discussions with all sorts and conditions of men. I have had to discuss, face to face with the foremost men of our time, the most pressing questions of our day. But never in my recent experience have I had such consciousness of intense mental activity. The experience that came

nearest to it—although it did not equal it—was that of the fierce half-hour in which my late editor (Mr. Morley) and I used to discuss the affairs of the universe before we settled down to work." His father insisted upon his remembering the main points of his sermons; to do this, he took down a condensed report. And this, he tells us, stood him in good stead in after life. "I have often, without taking a single note, been able to dictate or write out three columns of close print, report of an interview, to the accuracy of which the person interviewed has given his emphatic testimony."

The spirit that reigns in the family is a potent spirit for good or evil. It is intensely creative. It quickens much into vigorous life. We do not marvel at the weighty words of Isaac Taylor, or the sweet songs of Jane Taylor, brother and sister, when we know the atmosphere in which their early life developed itself, in which there was so much pure and refined taste, intellectual activity and spiritual power. It would have been a marvel if they had lived and acted otherwise.

The spirit of the home "weights" the life, and impels it onward in the direction that it favours. It is a mighty, ruling spirit, which, having been drunk in through every pore, dominates in the most effectual way all the issues of life. It is irresistible. It gives birth to that beautifully pathetic song: "My Father's God, and to much which is the very opposite of this. This incontrovertible fact leads us naturally to these reflections:

First, We should consider the spirit we encourage in our homes. The unlovely, ungrateful, censorious, evil spirit so easily steals in that we cannot be too diligent to cast it out by every means in our power: by checking it in our own hearts, resisting it manfully as an injurious energy not only now, but tenfold more in coming time; by invoking heavenly help against it so that it may be overcome; by cherishing only thoughts and feelings that are kindly, loving, gracious, that are full of sweetness and tenderness and help.

Secondly, We should cultivate the best spirit possible to us. In saying that I have in my mind this thought that by God's Grace, by the power of His Spirit of Holiness, we can rise to the very highest heights of nobleness and virtue. We can make our lives fountains of blessing. We can breathe an air charged with all that is Christ-like and holy. We can become forces that will be felt on the hearts and minds of generations yet unborn. Our spirit is everything. Is this not what the Master meant when He said: "Ye know not what manner of spirit ye are of." (Luke ix. 55.) The spirit in which a thing is done determines not only its value, but also its vitality.

Thirdly, A good spirit is the best conservator of the peace, purity and happiness of the home. It is the anchor that holds the vessel in every storm. How many poor souls have been driven out to the roaring, stormy sea by another spirit and wrecked? The shores of human life are strewn with wreckage from this source. There are cries of misery and madness coming out of the bitter feelings cherished in the early days around the fireside. Let the spirit be exorcised, and the good, loving spirit of the Lord Jesus reign in heart and home, and untold blessings will be the possession of parent and child. It will assist most effectually in the regeneration of the world.

HAPPY HOURS.

Dr. Guthrie, during his last moments, kept ejaculating the words, "Happy, happy, happy!" And so he fell asleep in Jesus, without a struggle or a sign.

The Rev. W. Grimshaw, curate of Haworth, said when near his end: "I am as happy as I can be on earth, and as sure of glory as if I were in it. I have nothing to do but to step out of bed into heaven. I have my foot on the threshold already."

Henry Watson Fox, the devoted missionary to the Telugu people in South India, said to his attendants: "If the physician says I cannot live long, I want you all to join in praise. O, it will be glorious, so glorious!" At the last, he said: "I am very weak, can scarcely speak, but oh happy! happy!! happy!!!"

Another said: "I have talked of Death many times, and he has come at last; but my soul is happy in the Lord my God."

"I am supremely happy," said a dying husband to his wife, in answer to her questions: "How is it with your soul? Are you happy?"

Mrs. Kellogg, the wife of a devoted missionary to India, while sensible that she was dying, exclaimed exultingly: "No sickness, no death there! Happy in Jesus, saved entirely in Him!"

John Janeway's last moments were spent in praise. "Come," said he, "let us lift up our voices in praise. I have nothing else to do, and soon I shall be engaged in that sweet employment forever. Oh, why should any of you be sad, when I am so happy? This, this is the hour I have waited for."

Amongst the last words of that holy man, Edward Payson, were the following. On being asked if he felt reconciled, he replied: "Oh! that is too cold. I rejoice! I triumph! I can find no words to express my happiness, and it will last as long as God Himself!"

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TORONTO, WEDNESDAY, JANUARY 20, 1886.

A FEW months ago our contributor, KNOXONIAN, strung together a number of facts taken from interviews with leading men in the Territory of Wyoming, in regard to the effects of female franchise in that Territory. The persons interviewed were ex-governors, judges, municipal men and other leading functionaries. Our readers may remember that the persons interviewed, though differing in some things, agreed on one point. They were thoroughly unanimous in declaring that the female franchise made it necessary for both parties to put morally good men in the field. Whatever other qualifications the candidate might have, and to whichever party he belonged, to have any hope of success he had to be morally clean. We venture to predict that the same effect will follow from giving the franchise to the women of Canada. Even in Toronto, an unclean, unsavoury man could not be elected Mayor at present, no matter what other qualifications he might possess. The days of the ward "bummer" are over. So long as the women vote he must keep out of the contest or keep in the background. Is there not in this fact an argument for extending the franchise to married women, and also for giving women voters, as the *Globe* calls them, a vote at Parliamentary elections? If the presence of the women purifies the municipal arena, would it not be likely to have the same effect in politics? The question is at least well worth considering. One thing is certain, the ladies must be reckoned with when municipal candidates are put in the field, and the reckoning will likely end in the nomination of clean men. So far, so good.

THE present position of the Augmentation Scheme and of the Aged and Infirm Ministers' Fund furnishes a striking but painful illustration of the fact that doing things in a hurried, premature way does not suit the genius of Presbyterianism. Had the college question been solved before the union of 1875, as Dr. Reid and a few others contended it should have been, vigorous action could have been taken immediately after the union for putting the support of the ministry, active and retired, on a proper basis. The ink was scarcely dry on the basis of union until it was apparent—perhaps we should say painfully apparent—that the question of college consolidation should have been settled before the union was consummated. A committee is now trying, we fear with indifferent success, to do what should have been done just ten years ago. With the college question settled, the Church would have been in a position to take successful measures in the way of supporting poorly paid ministers and in making provision for those that are worn out. But there was no use in saying anything practical in those days of union sentiment. A union wave had struck the Church, and every man that would not stand out of the way was in danger of being submerged. The union was a good thing, but a good thing may be done in a wrong way and at a wrong time. The question was not "Now or never"; it was, "Now with the vexed questions unsettled," or "Wait a year or two and put six colleges into two or three." There are two important lessons that should be learned. The first is that a "boom," even a union boom, does not suit us, however well it may agree with others. The

other is that the men who lead the Church, or at least those who led it ten years ago, are a long way from being infallible. Both lessons are important.

THE duty of THE CANADA PRESBYTERIAN is to advocate reforms in the Church rather than directly in the State, and still we would like to give a helping hand to our brethren of the secular broadsheet who are trying to abolish that intolerable and debasing nuisance called canvassing. Why, in the name of common sense, should any decent man, who is willing to give time, labour and skill to the public service, be expected to ask men, or women either, for their votes? Is it not for their own interest to vote? Is it not their duty to use the franchise? If the franchise is a trust, are they not responsible for discharging the duties that arise out of that trust? No honest man can gain anything by going into municipal or political life. As a rule, he loses in more ways than one by so doing. His business is sure to suffer, his time is much taken up, his evenings are taken from his family and devoted to the public, and quite frequently his reputation is somewhat roughly handled. Now, is it not the very climax of absurdity to expect a man to ask his neighbours to be allowed to make these sacrifices and to serve them at the same time? This whole canvassing business is degrading to the man who asks support, and demoralizing to the voter asked, for it is coaxing him to discharge a duty which he ought to discharge without being coaxed. Too often the coaxing takes the form of an offer, direct or indirect, of some advantage to be given for the vote, and then the effect is still worse for both parties. Canvassing in all its forms is a nuisance, a blot on civilization, and none know this so well as those who are forced to canvass because they cannot attain to any public position without canvassing. If canvassing cannot be abolished without compulsory voting, then we say give us compulsory voting at once.

MAYOR HOWLAND is doubtless well aware that his election in Toronto by a very large majority turned mainly on a single issue. The best moral forces in the city combined to make him chief magistrate because they believed he would do his utmost to make Toronto a moral city. The fight against immorality, so far as officials have been concerned, has been in the past carried on mainly, if not exclusively, by our plucky and indefatigable County Attorney, Mr. Fenton. Mr. Fenton's efforts have been helped by very few, have been openly opposed by many, and there is too much reason to fear, have been secretly thwarted by some who should have been as much interested in putting down crime and immorality as Mr. Fenton. A chief magistrate elected as Mr. Howland was should make himself felt at once. The unlicensed dens should be raided immediately and the licensed bars kept rigidly up to the letter of the law. Mr. Fenton has always taken the ground that even aristocratic houses of ill-fame could be broken up and their keepers, inmates and frequenters punished. Hitherto there has always been some secret influence which kept the police from raiding any but the lowest dens of infamy. Mr. Howland should set the law in motion at once, and if anybody keeps the police from doing their duty the Mayor should promptly tell those who elected him on moral grounds who that person is. We have had hints enough already. Mr. Howland is outspoken enough when he likes. Now let the law be put in motion against wrongdoers, or let us know the reason why. Of one thing Mr. Howland may rest assured. If he fails to make open, energetic and immediate warfare upon every form of law-breaking his election will be little short of a calamity. Every blatant son of Belial in the city will say with a sneer: "Now what has your moral Reformer done for you?"

OUR genial contemporary, the *Halifax Witness*, winds up its New Year's greeting in this practical way:

Taken altogether, we do not think that the Presbyterian press reflects discredit on the Presbyterian Church. It is in order for our pastors and leading men to ask and answer the question whether they are doing all they fairly ought to do in the way of encouraging the efforts of the "Fourth Estate." In the matter of "encouragement" the "pastors and leading men" must be classified in this way: Some generous and trusty friends help you from the first. Some stand by and watch with perfect indifference to see whether you are going to sink or swim. A few who

cannot use you to carry out their schemes give you the cold shoulder, and sneer in a quiet way. A few more open opposition, and hold themselves in readiness to preach your funeral sermon. These last always do a little in the way of trying to get the corpse ready. We sank thousands—no one outside of the publishing business would believe how many—in THE CANADA PRESBYTERIAN before the paper paid a dollar. From the first we have had a large number of as faithful friends as ever helped a newspaper. A good many stood by with folded hands, and quietly watched to see whether we would survive or perish. A few would at any time have attended our funeral and preached our funeral sermon with undoubted pleasure. There are men even in our Church who cordially hate a paper that lets in light on their little schemes. We have lived to see a few men die ecclesiastically who would have attended our funeral with pleasure, and the chances are a million to one that THE CANADA PRESBYTERIAN will see a few more pass off the stage. Thanks to our many friends and to a kind Providence we are no longer making an experiment that anybody need watch. The position of this journal is assured, and grows stronger every day.

THE WEEK OF PRAYER.

THERE is much about the Week of Prayer to commend it to all that take an interest in the spread of the Redeemer's Kingdom. In the first place, the origin of the institution in itself suggests an inspiration. It is getting well on to thirty years since that missionary conference in Lodianna, in India, held so soon after the great mutiny, and so full of touching and tender as well as solemn considerations. It was at that conference that the idea, even then somewhat crude compared with its developments afterward, took shape. It was born then in missions, and its aim at first was missionary. It was that united prayer should be offered for a blessing on mission work. The idea has widened since then, and to some it has been a heartfelt regret that it has been widened. They think that instead of one day of the week given to missions as is now, the whole time should still be given to that most important topic. There is not a doubt that missions have made mighty strides during the last thirty years compared with the thirty years before, or any other thirty years, indeed, in the history of the Christian Church. How far the wonderful growth and extension of missions is the result of the Week of Prayer, it would, perhaps, be presumptuous to say; there is, doubtless, some connection.

Another feature of the Week of Prayer is the opportunity that it gives to Christians of all evangelical denominations to meet together, and show to the world the unity in midst of diversity there is after all. Many would enjoy the meetings on this account and profit by them, were there no other reasons for holding them. It does not follow that men are less loyal to their own section, that they hold the less firmly by the distinctive doctrines of their own denomination. The experience of most is that those who make great professions of belonging to all sects are not much of anything, and do not contribute much to the growth of the universal Church. There is not much stock to be taken in the men or women who act as if they were the unattached members of all the denominations. These gentlemen at large are, for the most part, a shabby lot. They very frequently find their way to the Plymouth Brethren—the most intensely sectarian sect to be found on the face of the earth—and no great loss is suffered by the Churches that get rid of such. We confess, all things considered, to a great liking for the Week of Prayer, and that for many reasons, some of which we have not expressed.

At the same time, there may be a drawback, as what institution on earth is altogether free from drawbacks? There is the danger, a very common one, of such a season becoming a mere matter of form, of people, without thinking of it, resting upon the observance as something good in itself. Moreover, it is to be feared that some rest satisfied with the fraternal feelings manifested during that week, while for the rest of the year they give themselves no trouble to cultivate kindness toward those of other denominations. Many also imagine that they are religious, that they are serving God, because they have attended a round of meetings. If people only manage for example to attend services, Sabbath schools, and prayer-meetings, all the Sabbath Day, from the hour

that they find it convenient and agreeable to get out of bed, whenever that may be, until they retire to rest again, they congratulate themselves on having spent a profitable Sabbath. There could not be a greater delusion. Such a practice may be, often is, sheer religious dissipation. It is making that which was intended to be a means an end, and the result of such a course is disastrous to spiritual life. In the first place such a way of living ignores family religion and family training. In the second place there is no provision made for individual study of the Bible, prayer and meditation. The product will not be a healthy and robust life; it is doubtful if in many cases there will be life at all, even of a limp and feeble kind. Our people are not in so much danger as those of some other denominations are; but there is a fatal tenderness in that direction that needs to be watched. We believe in the advantages of special services, but let them be kept in the proper place.

PRESBYTERIANISM IN CANADA.*

LIKE all great and abiding movements, the beginnings of the Presbyterian Church in this fair and vast Dominion were humble and obscure. The earlier and scattered settlers belonging to the denomination in the various Provinces would scarcely in their most hopeful moments imagine that such a wide career of influence and expansion was in store for the Church they loved so well. The first Presbyterians who sought homes in what is now the Dominion of Canada were neither from Scotland nor Ireland, but Huguenots from France. Sieur de Monts, himself a Huguenot, was appointed Lieutenant-Governor of Acadia in the beginning of the seventeenth century. He brought with him a motley group of settlers, among them Protestant ministers and Roman Catholic priests. They did not meet with much encouragement on these shores, and complications in France led to the recall of De Monts. After him the more prominent representatives of French Protestantism were the sturdy DeCaens, who were valiant in defence of Gospel truth. The power of Rome, however, was too great for them, and the Jesuits having been successful in getting the charter of the trading company represented by DeCaen revoked, and the Huguenots excluded, none but Roman Catholic Frenchmen were allowed to settle in the country. Still the Huguenots were not all expelled, even by the most vigorous proscription, and numbers of worthy descendants of worthy sires are to be found in the Presbyterian and other Evangelical Churches of the Canada of to-day.

The result of the American War occasioned a large influx of settlers, most of them being Protestants, into British-American territory. In these Provinces after 1784, there were about ten or twelve thousand Presbyterians with nine or ten ministers to labour amongst them. In many cases God-fearing people endeavoured as best they could to keep afloat the flame of piety, while in other instances the sad results of spiritual indifference and neglect were only too painfully apparent. But from that time to the present the Presbyterian cause has with varying fortunes made steady advances till it has reached its present and hopeful position.

In undertaking the labour he has so faithfully and successfully accomplished, Professor Gregg found that as he pursued his historical researches his subject was expanding both in interest and magnitude. He discovered that he could not do justice to his theme in the narrow compass of one large volume without sacrificing much of what many of his readers would like to see specially recorded, so he very properly set as his limit for the first volume the year 1834, a distinct landmark in the history of Presbyterianism in Canada. Everyone who reads this volume will join heartily in the wish that he may be able in due time to complete the important service he is rendering the cause of Gospel truth by the publication of the second and concluding volume of the history of the Church in whose service he has spent many years of his earnest and devoted life.

The volume before us is divided into five books. The first, being introductory, opens with a statement of the number of Presbyterians in the Dominion in

* HISTORY OF THE PRESBYTERIAN CHURCH IN THE DOMINION OF CANADA, from the earlier times to 1834, with a chronological table of events to the present time and map. By William Gregg, D.D., Professor of Apologetics and Church History in Knox College. (Toronto: Presbyterian Printing and Publishing Co.)

1784, and the number at the close of the century in 1884. This is followed by a brief, intelligible and peculiar sketch of the distinctive doctrines, worship and government of the Presbyterian Church. This preliminary book also gives a brief, but clear and impartial, outline of the parent Churches in France, Scotland and Ireland.

The second book records the principal events in the history of the Presbyterian Church in the Eastern Provinces from the time of the Conquest to 1817, when the Synod of Nova Scotia was organized. In the third book Dr. Gregg follows the western advance of Presbyterianism, and tells of its progress in the Provinces of Upper and Lower Canada, and in the Red River Settlement from 1759 to the organization of the Presbytery of the Canadas in 1818. Lord Selkirk's efforts to found a colony of Highlanders in the Red River Valley are most graphically and interestingly described.

In the fourth book the historian resumes the narrative of the Church's progress in the Maritime Provinces, in which much of special interest is recorded. To the Presbyterians down by the sea belongs the high honour of being the first to move in the promotion of the higher education, and the first school of the prophets which educated a Canadian ministry was founded by them. The Pictou Academy was unpretentious, and in possession of no princely endowment; but it did remarkably good work, despite its slender resources, as is evidenced by the distinguished men who received their training there.

The fifth and concluding book takes us back to the West, and the reader's interest grows as he peruses the record of the self-denying labours in which the Presbyterian pioneers unremittingly engaged. We get a good view of the stirring times in which the men of a former generation strove to defeat the grasping sectarianism so rampant at a critical time in the country's history, and how the Presbyterian, together with other non-prelatic Churches, fought and won the battle of civil and religious freedom. The contest over the disposal of the Clergy Reserves is briefly yet clearly related.

From the beginning to the close of the volume it is apparent that Dr. Gregg has bestowed the utmost care in its preparation. All authentic and available sources of information have been laid under tribute, carefully sifted and judiciously utilized. He has done his work in a very conscientious manner. There is no attempt at what is termed fine writing. Dr. Gregg's historic muse is not a turbid and brawling torrent, but a calm, limpid and graceful river, gliding smoothly onward. For easy and ready reference, a chronological table, a list of books consulted, a biographical index, an index of places, a general index and a clear and well-engraved map are appended. Mechanically, the book will bear comparison with any volume yet issued from the Canadian press.

Books and Magazines.

THE THEOLOGICAL AND HOMILETIC MAGAZINE. Edited by Rev. Frederick Hastings and Rev. A. F. Muir, A.M. (Toronto: S. R. Briggs.)—The January number of this able magazine opens with a thoughtful paper on Evolution and Design, and the Symposium, Is Salvation Possible after Death? is continued. The other contents are such as Christian ministers will desire to read.

HISTORICAL SKETCHES OF THE PROTESTANT CHURCHES AND MINISTERS OF MONTREAL. By Rev. Samuel Massey. Illustrated with photographs by W. Noiman & Son. (Montreal: Witness Printing House.)—The series of "Sunday Morning Notes" that appeared from time to time in the Montreal *Witness*, from which we made several extracts, are written in a fine, appreciative and Christian spirit. Their merit justifies their reproduction in the elegant form in which they now begin to appear. The first number is devoted to St. Paul's Church, Montreal, of which, both exterior and interior, there are beautiful photographic views, and also a most natural and life-like portrait of its distinguished pastor.

RECEIVED: LITTELL'S LIVING AGE (Boston: Littell & Co.), THE LIBRARY MAGAZINE (New York: John B. Alden), THE NOVELIST (New York: John B. Alden), THE HUMBOLDT LIBRARY, being parts I, II, and III of The Descent of Man, by Charles Darwin (New York: J. Fitzgerald), THE AMERICAN ANTIQUARIAN (Chicago, Illinois: F. H. Revell).

THE MISSIONARY WORLD.

AUXILIARIES IN EVERY CONGREGATION.

At the last annual meeting of the "Woman's Missionary Association of the Presbyterian Church of England," Dr. J. M. Gibson, of London, said: I am glad to see that the number of such associations is increasing; but we must direct our efforts to forming these associations in all the congregations which are without them. The feeble congregations do need it, I think, more than the strong ones. To excuse ourselves for not forming an auxiliary to the Woman's Missionary Society because we are weak is right in the teeth of the great principle: "Whoever will save his life shall lose it; but whoever shall lose his life for My sake and the Gospel's, the same shall save it." Here and in America I have seen many cases of spiritual good coming to congregations from the prayer-centre of the Woman's Missionary meeting. There is such a close connection between the missionary spirit and the spirit of prayer that where one is defective the other must be also. Take our model prayer which Christ Himself framed; is it not missionary? "Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven."

I do not believe that a congregation can put the full force into the home part of the prayer in Psalm lxxvii., "God be merciful unto us, and bless us," if they do not also pray the foreign part of it, and the object of the blessing, "that Thy way may be known upon earth, Thy saving health among all nations." So, too, whenever you get a home mission hymn, away the heart goes out, just as it does in Psalm lxxvii. So, conversely, when you send your hearts away out to the ends of the earth, you do not send the heart away from the centre; no, you warm it in the centre more and more. Now, sometimes there may not be more than two to meet together and pray; but then "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them."

DR. MOFFAT'S FIRST CONVERT.

When the Rev. Dr. Moffat had laboured for nearly nine years in Great Namaqualand with scarcely any visible results, he was favoured to behold the first-fruits of his toil in the conversion of Africaner, the notorious Hottentot chief and freebooter. This savage and warlike chieftain had for many years been the scourge and terror of the whole country; but when he came under the influence of the Gospel he was convinced of sin, wept like a child, and sought and found the pardoning mercy of God. So thorough was the change which passed upon this renowned heathen convert that the lion became a lamb. "During the whole period that I lived there," says Dr. Moffat, "I do not remember having occasion to be grieved with him, or to complain of any part of his conduct." His attachment to his teacher was great, and when Dr. Moffat went to Capetown, Africaner requested permission to accompany him.

Dr. Moffat consented, although he knew the experiment would involve some risk, as several parts of the country through which they would pass had been frequently laid waste by the robber chieftain and his retainers before he was converted.

At various places surprise was expressed by the Dutch Boers at seeing Dr. Moffat once more, as they had heard that he had been murdered by Africaner. At one place the missionary ventured to mention the fact of Africaner's conversion, when a Dutch farmer answered: "I can believe almost anything you say, but that I cannot credit. There are seven wonders in the world; that would be the eighth!" Dr. Moffat assured the farmer that the desperado had become a changed man. "Well," said he, "if what you say is true, I have only one wish, and that is to see Africaner before I die; and when you return, I will go with you to see him, although he killed my own uncle." At this announcement Dr. Moffat was somewhat embarrassed; but at length he told the secret, and conducting the farmer to the waggon, pointed to the chief, and said: "This is Africaner." The farmer was astounded, and exclaimed: "Are you Africaner?" The chief made a respectful bow, and said: "I am," at the same time testifying to the truth of the missionary's statement. Then exclaimed the farmer: "O God, what a miracle of Thy power! What cannot Thy grace accomplish?"

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER VI.—Continued.

"I love coffee, but I don't love slops," responded the young woman, pettishly.

"Now, dear, don't speak so," said mamma, deprecatingly; "this is what we get for sending you to boarding school. Oh! girls are brought up so different from what they was when I was young. Now, dear, you know that we never settle our coffee with eggs after they get to be over a shilling a dozen. Father and me has always been obliged to be equinomial, and to look after odds and ends, and if you have got extravagant notions into your head, you didn't get them to home. You know it, dear, jest as well as I do."

Leonora breathed a little gust of irritation through her nostrils, as if a fly were upon her lip.

Arthur was sufficiently amused with the mother, but he was honestly concerned for the father, and he wondered how the face he met at the door could so suddenly lose its longitude. He ventured to change the direction of the conversation by inquiring into Mr. Ruggles' condition.

The fat face gathered incalculable solemnity on the instant. "Father has took sights of laudlum—sights of laudlum!" Mrs. Ruggles shook her head, as if the "laudlum" were the big end of the calamity.

"I hope it has quieted him," said Arthur.

"Yes, he's asleep now, and Joslyn is setting up with him. Joslyn is a very still man, you know, for one that's so heavy as he is. I s'pose he's got used to going tiptoe by always having a baby to home. It would be an awful stroke to Joslyn if father should be took away." Mrs. Ruggles' own woe seemed to be entirely submerged by her sympathy for Joslyn.

"But we all hope he will live," said Arthur, cordially, "and I know Dr. Gilbert hasn't given him up."

"Oh! such a sight—such a sight!" exclaimed the wife, as the sound of the doctor's name recalled the painful scenes of the night, "every rag of clothes torn off of him, and his leg broke, and his body no better than so much jelly! It's the greatest wonder that he's alive now. It seemed to me as if I never should live through it; and it wouldn't be strange if he should be took away, after all. But it isn't our doings, and we must be resigned to the stroke, if it comes."

The last portion of these remarks was accompanied by appropriate sighs; but it somehow seemed to Arthur as if resignation would not be such a difficult duty, after all.

The small, cunning eyes of the woman read as much as this in the young man's face, and she continued: "It's a duty to be thankful for our comforts, whatever comes. If he should be took away, I shouldn't be like them that have no hope."

"Is Mr. Ruggles a religious man?" inquired Arthur.

"It depends on what people calls religion," replied Mrs. Ruggles. "Some think it's one thing, and some think it's another. Some is professors, you know, and some is possessors. Father and me never made so much fuss about our religion as some folks do. He always give something for supporting the Gospel. I've seen him give twenty-five dollars to once, and he was for ever taking down a codfish or something to Mr. Wilton. Father and me has always been equinomial; but we never stole the Gospel, never. Then Father has always provided for his own family, which is more religion than some folks have. Folks that don't provide for their own families are infidels, the Bible says."

During all this conversation, Leonora had sat in perfect silence, expressing only by her lazy features the contempt she felt for her mother, and for the meal before her. Her eyes gave no evidence of tears, past or present. She was annoyed, to be sure, but she was always annoyed. With a father and a mother wholly absorbed by worldliness, she had grown up in indolence—the insipid, ungrateful recipient of every loving ministry of which her parents were capable. Arthur turned his eyes upon her in astonishment, wondering that the nature of any woman could be so apathetic.

Mrs. Ruggles noticed Arthur's observation of her daughter, and continued: "As I was saying, father has looked out for his own family, and Leonora is provided for. There isn't any girl in Crampton that is any better educated than she is, and there isn't one that will have such a setting-out. Of course, she will have all we have got, at last, when we are both took away, but I mean she shall always hold it in her own right. I don't think it's right for folks to tug and tug all their lives to get money together to spoil their children's husbands with. When I married father—you know I married him out of the mill—I had my own bank stock that I had earned myself, and I've always held it in my own right. I think it's such a comfort for a woman to have bank stock if her husband's took away."

Even Leonora could not withstand this. "Mother," said she, "Mr. Blague thinks you are a fool; I'm sure I do."

"Don't speak so, dear," responded the mother, tenderly. "You are not yourself this morning."

"That's a blessing; then I'm not your daughter;" and without asking to be released from the table, Leonora rose, and lounged out of the room.

Arthur thought it time for business. "I am to nurse Mr. Ruggles, Dr. Gilbert tells me," said he, recalling Mrs. Ruggles from the admiring contemplation of her daughter's retiring figure.

"I know it," she replied, "and I should have spoke of it before, but I knew father was asleep, and that Joslyn would call us if anything happened. I s'pose (and Mrs. Ruggles sighed) that because I talk, and eat my victuals, you and Leonora think I don't feel this stroke, but little do you know! I have to talk, for my mind's distracted; and I think of everything; and I have to eat to support nature and bear up. Arthur, I forgot to inquire about your mother. How is she?"

Arthur's eyes filled with tears in an instant. "She can neither talk, nor eat, nor bear up, as you say," he replied.

"She was always kind o' weakly," said Mrs. Ruggles, musing. "Dear me! how well I remember her when she felt too big to speak to me! She was mighty crank when she married the storekeeper; but some goes up and some goes down; and isn't it strange, now, that her boy should come here and wait upon father!" Mrs. Ruggles said this without the remotest suspicion that her remarks were utterly offensive.

"My mother is a lady, Mrs. Ruggles, and never treated you in any other than a ladylike way. I beg you never to mention her again."

"Well, of course, I didn't mean to hurt your feelings," replied the woman, wondering at Arthur's impudence. "I'm very sorry, of course, for your mother. I really hope she's got something in her own right, and that she'll chirp up, and git along comfortable."

Arthur bit his lip, vexed at the woman's stolid pertinacity, and amused in spite of himself with her lack of sense and sensibility. He rose, and said: "Will you call Joslyn, Mrs. Ruggles?"

The floor creaked and shook as the large woman went on her errand; and soon afterward Joslyn appeared—a white, tallowy-looking, middle-aged man, with a large flat face, faded eyes, and a bald spot on the top of his head over which the hair was braided.

"How is Mr. Ruggles?" inquired Arthur.

"I don't know," replied Joslyn, in a whisper.

"Does he suffer?"

"I don't know, I'm sure."

"Did Dr. Gilbert set his broken leg?"

"I don't know. He did something to it."

"Are you to stay here?"

"I don't know, I'm sure."

"What are you doing for him?"

"I don't know. Dr. Gilbert told me to set by him, and give him his drops once in two hours if he was awake. If he wasn't, I wasn't to wake him up."

"Well," said Arthur, "tell me about the drops, and then go home and go to bed. I will look after Mr. Ruggles."

"Just as you say, of course," said Joslyn.

Then Joslyn explained the doctor's directions, and hoped Arthur would stand between him and all harm, if the master should wake and be offended because he had left him. "I feel particular about keeping in with him," said Joslyn, in explanation, "for I have a good many to look after." Having said this, the humble and fearful man spread a spotted bandanna handkerchief over his head, and went off through the storm toward his little tenement on tiptoe, as if the street were lined with babies in profound slumber.

Arthur entered the room where the proprietor lay. Pale and haggard—the more so in seeming for the blackness of his beard—he lay moaning in a narcotic dream. Arthur took a seat by his side, and, in doing so, made a noise with his chair. The eyes of the sleeper were instantaneously wide open. Wild, glassy and apprehensive, he gazed into Arthur's face with an expression that sent a shudder through his frame. It was an expression of hate, astonishment and inquiry. The master tried to rise, but his muscles refused to lift him an inch.

"What am I here for? What are you here for?" whispered the man.

"You have met with an accident," said Arthur, stooping over him. "You are very badly hurt, and must be quiet."

"Who says I'm hurt? Who hurt me? Why ain't you to work?" Old Ruggles gasped with the exertion which the words cost him.

Then Arthur told him all about his injury, and what had been done for him, and furthermore informed him that he must obey all directions, or he could not live. As the meaning of Arthur's words sank slowly into his benumbed consciousness, the fierce look faded out of the master's eyes, and gave place to an expression of fear and anxiety.

"Don't let me die," said he, with a pitiful whine. "Don't let me die. I can't die."

"We shall do all we can for you, but you must not talk," said Arthur.

"I didn't mean you any harm," whimpered the master, evidently recalling his treatment of Arthur, and afraid that the young man would revenge himself upon him in some way. "I didn't mean you any harm. Don't lay up anything agin me." And the cowardly man cried like a helpless baby.

Arthur reassured him, and then without further parley commanded him to be silent. So the proprietor of Hucklebury Run, subdued by fear and helplessness, put himself into the hands of his new apprentice. Arthur watched him through the long morning, and as the reaction from the terrible nervous shock came on, he hung over him, and fanned him as faithfully as if he had been his own father. With the reaction came insanity. The master was in his mill, scolding his hands, and raving about Arthur. He accused one of wasting, and another of idling, and threatened another.

At noon, Dr. Gilbert's little pony came pounding over the bridge that crossed the Run, and the gig reeled up to the door, the doctor touching the ground before the vehicle had fairly stopped. He found his patient quite as well as he expected to find him; and giving Arthur full directions as to his management, he told him that he had provided company for his mother, and that she would not expect him home until it should be proper for him to leave his charge.

Convalescence, with the proprietor, was very slow in its progress, and frequently interrupted by relapses. It was for many weeks a matter of doubt whether he would ever permanently recover. In the meantime, Aunt Catharine had taken it upon herself to see that Mrs. Blague was not left alone, and that she needed no essential service which Arthur's absence deprived her of. Business at the mill went on entirely through the medium of Arthur Blague. He was nurse, accountant, confidential clerk, salesman at the store, factotum. He was the only man competent to do the business correspondence for his employer; and as the latter was clear-headed after the first few days of fever, he made the young man his right arm in every department of his affairs.

It had been one of the pet boasts of old Ruggles that he

had never been sick a day in his life, and had never paid a doctor's bill. All his business he had done himself. There was not a man at the Run in his employ who had a particle of his confidence, or who had ever known anything of his business affairs. He never expected to be sick. It had never entered into his thought as among the possibilities of lie that he should be disabled and dependent. To suppose that such a man should take such restraint and such dependence patiently would be to expect miracles. To Arthur he was exacting to the last degree of forbearance—giving him hardly time for sleep, and allowing him only a moment occasionally to drop in upon his mother and little Jamie, on the way to the post office.

There was one shrewd pair of eyes that watched all these proceedings with great speculative curiosity. Mrs. Ruggles, relieved by Arthur from a serious burden of care, was aware of his importance to her husband, not only as nurse, but as business executive. Arthur's quiet assumption of entire social equality, and his actual personal superiority, had impressed the woman very decidedly; and when she saw how well he took hold of affairs, how much her husband depended upon him, and how necessary he would be to the business in the event of a fatal termination of the master's injuries, she had come to the conclusion that a permanent partnership between him and dear Leonora would be a very profitable and a very desirable thing. The business at the Run could go along without difficulty. Arthur would come there to live, and the Widow Ruggles, not without her comforts, would pass her days in prosperity equal to her previous lot, and in peace quite superior.

Conveniently without the slightest sensibility, she had no difficulty in approaching the subject which occupied her thoughts in her interviews with Arthur; and it must be confessed that, foolish as the girl thought her mother to be, she lent herself to her schemes. Bred to feel that money was the grand requisite for social position and personal power, she believed that she was mistress of her own matrimonial destiny. She had but to indicate her willingness to link her fortunes with those of any poor young man to secure that young man's everlasting gratitude. It had been drummed into her ears by the repetitious tongue of her mother, even from young girlhood, that the ultimate mistress of Hucklebury Run, and heir presumptive of Madam Ruggles' bank stock, held in her own right, could marry whomsoever in Crampton, or in the towns thereunto adjacent, she might choose.

Whether eggs had gone down materially soon after Arthur's advent into the family, the young man did not know, but he noticed a very decided improvement in the quality of the coffee. Leonora, too, grew from day to day more careful in her dress, and was always, at certain times, to be found sitting in Arthur's way. Wholly preoccupied, the honest-hearted, unsuspecting fellow did not notice these things at all. The possibility of a wife and daughter setting themselves seriously at work to entice a young man into a matrimonial alliance, at a moment when the husband and father lay in an adjoining room, trembling between life and death, was something alike beyond his suspicion and his comprehension.

One morning, Arthur was detained from his breakfast some minutes after it was announced to be ready. On entering the room, he found the mother and daughter waiting. Arthur took his accustomed seat at the head of the table, with Leonora at his right hand, and bed in a very comely morning wrapper, and a mingled atmosphere of sassafras-soap and sour hair.

Mrs. Ruggles looked radiantly across the table at Arthur, as if she were sighting a cannon, the top of the coffee-pot serving as the initial point in the range. "Leonora and me has been talking about you," said the lady. "You see, we couldn't get along without you at all, and I don't know but we should have starved to death if you hadn't come. It seems just as natural to have you at the head of the table somehow, as it does to have father, and that was what Leonora and me was saying. Leonora, says she, how well Mr. Blague looks at the head of the table, setting up so tall and handsome!"

"Mother Ruggles!" Leonora simpered, shocked purely as a matter of conventional propriety.

Mrs. Ruggles giggled. "Look at her, Arthur, and see how she blushes," said the fond mother, pointing to the impassive face of her daughter. "You needn't blush so, for it's just what I've said myself. But we don't make ourselves; it's nothing to be lifted up about." The lady drew on a pious look, as if she were the last person who would be guilty of feeding Arthur's vanity, and the first decently to remind him of the great Author of all beauty. "No, we don't make ourselves," continued Mrs. Ruggles, "but we know that some looks well to the head of the table, and some don't. Some seems calculated to be the head of a family, and some seems ridiculous when we think of it. If there's anything that I hate, it is to see a little man to the head of the table, particular if his wife is a sizable woman, and he isn't big enough to say: Why do ye so? I was saying to Leonora, only a day or two ago, says I, Dear, when you get married—and I hope you don't think of such a thing for the present—do you look out for a husband not an inch shorter than Arthur Blague, for I've seen you together, and there's just the right difference between you. That's just what I said to her—wasn't it, dear?"

"You say a great many foolish things, mother," said Leonora, lazily.

"Now, dear, don't say so. Young folks always thinks old folks is fools, but when I see your father lying dangerous, and the only child I have to my back in a way of being left alone without any pectorator, it's natural for mothers to think of the future, and to calculate on what they'd like to see brought about. Don't you think so, Arthur?"

Arthur, thus appealed to, responded as the lady apparently desired.

"S'posing everything suits, and everything should be brought about just as it might be, and no damage done to nobody," pursued the woman, mysteriously, "what is your notion about a woman's holding her property in her own right? I mean after she gets married, of course."

Arthur replied coolly, that he trusted all married women who desired to hold property in their own right, would do

so by all means. As far as he was personally concerned, while he would not blame a woman for having property, he should altogether prefer that she should depend upon him for support, rather than be independent of him.

"I think those notions is good and honorable," responded Mrs. Ruggles. "A husband always ought to support his family, and then if a woman has anything in her own right, she can keep it. When I was married, I had bank stock, and I've always kept it in my own right, and father never has had a cent of it, and it's always been a comfort to me to think that if he should be took away, or anything should happen, I hold my bank stock in my own right, and nobody can say: Why do ye so? Oh! I think it's such a comfort to a woman to have bank stock, if her husband's took away; don't you, Arthur?"

Arthur was polite enough not to tell her that there were some women who, he believed, would very much rather lose their husbands than their bank stock, but he thought so, and hurried through a meal made repulsive by the worldly Mrs. Ruggles' conversation, and her insipid daughter's presence. But one breakfast was the pattern of many others; and as Mrs. Ruggles saw how important Arthur was becoming to her husband, and how desirable an element he was in the society of Hucklebury Run, she became only the more pertinacious in her persecution of him on her daughter's behalf. Arthur could readily bring his mind to do with his master's petulant exactions, but the flattery of the mistress, and her daughter's patronizing and familiar airs were more than he could abide.

In truth, there was a reason for his disgust with Mrs. Ruggles and her daughter, beyond the repulsive nature of their advances. He had never forgotten the expression of those blue eyes that looked into his on the morning after the accident to the proprietor. He had never forgotten those low-spoken, well-spoken words, and the unconscious compliment which they conveyed to him. He had visited the mill every day—often many times in a day. Always, of course, he had sought for the mysterious young woman who seemed so different from all her associates. The sun-bonnet was always upon her head. She seemed to hold communication with no one, and to be not infrequently in tears. He was thrown into no relations with her that warranted him in extending conversation, and he could ascertain nothing about her from others; beyond the facts that she had been in the mill for six months, always kept her own counsel, was well educated, intelligent, amiable and religious; was sad-hearted, and bore the name of Mary Hammett.

If Arthur was abundantly employed during the hours in which he was upon his feet, he was also abundantly employed in his hours of retirement. The fever that so frequently attacks young men at nineteen was upon him—a fever invariably excited by a woman superior in years and experience. Mary Hammett was twenty-two, and had the maturity of a man of twenty-five; but to Arthur blague the earth soon came to hold no such divinity as she. The factory became a charming place because she was in it. Hucklebury Run was heaven, because hallowed by the residence of one of heaven's angels. Arthur had not been without his school-boy fancy for Fanny Gilbert, but she had never possessed the power to stir his deeper nature. Only the mature woman could do this, and all his boyish likings were swept out of mind by his new and all-pervading passion.

Autumn deepened into winter, and winter was softening into spring, before the health of the proprietor was so far re-established as to allow his young assistant once more to become permanently a resident of his mother's home. In the meantime, Aunt Catherine in person, or by the assistance of sympathetic friends, had ministered to Arthur's lonely mother, and little Jamie had grown into healthy and comely babyhood.

But Arthur had become too important to the proprietor to be lightly spared. It was a loss to old Ruggles in many ways to allow him to lodge at home. The old man could never again be in his business what he had been. His broken limb was shortened, and he could only get about upon his cane. His nerves were shattered, and he could not write. He could not live without Arthur. In the measure of his dependence upon the young man, he had grown careful not to offend him. Thoroughly selfish himself, and incapable of appreciating anything higher than selfishness as a motive of action, he had addressed himself in all possible ways to Arthur's personal ambition and desire to get forward in the world. He had hinted vaguely at a partnership, possible in the future—at a great increase of wages when some desirable changes in his business should be accomplished—at a sale of Hucklebury Run entire to Arthur, when that young man should arrive at his majority, etc.

The aim of all these magnificent promises was to induce Arthur to leave his mother's roof, and become a resident of the Run. At length, uncomfortable weather and most inconvenient walking determined him to consider the master's desires, and to cast about for some one to take his place as nightly society for his mother.

It would not do to depend upon Aunt Catherine again, and, to tell the truth, he would not have thought of doing it had it been the most practicable thing in the world. He had conceived a project, and he would not be content until it should be fulfilled. On the same day during which he had come to his determination, circumstances opened a door to favour its fulfilment.

(To be continued.)

THE STORY OF A WRECKED GENIUS.

The ruin that has often been wrought by strong drink on men richly dowered with the gift of genius receives what will be even to many of the best informed in literary matters a new illustration through the critical monograph published under the title of "A Forgotten Genius: Charles Whitehead," by H. T. Mackenzie Bell (T. Fisher Unwin). Like Mr. Ruskin, he was the son of a London wine merchant. Born in 1804, in his twenty-seventh year he published a poem, "The Solitary," which was praised by Christopher North in the "Noctes" of *Blackwood*, and at a later date received the warm commendation of Dante Rossetti. That poem entitles him to be regarded as the pioneer of the æsthetic

school. Though not as rich as the "Endymion" of Keats, or so full of impetuous passion as "The Revolt of Islam," it is more real and human than either of these poems. As a dramatist he was liked by his contemporaries to Massinger; and his romance of "Richard Savage," founded on the career of that unhappy prototype of himself, was regarded by Dickens as perhaps the best book of its class in our language. So highly were his merits appreciated that Messrs. Chapman and Hall invited him to write the letterpress for the pictures by Seymour on which Dickens founded his "Pickwick Papers"; and it was Whitehead who recommended Dickens for the work which he had himself declined. Few men have entered on life with fairer prospects. His family were in easy circumstances, and he was much beloved by them. He had been well educated, possessed an excellent constitution, and enjoyed vigorous health. On his father's death he inherited a respectable fortune. He was acquainted with the most distinguished men of letters of his day, who all regarded him as a man possessing the highest gifts. But at the Grotto Tavern in Holborn, a Bohemian resort at which he was the leading spirit, he acquired habits which ultimately deprived him of the friendship of Dickens and of all his respectable acquaintances; and in 1857, his wife having previously died of a broken heart, he emigrated to Australia, having secured an appointment on a daily journal at Melbourne. This situation, however, he was unable to retain; and in 1862 he died, without a friend near him, in the hospital of that city, from the effects of destitution, so little known that his demise was not even mentioned in the local newspapers. It has been with considerable difficulty that Mr. Mackenzie Bell has collected the leading facts of this wasted life. The story is unutterably sad, and its pathos is deepened as we read the outline, with copious extracts, which Mr. Bell has furnished, of Whitehead's leading works in prose and verse. They are certainly of a character which entitles him to a much higher place in literature than has yet been assigned to him; and the genius by which they are animated emphasizes the moral of their writer's life. Whitehead has been compared to Thomas Lovell Beddoes, and they were certainly alike in some respects. Both were wanderers from their earliest and best friends, and from the land of their nativity; both died in hospitals, and both lie in unknown graves. Of course, like all drunkards, Whitehead laboured to put the blame of his degradation upon others instead of himself accepting the responsibility. In his romance of "Jack Ketch" he is believed to have sketched himself in the person of Misty, a poor outcast schoolmaster, who is described as a man of highly strung poetic nature, entirely destitute of practical genius, buffeted about by a cruel world until he falls into habits of intemperance as a relief from the pressure of untoward circumstances and all the best aspirations of a lofty soul are bartered for a dram. "Depend upon it," Misty is made to say, "that a wounded spirit must be assuaged, or healed, or got rid of, by some means or the other. Hence drunkenness, desolation, suicide. The first frequently precedes the other two; but drinking will suffice to keep out the foul fiend despair for many years. I invoked the aid of the benignant spirit drunkenness." By such sophistry the poor wretch sought to escape from the condemnation which he had incurred by his own wickedness; and the case is one which we usually find repeated as often as we meet with a drunkard.—*Christian Leader*.

WHITE AS SNOW.

From morning until evening
He sought for peace and rest—
Rest for a weary spirit,
Peace for a troubled breast;
But vain was all his seeking
From dawn till set of sun;
His sins lay heavy on him,
And comfort there was none.

Then, in the gathering twilight,
He knelt him down in prayer,
And the stars shone in upon him,
And smiled upon him there:
And while he told his Father
Of sin as black as night,
The pure white snow fell softly
And hid the earth from sight.

And when, in bitter sorrow,
He looked into the night,
Behold, the earth shone brightly,
Wrapt in its robe of white!
And the promise came to cheer him
And bring him peace: "Although
Your sins may be as scarlet,
They shall be white as snow!"

—George Weatherly, in the *Quiver*.

RAILWAY ACCIDENTS.

Statistics show that in the four European countries where railway traffic is most developed, viz., the United Kingdom, Belgium, France and Prussia, the proportion of railway accidents as compared with the number of passengers annually carried is as follows: United Kingdom, one passenger killed in every 5,250,000, one passenger injured in every 750,000; Belgium, one passenger killed in 9,000,000, one injured in 1,650,000; France, one passenger killed in 2,000,000, one injured in 500,000; Prussia, one passenger killed in 25,500,000, one injured in 4,000,000.—*Insurance Monitor*.

It is a mistake, says the *Christian Leader*, to talk of "the two millions" of new electors. The increase is really much nearer three. In 1880, the electors numbered 3,030,726; now, the total is 5,711,920. The percentage of voters to population is, in France, 26.8; in Switzerland, 22.5; in Germany, 20.09; and in Britain, 16.3. But we beat Denmark, where the percentage is 15.46.

British and Foreign.

DR. WALSHAM HOW, Bishop of Bedford, has declined the Bishopric of Manchester.

PROFESSOR STOKES, of Dublin, gives an account of the discovery of a new MS. of the Gospels, originally belonging to a monastery in Patmos.

THE collection in Free College Church, Glasgow, on behalf of North Woodside Mission, and for congregational purposes, realized over \$2,375, the sum required being \$2,350.

PRINCIPAL CHALMERS, says the *Christian World*, is to be presented with his portrait on the occasion of his jubilee next summer. He was formerly minister of the Free Church at Daily.

Two hundred English Baptist Churches have agreed to set apart Sunday, 24th January, for sermons on Temperance. Rev. J. Gelson Gregson, of India, will preach at the Metropolitan Tabernacle.

THE Rev. Thomas Fraser, M.A., of Croy, Nairnshire, a charge he has held since 1853, died suddenly on Monday week. He contributed papers on the flora of his parish to scientific societies.

THE three latest local option plebiscites in Scotland show—at Kilmarnock, 4,380 for suppression, 212 against; at Peebles, 462 for and twenty against; at Elgin, 1,227 for and ninety-eight against.

THE Pope has appointed twelve canons to govern the diocese of Edinburgh and St. Andrew's with the archbishop. These are the first that have been appointed in Scotland since the Reformation.

PROFESSOR GEDDES, whose first post was that of parish teacher at Gamrie, and who is best known by his work on "The Problem of the Homeric Poems," succeeds Dr. Pirie as Principal of Aberdeen.

WHILE the late Bishop Fraser was a Broad Churchman, it is stated by those who knew him most intimately that the trend of his thought during the last four or five years of his life was distinctly in the direction of evangelical truth.

A HEAVY strain is being put upon the resources of the Jewish boards of guardians in London by the daily increasing influx of poor Jews, industrious artisans for the most part, who have been expelled from Germany.

IT is the purpose of the widow of the Rev. W. F. Mackay, of Hull, to undertake the editing of the *British Evangelist*, and thus to continue what was one of his most successful labours of love. Mr. Mackay will reside in Edinburgh.

A SERMON on Disestablishment was recently preached by a Lanarkshire parish minister, in which the preacher is reported to have declared that "if the Church were disestablished no sons of gentlemen would enter the ministry!"

A NEW organ, the gift of Lady Elizabeth Harvey, of Castle Semple, was inaugurated in Lochwinnoch Parish Church lately, by a select choir from Glasgow. The donor has promised an annual subscription to ensure a proficient organist.

It is deemed probable that the Archbishop of Canterbury will introduce a Church Reform Bill early in the session. Bishop Magee's Parish Churches Bill is said to have the sympathy of Lord Salisbury, and will receive the unanimous support of the Episcopal Bench.

THE Rev. James Maxwell, Free Church minister of Kilmarnock, died recently in the seventieth year of his age, and the forty-third of his ministry. Ordained at Denny in 1843, he was minister there for five years, and since then has laboured with much acceptance at Kilmarnock.

THE *Church Reformer* states that during the recent elections Rev. G. E. Hignett, of St. Peter's, Preston, declared from his pulpit that the voter for a Liberationist candidate would "distinctly gain the devil's own gold medal, and the grand cross of his legion of honour!"

GLASGOW Established Presbytery have ordained Rev. P. Donaldson, B.D., appointed head of the Jewish Mission at Smyrna. Mr. Duncan, B.D., assistant, New Kilpatrick, has also been appointed missionary at Alexandria in connection with the mission. Both leave shortly for the East.

THE *London Lancet* says that children who are allowed to go barefooted enjoy almost perfect immunity from the danger of "cold" by accidental chilling of the feet, and they are altogether healthier and happier than those who, in obedience to the usages of social life, wear shoes and stockings.

THE election of Rev. Henry R. Buchan as minister of Kilbirnie, set aside by the Presbytery on the ground that the intimation summoning the congregational meeting had been read by a student instead of an ordained minister, has now been repealed at a regularly called meeting of the congregation by a majority of 254 against seven.

THE Rev. Dr. Marshall Lang preached at the anniversary services of St. Vincent parish church, Dover Street, Glasgow, lately, and Rev. A. T. Donald, the pastor, in the afternoon, while the evening preacher was Dr. A. A. Bonar, of Finnieston Free Church. Since Mr. Donald's induction, four years ago, the congregation has increased by 445 members, and the sittings are now all let.

MOST of the leading ministers of all denominations in Edinburgh signed the memorial to the Home Secretary, protesting against the Government's prosecution of Mr. Stead. The signatures number 7,919. Numerous petitions from other cities have been forwarded, the monster memorial of the Salvation Army asking for the release of Mrs. Jarrett, as well as of Mr. Stead.

ANDREW MARTIN, the beadle of Newton-on-Ayr Church, who died recently at the age of sixty-eight, was a firm believer in the infallibility of the Newton kirk as the true and only standard of criticism, and maintained the incontestable superiority of the minister for the time being as the premier of Scotch preachers. Newton has really had a very brilliant succession of eloquent ministers, including Principal Caird, Dr. A. K. H. Boyd, Dr. Robert Wallace, Dr. John Macleod, and many other men of note.

Ministers and Churches.

THE Rev. David Mitchell, of John Street Presbyterian Church, Belleville, has accepted a unanimous call to a Jersey city congregation.

KNOX College Students' Missionary Society held their fourth annual meeting last week. The attendance was large and the proceedings were very interesting; a full notice of which is unavoidably held over till next issue.

THE Rev. Dr. Kellogg, now under call to St. James Square Church, this city, is seriously ill. His physicians have enjoined absolute rest for a time, to secure which, and the benefit of climatic change, he has gone to the West Indies.

THE annual congregational meeting in connection with St. Andrew's Church, Pickering, was held on the 12th inst. The reports read show the congregation to be in a prosperous condition. The treasurer's report shows a balance on hand of \$103.98, after all expenses had been paid.

ON behalf of the Bible class in connection with the Presbyterian Church, Orillia, Mr. W. S. Frost presented an organ to the congregation. There was an excellent address accompanying the gift, which, in the name of the office bearers and congregation, was suitably acknowledged by the pastor, Rev. R. N. Grant.

ON last Friday evening, at the close of the "week of prayer" meetings held in Guthrie's Church, Wendigo, the Rev. J. S. Henderson, pastor of the congregation, was presented with a handsome cutter and robe, as a mark of the esteem in which he is held by the congregation. The presentation was made by Mr. James Lockwood, and the recipient made suitable reply thereto.

CHURCHILL Presbyterians are moving. At the annual meeting on the 11th inst. a most desirable site for a new \$6,000 church was secured, and a subscription list was opened for the immediate construction of sheds for horses, which will be followed in due time by the erection of the church. The treasurer's report showed a balance on hand of some \$300, after paying all expenses. Their future prospects are very encouraging.

THE annual anniversary of the Sabbath school was held at West Winchester on New Year's evening. Notwithstanding the bad sleighing, there was an excellent attendance of the friends of the school. The ladies did their part most creditably. Then followed the musical and intellectual. The Rev. Dr. Moffat, the recently settled pastor, gave a thoroughly prepared popular lecture, which was very much enjoyed, upon Sir Henry Havelock, the heroic leader in the relief of Candalore and Lucknow. The evening's work brought in the very handsome sum of \$150.

THE anniversary in connection with the Presbyterian Sabbath school, Bridgen, was held on the evening of New Year's Day, and proved a great success. The entertainment consisted of recitations, dialogues, singing by the children and members of the Bible class. The children acquitted themselves in a manner that reflects great credit on those who trained them, especially the organist of the church. Rev. J. A. McDonald, the pastor, occupied the chair. Appropriate addresses were delivered by the other resident ministers, and two excellent recitations by Mr. Robertson, student, from Waubano. Proceeds of the evening, \$55.20.

THE manse, Alvinston, was visited by a few of the cheeriest rays of ministers' sunshine on Christmas Eve last. After the dismissal of the weekly Bible class, the members, to the number of about fifty or more, came trooping in with baskets, parcels, etc., having invited themselves to a rather late supper. The young people took possession of the parlour and proceeded to enjoy themselves in the most off-hand manner possible, while the elder and more sedate of the party prepared supper. After the table was somewhat relieved of its abundance, the folding doors of the spacious manse were thrown open, and Mr. Johnston was presented with a handful of money as a token of appreciation of his services by the class. It was a complete surprise, and Mr. Johnston thanked them in as suitable terms as he could command under the circumstances. Several of the young men brought their musical instruments along and increased the enjoyment of the evening greatly. This is only one of many acts of kindness and generosity by the people of Alvinston and Napier toward their minister.

THE annual business meeting of Erskine Church, Hamilton, was held on Monday, the 11th inst. There was a good attendance of the congregation, and the reports received were most satisfactory and encouraging. Seventy-two members have been added to the roll during the year. The Sabbath school has an average attendance of 215 scholars, with a teaching staff of twenty-eight. The managers' report showed that the financial condition of the Church was most satisfactory, all liabilities having been met, and a balance left in the treasurer's hands. The treasurer of the building committee reported that all accounts connected with the building of the new church had been paid, and the debt reduced by over \$2,000. The following allocation of the mission funds was made: Home Mission, \$75; Foreign, \$55; French Evangelization, \$50; Stipend Augmentation, \$50; Knox College, \$33; Manitoba College, \$20; Dayspring, \$20; Knox College Students' Missionary Society, \$20; Assembly Fund, \$7; Widows' Fund, \$5; Aged and Infirm Ministers' Fund, \$10; Church and Manse Fund, \$12; Welland Canal Mission, \$6. The pastor, Rev. Thomas Scouler, on behalf of the Session, expressed their appreciation of the hearty support which had been given to the various branches of the church's work during the year, and their thankfulness to the great Head of the Church that such a measure of prosperity had attended their efforts. After a hearty vote of thanks had been given to the office bearers for their diligence, the meeting was closed with the benediction.

THE First Presbyterian Church, Port Hope, held Sabbath school anniversary services lately. Large audiences were

attracted to participate in them. The Rev. John McEwen's long experience in Sabbath school work, and his prominent position in connection with the Ontario Sabbath School Association for some years past, enabled him to speak with authority on the many practical matters involved in this important department of Christian activity. His sermons and addresses were eloquent, interesting and instructive. On Sabbath afternoon, addresses were delivered by Messrs. D. Chisholm and J. L. Irwin, with the Rev. Mr. McEwen. The scholars and their friends were out in full force, to complete the programme. We are happy to hear from the reports that the school is in a prosperous condition. During the year there has been an advance in the average attendance, and in the amount contributed for home and mission purposes. One of the features of the evening was the rendering of a Scripture concert exercise. The singing and responses were very good, and met with the decided approbation of the audience. The concert exercise was followed by Mr. McEwen, who succeeded in holding the attention of the scholars on a somewhat difficult theme to the very close of a forty five minutes' address. The prizes for the year were distributed to the successful scholars, which was followed by a genuine surprise to the superintendent, Mr. W. Williamson, when Mr. James Craik came forward, and in the name of the teachers and a few friends, presented him with an address, accompanied by a very handsome timepiece. The scholars were made happy as they left the church, by the thoughtful provision in their behalf of Messrs. Sheehy, Paterson and J. F. Clark. The collections were considerably in advance of those of last year and the services much enjoyed. In connection with the same congregation, a series of interesting and profitable evangelistic services are now being held; the pastor of the church being assisted by the Rev. J. K. Smith, of Galt, and the Rev. Dr. McTavish, of Lindsay.

THE *Canadian Post*: A large representative meeting of the congregation of St. Andrew's Church, Lindsay, was held in the church room on Wednesday last. The meeting was called for the consideration of a proposition relative to the building of a new church, and the large attendance of the members, both ladies and gentlemen, showed that a lively interest was taken in the question by the congregation. Sheriff McLellan was appointed chairman, and a statement was submitted by the board of managers, the purport of which was that owing to the present church not affording sufficient accommodation, a new church should be built. They had solicited subscriptions in order to ascertain the feeling of the congregation with regard to the matter, and by sixteen persons the large amount of \$6,050 had been subscribed. Mr. McNeillie explained that although the Presbyterian population in the town had been gradually increasing, in 1864 two churches afforded accommodation for nearly 600 people, while at present there was only accommodation for about 350 people. The Rev. Dr. McTavish stated that the successful working of the church was impeded by lack of accommodation. Opinions were then expressed by members of the congregation, and all were in favour and anxious that a new church should be built. It was decided then that a church should be built in some central locality. Finance and building committees composed of the following gentlemen were then drafted: Finance committee—Sheriff McLennan, S. A. McMurtry, D. Dunoon, A. Robertson, Alex. Jackson, Wm. Brown, J. McSweyn, T. Stewart and J. R. McNeillie. Building committee—W. Needler, R. Spier, Andrew Jackson, A. Campbell, D. J. McIntyre, M.P.P., James Hamilton, James Keith, J. Mathie and Thos. J. Ray. The committees were instructed to bring in reports of progress at the annual congregational meeting, to be held in January. There can be no doubt but that our friends of St. Andrew's Church will, in building a new church and enlarging their borders, take a step that will not only add to the importance of the church, but give that accommodation which has so long been urgently needed. We hope to see some scheme matured in time to commence operations early in the coming spring.

PRESBYTERY OF KINGSTON.—The quarterly meeting of this court was held at Belleville on the 21st and 22nd days of December. Mr. Houston was appointed Moderator for the ensuing six months. Mr. Mitchell having made a statement in relation to his present position, a Presbyterial visitation of the congregation of John Street Church, Belleville, was appointed to be held on Tuesday, the 19th day of January, at half-past seven o'clock p.m. Mr. Joshua Frazer was deposed from the ministry. Mr. McCuaig gave notice of motion to have the Presbytery divided. The Presbytery expressed disapproval of the appointment at present of an additional Professor for Knox College. A resolution was adopted in the interest of the Aged and Infirm Ministers' Fund, and Mr. Cumberland, who has charge of this fund within the bounds, was instructed to bring the claims and necessities of it before the several congregations. The committee on the Fredericksburgh Church property were empowered to solicit subscriptions for the purpose of having the church repaired and fitted for re-occupation. It was learned from a deputation that visited McLaren's Mills that the people at that station were desirous of union with the congregation at McDonald's Corners. The Presbytery of Lanark, etc., will be asked to transfer the congregation of Dalhousie to this Presbytery with a view to such union. Arrangements were made for the visitation of all the congregations within the bounds in the interest of the Augmentation Scheme. The Home Mission Committee were empowered to secure an ordained missionary for North Hastings, Mr. Hunt's term of service having nearly expired. An assessment of twelve cents per family is to be sought from all the congregations within the bounds. Mr. Kelso was appointed Convener of the Sabbath School Committees, vice Mr. Young, resigned. The remit ament unification of Foreign Mission work was considered. The several sections were approved of, with the exception of No. 10. It was recommended that it should be amended by the addition of the words: "And approved by the General Assembly." The remit on the regulation of the Aged and Infirm Ministers' Fund was approved of with the exception of No. 5.

In regard to it the Presbytery expressed a decided preference for the present plan of a ministerial rate. The remit on vacancies was referred to a committee, to report thereon at the next quarterly meeting.—THOMAS S. CHAMBERS, *Pres. Clerk*.

PRESBYTERY OF TORONTO.—This Presbytery met on the 12th inst. Rev. H. M. Parsons, Moderator. The recent death of Rev. James Bain being duly adverted to, Rev. W. Meikle and the Clerk were appointed a committee to prepare a minute, and submit the same at next meeting. A paper was read from the congregation of Derry West expressing their intention, on account of diminished numbers, to unite with and become part of the congregation of Brampton, and asking leave to sell their church property, the proceeds thereof to go to the reduction of the debt on the church at Brampton. After hearing representatives, and both the senior and junior pastor, the Presbytery gave the permission applied for. Letters were read from Rev. J. S. Mackay; the one dated Victoria, December 4, and the other written from Riverside, California, thanking the Presbytery for granting him leave of absence, asking the appointment of one as interim Moderator of his Session, and urging the speedy sending of a temporary substitute for his pulpit at New Westminster. Rev. R. Jamieson was appointed interim Moderator of Session, and the Clerk was instructed to correspond with Dr. Cochrane as to the other matter. After hearing representatives from Bethesda Church and Fisherville, the congregations of these places were discontinued; supply of preaching for the former to be sent by the Home Mission Committee, and Rev. D. Camelon in the meantime to supply the latter. There was read a letter from Rev. Dr. King, of Winnipeg, acknowledging the liberality of the congregations within our bounds to the college over which he presides, asking a continuance of such aid, a reporting a good increase in the number of students, and avowing his warm interest in the doings of the Presbytery—a Presbytery of which he was so long a member. The Clerk was instructed to reply to Dr. King, reciprocating the good feeling expressed in his letter, and telling him of arrangements lately made to secure from within the bounds considerable aid to the Manitoba College. A letter was read from Rev. J. Carswell, of Barrie Presbytery, transmitting a call from Beeton and Tottenham, addressed to Rev. T. Nixon, minister of Stouffville, together with relative guarantees for stipend. Mr. Carswell stated in said letter that the call had been duly sustained by said Presbytery, and that he had written to the Clerk thereof, asking him to send on an extract minute. The call and the guarantees aforesaid were produced and laid on the table, the Clerk stating at the same time that the extract minute had not yet reached him. (By an error at the post office in Toronto, the minute was not delivered till next day.) Nevertheless it was moved to cite the congregation of Stouffville to appear for their interests at next meeting; but, ere the motion was seconded, Mr. Nixon interposed, and stated that he did not intend to accept of the call. In these circumstances the Presbytery resolved to sist further procedure in the matter, and instructed the Clerk to furnish the Presbytery of Barrie with an extract of the foregoing. Several remits from the General Assembly were dealt with. The one on a scheme for the supply of vacancies throughout the Church was handed over to a committee to be reported on at next meeting. The remit on the Aged and Infirm Ministers' Fund was approved of. The remit ament printing was approved of in the main, but slightly modified. In connection with the young congregation at York Station (close to the Grand Trunk Railroad) a question was brought up by Rev. W. Frizzell as to how railway employes should be dealt with who are asked to work on Sabbath Days, and yet are desirous of membership in the Church. After some consideration thereon, a motion was made by Rev. J. Mutch—and the same was adopted—to appoint a committee to gather facts, to ascertain how far this work on Sabbath days is necessary, and report at next meeting. A committee of eight was then appointed, with Mr. Frizzell as Convener, agreeable to one of the rules recently adopted ament the supply of vacant congregations within the bounds; committees were appointed for the various vacancies, but the names of these need not be given here. The next meeting of Presbytery was appointed to be held, not on the first Tuesday of February, which would only give an interval of three weeks; but on the first Tuesday of March, at ten a.m., which all parties concerned will be pleased to remember. Commissioners to the General Assembly to be appointed that day at three p.m.—R. MONTEATH, *Pres. Clerk*.

PRESBYTERY OF GLENGARRY.—This Presbytery met at Lancaster on the 15th of December. There were read and received a letter from Rev. Kenneth MacLennan, M.A., declining the call from Alexandria; a circular from Rev. Dr. Reid, ament subjects for fourth chair in Knox College; and an extract from the Presbytery of Brockville giving official notice of Mr. Macarthur's induction at Cardinal; also elders' commissions in favour of Mr. John C. Maginnis and Mr. G. H. McGillivray. Several session records were examined and attested. Mr. Hastie read carefully prepared and full reports of the Presbyterial visitation of Indian Lands and Kenyon. The reports were largely commendatory. In regard to Indian Lands, the congregation was found to be well organized, free from debt, possesses four Sabbath schools and a Bible class, five prayer meetings and a missionary association; but there are two matters not so satisfactory: the field is too large for one minister, and the stipend is too small. The congregation, however, was taking steps to secure an assistant for the summer months. The report was fully considered, and the following motion was agreed to: "That the Presbytery are very much disappointed with the reduction of stipend from \$1,000 to \$800, and think it the duty of the congregation not only to raise the stipend again to \$1,000, but also to pay the amount of arrears accumulated by said reduction since it first took place." Mr. F. A. MacLennan was appointed to preach at Indian Lands, and read the report and the deliverance of Presbytery to the congregation. A committee was appointed to investigate the vacant field south of Dominionville and east of Gravel Hill. The report ament Kenyon Congregation

stated that in this charge also there was much to approve. The congregation is well-organized, has four Sabbath schools, and family worship is almost universally observed. There were, however, a large number of young people who do not attend Sabbath school, and an unusual number of persons not baptized. The stipend is only \$750 and manse, and the committee think an additional \$100 is within easy reach of the congregation. The report was considered, and a motion recommending the charge of Kenyon to raise their minister's stipend by \$100 was passed unanimously. Dr. MacNish was appointed to preach at Kenyon, and read to the congregation the report and the deliverance thereon. Mr. Hastie and the committee received the thanks of the Presbytery for their diligence in this visitation. The Convener of the Presbytery's Home Mission Committee read a lengthy report, which dealt, first, with supply of vacancies, recommending that owing to the difficulty of obtaining Gaelic candidates, members of Presbytery should give a voluntary service once a month in the two Gaelic charges vacant. Secondly, with augmented congregations and mission stations, recommending the Presbytery to instruct the deputations to urge very plainly and forcibly those congregations to increase their contributions, if only by a little, to their ministers' stipends, and thus gradually lighten the burden on the Augmentation Fund. Thirdly, with the Augmentation Fund. The circular from the Augmentation Committee was read, and the Presbytery asked to take some special means to raise the amount expected. Fourthly, with the French mission work carried on by M. Junod. His work is progressing favourably, M. Junod having gone over the Presbytery very thoroughly and since July having visited 800 families, held meetings and distributed tracts, Testaments and Bibles. The first recommendation was laid over, the second was adopted and the Home Mission Committee was asked to apportion the \$500 required for Augmentation Fund to the congregations according to the number of communicants. It was decided, in order to sustain the French mission work more effectually, to incorporate that scheme with the French Evangelization Scheme, and endeavour to get an addition to the contributions. A committee was appointed with Mr. Burnett, Convener, to nominate a professor for Knox College, to report at next meeting. Deputations were appointed to visit augmented congregations, and were instructed in terms of the second recommendation of the Home Mission Report. Reports were given in by moderators of vacancies. Committees were appointed to consider remits from the General Assembly and report at next meeting. Presbyterial visitations were appointed to be held at Lancaster and East Lancaster, the deputation to consist of Mr. F. A. MacLennan, Mr. Fraser, ministers, and Mr. James McGregor and Mr. George H. MacGillivray, elders. The Rev. R. H. Warden was nominated Moderator of the Synod of Montreal and Ottawa for the next Synodical year. The Presbytery adjourned to meet at Cornwall, in Knox Church there, on Tuesday, the 9th of March, 1886, at half-past eleven a.m.—W. A. LANG, *Pres. Clerk.*

MONTREAL NOTES.

THE regular quarterly meeting of the Presbytery of Montreal was held in the David Morrice Hall on Tuesday last. There were present forty ministers and six elders, and a large amount of business was transacted. The Rev. Professor Campbell was appointed Moderator for the current half-year.

THE Rev. Hugh McLean, who has laboured as missionary of St. Peter's Church, Liverpool, for the past three years, arrived here on Wednesday, bringing with him a commission from the Free Church of Scotland. He was duly received by the Presbytery, and will, it is believed, prove a valuable acquisition to the Church.

A VERY interesting report on the state of the French work within the bounds was submitted by the Rev. G. C. Heine, Convener of the Committee, giving details regarding the several fields, showing most encouraging progress. The Presbytery spent a large portion of one sederunt in the consideration of the matter. Gratification was expressed at the present hopeful condition of the work, and an urgent desire expressed that the report be published.

THE Home Mission Report was presented by the Rev. R. H. Warden. The small pox epidemic had interfered somewhat with the work in some of the fields usually supplied in the winter months by students from the city. Regular supply is now given to all the missions in the Presbytery.

THE City Mission Report was submitted by the Rev. R. Campbell, and extracts read from the missionary's daily journal. Mr. Patterson labours assiduously, often amid discouragements, but oftener still with cheering evidence that his work is proving a blessing to many. The Presbytery felt the necessity of some systematic action in the way of attention to Presbyterian interests in connection with the several charitable and benevolent institutions of the city, and to ensure this, arrangements were made whereby one or more ministers were requested to act as visitors of each of these institutions for the current year.

REV. R. H. WARDEN, Rev. Professor Campbell, Messrs. A. C. Hutchison, J. Gray, W. Reid and Walter Paul were appointed an interim session for Cote St. Antoine, Mr. Warden, Moderator, with instructions to have the congregation duly organized as soon as possible. The new church there is nearing completion. The bazaar under the auspices of the ladies takes place on Thursday, the 21st inst., and the prospects are most hopeful for the success of the new congregation.

MESSRS. D. MCKASKILL, James Naismith, J. F. Langton and C. A. Campbell were, on recommendation of the Presbytery's examining committee, certified to the Senate of the Presbyterian College here.

THE Home Mission Committee of the Presbytery were instructed to apportion among the congregations within the bounds the sum of \$5,500 asked for by the Assembly's Augmentation Committee, and sessions and congregations were earnestly urged to contribute liberally toward the scheme.

THE Presbytery took no action on the circular of the Knox College Senate regarding the proposed additional professor for that theological seminary.

REPORTS were received from several of the deputies appointed to visit the aid-receiving congregations of the Presbytery, and the deputies not prepared now to report were instructed to complete the work assigned them as soon as possible, and report at next meeting.

THE Rev. R. Campbell reminded the Presbytery that on the 12th March, 1776, the first Presbyterian congregation was established in Montreal, and a committee was appointed to arrange for the celebration of the Centenary of Presbyterianism, to consist of Rev. Professor Campbell, R. H. Warden, L. H. Jordan, Warden King and the ministers and representative elders of St. Gabriel, Knox and St. Paul's congregations, Mr. R. Campbell, Convener.

MESSRS. G. W. STEPHENS, M.P.P., and W. Drake addressed the Presbytery, explaining the object of the "Associated Charities," and soliciting the co-operation of the brethren in carrying on the work.

THE Presbytery resolved that instead of the first Tuesday of April as usual, the next regular meeting be held in the David Morrice Hall on Thursday, the 11th of March, at ten o'clock a.m., the day preceding the centenary of Presbyterianism in this city.

REV. PRINCIPAL MACVICAR, D.D., preached in Knox Church, Ottawa, on the 10th inst., and Rev. R. H. Warden on Sabbath last, in the absence in New York of Rev. Mr. Farries, on account of ill-health. Mr. Farries' many friends will be glad to know that he is considerably better and hopes soon to resume work.

THE Rev. J. Barclay, M.A., of St. Paul's Church, has gone East to St. John, New Brunswick, to preach on Sabbath and lecture on Monday evening. The Rev. Dr. Smith of St. Andrew's Church, St. John, leaves this week with his family for his new charge in the Western States.

THE Lord's Supper was dispensed in several of our city churches on the 10th inst., when considerable additions were made to the communion rolls. The number added during the past quarter in Chalmers Church was ten; in Taylor Church, fifteen, and in St. John's French Church (Russell Hall), nineteen.

SPECIAL evangelistic services have been held during the week in several of the churches here. The American, Crescent Street, Knox and Olivet (Baptist) congregations held union meetings, largely attended, in the American Presbyterian Church. In Taylor Church, St. Gabriel Church, and Erskine Church, services have been held every evening. The Rev. P. Wright, of Stratford, assisted the Erskine Church pastor, and his services were highly appreciated. The meetings were largely attended, and are being continued next week in most of the churches.

THE Rev. A. T. Love, of St. Andrew's Church, Quebec, exchanged pulpits on Sabbath last with the Rev. R. Campbell, of St. Gabriel Church, here.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

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

Jan. 31, } DANIEL IN BABYLON. { Dan. 1: 1886. } 8-21.

GOLDEN TEXT.—"Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word."—Psa. cxix. 9.

INTRODUCTORY.

This is a book of unusual interest. Daniel, the hero and author, is a most attractive and instructive character. And the city, as to its extent, structure, buildings, overthrow and ruins, has a most suggestive history.

Babylon.—It was built on both sides of the Euphrates, about 300 miles from its mouth. It is said to have been a square, each side of which was fifteen miles—thus being sixty miles in circumference, and surrounded by a wall 350 feet high, and eighty-seven feet thick, which was again surrounded by a moat, filled with water, for greater security. In the walls were 100 brazen gates, twenty-five on each side, and towers built between. The River Euphrates divided the city into two nearly equal parts—the banks of which were walled up—and was crossed by a stone bridge sixty feet wide. It was intersected by fifty streets, running from gate to gate, thus dividing the city into hundreds of squares, each two and one-half miles in circumference.

On one side of the river was the palace of the king, and on the other the Temple of Jupiter. For a description of these the reader must refer to some historical work—they are full of interest. The hanging gardens were numbered amongst the seven wonders of the world. They rose terrace above terrace to the height of 350 feet, supported by vaultings and pillars, and strengthened by a wall twenty-two feet thick around the base. The stone inscriptions that are now being unearthed and deciphered are of the very greatest importance for the verification of the Scriptures. Geographical, historical and ethnological references throw much light on passages of Scripture hitherto doubtful.

EXPLANATORY.

I. Daniel's Captivity.—It was seen in the last lesson that the captivity of Judah was accomplished in three instalments. These three should in this connection be reviewed by the pupils. It was in the first of these that Daniel was taken, at the age, it is supposed, of about fourteen years.

Parents.—We are not directly told anything about them; but is it not certain that they were godly parents who prepared such a boy for such a life? Imagine their feelings in the separation—the prayers and injunctions that he might

not forsake the God of his fathers. They, like Jacob, thought it was all against them; but the Lord had better things in store for them than they knew of. We cry out with fear, as the Disciples did on the sea, thinking an enemy is approaching, when it is Jesus, our best Friend.

II. Daniel sent to School.—Nebuchadnezzar shows his great wisdom as a statesman in picking out some of the most promising lads and educating them at his own expense. All civilized nations are more and more acting on the same principle. The importance of trained, well-educated men to a nation cannot be over-estimated.

He was also shrewd enough to recognize that the Hebrews were a superior race—perhaps saw that their religion had some connection with their superiority.

He selected some of those who had unblemished bodies and bright intelligent faces, and had ability to grasp the learning of the Chaldeans. The officer was most fortunate in his selection. But it was not man, but God that made it. He had wise purposes to fulfil by his election.

Beltshazzar.—Daniel and his three friends received new names according to custom. It expressed dependence. The name *Beltshazzar*, by which Daniel was called, meant the favourite of Bel, which is a contracted form of *Baal*. Daniel was the favourite of Jehovah, and must have felt pained to have his name associated with a heathen god.

III Daniel's Character at School.—There are few periods in life in which the character is more thoroughly tried than when a young man, away from home, is sent to school. It is very often a turning-point for life. Daniel triumphed nobly.

(1) *Conscientious*.—The first difficulty was about his appointed food. The king, believing that in order to develop good men the body must be well nourished, gave instructions that they should be fed from his own table. But this food was, for some cause, objectionable, and Daniel decided not to use it. It may have been that animals, to the Jews unclean, were eaten in Babylon, and besides, all food was consecrated to the gods by libations in their honour, before it was partaken of. To a Jew all such was unclean, and Daniel felt that he would be guilty if he ate it.

(2) *Courageous*.—It is one thing to have convictions, it is another thing to carry them out. Many arguments would arise in favour of accepting the situation and doing as others did. Disobedience was dangerous. It would block the way to promotion—it would expose him to ridicule, etc. Against all these Daniel placed the authority of conscience. He purposed in his heart not to defile himself. That was a noble decision. We have greatness there.

(3) *Judicious*.—Many a man would put down his foot and bluntly refuse, and take the risks. That is courageous, but not wise.

Daniel respectfully requested the officer to allow him to protect his conscience. When the officer expressed his fear that it might cost him his life if he granted the request, Daniel thoughtfully and considerably sympathized, and proposed a trial of ten days. Let him and his friends have only pulse and water, and if at the end of that time they did not look as well as they who ate the king's meat, then he would withdraw his request.

The trial was satisfactory. They were fatter and fresher looking than any of the others, so that all agreed that for the three years they should live on this simple diet.

Pulse is a seed something like beans; but is here to be regarded as a vegetable diet which Daniel wanted instead of flesh and other meats.

(4) *Attractive*. (Ver. 9).—Daniel was a very likable boy. His honesty and prudence and beauty made him a favourite. And that prepared the way for getting his requests granted. Agreeableness is a very important element in character, and should be cultivated. That is best done, by not aiming at it, but by aiming at purity of motive and sincerity of heart. It opens many a door of usefulness otherwise closed.

(5) *Studious*. (Ver. 17).—He was a most successful student. He mastered the wisdom of the Chaldeans. It was not cramming—he got knowledge and skill in learning and wisdom, i.e., he knew how to use what he acquired.

Examination.—The king examined them himself, and was greatly pleased with the result. He found that they were ten times more skilful than all the astrologers and magicians that were in his realm. There is a great examination day—the Judgment Day—before us all. How shall we stand before the King of kings who will be our examiner?

IV. Secret of Success.—Daniel, in writing this book, does not forget to give honour to whom honour is due. He saw God's hand in everything that took place. His captivity was of God. (Ver. 2.) The favour with which he was regarded by the prince of the eunuchs was of God (ver. 9); his success in his studies was of God (ver. 17), and he had understanding of visions and dreams, and that was also of God. This important gift gave Daniel great prominence and power during his life.

Knowing that all things were of God; that He lifts one up and casts another down, Daniel constantly sought the blessing of God upon everything that he did, and thus was able to make the very best use of his gifts.

V. Long Life. (Ver. 21).—He continued during the whole seventy years of the captivity to have a great influence in the empire. What a blessing to the captive Jews to have one of their brethren in authority!

If fourteen years old when he went into captivity, he must have lived to be eighty-seven years at least, because one of the prophecies (chap. x. 1) is dated the third year of Cyrus, King of Persia.

PRACTICAL SUGGESTIONS.

1. National, as well as individual, sins are punished.
2. The boy is father of the man.
3. The body should be carefully protected.
4. Religion is profitable for this life.
5. God's help should be sought and His hand seen in all the events of life.

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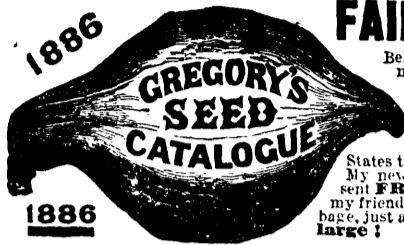


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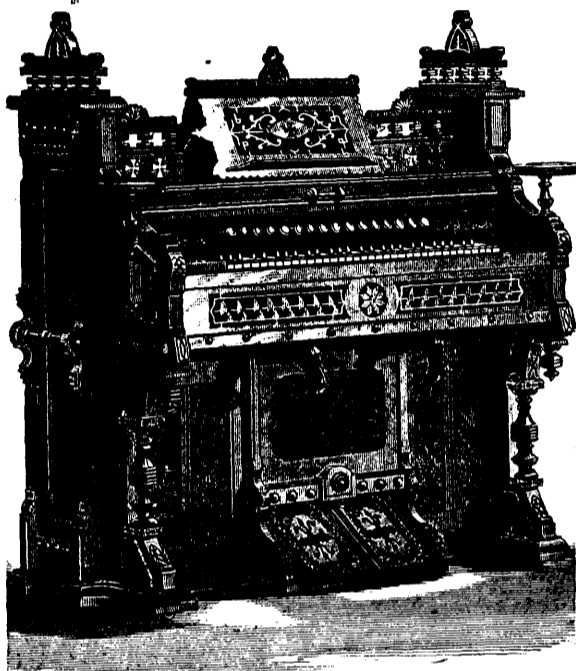
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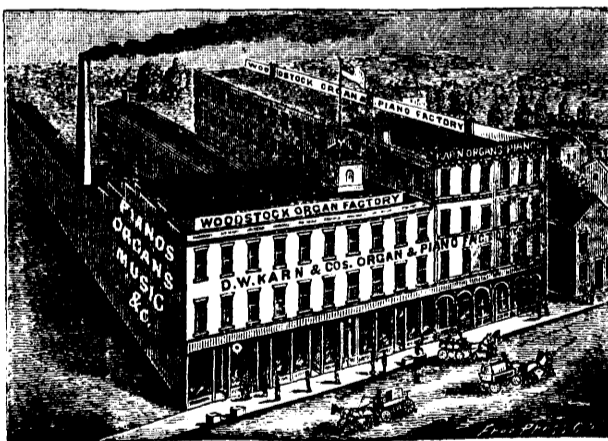
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Lecturer Materia Medica, Toronto School of Medicine.

TORONTO, Sept. 21st, 1885.

GENTLEMEN,—I beg to state that I have used the Permanganate Phenylene, and given it a thorough test, and find it of perfect efficacy in destroying all effluvia from water-closets. I have also used it largely in my kennels, and have much pleasure in bearing testimony to its excellent properties as a disinfectant and vermin destroyer. It is invaluable for keeping the dog's skin in a healthy state, and no owner of large kennels can afford to dispense with it.

Yours truly,
W. S. JACKSON,
Hon. Sec. Toronto Dog Show Association
and Asso. English Kennel Club.

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CATARRH:

A NEW TREATMENT.

Perhaps the most extraordinary success that has been achieved in modern medicine has been attained by the Dixon treatment for Catarrh. Out of 2,000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting from the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the Catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has attempted to cure Catarrh in this manner, and no other treatment has ever cured Catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favourable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street, west, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—*Montreal Star*

WORDS OF WISDOM.

THE more you say, the less people remember. THE plant of happiness cannot thrive without the air of cheerfulness. THE innocence of the intention abates nothing of the mischief of the example. MAKE friends with your creditors, if you can, but never make a creditor of your friend. THE harvest gathered in the fields of the past is to be brought home for the use of the present. DISEASES OF THE SKIN.—Most diseases of the skin arise from bad blood and lack of cleanliness, except when caused by germs or insects. Erysipelas, salt rheum, tetter, pimples and all humours of the blood are curable by Burdock Blood Bitters, which purifies the blood. MANY people mistake stubbornness for bravery, meanness for economy, and villainess for wit. PROMISES made in time of affliction require a better memory than people commonly possess. THE misery of illness is nearly manifest in high life as in the rags and filth of extreme poverty. A TRUE BALSAM.—DR. WISTAR'S BALSAM OF WILD CHERRY is truly a balsam. It contains the balsamic principle of the Wild Cherry, the balsamic properties of tar and of pine. Its ingredients are all balsamic. Coughs, colds, sore throats, bronchitis, and consumption speedily disappear under its balsamic influence. DEPRIVE the people of the means of proper subsistence, and you enslave and destroy the nation. CHEERFULNESS is an excellent wearing quality. It has been called the bright weather of the heart. WE should be as cheerful of our words as of our actions, and as far from speaking ill as from doing ill. SWELLED NECK.—Mrs. Henry Dobbs, of Berridale, Parry Sound, testifies to a prompt cure of enlarged glands of the neck and sore throat by the internal and external use of Haggard's Yellow Oil. Yellow Oil is a sure relief for all painful conditions. FOR a good currency the people are being encouraged to sacrifice their goods, their liberties, their children and themselves. GOLD and silver would be better as mere medals of commerce than as fluctuating legal tenders in the hands of speculators. HORSFORD'S ACID PHOSPHATE. As a Refrigerant Drink in Fevers. DR. C. H. S. DAVIS, Meriden, Conn., says: "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased with it." GIVE no quarter to those vices which are of thine inward family, and, having a root in temper, plead a right and propriety in thee. To avenge one's self is to confess that one has been wounded; but it is not the part of a noble mind to be wounded by an injury. Snug Little Fortunes may be had by all who are sufficiently intelligent and enterprising to embrace the opportunities which occasionally are offered them. Hallett & Co., Portland, Maine, have something new to offer in the line of work which you can do for them, and live at home. The profits of many are immense, and every worker is sure of over \$5 a day; several have made over \$50 in a single day. All ages; both sexes. Capital not required; you are started free; all particulars free. You had better write to them at once. WHO is wise? He that learns from every one. Who is powerful? He that governs his passions. Who is rich? He that is content. THOSE that would be safe have need to be suspicious of the tempter. The garrison that sounds a parley is not far from being surrendered. Nervous Debilitated Men You are allowed a free trial of thirty days of the use of Dr. Dye's Celebrated Voltaic Belt with Electric Suspensory Appliances, for the speedy relief and permanent cure of Nervous Debility, loss of Vitality and Manhood, and all kindred troubles. Also, for many other diseases. Complete rest ration to health, vigor and manhood guaranteed. No risk is incurred. Illustrated pamphlet, with full information, terms, etc., mailed free by addressing Voltaic Belt Co., Marshall, Mich. HE who expresses in his conduct justice and charity accomplishes the most beautiful works; the good man is, in his way, the greatest of all artists. PUBLIC opinion is a weak tyrant compared with our own private opinion; what a man thinks of himself, that is which determines or rather indicates his fate. The best Ankle Boot and Collar Pads are made of zinc and leather. Try them. IT does us good to admire what is good and beautiful; but it does us infinitely more good to love it. We grow like what we admire, but we become one with what we love.

IS EVERYBODY DRUNK?

Among the many stories Lincoln used to relate was the following: Trudging along a lonely road one morning on my way to the county seat, Judge _____ overtook me with his waggon and invited me to a seat. We had not gone far before the waggon began to wobble. Said I: "Judge, I think your coachman has taken a drop too much." Putting his head out of the window, the judge shouted: "Why, you infernal scoundrel, you are drunk!" Turning round with great gravity, the coachman said: "Be dad! but that's the fir's rightful s'cision your Honour's giv'n 'n twel' mont!" If people knew the facts they would be surprised to learn how many people reel in the streets who never "drink a drop." They are the victims of sleeplessness, of drowsy days, of apoplectic tendencies, whose blood is set on fire by uric acid. Some day they will reel no more—they will drop dead, just because they haven't the moral courage to defy useless professional attendance, and by the use of the wonderful Warner's safe cure neutralize the uric acid in the system and thus get rid of the "drunkenness in the blood."—The American Drunk Home.

SIMPLICITY of character is the natural result of profound thoughts.

THE foundation of good labour in any sphere is a good man, and all that is done to give breadth, depth and fulness to him will react in ultimate improvement upon his work.

A REMARKABLE SHOWING.

Some twelve months since Mr. Geo. Mann, so well and favourably known in connection with the Tea trade in this city, was appointed Sole Dominion Agent for the Himalayan Tea Association of India. He had a good foundation to work upon as a start—an article of extraordinary value at a price within the reach of all consumers. This, combined with hard work, perseverance and square dealing, has achieved wonderful results, some 1,500 agencies being already established from Quebec to Port Arthur, and the demand for these goods steadily increasing. As a result of this the home firm has granted a sum of money to be expended in advertising through the secular and religious press, for one year, that every family throughout the entire Dominion may become acquainted with the merits of these grand Teas. Those of our readers who love a cup of really good, pure Tea should not fail to give this article a trial—you will be agreeably surprised at the result.



Welland Canal Enlargement. NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western mails on MONDAY, the 25th day of JANUARY, next (1886), for raising the walls of the locks, weirs, etc., and increasing the height of the banks of that part of the Welland Canal between Port Dalhousie and Thorold; and for deepening the Summit Level between Thorold and Ramey's Bend, near Humberston. The works, throughout, will be let in Sections.

Maps of the several localities, together with plans and descriptive specifications, can be seen at this office on and after MONDAY, the 11th day of JANUARY next (1886), where printed forms of tender can be obtained. A like class of information relative to the works north of Allanburg will be furnished at the Resident Engineer's Office, Thorold; and for works south of Allanburg, plans, specifications, etc., may be seen at the Resident Engineer's Office, Welland.

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. The amount required in each case will be stated on the form of tender. The cheque or money thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 9th December, 1885.



THE IMPROVED Model Washer and Bleacher ONLY WEIGHS 6 LBS. Can be carried in a small valise.

Pat. Aug. 2, 1884. C. W. DENNIS, Toronto.

SATISFACTION GUARANTEED OR MONEY REFUNDED.

\$1,000 REWARD FOR ITS SUPERIOR Washing made light and easy. The clothes have that pure whiteness which no other mode of washing can produce. No rubbing required—no friction to injure the fabric. A ten-year-old girl can do the washing as well as an older person. To place it in every household, the price has been placed at \$3, and if not found satisfactory, money refunded. See what The Baptist says: "From personal examination of its construction and experience in its use we commend it as a simple, sensible, scientific and successful machine, which succeeds in doing its work admirably. The price, \$3, places it within the reach of all. It is a time and labour-saving machine, is substantial and enduring, and is cheap. From trial in the household we can testify to its excellence." Delivered to any express office in Ontario or Quebec, charges paid, for \$3.50.

C. W. DENNIS, 213 Yonge St., Toronto. Please mention this paper.

Highly Commended at the Toronto Exhibition, 1885.



The "Stunner." Humanitarians should use and advocate the use of the "Stunner."

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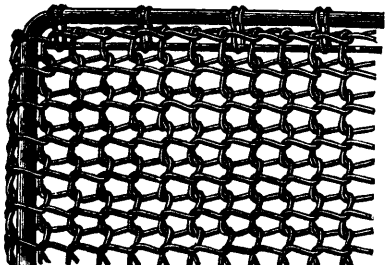
One testimonial. Hundreds like it!

BRINSTON'S CORNERS, ONT., Sept. 24th, 1885.

GENTLEMEN.—Your Truss has succeeded where all others failed, and mine was a bad case. I am a farmer, my work is hard—logging, stumping, pitching, digging ditches, and lifting stone. I never had to quit work, yet your Truss cured me in three months, and I am now as sound as I ever was. Your truly, GEORGE GILS' N.

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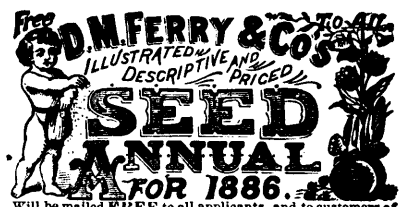
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These Mats will not wear out. One will last for many years and ten times as long as any other. They require no shaking, as they clean them selves. They do not fill with dirt and dust. All dust falls through and can be readily swept up. Snow and Ice are at once removed from the shoes, as by no other Mat, by a slight scraping. The Steel Wire Mats are especially adapted for Railway and Street Car floor-Steambaths, Hotels, Offices, Stores, Residences, Elevator floor, etc., etc. For prices address The Toronto Wire Mat Company. Offices, 63 Colborne St., Corner Church St., Toronto Canada.

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



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Publisber's Department.

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

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

MEETINGS OF PRESBYTERY.

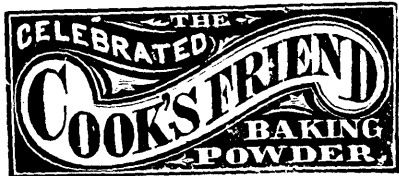
BARRIE.—On the last Tuesday of January, 1886, at eleven a.m. WINNIPEG.—In Knox Church, Winnipeg, on the first Tuesday in March next, at half-past seven p.m. LANARK AND RENFREW.—In Zion Church, Carleton Place, on Monday, February 22, at seven p.m. LINDSAY.—At Beaverton, on the last Tuesday of February, at eleven a.m. BROCKVILLE.—In St. John's Church, Brockville, on the first Tuesday of March, at two p.m. BRUCE.—In Knox Church, Paisley, on the second Tuesday in March, at half-past one p.m. SARNA.—In the Presbyterian Church, Forest, on the second Tuesday in March, at two p.m. LONDON.—Next regular meeting in First Presbyterian Church, London, on the second Tuesday in March, at half-past two p.m. PARIS.—In Chalmers Church, Woodstock, on the first Tuesday in March, at twelve o'clock noon. CHATHAM.—In St. Andrew's Church, Chatham, on 9th March, at ten a.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. MAITLAND.—In St. Andrew's Church Lucknow, on March 16, at one o'clock p.m. GLENGARRY.—In Knox Church, Cornwall, on Tuesday, March 9, at half-past eleven a.m. KINGSTON.—In Cooke's Church, Kingston, on Monday, 15th March, at three p.m. TORONTO.—In the usual place, on the first Tuesday of March, at ten a.m. Election of Commissioners to General Assembly at three p.m. STRATFORD.—In the usual place, on the second Tuesday of March, at ten a.m.

BIRTHS, MARRIAGES, AND DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

At the residence of the bride's brother-in-law, Mr. William Workman, Stratford, on January 12, by the Rev. Thomas Macpherson, Rev. J. A. L. Ballantyne, B.A., pastor of Knox Church, London South, to Florence, third daughter of Hon. Chas. Clarke, Speaker of House of Assembly.



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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."

JOHN J. HALL & CO., Druggists, in the same place, write: "This is to certify that the above testimonial of Mr. Pavey we consider a very valuable one, on account of the writer's reputation and good standing in this community. He tells us that he cannot speak too highly of the virtues of the Ba'sam, and was pleased to have an opportunity to testify in its favour. We have no medicine in our store that we think so highly of, and that gives so universal satisfaction."

Have Wistar's Balsam of Wild Cherry always at hand. It cures Coughs, Colds, Bronchitis, Whooping Cough, Croup, Influenza, Consumption, and all Throat and Lung Complaints. 50 cents, and \$1.00 a bottle.

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Ayer's Cherry Pectoral

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"While with Churchill's army, just before the battle of Vicksburg, I contracted a severe cold, which terminated in a dangerous cough. I found no relief till on our march we came to a country store, where, on asking for some remedy, I was urged to try AYER'S CHERRY PECTORAL.

"I did so, and was rapidly cured. Since then I have kept the PECTORAL constantly by me, for family use, and I have found it to be an invaluable remedy for throat and lung diseases. J. W. WHITLEY."

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

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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 approbation 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 severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. 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." River St., Buckland, Mass., May 13, 1882.

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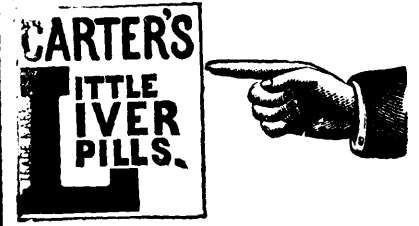
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Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

SICK

Headache, yet Carter's Little Liver Pills are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

HEAD

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

ACHE

is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

Carter's Little Liver Pills are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold by druggists everywhere, or sent by mail.

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