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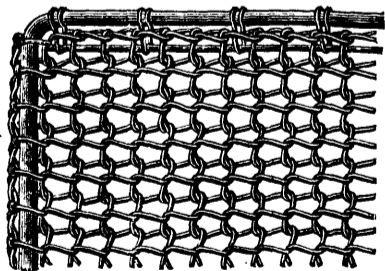
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APPLES are cheap this year, and are always so healthful that new ways of cooking them are welcomed. Baked apples served with or without flavoured milk are always delicious. Served in a glacé made by boiling the liquor, in which whole large apples have been partially cooked before being placed in the oven to bake and sugar (white), is an extremely delicate and attractive way of serving apples. Let the liquor and the sugar boil until they will form a soft candy when cool. Arrange the apples on the dish from which they will be served at the table, and pour the liquor hot over them. When cold an amber coating of soft candy will have formed about each apple, adding to its appearance and taste.

DISEASES OF THE SKIN.—Most diseases of the skin arise from bad blood and lack of cleanliness, except when caused by grubs or insects. Erysipelas, salt rheum, tetter, pimples and all humours of the blood are curable by Burdock Blood Bitters, which purifies the blood.

ANY one visiting a bakery in a part of the city where the German population predominates has seen one of their great favourites, apple kuchen. This is a very simple and attractive dessert, and will be found satisfactory to children who are not allowed to eat pastry. Make a pie-crust a trifle richer than biscuit, roll and place in the bottom of the pan in which meat is roasted. Peel and slice in eighths cooking apples, and place them in even rows close together across the pan, pressing the inner edge of the apple slightly into the crust, leaving a small space between the rows; sprinkle white sugar over the apples, and a little nutmeg; place in the oven to bake until the apples are cooked. This will not only be welcomed by the little folks in the nursery, but will be enjoyed by the big folks who are not fond of or fear the effects of pie.

MODERN IMPROVEMENTS.—Among the many articles put forth in the interest of housekeepers, nothing has become more popular than JAMES PYLE'S PEARLINE. Five years ago it was scarcely known; since then it has found its way to all parts of the country. Its utility is acknowledged by all who try it, and unlike most of the labour-saving compounds, experience has proved Pearlina to be perfectly harmless to the most delicate fabrics, and we feel sure that no one will be without it after a fair trial.

VERY delicious cakes are made if these directions are closely followed: One cup each of sweet and of sour milk, one cup of lump or loaf sugar, pounded fine, one tablespoonful of melted butter, the yolks of four eggs, and the juice and grated rind of one lemon. In mixing the cake first put the sweet and sour milk together in a basin and set it in a saucepan of hot water; keep it there until the milk becomes curdled, then drain or strain off the milk, rub the curd through a sieve, add the butter to it and the sugar and eggs, the latter to be well beaten first, then the lemon. Make a little very rich pie crust and line the patty pans with it; fill with the above mixture and bake from ten to fifteen minutes, or until the custard is firm. These little cakes, or more properly pies, are dainty for dessert.

CAUTION!—In our changeable climate, coughs, colds and diseases of the throat, lungs and chest will always prevail. Cruel consumption will claim its victims. These diseases, if attended to in time, can be arrested and cured. The remedy is Dr. Wistar's Balsam of Wild Cherry.

A VERY delicious and simple pudding is amber pudding, made as follows: One dozen large tart apples, one cupful of sugar, the juice and rind of three lemons, six eggs, four tablespoonfuls of butter, enough puff or chopped paste to line a three-pint pudding dish. Pare and quarter the apples. Pare the thin rind from the lemon, being careful not to cut into the white part. Put the butter, apples and lemon rind and juice in a stewpan, with half a cupful of water; cover tightly and simmer three-quarters of an hour, rub through a sieve, add the sugar, and set away to cool. Line the dish with paste. Beat the yolks of the eggs, and stir into the cooled mixture. Turn this into the lined dish. Bake slowly for half an hour. Beat the whites of the eggs to a stiff froth, and gradually beat into them three tablespoonfuls of powdered sugar. Cover the pudding with this; return to the oven, and cook twelve minutes with the door open. Serve either hot or cold.

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5 JORDAN STREET, TORONTO.

Notes of the Week.

THE new Hebrew-Christian Church, recently opened in New York by the Rev. Jacob Fresman, is meeting with much encouragement. Last week a very interesting conference on Jewish Missions was held, in which Bishop Nicholson, Rev. William W. Clark, Dr. Wilson, Dr. George F. Pentecost, D.D., A. J. Gordon, D.D., Dr. DeHess, late U. S. Consul at Jerusalem, and others took part.

AT the last meeting of the Toronto Ministerial Association a communication was received from Dr. Wild, acknowledging the honour done him by electing him a member, and intimating that owing to the nature of his engagements he would not be able to attend the meetings regularly. Several brethren, absent from the previous meeting, made remarks indicating that the reception of Dr. Wild did not meet with their cordial approval. The Rev. T. W. Jolliffe read a paper on the Preparation and Delivery of Sermons, which elicited favourable comment.

BUT for Greek stubbornness the Balkan difficulty might have been settled, temporarily, at least, before now. Remonstrances by the combined Powers are unheeded by the patriotic Greeks. Their eagerness for war makes an immense drain on their resources, and it is causing a still greater loss to the Turkish treasury. Is Greece receiving aid and encouragement of which diplomacy is ignorant? Are the Great Powers, Russia, Germany and Austria, playing a waiting game? It is well known that Russia has not relaxed warlike preparations, and may only be waiting for a favourable opportunity to strike for further conquest.

THE seventh Monday Popular Concert last week proved as attractive and enjoyable as any that preceded it. It seems to be the aim of the managers to maintain a high standard of musical excellence as only by so doing can they accomplish the end designed by these concerts—to afford an opportunity of hearing music of the highest class and the cultivation and diffusion of good musical taste. The selections at the seventh concert from the works of Bach and Hummel, rendered as they were with great beauty of expression, proved very attractive. The vocal artist was Mme. Catherine Zeiss, who sang the parts assigned her with magnificent effect.

THE defeat of the Salisbury Administration has not produced the degree of excitement that might have been expected. The result of the late elections made it evident that its days were numbered. It was overthrown before an issue satisfactory to itself could be selected as a test of strength. The brief discussion of a side issue determined its fate, and the immediate outlook is decidedly uncertain. Mr. Gladstone in the present House cannot have a stable majority. The Irish Nationalist party will vote with him or against him, just as Mr. Parnell may choose to determine. The depleted exchequer of the Nationalists may restrain them from precipitating an early appeal to the country; but a strong Government cannot immediately be looked for. For this reason a permanent settlement of the Irish question is not so near as it seemed.

PRINCE BISMARCK is a statesman of the old autocratic school. In the Prussian Landtag last week he

delivered a characteristic speech of two hours' duration in defence of the expulsion of Poles from East Prussia. These descendants of a patriotic people are not so pliant as the Chancellor would like, so he boldly avows a policy of root and branch extirpation. He has resolved on the bold expedient of compelling Polish occupants to sell out to loyal Germans and thus remove from the soil those who cherished the traditions of a crushed nationality. The man of blood and iron also threw out significant hints that his measure would be pressed despite opposition. So thoroughly paternal has the arbiter of German destiny become that "in order to make this colonization sure permanently to benefit the Empire, colonists will be prohibited from marrying Poles."

It is stated that Mr. Finlay, Q.C., the new member for Inverness, publishes the text of a bill he has drafted with a view to removing the obstacles to the reunion of the Presbyterian Churches of Scotland. Its chief provision is that the Church courts shall have the sole and exclusive right to regulate all matters spiritual within the Church, and that their decisions shall not be subject to any manner of review by the civil courts. It also invests the Church courts with the exclusive power to disjoin and erect parishes. The *Glasgow Mail* says the measure comes half a century too late. The *Glasgow Herald* believes it is "utterly visionary" to suppose that parliament will revoke the decision of the legislature which in 1842 rejected the claim of right as formulated by the fathers of the Free Church. The Master of Polwarth, who is contesting the vacant seat in Edinburgh against Mr. Childers, thinks the claim of right is a basis upon which it will be possible to work out the reconstruction he desires to see.

LAST week a meeting was held in Chickering Hall, New York, at which several able addresses were delivered by both clergymen and laymen in defence of the Sabbath. A noticeable feature of the meeting was the testimony to the value of the sacred day given by Mr. P. M. Arthur, Grand Chief of the Locomotive Brotherhood, and Archbishop Corrigan, of the Roman Catholic Church. In the note, apologizing for his absence owing to another engagement, the latter says. As I understand it, the movement for opening the museums on Sunday, though advocated in the interest of the working classes, is really the entering wedge of a larger and insidious design which aims at throwing open also on that day theatres, drinking-saloons and other places of amusement, and so gradually to do away with everything that gives the Sabbath a sacred character. If this view be correct, as there is good reason to believe it to be, the question becomes a very serious one, which deserves most attentive consideration.

AT occasional intervals a minor agitation in favour of early closing takes place. The principle is always regarded as right, and people are urged to do their shopping at seasonable hours; but the abuse continues, and is growing worse all the time. The movement to emancipate retail shopkeepers always fails for want of co-operation. If buyers and sellers would combine that no business should be done after a stipulated hour, there would be no difficulty in putting an end to what is unanimously considered a needless burden. Even if purchasers would make up their minds never to buy articles later than seven o'clock on ordinary evenings, and say nine on Saturday evenings, retail storekeepers would gladly close their places of business at the hours named; but purchasers seldom think of considering any other person's convenience except their own, and should a shop be kept open till midnight stray customers would keep dropping in till the door was locked. If storekeepers themselves would only agree, and honourably abide by agreement, the evil would at once come to an end. In all former efforts made to secure joint action it was found that some dealer whose selfishness was stronger than his honour violated the compact, and the rest in self-defence followed suit. In Woodstock the ministers have made a forcible appeal to the people to discountenance

late Saturday night shopping. The evil exists everywhere, and all sensible people when they think of it will seek its removal.

AT the sixty-fifth annual meeting of the Montreal Bible Society, representatives of the various Evangelical Churches being present, Principal MacVicar delivered a powerful and telling address. After quoting from a recent sermon by Father Giband, in which he denounced the Bible and called on his hearers to burn it, the Principal said: Seeing there is a strong, enormously wealthy, well endowed, tithe-collecting, tax-levying, Bible-burning, confessedly intolerant corporation in the land, to which I make bold to say time-serving politicians bow the knee, and seeing that we hold the Bible to be the Word of God, the message of our Father in heaven to all, the charter of our freedom, the foundation of our best and most sacred institutions, and our guide to eternal glory, therefore, unless we be forsworn and traitors to our God, we are bound to circulate the Bible. If Father Giband was not ashamed to say to the vast majority of the people of this Dominion—for there was now a Dominion, and the quicker the little Province of Quebec and its people were taught this fact the better—that the Bible was full of lies; if he was not ashamed to slander two companies of the wisest and best men in England or America; if he was not ashamed to charge them openly with falsifying God's word, then neither were they ashamed to say that the Bible was full of God's truth, and it he is eager to burn it we, as the representatives of the Reformed Churches of Christendom, are unitedly resolved to publish it to all. Surely they had seen of late enough of ignorance and of superstition, making this city a laughing-stock and costing it millions of money, to cause them to determine to place the Word of Truth in every home in this Province. He proceeded to urge the claims of the Bible, because the best and greatest of men united to accept, defend and love it; it had conferred inestimable blessings on mankind, and because the Bible was the best instrument of mental and moral culture.

OUR United States neighbours permit great plainness of speech. The ravings of Justus Schwab and the blood-curdling atrocities of Johann Most are not interfered with. The Chicago dynamiters even can talk unmolested; but let any or all of these try to violate the law, they would soon find themselves in its firm grasp. Demagogues know the value of publicity, and they manage to get into the papers with a frequency that perplexes the uninitiated reader. It would be a mistake to suppose that many of the despatches and journalistic extracts, constructed with a view to the Irish vote in the United States, to which we are accustomed, reflect the opinions of the better class of Americans. The following, from the *New York Independent*, is not by any means an exceptional mode of expression: Now the question for Americans to decide is whether the demands that the Irish make of the English are just. Are their demands fair, or do they require too much? We hold that Ireland, if for no other reason than her geographical position, should remain a part of Great Britain. On that point all but the wildest fanatics are agreed. She should be satisfied with a system of local government analogous to the system we have in our States. Any reasonable steps she takes to bring about that result will have our moral support; but we could never support secession. Ireland should remain loyal to the Empire or be forced to remain loyal. She is as necessary to Great Britain as the South was and is to the United States. We, of the North, fought the South to maintain our integrity as a nation. Why, if necessary, should not England do the same? And what is true as to the course England should pursue is also true of the course that Ireland, Scotland and Wales should pursue if England attempted to disconnect herself from them. In Great Britain, as in the United States, unity is strength. Disruption would be disaster. But the demand for disruption is suicidal. The demand for local self-government will have general American sympathy.

Our Contributors.

WHY SHOULD THE AUGMENTATION SCHEME FAIL?

BY KNOXONIAN.

Is this scheme of less importance than the other schemes of the Church? Not by any means. It is at least *one* of the most important, if not *the* most important. The pastoral relation lies at the very basis of our Church work. Anything that impairs the efficiency of the pastorate strikes at the very vitals of the Church. Anything that increases the efficiency of the pastorate gives efficiency and power to the whole ecclesiastical machinery. With pastoral work at its best, colleges and missions and every other branch of work are vigorously supported. Anybody that ever collected money for any Church purpose knows that, other things being equal, the money is easily obtained just in proportion to the strength of the pastoral tie and the efficiency with which pastoral work is being done.

This contributor does not hope to establish any claim to originality by saying that ministers are human. They would be very little use down here were they angelic. An angel would feel awfully out of place driving on a muddy road in an old sulky behind a lean horse between stations ten miles apart. An angel might not manage a congregation of certain kinds of people nearly as well as a man. He might hurry out the Lots and treat the remainder as Sodom and Gomorrah were treated. When they had tried that treatment for half-an-hour or so they might be sorry they did not support Augmentation and other good things. It is well for some people that ministers are human. Human ministers will cease before long in the case of each individual man, and some of those people who feel hurt because ministers are human may feel worse before they are many minutes under a ministry that is not human. Ministers are human, and, being human, it lays an awful strain on one to ask him to raise money for colleges, for missions and many other objects, when he knows that his own wife has to make a desperate fight against genteel poverty and that his own children are barely clad. One cannot help wondering if the conveners of standing committees ever think of the condition of some of the homes into which they send circulars asking for money. Why in the name of common sense are these missives always sent to the minister? Is he not frequently enough reminded of his biting poverty without being reminded of it officially? Why not send those circulars to the session clerk or representative elder? It may be true—it *is* true—that the more a congregation does for the general cause, the more it can do for itself. This is no doubt true; at least, true within certain limitations. But you cannot make many congregations believe it, and when they don't believe it the ministers usually suffer. As a mere matter of finance, it would pay every other scheme in the Church a hundred times over to make the pastoral relation more secure. A minister would have some heart to work for the schemes of a Church that treated him generously. A minister kept down to starvation point cannot do first-class work for his own congregation or for the Church as a whole.

Now we see some pharisaical skinflint who always puts down his cent, roll up the whites of his eyes and say in snivelling tones: "Ministers should make sacrifices." We answer: Why don't *you* make sacrifices? Many ministers do make sacrifices. The whole life of some of them is one continued sacrifice. But why should the sacrifices all come upon one class? Nay, we go further, and, in supporting this Augmentation Scheme, ask why should all the sacrifices come upon certain members of this one class. We shall not do anything so silly or unfair as to say that all ministers make sacrifices. A minister who receives a salary of four or five thousand a year makes no sacrifice to preach the Gospel. He is better paid than the average man he preaches to. Very few lawyers or doctors make four or five thousand a year. There are ministers in receipt of good incomes who never could have made the same amount in law unless they displayed more brain power than they do in the pulpit. Let all this be assumed. Let it be assumed also that a minister who receives ten or twelve or fifteen hundred a year in any ordinary locality is not asked to make any sacrifices that a Christian man should not make cheerfully. Strike out all those who have

a fairly comfortable living. Now we come down to a number who have not a fairly comfortable living, who have hard work to keep the wolf from the door. Now, we ask, why should these few—alas, not so few—be compelled to make *all* the sacrifices? Not one layman in a thousand denies himself anything for the Church. The ministers with the large salaries don't suffer. At least we hope they don't. It comes to this in the end that the self-denial, self-sacrifice and all the horrors of genteel poverty are piled on those ministers who are called upon to serve poor or mean congregations. Is this fair? Is it generous? Is it Christian? Can a Church that permits her poorly-paid ministers to be ground in this way expect to prosper?

Just here is a good place to notice an objection that we have more than once heard. It is said that if a minister is an energetic, studious man, and works hard, he can soon rise to a higher position and secure a better salary. It might be answered that there should be no higher or lower positions in the Church of Christ. At any events the Church should never sanction any such distinction. Souls are just as valuable in Muskoka as in Toronto. Christ's work is just as important in Manitoba as in Montreal. As Phelps says, the first ten inches of growth in an oak measure as much as ten on the topmost branch. But we don't press this as an answer. It would be useless to do so. So far as aiming at promotion is concerned the Church is about as worldly as the world, and too many ministers may be relied on to scheme just as hard as the politicians they pray for. It may, however, be well to say that nine times out of ten the man who says "poor ministers should study and rise" would be the first to condemn them for candidating and the first to shout "money" if they moved to a place with a larger salary.

The correct answer to this objection is that the scheme is as much in the interests of the people as in the interest of the ministry. Supposing any given minister did get promoted the congregation would still remain. Another minister would have to come, and he too would have to live. The people gain quite as much by the success of the scheme as the minister. In fact, the smaller congregations depend for their very existence on this fund.

(As Professor Young used to say at the close of a paragraph—More anon.)

SABBATH SCHOOL CONVENTION.

The Presbytery of Glengarry held its ninth Sabbath School Convention in St. Andrew's Church, Williamstown, on Tuesday and Wednesday, 19th and 20th January. It was a most gratifying success in every way. The meetings were held in the church, while meals for all were provided in the hall adjoining which, 'tis needless to say, were up to high-water mark of Highland generosity.

The two pastors, Rev. A. McGillivray and John Matheson, with their respective congregations, were indefatigable in their efforts to make delegates and visitors feel happy and at home, and they succeeded.

Two well-known Sabbath school workers from Montreal, the Rev. Jas. McCaul, of Stanley Street Church, and the Rev. Dr. Smythe, of St. Joseph Street Church, were present most of the time and contributed largely to the success of the Convention.

The first session opened at two o'clock p.m., Tuesday, and in the absence of the President, the Rev. A. Matheson, of Lunenburg, Dr. Alguire, of Cornwall, ex-President, took the chair. Addresses of welcome were given by Rev. A. McGillivray and Mr. Gio, elder, and replied to by Rev. James Hastie and Mr. McGinnis.

The office-bearers for the ensuing year are: Rev. J. S. Burnet, President; Mr. Alex. McGinnis, first Vice-President; Mr. W. J. Scott, second Vice-President; Rev. A. McGillivray, Secretary; Mr. Hugh McLean (re-elected), Treasurer.

The Convention decided to raise from the Sabbath schools during the year a sum sufficient to support a native preacher in Formosa. The treasurer reported that the \$100 which had been voted to repair the Glengarry Chapel in Formosa had been paid in.

The first topic taken up was "Individual Dealing," by the Rev. Dr. Smythe, of Montreal. After mentioning several examples from Scripture he proceeded to show us how to qualify ourselves for that work. The qualifications he summed up in these three: knowledge, love, judgment or tact. The mind must be well stored with Bible knowledge. Then love for souls is

needed as a motive power. And good judgment or tact as a guiding motive. These points he illustrated with much aptness and force. He was followed by a discussion in which several took part.

The next topic was discussed by Dr. Alguire, of Cornwall, "How to meet Discouragements in Sabbath School Work." He showed that discouragements are found in connection with every work of any importance. And that a discouraged teacher is necessarily a weakened teacher. He enumerated and illustrated (1) Inattention in the class; (2) Irregular attendance; (3) Stupid scholars; (4) No apparent results; (5) Discouragements arising from within the teacher's own mind. And then he named over against all these some of the encouragements. Several members then took up the subject and gave their views.

The next on the programme was "Sabbath Schools in Scotland," by Rev. A. McGillivray, who had returned a few weeks before from a twelve months' visit to Scotland. He showed the mighty Presbyterian power that existed in that little land. In the Church of Scotland, 500,000 communicants, 250,000 in the Sabbath school; in the Free Church, 340,000 members, 208,000 in Sabbath school; in the United Presbyterian Church, 178,000 members, 98,000 in Sabbath school; making a total of 1,100,000 members, and 640,000 in Sabbath school; or nearly ten times as many communicants and six times as many Sabbath school scholars as there are in our Canadian Church. In comparing Sabbath school work in Scotland and in Canada he was greatly disappointed with a good deal that he found in the Mother Country. He instanced: (1) The most unsuitable hour universally adopted for Sabbath schools, viz., five p.m., which there was the beginning of darkness, consequently there was a gloomy and repulsive feeling cast over the schools; (2) Arrangements and equipments in the way of buildings, etc., were far behind what obtained in Canada and the United States; (3) Class distinction; he was amazed and pained to find very few children of the wealthy and educated attending any Sabbath school or Bible class, almost all being the children of the poorer classes, for the former would not let their children come in contact with the latter; (4) Long vacations in Sabbath schools—all the congregations he had visited had vacations of Sabbath schools from three to five months every year, while some were open only half of the year; this was most detrimental to the work; (5) He was shocked at the amount of open Sabbath desecration in the large towns and cities. In Glasgow, e.g., the street railway runs just as on a week day. Hundreds of groceries and candy stores are open and doing a rushing business, and no one seems to care about it. He had heard much of Scotland's strict Sabbath observance before he had gone over; but what he saw with his own eyes showed that a great change for the worse had taken place of late. Over against this, however, he placed as deserving of much praise two things—the large number of young men and women found in Bible classes, and the prominent place given to the Shorter Catechism.

Comparing Scotland and Canada in respect of Sabbath schools, he held that Scotland had more to learn of Canada than Canada had to learn from Scotland.

The first item on Wednesday was a Bible class taught by Rev. A. McGillivray, with special reference to his methods, which were to be criticised by the Convention at the close. The result was a very general expression of approval.

Next came an address on "Music, its Use and Abuse in the Sabbath School," by the Rev. James Hastie. An indispensable condition was absent for the successful application of music to the Sabbath school, he held, viz., its not being taught in the day school. Music as a science should be taught in all public schools from the primary grade up to the high school. Children should be taught to read music at sight as they are taught to read books at sight. Examinations on this subject should take the same rank as examinations in grammar, geography, etc., for promotion to higher forms and for teachers' certificates. If the present crowded curriculum can give, it no place, something might be profitably dropped or obliged to make room. Were this generally done in schools several benefits would result. (1) It would act most beneficially upon the spirits and *morale* of the scholars—ruffled temper would be calmed, coarse natures refined, and the school room would be lifted up into the atmosphere of home life by these singing

exercises; (2) It would conduce directly to health in the way of lung-strengthening. One of the best preventives of consumption in the world is singing judiciously used; (3) It would pave the way for good singing in religious service. Were all people, young and old, able to read music at sight, how easy to introduce new tunes that are good, and how easy to get all to join in the service! But in the absence of this condition, music taught in every day school, what is to be done meantime? Let us make the most possible of present opportunities. (1) Let the best hymn and tune book extant be got? Which one? Here a diversity of replies will be given. The book that should be used is probably a book that has no existence as yet. It would be an eclectic, from which would be excluded every tune and hymn of inferior or even mediocre quality, and only those of true worth admitted. (2) Every Sabbath school should have an organ or harmonium, for without it it is almost impossible to get singing led with efficiency and taste. (3) Ingenuity and tact should be used by the superintendent in selecting suitable hymns, and in sometimes at the close of the lesson having a solo, or a duet, or a quartette, sung by some good singers to clinch the truths just taught. The speaker gave some good illustrations how this could be done with good effect. He then touched on some of the abuses.

An animated discussion ensued, in which all the speakers agreed that it was advisable to have instrumental aid in the Sabbath school, provided it be kept in its proper place.

The next item was a children's meeting, which was addressed by three gentlemen. The first speaker was Mr. W. J. Scott, of Lancaster, who based his remarks on 1 Cor. i. 24: "The Power of God, and the Wisdom of God": (1) As shown in the works of creation; (2) In delivering His servants from danger; (3) In redemption. In the absence of the Rev. J. K. Baillie, the Rev. Dr. Smythe, of Montreal, spoke on: "Be ye imitators of God, as dear children." (Eph. v. 1.) He showed the faculty for imitation that children have, and why it is given. In three ways they should imitate what is good: (1) With their lips—speak truth, speak kindly, etc.; (2) With hands—do kind things, etc.; (3) With feet—walk in good ways only, etc.

The Rev. James McCaul, of Montreal, followed with seven messages from Christ, of three words each; (1) "Look unto Me" (Isa. xlv. 22); (2) "Come unto Me" (Matt. xi. 29); (3) "Abide in Me" (John xv. 4); (4) "Learn of Me" (Matt. xi. 29); (5) "Lovest thou Me?" (John xxi. 16); (6) "Follow thou Me" (John xxi. 22); (7) "Witnesses unto Me" (Acts i. 8). The several speakers illustrated their points with apt anecdote and incident, which space forbids giving.

The Rev. J. A. G. Calder followed with an able paper on the subject: "What Books should be Read by our Youth." He dealt at the outset with the importance of reading proper books, he then specified what entered into a good book: (1) It must interest youth; (2) It must be wholesome; (3) It must be practical; (4) It must be in sympathy with the doctrines and polity of our Church. He then classified library books, and under each department named a number of books as models after which selections should be made. He then mentioned a threefold remedy against the admission of unsuitable books into Sabbath school libraries. (1) Every congregation should have a committee to select Sabbath school books; (2) The librarian should be a person of such knowledge of books as to aid in this work; (3) Pastors and Sabbath school superintendents should give active help in this matter.

The Rev. J. S. Burnet then took up the topic: "Rewards of Sabbath School Teachers." He showed that most of them had little to expect in the way of pecuniary rewards. But they would have: (1) The reward of an approving conscience; (2) The pleasure of doing good in many ways; (3) The pleasure of leading souls to Christ; (4) A certain reward by and by from God for faithful service.

At the close of the Convention the Rev. Mr. McCaul gave a short address as a visitor, in which he expressed his very great satisfaction with the proceedings all through.

On motion of Mr. Peter E. Campbell, cordial thanks were given to the pastors and people of Williamstown for their hospitality.

Next Convention was appointed to be held in Knox Church, Cornwall, on the fourth Tuesday and Wednesday of January, 1887, at two o'clock p.m.

THE NEW PROFESSOR FOR KNOX COLLEGE.

MR. EDITOR,—Several of your correspondents, I notice, are taking exception to the action of those Presbyteries that refuse to nominate a person for the new chair in Knox College. Some consider this course offensive to the Assembly and some question its constitutionality, while others are in doubt whether the Assembly can take any notice of the action of such Presbyteries.

I am sure there is not a Presbytery in the Church that has any objection to the appointment of a fourth or fifth professor for Knox College, or that has any other wish than for the prosperity of that institution. Why then have some Presbyteries refused to act upon the instruction of the General Assembly? I have no doubt it is because of the financial aspects of the case. Our colleges are at the present moment the ungreased axle of our church machinery. In it there is most friction and about it most noise and heat.

A committee has been appointed, by the very Assembly that asks for nominations, to consider and report on a scheme of consolidation. But the appointment of an additional professor will only make consolidation more difficult. It may be found, as the last committee reported, "impracticable" to consolidate. But if the present committee finds any way of bringing about a union of some of our colleges the appointment asked for would be an additional obstacle. We have professors enough and we have men of sufficient ability if we could only get them together.

Members of the Assembly of 1884 will remember a very animated discussion upon an overture sent up from the Synod of Hamilton and London, protesting against the Assembly instituting new theological colleges, or new chairs in the colleges already in existence, until the Presbyteries had been consulted. True that overture was not fully acquiesced in by the General Assembly. But the motion setting it aside was carried in a very large vote by only one of a majority, even though the point was granted that no new colleges should be organized without consulting the Presbyteries. That discussion and that vote showed that the Church is not eager to institute any new chairs or appoint any new professors. And I have no doubt this hesitancy on the part of Presbyteries regarding the new professor in Knox College is just the expression in a sort of negative way of that feeling. And while the Assembly may not be forced constitutionally to notice the action of such Presbyteries, yet it would do well to consider and weigh it, for the prosperity of our colleges depends upon the liberality of our people; and the liberality of our people is largely influenced for or against any scheme by the judgment and feeling manifested by Presbyteries.

But what is the difficulty? The finances, and the finances alone. Everybody would be pleased to see another chair established in Knox College, and as a graduate of Knox nothing would please me more, and yet I can understand this reluctance felt by many. The Common Fund is far from satisfactory; \$19,000 was asked for the three colleges, but while that is a very modest sum, it never was given. And the little that was given the first year has not been kept up. This is the way it has been going.

1881-2	\$16,111 06
1882-3	15,260 31
1883-4	12,636 82
1884-5	10,830 78

Thus it has been shrinking and shrinking. There is no encouragement here to institute new chairs and appoint new professors. But it may be said the Endowment Fund of Knox has been greatly enlarged. I know it has, and am glad of it. But will not the appointment of a new professor at once consume all the additional income or even more, and leave nothing to help to clear up old scores. There is a considerable debt for running expenses. By the report of the Board of Management given in to last Assembly it appears that income exceeded expenditure by \$82. That was satisfactory. But the report goes on to say this statement is the result of an "economy that has in many respects impaired the usefulness of the college." Then it goes on further to say "the Building Fund account has now been closed, as almost all collectable subscriptions have now been received, and the interest on the mortgages on the premises must now be charged against the annual income as one of the ordinary expenses. The repairs to the building must also be charged to income account, and as years

pass the expenditure on this account must necessarily increase." There is no encouragement in all this for the institution of a new chair. Looking at all the facts of the case, a great many are of the opinion that it would be wiser in the circumstances to wait a year or two until old Knox recovers her feet. She has done good work in the past with three professors, and a lecturer or two, and she can continue to do good work still until some one comes to her aid financially. Meantime her prospects are that she can pay her way (if she holds on the old way), and get herself into easier circumstances. Other colleges are instituting other chairs. If they can afford it, well and good. But that is no reason why Knox should institute another chair before she can afford it. For these reasons I believe some have reluctantly refused to nominate a professor for the new chair. They feel it would just be a perpetuation of the discouraging struggle of the past.

G.
January 19, 1886.

THE INDUSTRIAL HOME FOR DESTITUTE BOYS IN VENICE, ITALY.

MR. EDITOR,—St. Mark's Cathedral and the Palace of the Doges in "the Queen of the Adriatic" have much that is pleasing to the eye of man; but, to the eye of God, whose judgment is according to truth, the Industrial Home for Destitute Boys there is infinitely more beautiful. As yet, it is in its "day of small things," having been begun only four years ago. That its progress is slow is not to be wondered at when we consider where it is.

It began with twelve boys, as a day school only. Now thirty-three are in it. These are lodged, fed, clothed, educated and taught a trade. They have no open-air playground, yet they enjoy good health. This very probably is owing to their having abundance of wholesome, though simple, food. The daily cost of food is about forty-two centimes, or eight cents of our money, for each boy.

The Rev. Signor Bernatto, the pastor of the *Chiesa Evangelica*, lives in the Home, and acts as superintendent, giving his services in that way freely, which is a great saving to the funds of the institution. He conducts family worship—as it may well be called—in a way fitted to interest the boys. He has two Bible classes, each once a week, one for the younger boys, and one for the older. When I was in Venice last fall, I visited the Home more than once, and from my own observation I bear testimony to the great value which he is to the Home. I heard him preach, but I did not understand Italian sufficiently to be able to form a correct opinion thereof, though one well qualified to judge spoke to me in very high terms of him both as a preacher and a pastor.

Some of the boys are shoemakers, others are printers, who are taught by means of a printing-press, which was second-hand when bought, and has been considerably repaired since. Some are carpenters, others wood-carvers. At the time of my visit the latter were engaged on a sideboard to go to Alexandria in Egypt. The order for it was obtained through the influence of a gentleman connected with one of the steamers of the Peninsular and Oriental Steamship Company's steamers. The carved work on it was really very excellent. The ceiling of this workshop is adorned with frescoes of some—if I rightly remember—Old Testament saints, which were painted when the building in which it is belonged to the Church of Rome. The church in which Signor Bernatto preaches was originally a Roman Catholic one, dedicated to Santa Margherita (St. Margaret). A large fresco on the ceiling, which has been allowed to remain, is not quite suited to what is now a Protestant church. Like a great many other churches, it rings very much when one preaches in it. To remedy this serious defect, a large piece of sailcloth is stretched across a short distance above the preacher's head, and as far as the congregation is at present likely to extend. The experiment has, however, only partially succeeded.

I visited the different classes in the Home. There are three of them. Signor Bernatto pointed out to me five boys who are preparing for college, intending to study in due time for the ministry. A young schoolmaster, who came to the Home from a clerical seminary at Goritz, is now studying for the ministry at Florence. The present schoolmaster was once employed in a Romish orphanage at Treviso. He still calls himself a Roman Catholic, but he told Signor

Bernatto that one reason why he left it was the sham religion which he saw among the boys there. He has kept his promise when he was engaged by the Home not to interfere with the religious instruction of the boys. More than that, he, of his own free will, attends morning family worship, and the Sabbath services at midday on Sabbath, and seems to enjoy them.

On Sabbath the boys wear a uniform, namely, a cap, jacket and trousers, all of dark blue, trimmed with brass buttons and narrow yellow braid. Clothing, such as the boys need, is much more costly in Italy than in England.

The lease of the building at present used as the Home runs out next November. The want of a playground, and the fact of a family of the lowest order living on the ground-floor, are great disadvantages in the building referred to. A house with a large garden can be bought for about £920. So far, only £401 have been raised to buy it. However, it is to be hoped that by next November enough will have been raised to secure it or one equally suitable.

The whole expenses of the institution, including the workshops, are now not less than £50 per month.

The Home is a help to the work of evangelization, for, in several instances, the families of the boys and of the children of the Sabbath school in it have in course of time come to attend regularly the services in Signor Bernatto's church.

The brother just mentioned would like very much if he had some place in Canada or the United States to which he could send boys from time to time, somewhat according to Miss Macpherson's system.

Many readers of THE CANADA PRESBYTERIAN are familiar with the name of Captain Hammond, of the Rifle Brigade, who fell in the assault on the Redan only three days after landing in the Crimea. He was a man like General Havelock, Captain Vickers and Major Vandeleur. They will be all the more interested then in the Venice Industrial Home when they learn that his widow, who now lives in that city, is one of its main supports, though what the name of her position in the Home is, I do not know. She has laboured much in collecting money for it. She and one of her daughters visit it often, and seem to have to do with the management of it. The three reports concerning it which have appeared are signed by her.

I said both to Signor Bernatto and Mrs. Hammond that it would be a very great benefit to the former to have a magic lantern, as by means of it he might be able to do good to the old as well as the young. I need not say that they both fully agreed with me. They would be delighted to get one, but how is it to be got? "Aye, there's the rub." I hope some readers of this article will take the hint. I see advertised from time to time in the *Sunday School World*, what is said to be a superior kind of magic lantern. If it be as described, the price asked for it—\$12—is not too high.

Any contributions in aid of the Venice Protestant Industrial Home may be sent to Mrs. M. M. Hammond, Institute Evangelico, 3,428 Campa Santa Margherita, Venice, Italy, or to T. FENWICK, Elder's Mills, Ont.

NOTES FROM THE PRESBYTERY OF OWEN SOUND.

MR. EDITOR,—Thornbury and Heathcote, an excellent charge in this Presbytery, have now been without a pastor nearly two years, and to all appearances are no nearer a settlement than the day they became vacant. Presbyterianism is a strong and healthy form of Church government, but surely there is some imperfection in a system under which a congregation is allowed to languish and scatter for years, while the Presbytery is powerless to avert the ruin.

Can we not have an amendment to Mr. Laidlav's excellent scheme, by which the Presbytery shall appoint a minister for some considerable time over a vacant congregation having failed to make a call at the end of six months?

Meadford Presbyterian Church is worthy of commendation and imitation. Six weeks ago it became vacant by the resignation of the Rev. J. T. Paterson. The first minister to occupy the pulpit afterward was the Rev. A. T. Coulter.

Taught by experience the evils of a long vacancy, and being satisfied with Mr. Coulter, the congregation took steps at once to secure him, if possible, as their pastor. On Wednesday, the 20th inst. they extended to him a unanimous call, offering a salary of \$1,000

per annum. There are good prospects of Mr. Coulter's accepting the invitation, and if so, not more than nine weeks will elapse between the day the pulpit was declared vacant and the day of inducting the new pastor.

This Presbytery has tried the doubling-up system in some of its mission stations with good results.

Mr. McNeil is now working Daywood, Johnstone, Woodford and Caven, where two students laboured during the summer. All the congregations are making substantial progress, instead of freezing-up, as they formerly did during the winter months. We strongly commend this system to other Presbyteries, where they are unable during the colleg session to obtain sufficient labourers for the mission fields.

Mr. McInnis, the young pastor who was recently inducted into St. Paul's Church, Sydenham, and Knox Church, St. Vincent, is doing excellent work. Already the interest is increased in every department, and the outlook for the future of these congregations is favourable.

Kemble and Sarawak congregations have made fair progress under Mr. Wilson, a student of Knox College, who laboured there last summer and also during the Christmas vacation. There is a slight difficulty in this field at present. By the advice of the Presbytery, our Church decided, by a large majority, to withdraw from the Union Sabbath School and found a new organization. A part of the minority still adhere to the Union School, and withhold their sympathy and support from our own. We trust and believe that our brethren there will soon see that it is not good citizenship to obstruct the will of the majority, not good Presbyterianism to oppose the decision of the Presbytery, and not good Christianity to destroy the peace and harmony of the Church of God.

Presbyterianism is making remarkable progress in Owen Sound. The congregation of Knox, under the pastorate of the Rev. A. H. Scott, has grown so large that they are compelled to build an addition to the church. They will worship in the town hall until the new wing is completed.

The congregation of Division Street, under Rev. John Somerville, have also outgrown their church, and are at present erecting a beautiful place of worship near the site of their old church. The new building is rapidly approaching completion, and already gives promise of being the most attractive church edifice in town.

With the growth of Presbyterianism the moral tone of the town has kept pace, and to-day is stronger and healthier than ever before. The change is so marked that none can fail to notice it.

Call it bigotry, prejudice, narrowness, or whatever you like, yet we cannot help seeing here another instance, showing that no Church exercises a greater influence in making the lives of men honest, pure and true as the grand old Church of our fathers.

January, 1886.

G. M.

MOST TIMELY.

BY THE REV. JAMES HASTIE, CORNWALL.

MR. EDITOR,—You would do good service to the cause of temperance at the present time, I believe, if you could find a place in your columns for the subjoined extract from an American journal of recent date.

A strenuous effort is being made over our country, and notably in counties where the Scott Act is in force, to bring it into disrepute in hope of securing its repeal by and by.

The plea used is its ineffectiveness to suppress drinking where it is now in force. But, behind this seeming concern for the moral well-being of the people, there lies with many a bitter hostility to all legislation that would aim at abolishing or even curtailing the liquor traffic.

In view of the clash of tongue and pen going on over our land as to the effectiveness or non-effectiveness of prohibitory legislation thus far, the article quoted below is not only timely but eminently judicious.

After drawing attention to the marvellous progress made in temperance reform of late years, and to the unprecedented success recently of the temperance ballot in some parts of the Southern States, the writer then goes on to give the following caveat and counsel:

It is one of the dangers of this period, however, that the attention of many temperance workers will be too exclusively absorbed by the legislative and political phases of the question. It must be remembered that

the people not yet converted will be ready to "stand up and be counted" against the saloon only as they may become convinced of the wisdom and duty of abstinence from all intoxicating beverages, and therefore of the desirableness and propriety of prohibiting the manufacture and sale of such beverages. Political excitement is temporary and fluctuating; intelligent, conscientious conviction is abiding and perpetual.

Temperance is a citizenship and political question, but it is also, and pre-eminently, a religious question. It has had hitherto much important help from many Churches; but it might, and should, have a great deal more in the future. Religious conviction is the chief corner stone of the superstructure of the true temperance reform. Every church, of every religious denomination, should be the centre and nucleus of earnest total abstinence propagandism. It would be easily within the power of the Churches of this country, in uncompromising federated temperance action, to speedily neutralize and overcome the pernicious and perilous saloon influence in the political life of the nation.

Nor can the educational needs of the young be safely overlooked or neglected. Every Sabbath school should be in part a juvenile temperance organization. Its library should be well provided with attractive and instructive temperance books. In nothing, perhaps, is the progress of the temperance reform more strikingly illustrated than in the marked excellence of the Sabbath school temperance books of the present time, such as are upon the shelves of the National Temperance Society. A century ago there were none at all; even little more than a decade ago they were, as compared with the present, very few in number and inferior in interest; to-day they may safely be said to lead all other Sabbath school books in literary excellence, and in their freshness and variety of interest and instruction. The children everywhere should be supplied with them abundantly. Their pages contain for many a reader hidden and untold blessings for time and eternity. The children of the public schools, too, are now accessible to temperance instruction as never before. It should in this new year be the untiring care of parents, guardians and teachers to provide them with the best scientific teaching as to what alcohol is, and what it does to the healthy human system.

PENETANGUSHENE AND WYEBRIDGE—AN APPEAL.

MR. EDITOR,—Allow me through the columns of your excellent weekly to appeal to the Christian friends and able congregations of the Church on behalf of this newly settled charge. A kind correspondent in a recent issue of THE CANADA PRESBYTERIAN gave a very interesting account of the origin and early struggles of Presbyterianism in this "historic place" down to the time of my induction last month as the "first Presbyterian minister" of Penetanguishene and Wyebidge. But I do not think that even this kind friend is fully aware of the straitened circumstances of these two congregations. Financially and numerically they are very weak, the membership of each being about thirty, and the number of families able or willing to support ordinances being in the case of Penetanguishene, only fifteen. (The numbers given in the statistics of last year are not correct.)

Penetanguishene congregation some time ago purchased the old Protestant school house and fitted it out for a church. Upon this there is at present a debt of about \$600, which the congregation, with the additional burden recently assumed in becoming part of a settled charge, find themselves unable to meet. At Wyebidge the congregation worship in an old log church, which cannot be occupied much longer, and a new church is required at once, if possible. Toward this a beautiful site has been recently placed at the disposal of the congregation by a liberal supporter, and \$170 has been subscribed. In addition to the debt already referred to, the friends at Penetanguishene have, with rare liberality in proportion to their numbers and means, undertaken to contribute \$300 per annum toward the support of ordinances, and Wyebidge contributes \$200.

A manse and horse-sheds are very much needed at Penetanguishene, but these cannot be undertaken until the already over-burdened congregation is relieved of the above debt. Any help toward wiping off this debt, or building a new church at Wyebidge, will be thankfully received and, with your permission, sir, acknowledged in these columns; and we can assure Christian friends that their money cannot be given to a more deserving cause.

Penetanguishene, Jan. 25, 1886.

HUGH CURRIE, Pastor.

NORTH AMERICAN LIFE ASSURANCE COMPANY.

The annual meeting of this Company was held in the Company's Head Office, Toronto, on the 26th ult. The Hon. A. Mackenzie, M.P., President, occupied the chair, and Mr. McCabe, Managing Director, acted as Secretary. The meeting was a large and influential one. The annual report, revenue account, balance sheet, and report of auditors were read as follows:

REPORT.

Notwithstanding the long-continued and wide-spread depression in general business, the directors are glad to be able to report that the Company's business for 1885 has been a most successful one.

During the year '877 applications for \$2,112,500 were received, upon which were issued 905 policies for \$1,979,500, the rest being unacceptable or uncompleted, and five policies for \$7,000 were revived.

This is a volume of new business not only in excess of that done by the Company in any previous year, but very much in excess of that secured by any other home company during the same year from its organization.

Such a result shows how completely the directors were justified in their anticipation of a large and extending business.

Much of the Company's unequalled success as a home institution is to be attributed chiefly to the hard work and business capacity of the managing director, to the substantial and friendly support of its honorary and provincial directors, to its efficient staff of agents, its very liberal and varied forms of insurance, combined with its liberal principles and practices, and especially to its prompt payment of all just and approved claims upon maturity and completion of proofs—a practice introduced here by your directors, which has continued to afford the representatives of deceased policy-holders the greatest satisfaction.

Being at all times anxious to meet the wants of the insuring public, in any way that experience and caution recommend as desirable, the directors are much gratified to find that the Company's commercial plan, as improved during the latter part of the year, has been largely appreciated and adopted by insurers.

From the commencement of business by the Company, a complete audit of its affairs has been made quarterly by gentlemen of large experience appointed as auditors by the annual meeting, and in addition, the standing committee of the board has also examined and verified in like manner the accounts and securities of the Company.

The reports of the auditors and the standing committee are given with the balance sheet.

On the recommendation of the managing director the board thought well, at the end of its first quinquennium, to still further strengthen the Company's claims for public support, by having a valuation of all its obligations by a distinguished consulting actuary of eminence and experience, whose independent examination and valuation would command increased confidence.

Wm. T. Standen, Esq., of New York, whose name is well known in Canada, has made such a *seriatim* valuation. In his letter transmitting it he makes the following remarks:—

It is an evidence of careful and conservative management that you can point to such a handsome surplus at the end of your first quinquennial period. Having had occasion in my professional capacity to examine the reports of other Canadian companies, I find that in volume of new insurances, amount at risk, premium income, and reserve held for the security of policy holders, your Company is largely in excess of any of them during the same period in its history.

From the undivided surplus contributed by policies in the general class, dividends will be declared, available on the settlement of this year's premium, to ordinary participating policies. From the undivided surplus contributed by tontine, semi-tontine, and reduced endowment policies, the amount applicable to such policies will be carried in the surplus, until apportioned as provided in such policies. The directors recommend that a dividend at the rate of 8 per cent. per annum to June 30th next, payable on July 2nd, be paid to the guarantors as interest for the use of the Guarantee Fund paid up by them.

Of this dividend, six per cent. has been earned by the Guarantee Fund, which, with the profits from non-participating policies, gives the policy-holders the benefit of that fund at a nominal cost.

The directors all retire but are eligible for re-election.

ALEXANDER MACKENZIE, President, Toronto, Jan. 26th, 1886.

Abstract of Revenue Account and Balance Sheet.

Income for the year 1885.....	\$165,697 25
Expenditure (including death claims, \$33,939.50).....	99,222 20
Assets (including un-called Guarantee Fund.....)	586,890 95
Liabilities to Policy Holders.....	241,890 00
Surplus for security of Policy Holders.....	345,000 95

WILLIAM MCCAHE,

Managing Director and Actuary.

We have examined the books, documents, and vouchers representing the foregoing revenue account, and also each of the securities for the property in the above balance sheets, and certify to their correctness.

JAMES CARLYLE, M.D., Auditors.

W. G. CASSELS,

Toronto, Jan. 2nd, 1886.

We concur in the foregoing certificate, and have personally made an independent examination of the said books, and also of each of the securities representing said property.

E. A. MEREDITH, LL.D.,

Wm. GORDON,

Auditing Committee of the Board.

The report of Mr. Standen, Consulting Actuary, was also read.

The President in moving the adoption of the report, revenue account, and balance sheet, owing to the state of his voice, requested the Hon. Mr. Morris, Vice-President, to read the following statement for him, being, as he said, the first speech he had ever written out.

The Hon. Mr. MORRIS on rising alluded to the warm friendship that had always existed between himself and the President during the long period of their political career—the President as Prime Minister, and he as Lieut.-Governor of Manitoba, and said that the same had lasted up to the present moment.

Mr. Morris then read the President's statement as follows:—

It is with much satisfaction that I move the formal adoption of the fifth annual report. I trust that the facts presented will prove satisfactory to our guarantors and policy-holders, and show them that the Company has in an eminent degree the essential elements of prosperity. The year has been characterized by a general depression in trade, and low prices have prevailed for the general products of the country; under such circumstances life insurance business is usually dull.

Our Company has had, in the meantime, in its youth, to struggle with unfavourable circumstances, but has succeeded in continuously maintaining the success which marked the first year. It is not my intention to criticise in a hostile spirit any of our rival companies, but I propose to contrast our position with that of some of the home companies by quoting from published or official statements in a fair legitimate application of the figures.

I bespeak your close attention to these statements:

Policies issued during the fifth year of our Company, \$1,986,300; Confederation Life, \$1,500,746; Sun Life, \$952,594; Canada Life, \$389,296.

The premium income of the same companies, for the fifth year of their existence, was as follows:—North American Life, \$151,318.15; Sun Life, \$95,737.99; Canada Life, \$37,892; Confederation Life, \$119,652.57.

In other words, our premium income for our fifth year is \$35,766 larger than that of the most successful of our competitors in its fifth year.

Another material element of success is the amount of business in force. We are able to refer with pardonable pride to our position in that respect. At the end of the fifth year it was as follows:—

North American Life.....	\$4,849,287
Confederation Life.....	4,004,089
Sun Life.....	2,414,063
Canada Life.....	1,306,304

I propose now to show that in the matter of assets our position is an exceptionally strong one as compared with these companies, as the following figures will prove:

Amount of assets at end of fifth year, North American Life, \$346,890.95; Confederation Life, \$289,202.19; Sun Life, \$265,944.62; Ontario Mutual, \$33,721; Canada Life, \$95,623.

It will doubtless be gratifying to our Guarantors and Policy-holders to know that in our fifth year just concluded our ratio of expenses to income compares favourably with that of our most active competitors, as the following figures will show: Ratio of expense to income of North American in fifth year, 26.62; Sun Life Co., tenth year, 28.27; Ontario Mutual in eleventh year, 30.92; Confederation in sixth year, 26.46.

In respect of terminations the North American occupies a good position as the following statement will show: Ratio of ter-

minations to new business, North American during fifth year, 40.21; Confederation Life during thirteenth year, 45.82; Sun Life during thirteenth year, 70.02; Sun Life on its whole business for 1884, 105.58; and on its Canadian business, 1884, 52.59. This Company has been able to show an amount of new business for the past year of nearly half a million in excess of the business done by the most successful of our competitors during the fifth year of their history.

I need not quote the figures presented in the annual report, as you have all heard it read, and will have an opportunity of perusing it at your leisure. Suffice it to say, that I believe more than ever before in a prosperous future for the Company. I cannot say too much of the zeal and thoroughness of Mr. McCabe, the able Manager of the Company. He stands in the first rank of his profession, and is possessed of those qualities which constitute him a good business man and make him easily accessible to all.

I should also ill discharge my duty did I not bear testimony to his hard work and devotion to the Company's interests. It gives me equal pleasure to say that Mr. Goldman, the Secretary of the Company, has laboured with an unselfishness and success which command my entire approval. He has great abilities, and has zealously devoted them to assist in working up the business to its present state. The Company is much indebted to an able corps of agents, than whom no company has a more efficient and respectable body of gentlemen in its service.

The Hon. Mr. MORRIS, in seconding the resolution, congratulated the meeting on the excellence the report bore of the strong hold the Company had secured with the insuring public. It was a most gratifying fact that our home companies were doing so largely our life insurance business. He believed the growth of such institutions was a mark of our national development, and that there was a growing feeling towards the support of our own institutions. There were many advantages to insurers in dealing with a home company controlled by our own people. Their doing so enables us to retain here money to aid in building up and extending Canadian interests, the greater part of which would otherwise be sent abroad. They had the most ample grounds for feeling extreme satisfaction with the very favourable report of the consulting actuary, and the unequalled success of the Company. Mr. Morris would, in conclusion, urge upon his hearers, that a company such as this had two aspects, that of a commercial enterprise, and of a beneficent one. Life insurance enabled men in all positions of life to make some provision for their families in case of death, and had proved a great boon to the community. He mentioned a recent case of an old soldier who joined the Battleford Guards, only a few days before the engagement under Col. Otter with the Indians in the North-West, and was the first to fall on the field, and whose widow with three children would—but for a life policy of \$1,000, which was paid without any delay—have been left with no means of support except the pension she was entitled to from the Government. The instances are innumerable of like benefits being conferred on families by life insurance.

The motion was adopted unanimously.

Hon. O. MOWAT, Premier of Ontario, in rising to move the thanks of the meeting to the President, Vice-Presidents, Directors and members of the local and provincial Boards for their attention to the Company's business, said, that however he and his friend Mr. Morris might differ on some subjects, they heartily agreed in support of such home institutions as this Company. He congratulated the gentlemen named for the efficient manner in which they had attended to the affairs of the Company. The report was most certainly a favourable one.

The motion was seconded by Mr. GORDON and carried unanimously.

DR. JAMES THORBURN, Medical Director, read a very full report of the mortuary statistics of the Company for the last year, and also for the last five years and pointed out how large a part of last year's losses arose from accident. His report was received and adopted.

On the motion of the Hon. G. W. ALLAN, Senator, seconded by Mr. E. A. MEREDITH, it was unanimously resolved that as a recognition of the valuable services of the President, Vice-Presidents, and Chairmen of the Finance and Executive Committees a sum of money be placed to their credit. Senator Allan said he could not speak too highly of the great services of the President to the Company. His name was a tower of strength to it, as few are better known or more highly esteemed throughout Canada.

On motion of A. H. CAMPBELL, Esq., Pres. Brit. Can. Loan Co., seconded by Dr. SMITH, a by-law for the application of the company's surplus was passed.

MR. CAMPBELL concurred in every word that Senator Allan had uttered respecting the great advantage the Company had derived from having Mr. Mackenzie at its head. His prudent supervision and sound judgment had contributed largely to the handsome results the Company had attained—results which he had shown compared so favourably with those of any of our home companies. The most satisfactory thing next to making a good surplus was to distribute it, and that was the object of the by-law.

On motion of J. K. KERR, Q.C., seconded by Mr. JAFFRAY, Dr. James Carlyle and Mr. W. G. Cassels were appointed auditors.

On the motion of Dr. SMITH, seconded JAS. SCOTT, thanks were tendered the Medical Director, Managing Director, Secretary, inspectors and agents of the Company, for the satisfactory discharge of their respective duties.

On the motion of the Hon. Mr. MOWAT, seconded by Mr. MORISON, it was resolved, That this meeting deeply regrets the severe illness of Mr. J. L. BLAIKIE, Vice-President, which has prevented his filling his usual place at this meeting, and that the Chairman be requested to convey to Mr. Blaikie our deepest sympathy and our earnest wish for his speedy recovery.

Mr. Meredith, LL.D., and Mr. Lake were appointed scrutineers, whereupon the poll was opened.

The Scrutineers reported the old Board re-elected with the addition of A. Desjardins, M.P., President of the Jacques Cartier Bank.

The meeting then adjourned, whereupon the new Board met and re-elected the officers of last year.

WELLAND CANAL
NOTICE TO CONTRACTORS

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Lock Gate Timber," will be received at this Office until the arrival of the Eastern and Western Mails, on TUESDAY, the 9th day of FEBRUARY next, for the furnishing and delivering, on or before the 22nd day of June next, 1886, of Oak and Pine Timber, sawn to the dimensions required for increasing the height of the Lock Gates on the WELLAND CANAL.

The timber must be of the quality described and of the dimensions stated in a printed bill which will be supplied on application, personally or by letter, at this office, where forms of tender can also be obtained.

No payment will be made on the timber until it has been delivered at the place required on the Canal, nor until it has been examined and approved by an officer detailed to that service.

Contractors are requested to bear in mind that an accepted bank cheque for the sum of \$5000 must accompany each tender, which shall be forfeited if the party tendering declines to enter into a contract for supplying the timber at the rates and on the terms stated in the offer submitted.

The cheque 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, 2nd January, 1886.

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AT 5 JORDAN STREET, - TORONTO.

TERMS: \$2 per annum, in advance

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

EASTERN GENERAL AGENT.

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



TORONTO, WEDNESDAY, FEBRUARY 3, 1886.

THE *Interior* says: "The essay of THE CANADA PRESBYTERIAN on General Cantankerousness is going the rounds of the religious papers, and it ought to be reprinted in every one of them. Hereafter, always when the *Interior* and THE CANADA PRESBYTERIAN are called to officiate at the same services, we propose to read the Scriptures and line out the hymn, and let the Canon preach the sermon." Spare our blushes.

FOR some time Mr. Frederick Fenton, York County Crown Attorney, was in impaired health. His voice was enfeebled. Only a few weeks ago he returned home, having been under a specialist's care in New York, with apparently well founded hopes of entire recovery. On Saturday last he seemed in good health and spirits. Next day, while preparing to attend church, he was taken ill and expired suddenly. Mr. Fenton was distinguished for his integrity and the faithful discharge of duty in every relation of life. He was a sincere and intelligent Christian, gaining the respect and esteem of all who knew him. His bereaved family have the heartfelt sympathy of a wide circle of friends.

THE *Interior* often makes a good proverb evidently without trying. Here is not a bad one taken from the last issue: "The most ungracious things said about a man are said by those who are trying to imitate him." True as sacred writ. Here is a preacher that has a full and growing church. The people like his mode of presenting truth, think they are benefited by it and fill up the church. Over the way is another whose pews are empty. Instead of trying to improve his own methods of working, ninety-nine times out of a hundred he simply sneers at the man with the full church. He can't preach like the man he envies and therefore he sneers at him. Here is another man who writes in such a style as to attract public attention. His articles are quoted, commented on and often referred to by people who read. His success is always certain to excite the envy of people who cannot get anybody to notice their own literary work. In various ill-disguised ways the envy always crops out and the little soul abuses what he cannot imitate. A thin-skinned, conceited, envious character always says the most ungracious things about people whose work he would like to imitate but can't. A very large proportion of what passes for criticism is nothing more than a bitter, envious nature finding fault with what it cannot imitate.

IT goes without saying that the congregational meeting is a most important gathering. The proceedings may not be very exciting, but the less exciting the better. The worse days a congregation ever sees is when the congregational meeting is very exciting. The proceedings ought to be of great interest to every good Christian in the congregation. What should interest a good man more than the affairs of his own church? But whether the congregational meeting is interesting or not, one thing is certain; it is the one meeting without which all the others will soon dwindle and die. A business meeting to wind up the year's transactions, ascertain how the ma-

chinery is working, appoint new office-bearers, and attend to things generally is just as necessary as the prayer meeting, or any other meeting. Always go to the congregational meeting. Always go with some idea of what is to be done, and be ready to contribute your share. Don't sit in a back seat as a mere spectator. Always remember that it is the easiest thing in the world to find fault with everything that has been done during the past year. Anybody can do that. Fault-finding is always easy; doing is always difficult. Help rather than criticise. What God's cause needs is men who help. If the congregational reports are favourable, thank God. If they are not, then see if you are not to blame as much as anybody else. If there is anything wrong in the machinery, put it right. Keep one question steadily before your mind: what is best for the interests of the congregation?

IT is a mistake to say that the people are tired of the old doctrines. It is something worse than a mistake to say that the Gospel has lost its power over the hearts of men. All the world over the men who preach the Gospel in the boldest and plainest manner are the most sought after. What the people are tired of is old phrases, old technical terms, old forms of expression that through frequent use have lost their power. We don't mean that these worn-out phrases have lost their power over the people. There is something worse than that. They have lost their power over the man that uses them in his sermon, and because they have no power over his mind they have no power over the minds of the people. The Gospel preached in the language of to-day is just as powerful as the Gospel ever was. And why not preach it in the language of to-day? Why not speak to the people about their souls in the phraseology used in discussing other matters? Are souls more likely to be saved by truth expressed in phrases a century old? The longer we hear and read sermons, the more we study the methods of Gospel preachers that have the English-speaking world for an audience, the more thoroughly are we convinced that the prime element of success in preaching is the ability to present the old truths in a fresh style. The people are not tired of the truth, though some of them may be tired of old stereotyped modes of presenting it. Given a man, of even moderate scholarship and ability, who can put the old doctrines in a fresh light, and bring them to bear on the heart and conscience in living language, and you have a successful preacher.

A FEW weeks ago we alluded to the fact that the Presbyterian ministers of Chicago had spent a day in prayer and meditation on three separate occasions, and at the close of the third day dispensed the Lord's Supper. We ventured to predict that these meetings for fresh consecration would produce an effect on the congregations. "Clement," the well-known correspondent, writes to the *New York Evangelist*:

In many of our Presbyterian Churches there is an unwonted degree of religious interest, and in some of them marked tokens of revival. In the First (Dr. Barrows') there have been many conversions, and the interest seems to be deepening and spreading. In the church at Hyde Park (Rev. E. C. Ray's) there has been quite an ingathering, as also in the Eighth Church (Rev. T. E. Green's). In the Third Church (Dr. Kittredge's) it is always harvest time. Sixty-four were received at the communion service the first Sabbath of January!

There is almost nothing needed in the machinery of a well-equipped Presbyterian congregation. It may be necessary at times to adjust the machinery a little to meet emergencies, but in most city and town congregations there is quite enough of machinery to do effective work. The thing needed is life-power to work the machinery. Might not this life—this indispensable power—be greatly increased if elders and ministers held more frequent meetings for prayer and consecration—we mean meetings of a distinctively religious character? Every earnest man knows there is little stimulus in a conference in which mere modes of working are discussed. Private prayer and study are the main sources of power; but could not the power be increased by continuous social prayer and meditation? The moral effect of such meetings upon any community would be good.

A GOVERNMENT Inspector of the schools in India says that the visits of missionary ladies to the zenanas are of more importance than the establishment of Government schools for girls.

CONGREGATIONAL MEETINGS.

AT this season most congregations hold their annual business meetings. It is often complained, not without reason, that sufficient interest is not taken in congregational affairs by church members generally. Why this is the case it would be difficult to say. Every member of a congregation ought to be interested in its well-being and prosperity. If all who could attended the annual meeting with the desire to advance the common cause, great improvement, both in Christian activity and in Christian life, would be soon visible.

The numerous congregational reports that have already reached us, for all of which space, we regret to say, cannot immediately be found, indicate, among other improvements, that there has been a gratifying increase in attendance at the annual business meetings of many of the congregations. It has also to be noted that the old methods, or rather in some cases the utter want of method, in managing congregational business have well-nigh disappeared. Common-sense and system are now generally recognized factors in dealing with the various matters pertaining to the material concerns of the congregation with which the higher interests have a vital connection. In times past congregations have been weakened, friends discouraged, and the minister burdened with anxiety because of the loose way in which the business affairs have been conducted. Good people, with the very best intentions, for the want of a little systematic attention to business details, have allowed things to drift, and drifting is never in the direction of success.

In almost every report we have been privileged to receive there is evidence of a steady increase in Christian liberality. When it is considered that in business and commercial circles and throughout agricultural districts generally the last has been anything but a prosperous year, this steady advance in contributions for religious purposes affords matter for profound gratitude to the Giver of every good and perfect gift. It is a sign that the principles and spirit of the Gospel are being better understood, and that the sense of obligation is growing in strength. There is reason to hope that with returning material prosperity, there will come a richer and fuller development of the grace of liberality.

Among special contributions there is one mentioned in the report presented at the annual meeting of Knox Church, Toronto, that claims notice. One gentleman, Mr. Donald McKry, connected with that congregation, has given the handsome donation of \$2,000 to the Aged and Infirm Ministers' Fund. Were even a few possessed of wealth to emulate this praiseworthy example, the hearts of many worthy men would be gladdened.

No less gratifying is the marked increase in membership that many congregations are able to report. This too must be regarded as an indication of spiritual health and vitality. Though statistics are very definite they do not tell everything. It would be interesting as well as useful to know what proportion of the year's accession of membership was composed of young people. There is much faithful work done among them in the home and in the Bible class, and Christ's claims on them are frequently and affectionately presented; it would therefore serve as a guide to pastors, elders and others in their methods of dealing with the young who form a most interesting portion of their charge, were the proportion of young people joining the Church more definitely known.

One other healthful sign deserving mention which these reports indicate is the effort made in many cases to reduce the debt resting on churches. Whatever may be said of incurring heavy pecuniary obligations for the erection of imposing ecclesiastical edifices, the solid truth remains that a building unpaid for is a fettered church.

The encouraging facts brought out in the synoptical reports mainly relate to the business affairs of congregations. When once the more extended reports containing those presented by kirk sessions are received, a better idea can be formed as to their conditions in relation to the true work the Church is instituted to accomplish—the extension and upbuilding of the Messiah's Kingdom. These outward and visible signs are cheering, and they are significant of spiritual vitality and progress. The real want of the Church is a larger baptism from on high; an increased measure of spiritual power that will be felt, and more earnest consecration to the work of the world's evangelization.

CHRISTIAN GIVING.

REGARDING methods of raising money for religious and charitable purposes there is a growing sentiment among Christian people that direct and straightforward appeals are more in harmony with Christian principle than charity balls, lotteries, socials, etc., for replenishing the church treasury. The half-hearted defence of such methods was a plain confession that their adoption was only a piece of worldly-wise opportunism. Charity and sociability were very fine things; but they were only used for decorative purposes, the real object was to raise money. Many who would not give a cent if directly appealed to for a charitable or religious object would ungrudgingly hand over their half-dollar or more for the chance of gaining a prize. In voting for the most popular statesman or physician, or electing a lady to whom a sorce cake was to be awarded, friends and relatives, old and young, of the respective candidates have been known to expend sums that greatly astonished those who knew them best. It is urged that only by indirect methods of this and like description can people who are careless and indifferent be induced to contribute for praiseworthy objects. This is a virtual admission that the whole system is indefensible, and the sooner it is abandoned the better. After all, the class outside the Church gives very little to the support of the Gospel. The preparations are made and material provided usually by the most diligent church workers themselves, who candidly admit that it would have been far cheaper for them to have given the money directly, for then the financial gain to the church would have been as great, and they would have been saved the time and the trouble of preparation.

Even though all moneys for congregational, missionary and charitable purposes were given in the simplest way—directly—there would still be room for the "social" in its best phase. It could be utilized for the purpose of bringing together the members of congregations and their friends in cheerful and unconventional fellowship. It might do much to melt the icy formality which throws a cold chill over too many of our churches, especially if they be fashionable. Well-conducted socials would afford an opportunity for young and old, rich and poor, to meet together on a higher platform than that of merely artificial social distinctions, and pleasant and profitable evenings might be spent. Of course these gatherings cannot be perfect. The speech of the evening may not in every case fall on a delighted audience like a benediction—it might be far too long for that—neither may the gifted amateur satisfy the exacting requirements of cultured musicians; but as it is the duty and privilege of the strong to bear with the infirmities of the weak, brotherly kindness and patience might be developed by means of the well-conducted social.

When the duty and obligation of Christian giving are better and more generally understood than they seem to be now, another of these questionable links between the Church and the world, the bazaar, will disappear; that is, in its markedly objectionable features. There is the regular charge for admission, the enormous prices charged for even the paltriest article exposed for sale, the refined devices to rope in unwilling purchasers, the raffle and lottery and—in England, at least, where during recent years the church bazaar has flourished like a green bay tree—the regular bar where beer and even more potent refreshments could be purchased—a virtuous advance over the regular prices.

There is no warrant for impugning the motives of those who favour these and similar methods for the maintenance and extension of the Gospel; but there is no room for doubt that they directly tend to degrade the Church in public estimation. Spiritually-minded people in the Church are grieved, and those outside the Church are not influenced by them to respect efforts to promote Christianity that come dangerously near what many regard as sharp practice. A return to the Scriptural methods of the Apostolic Church is obviously right and decidedly desirable, and in the long-run will prove most successful. The steady, systematic and conscientious giving that the New Testament enforces and illustrates is a valuable educative influence. Adherence to it will bring the lesson of liberality to bear on the stingiest contributor. It will open his heart and loosen his purse-strings, while the educative influence of the bazaar and the social as schools of liberality is destined to failure. The appeals they make, being not to the higher but to the

lower motives of human nature, is it marvellous that people are led by them to misjudge the work and aims of the Christian Church when under her tacit sanction there is such a manifest departure from the Scriptural modes of Christian giving?

Books and Magazines.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Its many attractions secure for this favourite weekly for young people an eager welcome.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This weekly repertory continues to supply its readers with the latest and best contributions to the literature of the time.

OUR LITTLE FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—As usual, this true friend of the little folks is what they ought themselves to be, bright, pure and good.

HARPER'S MAGAZINE. (New York: Harper & Brothers.)—*Harper's Magazine* for February maintains the strength which characterized the December and January numbers. Every article in it makes a point. The illustrations leave nothing to be desired, and the variety of its contents is as noteworthy as their excellence.

RECEIVED:—NOTES FOR BIBLE STUDY, following the course of the Bible Reading and Prayer Alliance, **OUR YOUNG PEOPLE** (Toronto: S. R. Briggs), **THE NOVELIST** (New York: John B. Alden), **TREASURE TROVE AND PUPIL'S COMPANION** (New York: E. L. Kellogg & Co.) **THE NEW MOON** (Lowell, Mass: The New Moon Publishing Co.), **LITERARY LIFE**, a monthly illustrated magazine (Chicago: Elder Publishing Co.), **THE AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL** (Chicago: F. H. Revell), **KNOX COLLEGE MONTHLY** (Toronto: Grip Printing and Publishing Co.), **QUEEN'S COLLEGE JOURNAL** (Kingston: Whig Printing House), **PRESBYTERIAN COLLEGE JOURNAL** (Montreal: John Lovell & Son), **NIGHT AND DAY**, edited by Dr. Barnardo (London: J. F. Shaw & Co.), **THE ELOCUTIONIST'S MANUAL** (Philadelphia: National School of Elocution and Oratory), **THE CONVERTED CATHOLIC** (New York: James A. O'Connor), **THE SIDEREAL MESSENGER** (Northfield, Minn.: Carleton College Observatory), **MIND IN NATURE.** (Chicago: The Cosmic Publishing Co.), **THE SANITARIAN** (New York: 113 Fulton Street).

AGED AND INFIRM MINISTERS' FUND—WESTERN SECTION.

ANNUAL COLLECTION ON THIRD SABBATH OF FEBRUARY.

Attention is specially called to the following announcement made by the Joint Conveners of the Aged and Infirm Ministers' Fund:

By appointment of the General Assembly, the annual collection for this Fund should be made on the third Sabbath of February, in all the congregations that do not contribute to the Schemes of the Church from the funds of their missionary associations.

The Committee would call the attention of ministers to the statement made in their last circular (see *January Record*) respecting the action of the Assembly, and would earnestly and respectfully request them to press upon their congregations the necessity of their contributing to the Fund much more liberally than they have, with comparatively few exceptions, been doing hitherto. It is the wish of the Assembly that, while annuities continue in the meantime to be given up to the present figure, on the same principle as heretofore, the income from capital should be wholly devoted to the augmenting of the annuities of those whose circumstances require it. That the Committee may be able to carry out the wish of the Assembly, it is necessary only that congregations generally should follow the example of the few that have for years been sustaining the Fund with a liberality above all praise; instead of giving contributions that are, in a great many cases, merely nominal. The Committee, in the name of the Assembly, would earnestly appeal to all to give a cordial support to this important but hitherto much neglected Scheme, assuring them that, whatever differences of opinion may exist in reference to the administration of the Fund, experience will in due time lead to the adoption of such arrangements as will make it productive of the greatest amount of the good which it aims at.

JAMES MIDDLEMISS, } Joint Conveners.
J. K. MCDONA'D, }

THE MISSIONARY WORLD.

The subject of prayer for the Woman's Foreign Missionary Society for February is our Missionaries, Native Teachers and Helpers in Formosa. Our work in Formosa, carried on by Dr. and Mrs. Mackay and Mr. and Mrs. Jamieson, is so well known that nothing need be said here.

Encouragement to hope and pray for the spread of the Gospel in China "Behold these shall come from far; and, lo, these from the North, and from the West, and from the land of Sinim" (China). (Isaiah xlix. 12.)

CHINA INLAND MISSION.

At the present time this mission is exciting great interest, and God's rich blessing is resting on it. No member of our Church is as yet connected with it.

This mission was formed by Mr. Hudson Taylor in the year 1865. He had previously laboured as a missionary in China, and his heart was deeply impressed with the thought of the millions who, living in the remote provinces of the empire, had never heard the very name of our Lord Jesus Christ; and when at home he was led to form a mission on a somewhat different basis from that of most other missions. At that time only seven of the eighteen provinces of China had Protestant mission stations, and his desire was that throughout the eighteen provinces of China the standard of the Cross should be raised. Mr Taylor found the help and sympathy of many of his Christian brethren ready, and he soon started for China, accompanied by some who formed the nucleus of the mission.

For the information of those unacquainted with this mission, I may say that the officers of the mission do not guarantee any salaries. They say to those who desire to go out that if they are prepared to go to China trusting in God, and looking to Him to supply their need, they will do all in their power to help them in their work in connection with it.

Then the members of this mission are drawn from the different evangelical bodies of Christians, or nearly all. There is no distinction made. If a Christian man (or woman) is, or is believed to be, fully qualified and really called of God to this work, the China Inland Mission accepts him, and bids him God-speed.

The members of this mission are now to be found living quietly, and making the name of "foreigner" a title of respect, in every part of the interior. They have been sneered at by their own countrymen, for the first members of the mission were not all of high position, either with regard to education or culture, and poorly paid; and, assuming Chinese dress and modes of living, it seemed they were more likely to breed contempt than to increase the strength of our position. But experience has shown the wisdom of their founder, Dr. Hudson Taylor. In obtaining information in regard to the country and its people, they have done invaluable service, and by their untiring journeys and continued sojourns in parts far remote from foreign centres, they have paved the way to China being really opened up to foreign intercourse. Nor as missionaries have they been less successful, for, though they do not claim large lists of converts, or estimate their progress by the number of attendants at their chapels, they have taken Christianity throughout the land, and made the Chinese understand that listening to its teachings need not lead to their denationalization. They come nearer to their hearers than their foreign-dressed and foreign-living brethren, and make them feel that they can still remain Chinese though they adopt the Christian faith.—*Report of Her Majesty's Consul at Hankow.*

In Brazil, Chili, Peru and the United States of Colombia—countries with a combined population of at least 16,000,000—the American Board now has twenty-two missionaries, five ordained native ministers in Brazil, and three licentiates in Chili. No countries oppose greater obstacles to the truth than those where the Gospel has been travestied by the Spanish type of Romanism. Yet in the Churches gathered by our missionaries in these fields are now nearly 1,800 communicants, and, in the schools, 800 children.

In Peru an important step has been taken under the auspices of the Board. Rev. J. M. Thompson, formerly of Pittsburg, has been placed in charge of a Union English-speaking Church in Cailao. So great was the desire for such a minister on the part of Protestant residents there—English, Scotch and American—that they have already assumed his entire support, and are pledging nearly, if not quite, full support for a teacher also—Mr. E. C. White, who is now on his way to that city. Peru numbers in its population 3,300,000 souls. It should have, as a missionary field, tenfold the attention which it has yet received.

Choice Literature.

MISS GILBERT'S CAREER.

CHAPTER VIII.—MRS. RUGGLES SPREADS HER MOTHERLY WINGS OVER ARTHUR, AND IS UNGRATEFULLY REPULSED.

The proprietor would receive no notice from Miss Hammett, but told her angrily that she could go at once. She accordingly made no delay in exchanging her unpleasant quarters at the Run for the comfortable, quiet and tidy home of Mrs. Blague. Arthur's mother received the new comer very cordially, for Dr. Gilbert had reassured her. As for Aunt Catharine and Fanny, they were in a state of great excitement about her. The doctor had shown more enthusiasm w... relation to Mary Hammett than any woman had excited in him for years. He could not stop talking about her, and could not be stopped even by Aunt Catharine's sharp rallying.

The women can safely be left to make each other's acquaintance, and Miss Hammett to commence her school, while Arthur's first experiences as a regular resident of the Run are ch. onieled.

The life of Mrs. Ruggles and her daughter Leonora had never been more delightful than during the illness of the husband and father, and Arthur's detention in the family. He had introduced a fresh element of life, and it was in accordance with their desire that old Ruggles had invited him to board in his family. The charge would be the same, and the bedding, at least, much more desirable. Arthur shrank from coming in contact with the mother and daughter again; but his duties would be out of the house, and he could shun them pretty effectually, he thought.

Very little did the young man know of the resources of his ingenious landlady. Leonora was always wishing to do a bit of shopping, and Arthur must take her along when he went to the post office; or she wanted very much to attend an evening meeting, and would walk to Crompton, if Arthur would go for her after factory hours; or she was out at a neighbour's house, and the mother, worrying about her, wished that Arthur would walk over and bring her home. Always, when Arthur returned, the mother had retired, and there was a nice fire to be enjoyed by those who might come in out of the chilly air. Mrs. Ruggles said but little when her husband was present; but when he happened to be absent from a meal, the old range of talk was resumed, and often became almost unendurable.

One afternoon Leonora came home from Crompton, whither she had been on a three days' visit to a boarding-school acquaintance, and brought back to her mother her first knowledge of Arthur's agency in the removal of Mary Hammett, and the stories to which it had given rise in the village. The account which she gave of Miss Hammett's sudden popularity, and the attention shown to her by everybody, filled the mother with utter dismay. Something would have to be done, and done at once; but the matter was delicate, and must be delicately managed. It was managed very delicately—in Mrs. Ruggles' opinion.

Mr. Ruggles went to New York—his first visit after his long confinement—and this was Mrs. Ruggles' golden opportunity. She did not often visit the mill now. Time had been when she would go in and weave all day to help her husband along; but she had gradually got above this kind of amusement, socially, and grown too large for it, physically. Occasionally she wandered into the different rooms, when her husband was away, and held long conversations with those whom she knew, and then went away very proudly, her cap-strings, neckerchief points, and a great deal of woollen yarn following her. No sooner was her husband out of sight, and on his way to market beyond the possibility of turning back to look after something which he had forgotten, than the ponderous woman made her appearance before Arthur Blague, who was endeavouring to regulate matters in the store, so that codfish might be made to assume that subordinate position among dry-goods which the nature of the article and good popular usage had designated as legitimate and desirable.

Mrs. Ruggles was very amiable. "Slicking up, eh, Arthur?" said she, with her most amiable and patronizing expression, and looking around upon the shelves in admiration. "I always tell Leonora that I love to see a young man that keeps things slick around him, for, says I to Leonora, a young man that keeps things slick around him, and does not leave hair in his comb, but throws it out of the window, and keeps the dander all off his coat-collar, and scrapes his feet before he comes into the house, always makes a good husband."

"I'm afraid I stand a very poor chance," said Arthur. "You mustn't be so moist," continued Mrs. Ruggles, looking Arthur in the face very encouragingly, and endeavouring to convey a great deal of meaning in her look. "'Now,' says Leonora to me, when I had got through, says she, 'I know who you mean'; says she, 'you are thinking about Arthur Blague.' Dear me, how hot it is in here!" Then Mrs. Ruggles helped herself to a palm leaf fan, and sat down upon a tea-chest that creaked as if it were going straight through the world to the place where it came from.

Arthur had no reply to this talk, and was about to leave her on some plea of necessity, when she said: "I came down to the mill a purpose to ask you to come to supper early to-night, for we are going to have something real good. I want," continued Mrs. Ruggles, "that you should feel yourself to home to our house, because you have always had a mother to look after you, and to provide for you, and, as I tell Leonora, it is my duty to be a mother to you, and to make you feel to home." Mrs. Ruggles looked in Arthur's face with a beaming maternal tenderness that must have won Arthur's heart, if he had trusted himself to look at her.

"Do you love rye flapjacks, Arthur?" inquired the maternal Ruggles, "rye flapjacks, baked in a pile, with the butter and sugar all on?"

Arthur thought he did.

"How much that is like Leonora," resumed the voluble woman. "Says Leonora, says she to me: 'I don't believe but what Arthur Blague loves rye flapjacks, and you shall have some for supper to-night,' says she. 'Arthur shall sit to the head of the table, but you shall cut them up,' says she to me, 'for when you cut them up, your hand is so fat, and the cakes is so fat, that when your knife comes down through, and hits the plate, it sounds good and hearty, like the cluck of a hen.' Says I to Leonora: 'It isn't because my hand is fleshy; it's the eggs; the cluck is in the eggs, my dear.' Oh! you ought to have heard Leonora laugh when I said that. Says Leonora, says she to me: 'Mother, I believe you'll kill me.' How hot you do keep it here!" exclaimed Mrs. Ruggles, wiping her face, "I'm getting real sweaty." Then she rose from the tea-chest, which sprang back with a creak of relief, and giving Arthur a parting injunction to "be to supper in season," she sailed out of his presence and out of the mill with a granueur equal to her gravity.

Arthur did not know what shape the torment of the evening would assume, but he knew very well what its character would be; and he started off to meet the maternal yearnings of Mrs. Ruggles in anything but an amiable frame of mind. On entering the half-kitchen, half-parlour, that served as the Ruggles' dining-room, he found Leonora dressed more elaborately than usual, and wearing upon her face and tresses a sad and injured look that was intended to be very touching.

"You must take your place to the head of the table, Arthur, and preside," said the hearty hostess, overflowing with good-nature and hospitality. She had been pent up within herself so long by the presence of "father," between whom and herself there was no more communion than between the north and south poles, that it was a great treat to be free. Arthur took his seat, and Leonora sat down at his right, but did not bestow upon him a smile—not even a look of gentle patronage.

"Leonora, dear, what makes you so kind of down in the mouth?" inquired the affectionate mother.

"Nothing," replied the young woman, her face inflexibly doleful.

"What ails you dear? Don't you feel well?"

"Feel well enough."

"Well, well, dear, you must chirk up, or you won't enjoy your flapjacks."

"Flapjacks!" exclaimed Leonora, contemptuously, a gust of annoyance escaping from her nostrils, which were always open for the delivery of her miserable emotions.

"I know," said Leonora's mother, sympathetically, "that flapjacks doesn't cure everything."

Arthur could not help smiling at the fancy which sprang in his mind of a very hot flapjack tied over Miss Ruggles' mouth, and another bound upon Miss Ruggles' heart. Miss Ruggles lifted her languid eyes in time to see the smile, and sighed.

"You should remember, dear," suggested the mother, "that you have gentleman's company to-night, and that whatever sufferings you have, you should cover up, so's to make it pleasant. We're making company of Arthur to-night, you know, and you mustn't look on him as a boarder. I've been thinking all the afternoon how pleasant it would be to see you and Arthur eating flapjacks together."

"A good deal Arthur cares for us, I guess," said Miss Ruggles, taking in a large mouthful of the unctuous staple upon her plate.

"Now, my dear, you shall not talk so," declared the mother, emphatically; "it's just like a young girl like you to believe all the stories that's told you. You shan't go down to Crompton again, and get your head full of things to distress you. You see," Mrs. Ruggles explained to Arthur, "Leonora has been down to Crompton village, and she heard all about that Hammett girl's being at your mother's, and she heard that it was you who got her away from father's mill, and what else she heard, I don't know; but she thinks now that you don't think so much of your old friends as you used to. 'Nonsense!' says I to Leonora. 'Do you suppose that Arthur Blague would take up with a poor creature that he don't know nothing about, and that there don't anybody know nothing about? Nonsense,' says I."

"It's very romantic, mother," said Miss Ruggles, whose spirits were improving. "She might be a princess in disguise, you know."

Arthur's "flapjacks" stuck in his throat, and he felt conscious of growing angry. He would not trust himself to speak.

"Leonora," said Mrs. Ruggles in a tone of reprimand, "you are letting your feelings run away with you. Arthur Blague is a sensible young man, and he has feelings; and because he thinks he's called upon to help a poor outcast girl, that hasn't any friends, and is a suspicious character, and wants to take her away from temptations, and give her a chance to get along in the world, it isn't for us who's more favoured to pick flaws with him, or to say: 'Why do ye do so?'"

Human nature, as it existed in Arthur Blague, could stand no more. "Who says that Mary Hammett is a suspicious character?" said he, his eyes burning with anger. "Who dares to breathe a word against her?"

Mrs. Ruggles giggled. "Now you look handsome," said she. "Look at him, Leonora. I never see you when you was mad before. I said to Leonora once, says I: 'Arthur Blague has got it in him, you may depend. Them eyes of his wasn't given to him for nothing,' says I. Have some more flapjacks, won't you? Your cup is out, I declare. Why didn't you pass it? Leonora, you should have seen that Arthur's cup is out, you know my eyes is feeble."

Arthur looked her steadily in the face till she had finished, and then said: "Mrs. Ruggles, the woman of whom you have been speaking is not without friends, and will not want a friend while I live; and I will not sit anywhere quietly and hear her spoken against. A woman's good name is not a thing to be trifled with, especially by a woman; and if you have anything to say against her, I will leave your table."

The maternal brain was puzzled, but the maternal ingenuity was not conquered. "It's a very kind thing in you, Arthur,

to take up for those that ain't in perdition to take up for themselves. If there's one thing that I've always stood up for, it's my own seek. I ought to know," continued Mrs. Ruggles, "how easy it is to say things, and how hard it is to prove it; but don't you think that this Hammett girl is—well, I don't mean but what it's all right, you know—but don't you think she is kind of artful? They say Dr. Gilbert is quite took up with her, and that folks think she wouldn't have any objections to being his second wife."

"I say I will not hear Miss Hammett abused," said Arthur, rising from the table in uncontrollable excitement. "She is a noble woman, and no decent man, young or old, can help admiring and respecting her. There is not a woman in Hucklebury Run, or in all Crompton, who is her equal, and if you have anything more to say against her, I will leave the room."

Leonora heard the young man's declaration, and, rising from the table, bounced out of the room. The maternal Ruggles watched her as she retired, with fond and painful solicitude. Then, spreading her handkerchief over her fat palm, she put it to her eyes, and exclaimed: "You've broke her heart; Arthur, you've broke her heart."

"Whose heart?" inquired Arthur.

"Oh! no matter now," sobbed Mrs. Ruggles. "This is the thanks we get for helping poor folks, and making much of them that can't appreciate what's done for them. But the world is full of disappointments. Little did I think, when I took you in, that I was ruining the peace of my own heart's blood."

"What do you mean? What under heaven are you talking about?" said Arthur, excitedly.

"Oh! no matter now! It's too late," continued Mrs. Ruggles, holding her handkerchief over her eyes with one hand, and attending to her nose with the other. "Go on, ruining hopes, and—and—scattering firebrands. It's woman's lot, but I did hope that my own flesh and blood would be spared."

"If you mean to say or intimate," said Arthur, "that I have ever, by thought, word or deed, intended to make your daughter believe that I love her, or wish to marry her, or that she has any legitimate expectation that I shall marry her, you are very much mistaken; for I do not love her, never did love her, and I never will love her."

"Oh! that's always the way, when peace is gone and the heart is broke!" sobbed Mrs. Ruggles.

"Mrs. Ruggles," said Arthur, losing all patience, "I wish you to understand that I consider you and your daughter a pair of fools, and that I always considered you so."

On the announcement of this very decided and uncomplimentary opinion, the young woman whose heart was broken, and whose peace was ruined reappeared, having so far compromised her determination to retire to her room as to stop upon the opposite side of the dining-room door and listen at the keyhole.

"Pretty talk before ladies, Mr. Arthur Blague, I should think," said Miss Ruggles, resuming her seat at the table.

"These is Crompton manners, I expect, dear," said Mrs. Ruggles, sarcastically, forgetting about her eyes, and dropping her handkerchief in her lap. "Oh, my dear I we've had such an escape—such an escape!"

"I'm sure I wish Miss Hammett much joy," said Miss Ruggles, tartly.

"Help yourself to more flapjacks, dear," urged the mother, "and finish out your supper. We s'posed we had a gentleman to the table, didn't we dear? But we s'posed wrong for once. Some folks is brung up perlitte, and some isn't, and them that isn't we must make allowances for."

Then Leonora giggled, and the mother giggled, and grew amazingly—almost alarmingly—merry. Arthur looked at them in quiet contempt, and rapidly determined upon the course it was best for him to pursue. He knew that he had been hasty, but he could not bring himself to believe that he should not repeat the same indiscretion under the same circumstances.

"I bid you good night," said Arthur, when the laughter of the mother and daughter had subsided sufficiently to allow him to be heard. "I presume it will not be your wish that I remain longer in your house, and I will look out for other lodgings to-night."

"Suit yourself, and you'll suit me," responded the old woman. "The quicker you and your duds are out of this house, the better I shall feel. Young men that takes factory girls out of the mill and keeps them to his home, don't make this house any safer when the head of the family is gone abroad."

The idea of being dangerous society for Mrs. Ruggles and her daughter was so ludicrous to Arthur that he could not help smiling, and turning on his heel, he took his hat, and without more words went to the mill. His first business was to find Check, and to reveal to him the necessities of his condition. Check scratched his head with great perplexity. "We can feed any quantity of people at the boarding-house, but we can't sleep em," said Check. "I sleep," continued he, "with Bob Mullaly, the Irishman, and if I can only get him to take his old hammock under the roof again, you can sleep with me."

This Bob Mullaly was an old sailor, and by no means an unpopular item of the population of Hucklebury Run. He told yarns to the boys, every one of which they believed, and was always trying to deceive himself with the idea that he was on board ship. His mornings he spent in splicing ropes. Sundays he devoted to weaving hammocks, whenever he could provide himself with the necessary twine. Occasionally, a window of the mill directly over the pond would be raised, and out would fly a bucket at a rope's end, which would very certainly go straight into the water, dip itself full, and then Bob Mullaly would haul it in as if he were leaning over a ship's side, and were dipping from the sea. He sang sea-songs in the minor key, and with a very husky voice, a. day while at his work.

"We've been trying to get rid of the old cack this ever so long," said Check, "and this is a first-rate chance, because he likes you, and will be glad to do you a good turn."

"Oh! I won't deprive Bob of his bed," said Arthur.

"He might just as well sleep in a hammock," said Check,

"such sleeping as he does, as not. He's always agrunting, and groaning, and chawing, and spitting, and gritting his teeth and snoring. Lord! you'd think he was fighting and dying, and eating his dinner all at once. I'd just as soon sleep with a highpoppytanyamus. You don't know anything about it," continued Check. "You wouldn't sleep any for three nights if he was within ten feet of you. Oh! I tell you, he has the nightmare and the nighthorse, and half a dozen colts, and a yellow dog sometimes."

Under this representation of Bob Mullaly's terrific nocturnal habits, Arthur consented that Check should apply to the old salt for the desired favour. Accordingly, that young man sought him out in his room, and succeeded very speedily in his object. Arthur then returned to the Ruggles mansion, entered the door, and was surprised to find awaiting him in the passage his valise, packed and locked and ready for transportation. Leonora was not visible, but Mrs. Ruggles met him, candle in hand, and told him she "wasn't going to have him running all over her house." "Your things is all in the portmanteau, there," said the old woman, "and all I've got to say is, good riddance to bad rubidge."

Having finished her happily limited speech, and Arthur having taken his valise in his hand, she turned, and left him to find his way out in the dark and alone. As the young man left the house, he heard mother and daughter laughing loudly, and thought that for women whose hearts had been so terribly dealt with, they were very merry indeed.

Leaving his valise in the mill until the close of the labours of the evening, Arthur resumed his duties, which he continued long after the bell had dismissed the operatives. Check came, and sat quietly down near his desk to wait for him, and introduce him to the lodging-rooms of the mill. As Arthur closed the ledger, and wiped his pen, Check said: "Blague, you mustn't expect anything very grand now. I stand it well enough because I'm used to it; but you have been in another line, you know. You haven't slept in an ash-hole to keep away from old Bob Lampson, and been tucked in with a pair of tongs, as I have."

Arthur said that he thought that he could live as other people did, if he should try; and taking down his hat, and taking up his valise, he announced himself ready for bed. They went out of the mill, leaving the watchman making his ceaseless round of the rooms, and crossed a spongy patch of garden to reach the lodging-room. The building which contained this room was constructed originally for a woodshed. It was narrow in proportion to its length, and all the lower portion was open to wind and weather. The necessities of the boarding-house had induced the proprietor to construct and finish off, in a rough way, a hall running the entire length of the shed, with a room at one end as a general depository for trunks and clothing. Into this hall as many beds were crowded as it could contain, and at the same time allow the lodgers sufficient room to dress in. In the winter, the carpetless floor gave free passage upward to the wind that swept through the open woodshed beneath; and in the summer, the hot roof imparted to the atmosphere a stifling power that rendered sleep well-nigh impossible, while the idea of ventilation was lost sight of entirely.

Arthur and Check entered the woodshed and climbed the dark stairway. On entering the hall, they found a few dim lamps burning, and the atmosphere pervaded by the stench of unclean breath and unclean clothing. Sitting on his trunk, surrounded by half-a-dozen boys, one foul-mouthed fellow was singing an obscene song. Another was on the floor, near the stove, greasing his boots. Others, still, were already in bed cursing those who would not permit them to sleep. Old men of sixty, and boys of almost tender years, were crowded into this dirty hole, where there was no such thing as privacy, or personal decency, possible. All heard the same foul songs, all listened to the same obscene stories, all alike were deprived of the privilege of reading and meditation; nay, of prayer itself, had such a privilege been desired. It was a place where health of body and of mind was impossible, and where morals would inevitably rot. Arthur thought again, as he had many times before, of old Ruggles' boast—"We are all alike down to the Run"; and he comprehended, as he had never done before, how the levelling process had been accomplished.

As Arthur spoke to one and another in a cordial and respectful way, the confusion subsided by degrees, and a new sense of decency and dignity seemed to find its way into the hearts of all. Perceiving that he wished to retire, all suddenly concluded that it was time to go to bed; and in a few minutes the motley crowd were strewn upon their hard and dirty lodgings. Arthur noticed that as Check lay down, he took a position directly upon the outer rail of the bedstead, leaving to his new bedfellow nearly the entire bed. Arthur expostulated, but Check declared that he always slept so, and could never close his eyes in the world if he were obliged to do it in the middle of a bed. If Arthur liked the middle of a bed he had better take it. If he could have his way, he would never have a bed more than nine inches wide, and he would be willing to bet any reasonable amount of money that he could sleep on the ridge-pole of the building without rolling off. Arthur read the good fellow's motives, and was, on the whole, too weary to refuse to indulge him in self-sacrifice.

There were too many weary bodies and restless dreams in the hall that night to allow an unaccustomed lodger more than a few disturbed and unrefreshing snatches of sleep. Bob Mullaly, swung up in his hammock between the wall of the room and the eaves of the building, had a great sea-fight that night, in which not only immense navies were engaged, but judging from the sounds which found their way through the wall, a large number of sea-monsters took part.

The night was a long one to Arthur; but before a particle of daylight had made its appearance, the first morning bell was rung by the watchman. Everybody seemed to awake angry; they cursed the bell, and cursed the watchman who rang it; but still it rang, persistently, tormentingly, outrageously, until it became impossible to sleep another moment. One after another tumbled out of bed. Little boys that slept like logs were shaken violently by the men, or pulled bodily out upon the floor and set upon their feet. Arthur lay and watched them for a time by the dim light of

the lamps. Half-a-dozen boys near him dressed themselves without opening their eyes, and went stumbling, dirty and unrefreshed, out of the room to their places in the mill.

"Such is life!" exclaimed Check, with a comical sigh, as he turned and shook Arthur's shoulder. "God pity those who cannot take it easily, like you, Check," said Arthur.

Check's toilet was very quickly made; and, as the second bell was ringing, he left Arthur to dress at his leisure. The young man was at last alone, and full of the thoughts which such a night's experience was calculated to excite in such a nature as his. Here was a little world of misery, set off from the consciousness of the great world around it, without a redeeming or a purifying element in it. There was no hope—no expectation of anything better. It only sought for the lowest grade of enjoyments; it had no emulations; it pursued no object higher than the attainment of food to eat, and clothes to wear; it was ruled by an exacting will, and kept in essential slavery by the fear of the loss of a livelihood. Then he thought of his own misfortunes and hardships, and thanked God for showing him how greatly above the lot of multitudes of men he had been blessed. He thanked Him also for enlarging the field of his sympathies, and for giving him an intimation, through the pity inspired by his contemplations, of that divinely tender consideration which the good Father bestows upon the outcast and the oppressed, the ignorant and the degraded, wherever human souls look out from human eyes.

Arthur Blague was getting his education, and we will leave him for awhile.

(To be continued.)

SOUL SOLITARINESS.

All souls must chiefly dwell alone
Whoever may be near;
We hold a chamber all our own,
Which but to each and God is known,
Where none may interfere.

Here, shrouded from all outward gaze,
Each lives and acts a part;
What grief upon the spirit preys,
What joy its voiceless music plays,
Is hidden in the heart.

The walls with conscious mirrors gleam
In which all stands revealed;
And back and forth forever stream
The rays, of more than solar beam,
In which nought lies concealed.

Some slight reflections outward flow
Through lips and speaking eyes,
Which half conceal the souls we know,
As lights auroral, while they show,
Still half conceal the skies.

As lands divided by the sea
Touch but the bordering foam,
So lies thy soul's immensity
Between thy nearest friend and thee—
Thine own unfathomed home.

But God sees through the chamber lone,
Though walled about it be;
The mirrored halls are all His own,
The soul's shore-lines to Him are known,
And all its soundless sea.

—Joel Swartz, D.D.

WORDSWORTH AND COLERIDGE.

Wordsworth and his sister were living at Alfoxden, two or three miles from Coleridge. In 1795, after months of roving, Wordsworth settled at Racedown in Dorsetshire. There Coleridge, who, while at Cambridge, had been delighted with the "Evening Walk," made his acquaintance. The two poets became firm friends. Each had traversed fields of thought unknown to the other. Coleridge, conversant with philosophical systems, was astonished at the poetry which Wordsworth elicited from common objects. Wordsworth, full of observations of nature, was dazzled by his friend's intellectual display. None of Coleridge's published works do justice to the range of his knowledge, or the suggestiveness of his talk in the days when he still believed himself to be a spoiled child of nature. His mental gifts, then in their fullest bloom, were enhanced by an eloquent tongue; his thoughts, not yet monopolized by "metaphysics at a loss," did not always "wander in a wilderness of moss." "His conversation teems," wrote Miss Wordsworth, "with soul, mind and spirit. Then he is so benevolent, so good tempered, and cheerful, and, like William, interests himself so much about every little trifle." Miss Wordsworth at first thought him plain, but as soon as he spoke she forgot his "wide mouth, thick lips, bad teeth, and longish, loose, half-curling, rough black hair." "His complexion" struck Hazlitt as "clear and even bright. His forehead was broad and high, light as if built of ivory, with large projecting eyebrows, and his eyes rolling beneath them like a sea, with darkening lustre. His mouth was gross, voluptuous, open, eloquent; and his chin good humoured and round; but his nose, the rudder of the face, the index of the will, was small, feeble. . . ." To be near Coleridge, Wordsworth moved to Alfoxden. They roved together over "seaward Quantock's healthy hills," or loitered "mid her sylvan coombs," "all golden with the never-bloomless furze," till their wandering habits, revolutionary sympathies, and intimacy with The Well attracted the notice of the Government. But the villagers had no fear of Coleridge; he was "a whirl-brain that talks whatever comes uppermost"; the more silent Wordsworth they believed to be "a dark traitor."—*The Edinburgh Review.*

British and Foreign.

In many parts of the South a deep religious interest is said to pervade the Churches.

The Baltimore Catholic Mirror estimates the coloured Catholic population of the United States at 100,000.

The Rev. S. D. Burchard, D.D., has been again elected president of Rutgers Female College, New York.

The Queen has expressed her willingness to become patron of the forthcoming Colonial and Indian Exhibition.

Two high Mormons have been arrested at Salt Lake for trying to bribe United States officials to reveal court secrets.

To maintain the liquor saloons of the United States over \$750,000,000 annually, or \$2,000,000 daily, are expended.

JAMES RUSSELL LOWELL is expected to be the orator at the city of Lowell's semi-centennial celebration on April 1.

THERE has been more snow this winter in London than for fourteen years, and there is great distress in consequence.

The American Home Missionary Society has received \$10,000 from the estate of Mary F. Keefe, late of Homer, New York.

In Madrid there is the headquarters of the Spanish United Presbyterian Mission, having church, manse and three schools.

The Washington banker, W. W. Corcoran, is just eighty-seven years old. His gifts to public institutions have amounted to probably \$1,000,000.

LORD ABERDEEN has accepted the presidency of the Ragged School Union, which was held for forty-one years by the late Lord Shaftesbury.

MR. AITKEN, the Anglican missionary, preached his farewell sermon in East Orange, N. J., last Friday evening. He sailed for home on Saturday.

It is announced that active and persistent measures have been taken in Pittsburg, Pa., for the suppression of the circulation of obscene literature and pictures.

The ceremony of blessing the Neva was performed in St. Petersburg on the 18th ult., with the usual gorgeous display, in the presence of the Czar and Czarina.

A FARMER in New Hampshire has been fined for cruelty in not providing shelter for his cattle during the late cold weather. He was the richest man in the neighbourhood.

THERE are in Italy some 300 churches and mission stations of the evangelical order, and it is estimated that 10,000 of the members have been converted from Roman Catholicism.

A MEMORIAL of the late Bishop of Manchester is to be placed in the chancel of St. Peter's Church, Upton Noret, where the late prelate was rector for several years and where his remains now rest.

GENERAL SIR DONALD STEWART, G.C.B., who recently arrived from India, was invested by the Queen with the insignia of Grand Cross of the Star of India, and received the honour of knighthood.

In the Island of Trinidad is a large lake of asphalt. A Scotchman who owns a small corner of this lake receives an income of \$25,000 a year from it. He holds it under a grant given by Charles II. to one of his ancestors.

A COLOURED preacher in Cobb County, Georgia, puts a definite amount of the salary debt on each member of the congregation, and when they have no money he makes them work on his farm until they pay off the debt.

THERE are in Paris forty Protestant churches and more than one hundred Sabbath schools. In most of these schools the lessons which are studied are the same as those of the International Series in use in this country.

A MILKMAN slipped and fell in New London the other day in such a way that he went head foremost into a can from which he had removed the cover, and, as it was a tight fit, a tinsmith's services were required to extricate him.

The Japanese purpose having English taught in their schools so soon as they get enough teachers. In order, also, to conform to the habits of civilization, the authorities are trying to have the school-girls dress their hair in foreign style.

The organ question is agitating Jews in Europe. A Vienna rabbi maintains that the organ is not a heathenish appliance, but a proper aid in worship, and asserts that some of the largest Jewish congregations in Europe and America have introduced it.

FROM a Consular report it is learned that coral fishing was forbidden on the Sicilian coast last year on account of the outbreak of cholera. It is estimated that about 136,000 lbs. of coral are obtained annually in the Sicilian waters to the value of about \$960,000.

At the quarterly meeting of the Society in Scotland for Propagating Christian Knowledge it was stated that nothing had been done since last meeting as to revision of the Gaelic version of the Old Testament, but that the revision of the New was as good as completed.

At the conclusion of the auction sale of the fixtures of his saloon, "The Ship," in New York, Paul Boyton said: "Gentlemen, I thank you for helping me to leave a business I have felt to be a curse upon me ever since I entered it. I would rather cultivate bricks than touch the gin trade again."

A PETITION has been presented to the Connecticut General Assembly asking that reparation be made to Mrs. Prudence Phillea (nee Prudence Crandall, who now lives in poverty,) for injuries inflicted upon her in 1833 by citizens of Canterbury, because she persisted in teaching a free school for negro girls.

A PATIENT in a Brussels hospital who had contracted some disease of the foot was questioned as to his business. He said he was a "paid pilgrim," hired by those who wished to propitiate certain saints, but who could not walk round the country and attend to the matter themselves. He charged according to distance, and made a very good living.

Ministers and Churches.

THE Komoka Presbyterian Church is very creditably holding its own in the face of the discouragements arising from the removal of many families to other parts. Their annual report shows a balance on the right side when all demands are paid. There is no debt on the church. They will contribute over \$40 to missions.

THE Presbyterians of St. George are not slow to appreciate the sterling worth and ability of their popular pastor, the Rev. W. S. McTavish. A very large gathering took possession of the manse on the return of the rev. gentleman and his bride from their wedding tour, and gave them a most hearty welcome home, accompanied by an address full of gratitude, satisfaction and good wishes, finishing up with a purse of over \$70 in gold.

A VERY interesting and successful social was held last week in connection with the First Presbyterian Church, Brantford. In the course of the evening a handsome gold watch with engraved inscription, together with an address expressing appreciation of his services was presented to the pastor, Rev. Dr. Beattie, who made a feeling and an appropriate acknowledgment. The meeting was enlivened with music by Miss and Messrs. Fox and others.

THE anniversary services of St. Andrew's Church, Blyth, were held on Sabbath, 10th January, when able and appropriate sermons were preached by Rev. R. J. Laidlaw, of Hamilton. The annual social gathering was held on the following Monday evening, when Mr. Laidlaw delighted the large audience assembled by his lecture on "Our Successors." Short and appropriate addresses were also given by the neighbouring brethren. The amount realized was over \$200.

IN newspapers of the current month announcement has been made of the death of the Rev. Mr. Baxter, of Truro, N. S. By this occurrence the Rev. Thomas Lowry, a retired minister, now resident in Toronto, is placed at the top of the roll of the Presbyterian Church in Canada. Mr. Lowry is in the seventy-sixth year of his age and the fifty-third of his ministry. He is in the enjoyment of excellent health for his years, and able to do good service, being the secretary of the Foreign Mission Board.

LAST week, under the auspices of the Erskine Church Y. P. A., a most enjoyable sacred concert was held. The fine cantata of "Ruth" was beautifully rendered by Misses Patterson, Ryan, Lawson, Mr. Edwards and a well trained chorus of sixty voices, under the able leadership of Mr. Bailey, organist of Erskine Church. Between the first and second parts of the programme the Rev. John Smith made a few graceful and appropriate remarks. The proceeds are devoted to the William Street Mission.

THE annual meeting of Hyde Park congregation has been held. The report shows some good work done during the year. The last instalment of church and manse debt has been paid, besides certain improvements undertaken. Altogether over \$800 have been contributed for all purposes. About \$50 will be given to missions. Among other things we are pleased to notice they are to provide a great portion of their minister's wood this winter. The treasurer, Mr. D. Barclay, was re-elected, and Mr. Thos. Skippon, senior, added to the board of managers.

THE annual meeting of Knox Church, Woodstock, was held on last Wednesday. The Treasurer's report showed the receipts for the past year to be \$3,348.96. The congregation has spent \$635.22 in the improvement of the manse. There are no liabilities on either the church or the manse, the only debt of the congregation being \$390. The following were elected trustees:—James Hay, senior; D. H. Hunter, F. Paulin, Jonathan Martin, D. R. Stewart and Alexander Bayne; Auditors: George White and J. T. Bain. John Douglas was re-elected secretary-treasurer. A committee was appointed to consider the question of enlarging and improving the church.

THE Elizabeth Street Mission was formally opened on Thursday evening last, under the auspices of the Central Presbyterian Church. The hall itself is large and commodious, and was on this occasion completely filled. Quite a large number of children were present, a free tea having been provided for them, and the success of the occasion augurs well for the future of the Mission. Addresses were given by the Rev. Messrs. McLeod and Burns, and Messrs. Yellowlees, McIntosh, Harvey, Gosforth and Anderson. Knox College Glee Club supplied the music. The field is a very promising one, and in addition to the religious instruction to be given, a savings bank in connection with the mission will be opened shortly.

THE annual missionary meeting of Knox Church, Woodstock, was held on Monday evening, January 15. There was a large attendance. The pastor, Rev. W. T. McMullen, opened the meeting and presided. The Rev. James Robertson, Superintendent of Missions in the North-West, gave a most comprehensive and able address. Mr. George White read the report of the Ladies' Missionary Association, showing, including collection, \$361 on hand. The Sabbath school reported \$101; Bible class, \$28; Woman's Foreign Missionary Society, \$95; a cheque sent in through the pastor, \$60; and at the close of the meeting a cheque was given Rev. James Robertson for \$500 for the Church and Manse Building Fund for the North-West. Total, \$1,145. The contribution to Augmentation is yet to be taken up.

A ST. JOHN, N. B., contemporary states that a quiet yet interesting event was celebrated at the residence of T. A. Rankine, Germain Street, there being present none but immediate relatives of the high contracting parties. The principals in the interesting ceremony were Rev. Dr. Smith, late pastor of St. Andrew's Church, and Miss Zillah Rankine, daughter of T. A. Rankine. The ceremony was performed by Rev. Mr. Stewart, of Carleton. The bride was attended by Miss Minnie Rankine, and the groom by Rev. T. F. Fotheringham. The happy couple took their departure for Wausau, Wisconsin, Dr. Smith's new field of labour. A

large number of the congregation of St. Andrew's Church and other friends assembled at the depot to bid Rev. Dr. and Mrs. Smith farewell. The many friends of Dr. and Mrs. Smith in this city wished them a safe journey and a prosperous and happy future.

PRESBYTERY OF WHITBY.—The Presbytery of Whitby met in Bowmanville on the 19th of January. All the ministers of the Presbytery were present, and many of the elders. Rev. A. McClelland, of Ashburn, was appointed Moderator for the year. Rev. J. K. Smith, of Galt, was nominated as Moderator of next General Assembly, and Rev. James Pringle, of Brampton, was nominated as Moderator of the Synod of Toronto and Kingston at its next meeting. The Committee on Augmentation reported that they had taken such measures as they trusted would result in the allotted amount being raised by the Presbytery. "The Order of Business" was revised and ordered to be printed for the guidance of the members. The Presbytery disposed of three of the remits. First, the unification of the Foreign Mission work. This was adopted without any change. Secondly, the appointment of an additional professor in Knox College. In view of all the facts affecting the case, the Presbytery declines to nominate a professor; but, recognizing the urgent need of additional teaching in the college, recommends for the present the institution of additional lectureships. Thirdly, the Aged and Infirm Ministers' Fund. This remit was adopted with the omission of section four, and a slight addition made to section three. The Presbytery was disappointed that there was no separate column for the Woman's Foreign Mission contributions in the blank statistics, and agree that all such sums be placed in the column for Foreign Missions, with a note; also having, at a previous meeting, adopted the recommendation of the General Assembly with regard to closing the financial year of the congregations with the civil year, the Presbytery would adhere to this arrangement, and accordingly recommend that all the reports close with the 31st of December, appending a note stating the time covered by the report. The next meeting to be held in Oshawa on the third Tuesday of April, at half-past ten o'clock.—A. A. DRUMMOND, Pres. Clerk.

PRESBYTERY OF HURON.—This Presbytery held a regular meeting in Clinton, on the 19th January. Rev. D. Forrest was appointed Moderator for the ensuing six months. The Remit of Assembly on printing was considered and, with some modifications, was approved of. A long discussion took place on the remit on the supply of vacancies, which was laid over till next meeting. Leave was granted to the congregation of Exeter to mortgage their church and manse property for a sum not exceeding \$2,300 to meet demands on the Manse Building Fund. On the reports of aid-receiving congregations being considered, it was agreed to ask that the grants now given be continued. Mr. Pritchard stated that the Assembly's Home Mission Committee deducted \$25 from the sum expected for Grand Bend, because of a misunderstanding of the intention of Presbytery. The following are the grants asked for, viz., \$250 for Grand Bend; \$50 for Exeter; \$350 for Bayfield and Bethany; \$70 for Bayfield Road and Berne; and \$2 per Sabbath for Goderich Gaelic station. Reports on missionary meetings were given in and approved of. It was agreed to hold a conference on the State of Religion at next regular meeting—subject, "Difficulties and Encouragements in the Lord's Work amongst Us." Mr. McCoy, on behalf of the committee appointed to consider the appointment of a new professor in Knox College, gave a report setting forth as follows: "In view of the fact that the present time is regarded as inopportune for the appointment of an additional professor, and also of the fact that before long a re-arrangement of the work of the various chairs will be necessary, we recommend, first, that the present lectureship in Homiletics, etc., be continued, but limited to Homiletics and Pastoral Theology, the course to extend over two sessions of three months each; secondly, that two additional lectureships be established, one to embrace the subject of Church History and the other to embrace the subjects of Biblical Theology and Biblical History; thirdly, that the College Senate appoint each of the lecturers on these subjects for two sessions of three months each; fourthly, that the additional appropriation from the Common Fund for the new professorship be applied in support of the three lectureships above specified." The report was received and the recommendations adopted. Messrs. Pritchard, McCoy and Stewart called the attention of the court to the Augmentation Fund, the Aged and Infirm Ministers' Fund and the Manitoba College Fund respectively. On motion of Mr. Ramsay, duly seconded, Mr. McDonald, of Seaforth, was nominated as the next Moderator of the Assembly. Mr. J. R. Miller read a report on Sabbath schools, embodying a number of recommendations, which was laid over till next meeting for fuller consideration. Mr. Miller then resigned the Convener'ship of the Presbytery's Committee on Sabbath schools, as he is about to take up his residence in Toronto. His resignation was accepted. A committee, consisting of Messrs. McDonald and Danby, was appointed to draft a deliverance respecting his resignation, etc. Mr. McCoy was authorized to moderate in a call at Brucefield Union Church. The following deliverance regarding Mr. Miller's resignation, etc., was adopted on the report of the committee appointed to consider the matter, viz., "The Presbytery having learned that Mr. J. R. Miller, elder of Knox Church, Goderich, and Inspector of Public Schools, was about to leave and make Toronto his home in the future, would express their regret at losing him. Mr. Miller was regular in his attendance in Church courts and always ready to take his part in the work of the Presbytery. The Presbytery would also put on record their appreciation of the services rendered by him to the young, both in connection with his own Sabbath school and Bible class in Goderich, and with Sabbath school work generally throughout the Presbytery. Although of strong convictions, yet affable and kind, upon the whole his intercourse with the members of the Presbytery was friendly and agreeable. He leaves with the best wishes and prayers of the Presbytery and they express the hope that he and his family may prosper in their new home,

that the cause of Christ there may profit by our loss, and that he may be long spared to use his gifts and graces for the honour and glory of our Divine Redeemer." On the following day, Wednesday, a successful Sabbath school convention was held.—A. McLEAN, Pres. Clerk.

MONTREAL NOTES.

TWO of last year's graduates of the Presbyterian College, Montreal—Messrs. R. Stewart, B.A., and W. K. Shearer, B.A.,—have just been ordained and inducted by the Presbytery of Ottawa, the former to the charge of North Gower and Wellington, and the latter to Fitzroy Harbour and Torbolton. About one-half of the ministers in the Ottawa Presbytery are graduates of the Montreal College, and nearly a third of the pastors in the Synod of Montreal and Ottawa were educated in this theological seminary.

ON Monday last the tenth annual meeting of the Presbyterian Sabbath School Association was held in Knox Church and was largely attended; Mr. James Croil, the president, in the chair. The annual report was read by Lieut.-Colonel Finzer, the secretary. There are seventeen Sabbath schools connected with our Church in the city, with 355 teachers and 3,172 scholars. The average attendance for the year was 2,108, and the contributions for missions, \$2,817, an average of upwards of two and a half cents per scholar per Sabbath. Were this average reached throughout the whole Church, upwards of \$100,000 would be brought into the treasury of the several Schemes every year instead of about \$20,000 as reported to the General Assembly by the sum raised by the Sabbath schools last year. The adoption of the report was moved by Rev. R. Campbell and seconded by the Rev. Principal MacVicar. Rev. W. R. Cruickshank delivered an address on the influence of teachers' meetings, and Rev. G. C. Heine on the best method to interest the young in missionary work. In tendering his resignation of the position of president, on account of his contemplated absence from the city for a lengthened period, Mr. Croil feelingly referred to the kindness shown him during his six years' occupancy of the position. On motion of Principal MacVicar, seconded by Mr. Walter Paul, the cordial thanks of the Association were tendered Mr. Croil. Mr. J. Murray Smith, manager of the Bank of Toronto, was elected president for the ensuing year; Messrs. W. Paul and J. Larmouth, vice-presidents; Mr. J. T. McCall, corresponding secretary and Lieut.-Colonel Fraser, recording secretary and treasurer.

AT the annual meeting of the Montreal Auxiliary Bible Society in Erskine Church, on Tuesday evening, a very telling and powerful address was delivered by the Rev. Principal MacVicar on reasons for the circulation of God's Word. The address appears in full in the *Montreal Gazette* and will well repay careful perusal.

THE Rev. Dr. McNish, of Cornwall, is at present delivering his annual course of lectures on the Gaelic language and literature to the students of the Presbyterian College here.

IN the David Morrice Hall, on Thursday evening, the annual meeting of the Celtic Society was held. The membership of the society is now 155. The Hon. D. A. McDonald was elected hon. president; the Rev. Dr. McNish, president; Rev. D. B. Blair, of Nova Scotia, and Mr. J. K. Ward, of Montreal, vice-presidents; Mr. M. McLennan, recording secretary; Mr. Wm. Greig, corresponding secretary, and Rev. W. J. Dey, M.A., treasurer.

A COMPARISON of the acknowledgments in the February Record with those of February of 1885 shows that the receipts are this year very much less than last year at the same period. For Home Missions only \$7,300 are acknowledged as against \$15,000 last year; for Foreign Missions \$5,400 as against \$8,700, and for Augmentation of Stipends \$1,751 as against \$3,583. Only between three and four months remain till the close of the ecclesiastical year, and scarcely a sever part of the amount required to carry on the Church's work for the year has been received. The outlook for Augmentation especially is far from encouraging. It is hoped that in every Presbytery and congregation vigorous efforts are being made on behalf of this and the other Schemes.

THE Home Mission Committee of the Montreal Presbytery has issued a circular to the congregations of the bounds indicating the sum each should aim at raising for Augmentation of Stipends, so as to secure the \$5,500 asked from the Presbytery by the Assembly's Committee. It is only by a hearty effort all along the line that the amount can be obtained.

THE committee appointed by the Presbytery to arrange for the celebration of the centenary of Presbyterianism in Montreal have decided upon a public meeting, to be held in Knox Church, on Friday, 12th of March, to which all the Presbyterian congregations—including the American and St. Andrew's, are to be invited. The History of Presbyterianism in the city during the century is to be divided into three periods of thirty-three years each, and an address given on each period by gentlemen well qualified to do so. The arrangements are not yet completed, but a programme of more than ordinary interest is being provided. Besides the meeting under the auspices of the Presbytery, the office-bearers and congregation of St. Gabriel Church are to celebrate the centenary by a series of meetings, extending from Sabbath, 7th, to Sabbath, 14th March, arrangements for which are now being made.

A MOST enjoyable social was given by the office-bearers to the congregation of St. Mark's Church, on Wednesday evening, when the lecture hall was filled to overflowing. There were no addresses, and the evening was happily spent in social converse, with occasional pieces of vocal and instrumental music. Refreshments were served during the evening and at the close the pastor—Rev. J. Nichols—in the name of the congregation presented a Bible and purse of money to Mr. Thomas Davidson, an old member of the congregation, who is removing to St. Catherine's.

THE annual report of St. Paul's Church, Rev. James Barclay, M.A., pastor, has just been published. In addition to the matter of former years it contains a calendar for

1886, and also the names and addresses of the families connected with the church. This congregation has now nineteen elders, nine of whom were elected in October last. The communicants number 575, a net increase of twenty for the year. The ordinary revenue for the year was \$14,100, derived from pew rents, \$7,547; plate collections, \$3,556; and drawn from a guarantee fund, raised about two years ago, \$3,000. The expenditure for ordinary congregational purposes was \$13,700, including \$9,300 for salaries of minister and of pastor emeritus; \$1,000 for organist; \$741 for the poor, and the rest for gas, fuel, sexton, etc. The contributions for the Schemes of the Church amounted to \$3,886.75, in addition to nearly \$1,500 for the salary of a missionary in India. Of the 125 contributors to the Schemes of the Church, one gives \$400, another \$300, another \$200, etc. The Sabbath school raised \$198 for benevolent purposes, and the Mission Sabbath School on Forsar Street, \$148. The total amount raised for all purposes last year was \$22,288, an average of about \$38.75 per communicant. The church property is entirely free from debt. Mr. Andrew Allan is chairman of the board of trustees, Mr. E. B. Greenshields, secretary, and Mr. Alexander Ewan, treasurer. Mr. J. L. Morris is superintendent of the Sabbath school, and Mr. John Larmonth of the Victoria Mission School. Mr. R. A. Kamsay is president of the Young Men's Association, and Mrs. Tasker, of the Dorcas and Ladies' Aid Society. This congregation is probably the wealthiest in the Dominion. Its annual expenditure exceeds that of any of the theological colleges of the Church, and is nearly one-half that of the Home Mission Committee. At present there are only five or six unlet sittings in the whole church.

KNOX CHURCH, Montreal, Rev. J. Fleck, B.A., pastor, has had another prosperous year. There were forty-one members received and thirty-one removed, being a net gain of ten. There are at present 396 names on the communion roll. The revenue is raised chiefly by means of Sabbath envelopes, which realized \$4,850 last year—plate collections, \$525 and special collections and subscriptions (for carpets), \$460, making a total of \$5,835. The ordinary annual expenditure of the congregation is about \$4,000. Upwards of \$1,500 was appropriated to missionary and benevolent purposes. The church property is unencumbered, and the congregation is in a healthy financial position. Mr. W. D. McLaren is president of the board of managers, Mr. H. B. Picken, treasurer and Mr. John Baillie, secretary. Mr. A. C. Clark is president of the Missionary Society, and Mr. Walter Paul superintendent of the Sabbath school. At the annual meeting it was resolved to take up a special collection monthly by means of envelopes on behalf of the Assembly's Fund for the Augmentation of Stipends.

STANLEY Street Presbyterian Church annual meeting was held on Wednesday evening. The attendance was fairly large and the reports submitted were, as regards the session and interests presided over by the pastor, most encouraging, showing a net gain to the membership during the year. Rev. J. McCaul, the pastor, reviewed the growth from the beginning in 1874 with a membership of seventy-five, to a present membership of 272. During the seven years of his pastorate, 350 names had been added to the communion roll, an average of fifty annually. During the same period the debt had been reduced from \$25,000 to \$3,100, chiefly due to the persistent, energetic efforts of Mr. McCaul, who deserves the warm gratitude of his people. During the evening, remarks were made by Sir J. W. Dawson, Colonel Stevenson, Messrs. W. Drysdale and James Ross. At the close of the meeting, refreshments were served by the ladies.

OBITUARY.

REV. JOHN MACDONALD.

The subject of the following remarks—the Rev. John Macdonald, late of Scotstown, Quebec,—was born in the parish of Logierait, Perthshire, Scotland, on the 26th of July, 1829. At an early age he entered the University of Edinburgh, and studied at various times in Edinburgh and Glasgow, and for a period he followed some studies in Dundee.

In addition to a full course in arts and theology, in both of which he distinguished himself as a diligent and apt student, he took part of a medical course before coming to this country. Under the Ladies' Association of Edinburgh he conducted for a time a mission school in a destitute part of the Highlands. After completing his studies he served for a period as assistant to the Rev. Neil Taylor of the Free Gaelic Church, Dundee. On the 14th of January, 1863, he was licensed to preach the Gospel by the Free Presbytery of Dundee. Soon after that date he came to Canada under commission from the Free Church. He was designated to Upper Canada; but calling upon some of the ministers in Montreal, to whom he had letters of introduction, it would appear they laid hands upon him. In any case Mr. Macdonald did not proceed to Upper Canada; but was sent by the then Presbytery of Montreal to labour for a time among Highland settlers in Compton County, Quebec. His own intention was to proceed to Ontario after a few months' labour among his countrymen in Quebec; but Providence had ordered otherwise: the congregation of Winslow extended him a call in February, 1864. He accepted this call, and continued to minister to the spiritual wants of a large district of country amid the trials and difficulties incident to new settlements and the backwoods.

He laboured in Winslow and adjacent districts for about fourteen years. In 1877 he was called to the neighbouring congregation of Scotstown. This call he accepted and became the first pastor of Scotstown, and continued to labour there until death dissolved the tie.

During the session of 1865-66, the late Mr. Macdonald attended the classes of McGill Medical School (Montreal), thus completing the medical course which he had commenced in Scotland. From that period till the end came Mr. Macdonald, in addition to his ministerial duties, practised medicine. This to the new and poor settlers was a great boon. For a long time three or four townships looked to him in time of sickness; and even a few weeks before his death it was quite common for him to be called away a distance of

from fifteen to twenty miles. About the middle of October last, he dispensed the ordinance of the Lord's Supper in the vacant congregation of Lake Megantic, of which he was moderator. That was the last occasion on which he served and preached publicly. On his return home he was ill, and for twelve days after he was in a very critical state, life being at times despaired of. He became better, however, and for about four weeks hope was revived and all expected to see him enter upon his work again. Three physicians gave attendance upon him, and all that his family and a kind congregation could do was cheerfully done.

A few days before death he took a sudden turn for the worse; alarming symptoms appeared and the hopes of friends, fondly cherished, were again doomed to disappointment. He sank rapidly until the morning of the 7th of December, 1885, when, surrounded by members of his own family and kind friends, he was released from suffering, and fell asleep at the comparatively early age of fifty-six. He left a widow, three sons and two daughters to mourn their great loss. He was buried on the 10th of December at Scotstown. Although the roads were in a very unfavourable state, people gathered in large numbers from the surrounding districts. The church on that solemn occasion was filled to its utmost capacity, and scores, if not hundreds, were unable to gain admittance. Several members of the Presbytery were present. By request of the family the Rev. J. R. MacLeod, of Kingsbury, conducted the service. He addressed the audience and friends from the words: "The night cometh when no man can work" (John ix. 4) and "And the Lord . . . said unto her, Weep not" (Luke vii. 13). The Rev. Dr. Lamont, of Hampden, gave an impressive address in Gaelic, based upon the words: "For I know that Thou will bring me to death, and to the house appointed for all living" (Job xxx. 23).

Mr. Macdonald was held in high esteem by his brethren in the Presbytery of which he was a member. Few could be more regular in attendance upon its meetings, or more willing to undertake their share of its work than he. He was well versed in Church law and was generally a safe guide in forms of procedure. He was a diligent and critical student of the Word—ever seeking to find the mind of the Spirit in the portions which he undertook to expound. He excelled as an expository preacher. Few could with more power and clearness set forth the terrible consequences of sin. He was kind and generous to a fault. His medical services were at the disposal of the poor and needy. He was never known to refuse such if his ministerial duties would permit, nor was he ever known to make a charge or ask for remuneration. That was ever left with those whom he served. He was a strong upholder of the doctrines of grace, while in non-essentials he exercised the greatest charity.

In his removal the Presbytery of Quebec sustains a great loss, and all who knew him lose a friend. This is the third time that death has left a vacancy in this Presbytery within a short space of time. The first called was Rev. Wm. Ross, of Lake Megantic, then Rev. J. W. MacKeown, of Valcartier, and now Rev. John Macdonald, of Scotstown.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

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

Feb. 14, } **THE HANDWRITING ON THE WALL.** } Dan. 5: }
1886. } 1:17, 25-28 }
GOLDEN TEXT.—"Thou art weighed in the balances, and art found wanting."—Dan. v. 27.

INTRODUCTORY.

In the fourth chapter it is related that Daniel, again, after a long interval, interpreted a remarkable dream for King Nebuchadnezzar. After the completion of his wonderful works, and the conquest of all his enemies, the king was inflated with pride. In order to bring him to a sense of dependence he was smitten with a kind of insanity, called *zoanthropia*, in which a man imagines himself to be changed into a beast, whilst retaining consciousness in other respects. He imagined himself an ox, and ate grass and lived in the open air until his hair became long and matted and his nails like claws.

When Daniel discerned the nature of the dream, he was so impressed that for an hour he could not speak. He then at the king's request, gave the interpretation, adding a faithful admonition, in the hope that by repentance the calamity might be averted.

This chapter is particularly interesting on account of the hope it encourages, in the opening and closing verses, that Nebuchadnezzar was a converted man. It is true that other expressions in the chapter imply that he still adhered to his former views that there are *gods many*; but, from the appreciative words of verses 34, 35, may it not be inferred that he forsook his former idolatry and clung to the one living and true God?

What a wonderful illustration of the mysterious ways of God if this great man was led by means of insanity out of darkness into light! We shall by and by know the truth—we know now that the Judge of all the earth will do right.

EXPLANATORY.

About thirty years elapsed between these two chapters. *Nabonidus* was the last king of Babylon, and between him and Nebuchadnezzar three others reigned for short periods. He associated his son *Belshazzar* with him, which is proved by the stone records, and removes the difficulty of reconciling the record of Daniel with secular history, in which *Belshazzar* is not numbered amongst the kings of Babylon.

The *Medo-Persian Empire* was rising into power. Cyrus had been two years already besieging the city. The king *Nabonidus* went against him and was defeated, but escaped to *Borsippa*, a town south-east of Babylon and was not therefore on that fatal night in the city.

I. The Madness of Sin.—The city was besieged by one of the greatest conquerors the world ever saw. That should have made *Belshazzar* and his lords watchful lest he should gain any advantage over them. They were in a very safe condition if *careful*. There were supplies in the city that would last for several years, and the walls were secure. But the best cause can be defeated by folly.

(1) *Feast.*—It may have been an annual feast to some idol-god, or it may have been one form of the fatal indulgence of a profligate fool. Instead of attending to the critical duties of the hour, he gave himself up to eating and drinking with his dissolute companions.

A thousand.—What we would consider a large feast, but not then accounted large. Alexander the Great invited 10,000 to a wedding feast. Recall the numbers in attendance at Solomon's court as an illustration of oriental grandeur.

(2) *Drunkenness.*—They drank wine—usually to excess, and out of that every other kind of excess came.

(3) *Irreverence.*—When under the influence of wine men do what at other times would be too daring even for them. The king now calls for the *sacred vessels* his father had taken from the temple in Jerusalem, that they might drink in them, and thus boast of the victory won by the gods of Babylon over the Jehovah of Israel.

His father.—The word *father* is also translated *grandfather*. It is believed that *Nabonidus* married a daughter of *Nebuchadnezzar*, and thus *Belshazzar* was a grandchild of that great king. His knowledge of what *Jehovah* did to *Nebuchadnezzar* should have taught him better than to praise the gods of gold.

John Bunyan tells us about another city—the city of *Man-soul*—that is besieged, and that is just as fatally neglected by its defenders. Men give themselves up to feasting and drunkenness and profanity, and leave the gates open for the enemy to come in and take possession! That is the greatest example of madness the world has ever witnessed.

II. Conscience Awakened.—In the very midst of their revelry—when it was at its height—the messenger came, for in such an hour as *we think not* He cometh.

Handwriting.—The king saw the fingers of a hand—only so much as held the pen—writing mysterious characters on the wall. Whether engraved or traced upon the plaster—or letters of light outshining the sun—as some have said, is uncertain. Enough, that the king and his lords saw the fingers and what they wrote.

Troubled.—The king is so unnerved that his knees smite each other, and his countenance becomes the expression of terror. Why? He knows that this is supernatural. But why should he be afraid of the supernatural? Why not take it for granted that messengers from the other world are *friends*, instead of regarding them with fear, as has always been? Because conscience told him that his life was offensive and deserved the enmity of Heaven. "Conscience makes cowards."

What a poor thing is the bravado of the sinner when the curtain is drawn aside and he begins to see the Eternal!

The Eternal is near us, and needs but to put forth His hand and become visible.

Cried for help.—His only resort is the help of man. He calls for the astrologers (star readers), Chaldeans (priests, learned in all religious matters), and soothsayers (who practised secret arts). In order to stimulate them to greater diligence he promises rich rewards, but they could do nothing for him.

Third ruler. (Ver. 7.)—Another proof that he was himself associated with the king as *second ruler*. When days of trial come that man is in a sad plight who cannot say: "God is my refuge and strength, a very present help in trouble." (Ps. xlv. 1.)

III. The Judgment.—The queen mother remembers Daniel, and now comes in, and tells what he did in former days. Daniel came and made known the writing, but not without administering severe rebuke to the king for not reading the lessons of Providence.

Contrast.—Notice the contrast between the dignity of Daniel on this occasion and the poor king's cowardice.

A gold chain and scarlet robe to Daniel! It looks like humour to offer such baubles to the old man living with God and seeing the golden streets.

Mene means numbered. It was the *fulness* of time.

Tekel means weighed and wanting.

Peres is the singular form of *upharsin*, and means *divided*. His kingdom was to be broken in pieces, and given to the Medes and Persians.

They did adorn Daniel against his will; but it was not worth while resisting, for even then the enemy was within the walls.

IV. Judgment Executed.—Cyrus turned the water of the river into an artificial lake near the city that his soldiers might enter by the bed of the river. But even then, they could not enter the city had the gates not been left open by the drunken rioters who should have been on the alert. They entered and soon the city of Babylon was in their possession. The king was slain and the prophecy fulfilled.

PRACTICAL SUGGESTIONS.

1. We may give ourselves up to feasting only so far as can be without letting the enemy in at the gates.
2. All sacred things should be reverently handled.
3. At midnight, whilst they slept, the Bridegroom came, and they had no oil in their lamps.
4. There is a point when it is *too late*.
5. Who would not be a Daniel?

AUTOGRAPH hunters are said to deluge Mr. Harris, of the *Atlanta Constitution*, with requests for his signature. A friend of his says he always drops such letters into the waste basket, but that when he goes to dinner the elevator boy amuses himself by filling out the blank cards and placing them in the return envelopes addressed "Joel Chandler Harris Atlanta."

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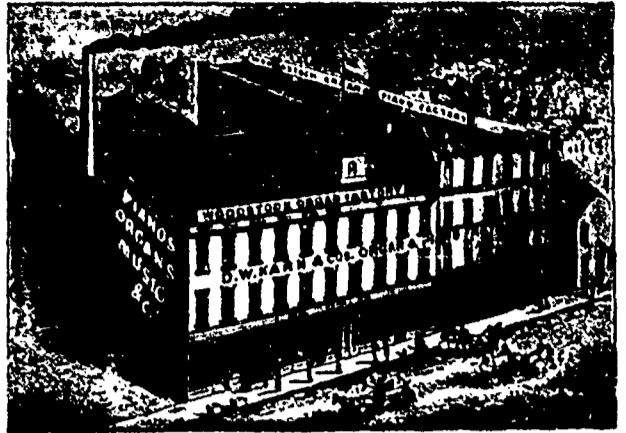
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Sparkles.

"Half Way" is the title of a new book. Written by a coal dealer, probably.

THERE is such a fear of mad dogs now in Newark that a citizen of that place rushes for a doctor if he barks his shin.

HEADACHE.—If you suffer from headache you may be sure that your stomach, liver or blood is at fault, and perhaps all three are combined in bad action. If so, the best remedy is Burdock Blood Bitters, which cures headache by regulating the organic action generally.

"WELL," said an Irish attorney, "If it plazes the court, if I am wrong in this, I have another point that is equally conclusive."

It is with narrow-souled people as with narrow-necked bottles; the less they have in them, the more noise they make pouring it out.

"ROBBIE," said the visitor, "have you any little brothers and sisters?" "No," replied wee Robbie, "I'm all the children we've got."

At a recent wedding in Ohio, the minister was about to salute the bride, when she stopped him with, "No, mister, I give up them vanities now."

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UNCLE GEORGE: "And so you go to school, now, Johnny? What part of the exercises do you like best?" Johnny: "The exercise we get at recess."

"Is ducky darling sick? What will he do for ducky?" was heard issuing from a sleeping-car berth. "Try some quack medicine!" came the unsolicited response from five pairs of strong lungs.

"I UNDERSTAND you are a graduate of Vassar, Miss Lucy. Did you ever study English literature to any extent?" "Oh, mercy, yes! We had Hogg for breakfast, Bacon for dinner, Lamb for tea and Lover in the evening."

A MINISTER made an interminable call upon a lady of his acquaintance. Her little daughter, who was present, grew very weary of his conversation, and whispered in an audible key, "Don't he bring his amen with him, mamma?"

Watch This Space NEXT WEEK!

"GENTS," shouted a small boy, as he poked his head into a Spadina Avenue street car, "did you mail that letter your wife gave you this morning?" And six men simultaneously pulled the bell rope and hurriedly left the car.

THE Silver Standard is the name of a new paper published at Silver Plume, Colorado. Its motto reads: "Trying to do business without advertising is like winking at a girl in the dark. You may know what you are doing, but nobody else does."

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.

ONE of a crowd of envious children, "Oh! look at Emma's new blue and white dress! All stripes, ain't it? What is it—ticking?" Little Emma (with dignity): "If anything's ticking I guess it must be the clocks on my new silk stockings."

WELL matched in politeness and readiness was a gentleman whose button caught hold of the fringe on a lady's shawl. "I'm attached to you," said the gentleman, laughing, while he was industriously trying to get loose. "The attachment is mutual," was the good-natured reply.

ALLEN'S LUNG BALSAM is warranted to break up the most troublesome Cough in an incredibly short time. There is no remedy that can show more evidence of real merit than this BALSAM for curing consumption, coughs, colds, asthma, croup, etc.

"SIR," said the master of Balliol, in his parting address to a distinguished alumnus, "your fellow-students think highly of you, the tutors and professors think highly of you, I think highly of you; but no one thinks more highly of you than you do yourself."

JUST AS BAD AS PAINTED.

WIDESPREAD COMMOTION CAUSED BY THE TERRIBLE CONFESSION OF A PHYSICIAN.

The story published in these columns recently, from the Rochester, New York, Democrat and Chronicle, created a deal of comment here as it has elsewhere. Apparently it caused even more commotion in Rochester, as the following from the same paper shows: Dr. J. B. Henion, who is well-known not only in Rochester, but in nearly every part of America, sent an extended article to this paper a few days ago which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal inquiries which have been made at our office as to the validity of the article, but they have been so numerous that further investigation of the subject was deemed necessary.

With this end in view a representative of this paper called on Dr. Henion at his residence on Andrews Street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued, such as you can sustain?"

"Every one of them, and many additional ones. I was brought so low by neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull pains and my stomach was out of order, but I did not think it meant anything serious. The medical profession has been treating symptoms instead of diseases for years, and it is high time it ceased. The symptoms I have just mentioned, or any unusual action or irritation of the water channels, indicate the approach of kidney disease more than the cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it, Doctor?"

"Precisely. Thousands of diseases are torturing people to-day, which in reality are Bright's disease in some of its many forms. It is a hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints, which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?" "Every one of them, and might have been cured as I was by the timely use of the same remedy. I am getting my eyes thoroughly opened in this matter and think I am helping others to see the facts and their possible danger also."

Mr. Warner, who was visited at his establishment on North St. Paul Street, spoke very earnestly:

"It is true that Bright's disease has increased wonderfully, and we find, by reliable statistics that, from 1870 to 1880, its growth was over 250 per cent. Look at the prominent men it has carried off, and is taking off every year, for while many are dying apparently of paralysis and apoplexy, they are really victims of kidney disorder, which causes heart disease, paralysis, apoplexy, etc. Nearly every week the papers record the death of some prominent man from this scourge. Recently, however, the increase has been checked, and I attribute this to the general use of my remedy."

"Do you think many people are afflicted with it to-day who do not realize it?"

"A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscopic analysis and was showing the students what the indications of this terrible malady were. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his colour and command both left him and in a trembling voice he said: 'Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys.' And in less than a year he was dead. The slightest indications of any kidney difficulty should be enough to strike terror to any one."

"You know of Dr. Henion's case?" "Yes, I have both read and heard of it." "It is very wonderful, is it not?"

"No more so than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured?"

"I know it can. I know it from my own and the experience of thousands of prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience; what was it?"

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and so did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'There goes a man who will be dead within a year.' I believe his words would have proved true if I had not providentially used the remedy now known as Warner's Safe Cure."

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?" was asked Dr. S. A. Lattimore, one of the analysts of the State board of health.

"Yes, sir."

"What did this analysis show you?"

"A serious disease of the kidneys."

"Did you think Mr. Warner could recover?"

"No, sir. I did not think it possible."

"Do you know anything about the remedy which cured him?"

"I have chemically analyzed it and find it pure and harmless."

Dr. Henion was cured five years ago, and is well and attending to his professional duties to-day, in this city. The standing of Dr. Henion, Mr. Warner and Dr. Lattimore in the community is beyond question, and the statements they make cannot for a moment be doubted. Dr. Henion's experience shows that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, but that it can be cured if taken in time.

THE lawyer's advertisement: Give me a trial.

IN accordance with the custom of the day, the BURLINGTON ROUTE is now running California Excursions from the Missouri River in connection with the Denver & Rio Grande, Central, and Southern Pacific Railroads, connecting at Omaha and Pacific Junction with regular trains from Chicago, Peoria, St. Louis and other Eastern points. Both first class and cheap rate Excursions are run, leaving the Missouri River on the following dates:

First Class—Feb. 3rd and 17th, to Los Angeles; March 3rd, to San Francisco.

Low Priced—To all California emigrant points, on Wednesday of every week until June 30th inclusive.

MRS. FISHWHACKER believes that Dante Alighieri was a native of Algiers.

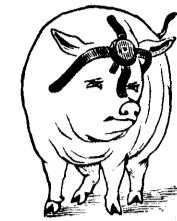
THE Horford Almanac and Cook Book mailed free on application to the Rumford Chemical Works, Providence, R. I.

A YOUNG society belle from Manhattan, who was making a visit in Boston not long ago, sat next a Harvard student at a dinner party. In the course of the conversation she said to him: "And what do you do with yourself all the time?" "Oh! I read a great deal. At present I am reading Kant." "Oh! Are you? It's by the author of 'Don't,' I suppose."

"EVERYTHING FOR THE GARDEN" seems a broad term for any one firm to adopt, yet the widely known seed and plant house of Peter Henderson & Co., 35 and 37 Cortlandt Street, New York, supply every want of the cultivator both for the greenhouse and garden. In their handsome and comprehensive catalogue for 1886 will be found offered, not only "everything for the garden," but all things needful for the farm as well. Our readers will miss it if they fail to send for this catalogue, which may be had of Messrs. Henderson & Co., by sending them six cents (the postage only) in stamps.

We have received from W. Atlee Burpee & Co., the well-known seedsmen of Philadelphia, a copy of BURPEE'S FARM ANNUAL FOR 1886. Unlike any other catalogue published, this book of 128 pages, in addition to seeds, bulbs and plants, fully describes and illustrates the leading breeds of swine, sheep, Scotch collie dogs, and fancy poultry. It contains much valuable information, two beautiful coloured plates, and hundreds of illustrations of all varieties of vegetables and flowers, including novelties of striking merit. Those of our readers who are interested in seeds or thoroughbred stock can obtain Burpee's Farm Annual free, by addressing the publishers at Philadelphia, Pa. W. Atlee Burpee & Co., enjoy a wide reputation for the fine quality of the seeds grown and sold by them.

Highly Commended at the Toronto Exhibition, 1885.



The "Stunner."

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

A sample sent, Carriage paid, for 75 cents By J. B. STRINGER, Doncaster, Ont.—Patented in U. S. A. and Canada. Agents wanted in every district.

Advertisement for D. M. FERRY & CO.'S SEED ANNUAL FOR 1886. Will be mailed FREE to all applicants, and to customers of last year without ordering it. Contains about 180 pages, 600 illustrations, prices, accurate descriptions and valuable directions for planting all varieties of VEGETABLES and FLOWER SEEDS, BULBS, etc. Invaluable to all, especially to Market Gardeners. Send for it. Windsor, Ontario. D. M. FERRY & CO., Detroit, Michigan.

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Publisher's Department.

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

MEETINGS OF PRESBYTERY.

WINNIPEG.—In Knox Church, Winnipeg, on the first Tuesday in March next, at half-past seven p.m. LANARK AND KENNEDY.—In Zion Church, Carleton Place, on Monday, February 22, at seven p.m. LANSAN.—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, Parsley, on the second Tuesday in March, at half-past one p.m. SARNIA.—In the Presbyterian Church, Forest, on the second Tuesday in March, at two p.m. LONDON.—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. SAGUENY.—In Knox Church, Harriston, on the 16th day of March, at eleven a.m. MATHIAS.—In St. Andrew's Church, Lucknow, on March 16, at one o'clock p.m. GLENGARRY.—In Knox Church, C. wall, on Tuesday, March 9, at half-past eleven a.m. KINGSTON.—In Cooke's Church, Kingston, on Monday, 14th 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. WITBY.—In Oshawa, on the third Tuesday of April, at half-past ten a.m. MONTREAL.—In the David Morrice Hall, on Thursday, March 11, at ten a.m. MICHIGAN.—In the hall of St. John's Church, Chatham, on March 16, at eleven a.m. HIRON.—In Seaford, on the second Tuesday of March, at eleven a.m.

BIRTHS, MARRIAGES, AND DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

DIED.

On Sunday, January 31, at his late residence, 54 Bloor Street, Frederick Fenton, County Crown Attorney, in his forty-fifth year. At Duncan City, Michigan, on January 25, William Patterson James, aged twenty-four years, son of the Rev. Dr. James, of Paris, Ont.

ENGLISH LADY—EXPERIENCED TEACHER, brilliant Pianist, pupil of Herr Kuhe, certificated, desires engagement as Professor. A. C., Box 692, Geneva, N. Y.



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DEAR SIR, I have carefully examined your new preparation, Permangano-Phenylene, and heartily recommend it as an efficient germicide and disinfectant.

Yours, etc., L. M. SWETTINAM, M.D.

Toronto, Sept. 24th, 1885.

I am pleased with the new disinfectant, Permangano-Phenylene, and see many reasons why it should become popular with the profession and general public.

EMILY H. STOWE, M.D. 111 Church St

Toronto, Sept. 4th, 1885.

GENTLEMEN, I heartily endorse what has been said in the foregoing testimonials as to the efficacy of Permangano-Phenylene as a disinfectant, from what I know of the value of its constituents.

GEORGE WRIGHT, A. M. B., M. C. P. & S. Ont. Acting Staff, Toronto General Hospital. Physician to the Infants' Home.

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HOWMANVILLE, ONT., Dec. 5, 1882.

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Dear Sirs:—We suppose it is no new thing for you to receive congratulations on the success of your valuable cough remedy, DR. WISTAR'S BALM OF WILD CHERRY, but perhaps at this time a word or two from us will not prove out of place. Although the Balm has not been advertised to any extent in this locality, our sale of it is very large and the demand is increasing, which is due to the universal satisfaction which it gives to our customers. We have never had a single complaint, and husbands tell us their wives will not keep house without it. We would like you to do a little more advertising in this county, for we believe were your Balm better known, its sale would be increased tenfold. Yours truly,

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SICK HEAD

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 cure

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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

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 grip 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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