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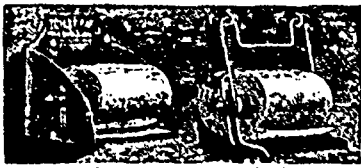
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COTTAGE PUDDING.—Rub three tablespoonfuls of melted butter with one cup of white sugar, add one or two beaten eggs and a light pint of flour with three teaspoonfuls of baking powder sifted through it, then add one teacupful of milk. This makes a thin batter, but it comes out a nice loaf. Serve with wine or vanilla sauce. It is also very nice eaten with sweet cream.

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CARROT PUDDING.—One pound of boiled and mashed carrots, one pound of flour, one half pound each of suit, raisins and currants, one-quarter of a pound of citron and a little salt. Mix and tie in a cloth, and boil two hours or more. As this recipe includes neither milk nor eggs, when mixed it is as stiff as a loaf of bread, and should be made in form to boil. The sauce.—One cup of sugar, one-half cup of butter, hot water sufficient to melt them, and flavour to the taste.

FAVOURITE MINCE MEAT.—Three pounds of cured tongue, three and a half pounds of suet, six pounds of apples, three pounds of raisins, three pounds of currants, three pounds of brown sugar, one-quarter ounce each of mace, cinnamon and cloves, two nutmegs grated, six ounces of citron, a few blanched almonds moistened with rose water, the juice of four lemons and grated rind of three, and one quart of cider. The spices must be ground, and the other ingredients finely minced. Should fresh tongue be used, salt must be added.

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RAISED MUFFINS.—Two cups of milk, a teaspoonful of lard or butter, three cups of flour, half a yeast-cake; a teaspoonful of salt sifted with the flour; heat the milk; stir in the shortening, and when blood warm add half the flour and beat hard for three minutes; let it rise in a moderately warm place all night; in the morning work in the rest of the flour and the salt; make into balls, and let it rise in greased muffin rings; set on a floured board. When light slip a cake turner under each and transfer to a hot griddle, well greased.

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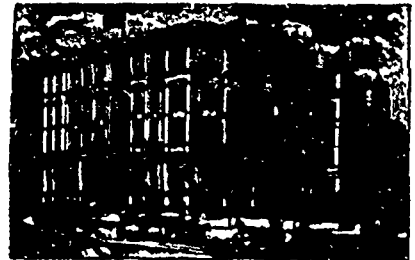
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THE CANADA PRESBYTERIAN.

VOL 16.

TORONTO, WEDNESDAY, FEBRUARY 9th, 1887.

No. 7.

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Notes of the Week.

MR. MOODY was fifty years old last Saturday. In testimony of their appreciation of his good work his friends are making and soliciting gifts for the endowment of the two schools, one for young men and the other for young women, at Northfield, Mass., in which he is so deeply interested.

THE Boston correspondent of the New York *Evangelist* says that the Sabbath-keeping law has at last reached the Sunday newspapers. And why not, as much as selling books or any other money-making trade? Several cases against newsdealers in the city, who have sold papers on Sunday, have been prosecuted, and defendants have entered pleas of guilty in the Superior Court, and have been fined \$5. These are the first cases of the kind in Boston, to be followed, no doubt, as in reference to barbers, bakers, etc. The suppression of Sunday papers will be a great benefit in more ways than one.

THERE is no abatement in warlike rumours from Europe. Each day brings with it a new budget of what purports to be facts, and much that is purely conjectural. Now, attention is directed mainly to France and Germany. The relations between these two nations are said to be strained. The money markets of Europe are as changeable as our Canadian winter weather. It has to be borne in mind that a keen election contest is in progress in Germany, and as it turns mainly on the increase of armament, not a little of the belligerent talk may be reasonably discounted. One thing is certain, that the terrible tension cannot be long continued. In a few weeks, at least, the momentous question of Peace or War will be decided.

RECENT events revealing the corrupt state of things in English social life has led to a movement for legislation to check the progress of disgusting vice. Vigilance societies, acting together, intend to bring as much pressure as they can to bear on members of Parliament to induce them to support a Bill prohibiting the press from publishing the prurient details of the divorce and criminal courts. They will also urge the Government to exercise its power to control vice in foreign countries occupied by British troops. This step is due chiefly to revelations which have been made by William S. Caine, M.P., who has just returned from Egypt. He declares that the presence of the British troops is inoculating the Arabs with habits of drunkenness, and familiarizing them with the worst forms of vice.

ATTENTION has been repeatedly called to the increasing evil of gambling on transatlantic steamers. With the discretionary power possessed by the captains of these steamers, it might be as easy to suppress gambling as any other form of vice. It is stated that thirteen persons, who were cabin passengers on the steamship *Umbria*, which arrived at Liverpool from New York, have sent a letter to the *Times* protesting against the manner in which the smoking-room of that vessel was used on the trip. The writers say that the room was a regular gambling hell, the resort of decoyers of the unwary, etc. One youth lost all the money he had by gambling in the smoking room, and in despair attempted to jump overboard, and passengers were often disturbed at night by the profanity and threats of murder arising from gambling disputes.

THE following from a United States contemporary will be well understood in these northern latitudes: Some give nothing to the Church because they are too cowardly to give a little. The widow's mite is the record of her courage as well as her generosity. The smallest coin given with the heart's hand is stamped with God's blessing. Some give nothing, because they feel that the Church will be supported by others; while they gloat over the fact that they get without cost all the benefits to life, property, morals and social order which the Church confers as its indirect blessing to the world. Will a man rob God? Certainly he will; he will rob his fellow-men, too, compelling them to pay for his goods of this kind, and these the best in the market. We sometimes hear that honest men have to pay a high price for their meat, to cover the losses inflicted by dishonest men. This is true also of the meat that does not perish; a few pay a high price for what would be comparatively cheap if the cost were fairly distributed.

THE *Christian Leader* remarks that Christmas is happily becoming less of a saturnalia in England, and, although "first-footing" and other barbarous customs are not yet obsolete in Scotland, we gather from the reports in the Scottish newspapers that the New Year festivities in the northern kingdom have been happily distinguished by a decreased consumption of liquor. Two shocking wife-murders, however, in the east end of Glasgow, both having drink for their cause, serve as tragic reminders of the curse that is not yet lifted from the Scottish nation. We rejoice to find the revenue returns disappointing the expectations of Sir William Vernon Harcourt, the constructor of last year's budget, who calculated upon an increase of a quarter of a million in the revenue from excise duties. Instead of that, there has been a decrease of £180,000 upon the last nine months, of £65,000 upon the quarter which closed with 1886. This is all the more satisfactory, seeing that there has been an increased spending power. But, as the *Times* puts it, the people "eat more bacon, and drink less beer."

OTHER cities besides Toronto are awakening to the necessity of repressing evil-doing with a firm hand. Boston has been taking energetic measures, with good effect. As a contemporary remarks: It is a rough, hard, perilous and unwelcome business; and yet there is no work to which city officials are called that is more essential and useful—none on which the city's safety, health, property, morals and reputation more immediately depend. For these reasons, it is a great mistake to undervalue or depreciate the police force, or to suppose that any but men of high rank as to integrity and moral worth are fit for such positions. In this regard Boston is favoured. Her Police Commissioners, in their annual report, claim more work done in 1886, by fifty per cent., in breaking up and closing gambling-hells, houses of ill-repute and unlicensed liquor-shops, than in any previous year. On gaming-houses 235 raids have been made, and property seized to the amount of \$12,000. The Society for the Suppression of Vice has co-operated with the

police, and together they have made the spirit of reform more a terror to evil-doers than was ever before known in the city that claims pre-eminence in culture.

AFTER detailing the enormous sums expended on intoxicating liquors in New York and Brooklyn, the *New York Independent* adds: The drink bill of this nation is more than \$2,000,000 a day for every day in the year. This enormous annual expenditure for intoxicating liquors is worse than wasted, since the consumption of these liquors brings upon the country a long train of crimes and miseries, and adds greatly to the other expenses of society. The drinking usages of the American people, as shown by the quantity of liquor annually consumed, constitute far the most serious evil in the whole land. Who, upon looking at the figures and the facts, will say that a temperance reform is not among the very first necessities of our times, and also one of the imperative duties of patriotism and philanthropy? The pulpit and the press ought to speak in thunder tones, and do their utmost to arouse the public conscience to a proper realization of this monster evil. The task of banishing this evil from the land is a Herculean one, and this is a conclusive reason why all good men should combine their forces, and act together to break down the rum power in this country. The friends of temperance should not fight against each other, but should fight the common foe.

THE pressure of home work, says the *Christian Leader*, has delayed a reference to the circular received a few weeks ago from Dr. Cochrane, of Brantford, Convener of the Home Mission Committee of the Presbyterian Church in Canada. The responsibility devolved upon this Committee by the opening up of the great North-West makes it imperative that the British Churches should lend a helping hand. In the year on which we have entered a large additional sum is required, \$36,000 for Home Missions in addition to the \$30,000 needed for Augmentation; and of this sum \$23,000 is expended upon Manitoba and the North-West alone. For British Columbia \$5,000 will be required, leaving only about \$8,000 for the older Provinces. If the Mother Country does not help, it is feared that the expenditure will exceed the revenue. The prospects in British Columbia were never so bright, if only the Committee were able to respond to the urgent calls for additional missionaries. They had no fewer than 650 mission stations under their care in June last, and every month sees additions made to the roll. We cannot think of the magnificent future of the Dominion without perceiving that Dr. Cochrane's appeal is one that ought to stir at once the patriotic and the Christian impulse to render all the aid that is in our power.

A CONTEMPORARY states that in addition to the six pastors and 15,000 people who have been compelled to separate from the Dutch Synod owing to that body tolerating ministers who deny the divinity of Christ and the inspiration of Scripture, we learn that the Kerkeraad, or the Kirk Session of Rotterdam, by a majority of votes, threw off the synodical organization of 1816, and have returned to the standards of the Reform Church as drawn up at Dort in 1618-19. As yet, only two out of the sixteen ministers of Rotterdam have abandoned the Established Church; but it is expected that others will follow their example. Last Sabbath the seceding ministers were to be excluded from the State churches, and probably will never more be allowed to officiate in them. One of these pastors is Dominus Lion Cachet, a man of superior talents and considerable learning. He is editor of *Der Hoop*, a weekly paper, the organ of the evangelical party, and, as he is a laborious pastor, and an eloquent preacher, there is no doubt that he and his colleagues will have a large following. Rev. Dr. Scott, of Saltcoats, who heard him preach in the Great Church of Rotterdam only a few weeks ago to an immense auditory, saw him at the close of the service baptize twenty-three children. The outed ministers will preach in halls in the meantime.

Our Contributors.

TWO HUGE DELUSIONS.

BY KNOXONIAN.

Somebody has said that Canada has more politics to an acre than any other country in the world. The crop has been unusually good this winter, and will no doubt keep us going until the 22nd of this month.

Let it be assumed that it is a good thing for people to take a lively interest in the government of their country. Let it be assumed that political stagnation is incompatible with self-government. If the people are to govern themselves, they must take an active and intelligent interest in their political affairs. If we had a Czar to manage our affairs of government according to his own way of thinking, we would be saved the trouble of thinking ourselves. If we had a tyrant of some kind over us who would put all the newspaper men in gaol, we would not have to spend any time in reading newspapers. If there was some kind of a potentate over us who would take all the politicians on the other side out to some quiet spot and shoot them, then we would not need to go to the polls and vote against them. If we had no votes, then we would be saved the trouble of voting. But we Canadians have no potentate over us who manages our affairs according to his own sweet will. We manage our own affairs; we govern ourselves. Our fathers secured for us the right of self-government. They thought their children would have brains enough, and honesty enough, to govern themselves. Perhaps the old men were mistaken. A few years will tell. For weal or woe our fathers won the right of self-government, and transmitted it to their children.

It is a good thing, then, that all our people should take a lively interest in public affairs. Having the responsibilities of government laid upon them, they should shoulder them intelligently, and to face these responsibilities intelligently they must read and hear and think a good deal on political questions.

But constant reading and learning and thinking about political matters produce a huge delusion in the public mind. The delusion is that government is the main thing in this country, and that politicians can do more for the country than any other class of people. It is a huge delusion. The government of the country is certainly an important matter. The country must have some form of government. Society cannot exist without government of some kind. But, after all, it is a huge delusion to suppose that any government can do much for people unless they do something for themselves. The men who cut Ontario out of the forest did more for this country than all the Parliaments that ever existed in it. One settler in Muskoka who chops ten acres this winter does more for his country than a score of professional politicians. Ninety good men may sit for half a day in the old pile on Front Street, Toronto, and not do as much work for the country as a business man who puts up a good house, or puts a plate glass front in his store. Two hundred men, some of them statesmen, may sit for a day in our magnificent buildings on the banks of the Ottawa, and not add as much to the wealth of the Dominion as the farmer who raises a good calf or plants a good apple tree. A well-bred calf is worth more to the country than a professional politician. The calf draws supplies from a source that it has a right to draw from, but the professional politician draws from the public purse, if he can.

Judging from the tremendous noise that is being made about Governments and politicians of one kind and another, one would almost suppose that the Tory politicians discovered Canada, and did all the chopping, and the Grit politicians came along, and did all the "logging up." Then the Tory politicians built all the railways with their own hands, and the Grit politicians dug all the canals. The Tories built all the houses, and the Grits all the barns. The conductors of the *Week* established the colleges and universities. The *Globe* saved the country from several earthquakes. The *Mail* warded off a thousand cyclones, and the Independent Press headed off a comet that would have destroyed the Confederation Act. The Toronto School Board and the Local Superintendent established the high and public schools. All the Churches were brought into existence by some convention or another. Wonder if the people ever did anything? The fact is the people with their own hands, and their own brains, have done nearly all for

Canada that has ever been done for it. Yes, and they have often advanced the interests of their country in spite of their government. An impartial history of Canada might show that governments have as often hindered the progress of the country as helped it. For everything we have to-day worth speaking about we may thank a kind Providence, and the industry, pluck, perseverance and push of our people. Many of them fought a terribly hard battle, but they won, and they won often in spite of government blundering, and occasionally in spite of something worse than blundering.

It would be easy to mention whole classes of people that did much to build up the country, but one scarcely ever hears anything about them. The teachers of Ontario have done probably as much as any other class. One lady teacher who serves well for half a dozen years does more to promote the real interests of the country than a score of noisy political demagogues. Comparatively few people pay much attention to the teacher. Every bray of the political demagogue is published in the daily papers. Other classes might be mentioned that have done much to make Canada a good country, but they receive no such attention as the politician. The fact is, we entirely overestimate the value of the politician in this country.

Let it be handsomely, gratefully, admitted that we have always had, and now have, public men whose services can never be over-estimated. The country owes all such a debt of gratitude that it can never pay. Without their services Canada would never have amounted to much. But still the fact remains that as a whole our people are too apt to think governments can do much more for the country than they can. They have been led to think in this way by politicians who wanted their votes. The idea that the prosperity of the country is or can be largely promoted by Parliaments apart from the exertions of the people, is a huge delusion. Vagabond politicians thrive on this delusion.

We intended showing that a similar delusion exists in regard to the real work of the Church, but time is up. Some innocent people imagine that the real work of the Church is done in Church Courts. They might as well imagine that the politicians who are stumping this country just now made Canada

THE SWISS LAKE DWELLER.

A STORY OF PREHISTORIC TIMES.

Who the Swiss Lake dwellers were—what race first adopted this peculiar mode of life—at what period they lived, and when and how they ceased to exist? are questions which still wait for solution; although many facts have been collected which reflect more or less light on them. Antiquaries continue their researches, and something more definite may be in time expected. At present, answers can only be given in very general terms—indeed, are little more than guesses, or at best inferences from certain data, as the following shows:

1. To what race did the lake dwellers belong?

Professor Ruetimeyer, of Basle, says that we have to look for the remains of the ancestors of the lake dwellers under the glacier remains. If so, there is little chance of their ever being found, for where glaciers have passed, any traces of human remains are sought in vain.

Another writer thinks that the earliest founders of these settlements came as a pastoral people from Asia, bringing with them the most important domestic animals, such as the dog, cow, sheep, goat and horse; and it is further stated that through all their wanderings, they carried different kinds of grain, flax and plants, and also nephrite, unless they obtained some of these afterwards, by barter from Southern races.

Professor Troyon says the population of the stone period formed part of a Finnish or Iberian race, who came out of Asia several thousand years before our era, and that those of the bronze age were Celts, also from Asia; while the inhabitants of the iron age were Helvetic, from south-western Germany, and that these, with their iron weapons, slaughtered the earlier races and destroyed their dwellings. Many French and English writers agree in holding it inadmissible to call in Finns or Iberians, as representatives of the stone age, and that the so-called ages do not indicate a succession of races, but different grades of civilization amongst one and the same people.

Dr. Keller thinks all facts point to this conclusion: That the lake builders were a branch of the Celtic race; that the earlier settlements belong to the prehistoric period, and had fallen into decay before the Celts took their place in history.

Dr. Lindenschmitt considers the simple exchange of material, the transition from the use of stone to that of metal, is, in itself, not a sufficient ground for inferring a change of population. This singular mode of life lasted longest in the Western lakes, where many dwellings were occupied through the iron age; and on, perhaps, nearly to the beginning of our era.

2. Why did these people make their dwellings on water, instead of on land?

Dr. Keller at first inclined to the belief that security of life and property from the attacks of enemies or wild beasts prompted the erection of pile buildings. This opinion was afterward greatly modified, if not wholly abandoned.

Le Rochat thinks the fact of erecting groups of dwellings on water, difficult of access, and at best, uncomfortable, and entailing enormous labour, indicates, to say the least, a very insecure state of society. The fact, too, that the dwellings were farther removed from land, after the introduction of bronze implements had facilitated work—lends force to the opinion that security against some kind of enemy had its influence.

Professor Von Hochstetter suggests that the chief settlements of this people may have been on land, and that they took to the water only on special occasions. He does not think that the fear of wild beasts had much to do with the selection of the sites, as only bears, lynxes and wolves existed in the woods of Switzerland, and these animals, as a rule, avoid the human race.

Professor Desor regards the lake dwellings of the early ages as mere temporary abodes, and those of later times as magazines, arsenals or meeting-places. Dr. Keller, on the contrary holds that this peculiar mode of life was not a temporary fancy, but a settled habit of a widespread race, century after century. This permanency is shown by the fact that these insular settlements were not only occupied by the people themselves, with their household property, but also by their herds, with stores of fodder, and sheds for their protection. Many writers, however, dissent from the conclusion that lake dwellings marked one of the regular strata of human progress, like dwellings in caves and on hill tops, for this prehistoric custom was retained in historic times.

For the conditions in which they originated, lake dwellings were pretty well adapted. The occupants were near enough to the shore to hunt and farm in a rough fashion, and distant enough to be safe from wild beasts or wild men.

3. Civilization of lake dwellers inferred from remains of dress, food, and occupation found in "relic-beds."

Their dress appears to have been partly of the skins of animals, more or less prepared. Flax, both platted and woven, also formed part of their garments, as it did in the case of the early Egyptians, where flax took the first place amongst the plants used for spinning and weaving.

Their food consisted of animal flesh, of fish, milk and vegetable matter, as cornmeal baked or boiled; remains of fruit, as wild pears, sloes, hazel nuts, raspberries, blackberries, etc., have been found. A peculiarity of the refuse of their kitchens is that the bones which contained marrow, or anything eatable, have all been carefully opened lengthwise; the skull for the pulp of the teeth and cellular tissue of the jaws. This is supposed to prove that, while their cattle and the chase prov. In a certain amount of food, there was no superfluity.

The occupations of the colonists were doubtless various, such as fishing, hunting, pasturage and agriculture. Even in the oldest settlements, remains of the dog, cow, sheep, goat and pig have been found. Attendance upon cattle presupposes a knowledge of many arrangements—a regulated continuous activity and care for the future—qualities not always found in the hunter.

In every dwelling there were stones for bruising and grinding grain; the grain itself, even the very cakes, in their original form, so that they must have been agriculturists at that stage of civilization when men form permanent abodes, and enjoy a certain degree of peace and social order, Rochat says

that many of the lake potters were not only artisans but artists. Their productions are varied in form, with ornamentation, which shows taste as to fitness, and a rude kind of beauty. The bronze objects exhibit a greater development of taste than those of clay—especially the hilts of swords, lance points, bracelets, hairpins, etc.

As a similar state of civilization calls for similar wants, and these again for like means to supply them, and like implements for the different purposes of life, we may, perhaps, get the best idea of the civilization of these people, by comparing the products of their industry with the accounts of travellers, respecting the races beyond the reach of European civilization, who spent their lives under similar conditions. Take the case of the New Zealanders, when visited by Captain Cook in 1770. Having no metal, their tools were of hard stone, their chisels of human bones, their fishing tackle and cord of leaves and fibres of a vegetable flag twisted together. They carried on weaving and similar peaceful arts. Their implements and tools were few, and their agriculture simple, the ground being turned up by a sharpened stake, etc.

The habits of primeval man, as indicated by the remains of his dwellings, his sepulture, his weapons, implements, ornaments and food, have been almost identical over the globe, in some parts of which primitive races retain to this day the habits of their remote predecessors.

The question of barter with Southern tribes, arising out of the presence of a glass bead found, similar to those in graves in Egypt, and celts of nephrite—a material existing only in Egypt, China and Japan—has been much discussed; but we cannot here enter on this subject. The presence of these and other foreign articles shows that the colonists were civilized enough to open trade with other nations, unless we believe that their ancestors carried with them on their first arrival in Europe, not only these objects, but also the originals of their domestic animals, sheep, goats, etc., remains of which have been found in the earliest pile dwellings, along with these foreign substances, all of which came originally from the East.

4. At what period were these dwellings occupied by Celtic tribes?

We doubt if a single datum has yet been found to fix even approximately the time when these pile buildings were inhabited. The shores of rivers and lakes appear to have been the sites of the earliest settlements, probably from their being convenient for fishing and hunting, as well as affording facilities for intercourse.

It is certainly going too far to place the age of these dwellings 6,000 or 7,000 years back, as M. Morlot does. On various grounds, those of the bronze age have been referred to the time of Homer or David, about 3,000 years ago. If so, the stone age cannot be thrown many centuries further back. The non-existence of winter corn, of most of the culinary vegetables, and of hemp, as well as domestic fowl, indicates a period long before our era. The Greeks and Romans possessed all these; and yet the Roman writers make no allusion to lake dwellers.

It is supposed that the grade of civilization attained by the lake dwellers was precisely the same as that of the population of the adjoining shores. There was certainly no ethnographical difference between them, so that they could be distinguished from each other, either by descent or manner of life.

5. Why and when were these lake dwellings deserted?

When we consider the frail materials—wood and straw—of which these huts were constructed, it is not improbable that many of them were consumed by fire. To the present day substantially built villages in Switzerland are often burnt down when high winds prevail. Besides, traces of fire are seen on many of the piles still standing; and half-burnt posts are found in the mud. Even stone implements are found altered in colour and hardness by great heat. Earthenware vessels full of charcoal, and damaged by fire, are seen; some being doubled up and almost melted by intense heat.

In some instances, the round logs found horizontally on the bottom of the lake have been burnt the whole length, especially on the upper surface. The stone celts bear marks of having passed through fire. Fruit, in a carbonized state, has been found in vessels blackened by the action of fire—amongst the charred articles are skulls and other human remains,

doubtless, belonging to persons unable to escape in time. Some of the settlements were evidently burnt down several times and rebuilt; but, whether by enemies or by accident, it is impossible to say.

We may conclude then, with some probability, that this isolated and dreary condition of existence, must have proved unfavourable to health, and gradually fell into disuse, and was given up entirely as civilization and order and peace developed. We know that, toward the end of the middle ages, castles and strongholds were abandoned, because the change in the circumstances of their owners allowed them to find pleasanter and safer abodes in the plains.

Toronto, January, 1887.

T. H.

AGED AND INFIRM MINISTERS' FUND.

HISTORY OF THE FUND—DISADVANTAGES AND DIFFICULTIES—NEED OF ENLARGEMENT OF CAPITAL—ASSEMBLY'S APPEAL TO THE WEALTH OF THE CHURCH.

MR EDITOR,—We trust you will allow us, through THE CANADA PRESBYTERIAN, to call attention to the appeal made by the late General Assembly in adopting the annual report of the Committee on the Aged and Infirm Ministers' Fund.

After solemnly entreating and charging our people to take to their hearts the fathers and brethren who are no longer able to labour in the ministry, the Assembly concludes with the expression of its desire to impress upon the wealthier members of the Church that this fund is, beyond all others at the present time, in need of their benefactions. Such an appeal would not have been necessary if the fund had been favoured in any good degree with the advantages that have operated so long and so largely in favour of the other beneficiary Scheme of the Presbyterian Church of Canada, by which the Aged and Infirm Ministers' Fund was originally instituted. But not having been instituted till that Church was on the eve of its union with the U. P. Church in 1861, many years after the institution of its Widows' Fund, it brought into the united Church only the small sum of \$400; while the latter fund had amassed a capital of \$30,000, which was, after a year or two, increased by the addition of several thousand dollars, specially contributed by the congregations of the U. P. Church, for the purpose of giving their ministers an equal claim to the benefit of the fund. From the date of its institution, the Widows' Fund had been receiving yearly an entire congregational collection, and a rate of \$8 from ministers, besides occasional bequests and donations, so that a large capital had been accumulated, the interest of which was, for many years, more than sufficient to meet expenditures. And thus, by the time of the second union, in 1875, the capital had increased threefold, and is now largely over \$100,000.

The history of the Aged and Infirm Ministers' Fund has been a marked contrast to that of the Widows' Fund. Not instituted till the Widows' Fund had made the progress above indicated, its only stated income for many years, till 1877, was the half of an annual collection. This was for some years more than sufficient to meet expenditure. But about the time of the second union it was become very manifest that it was wholly inadequate. The number of beneficiaries was rapidly increasing. During the three years preceding the Assembly of 1878, the expenditure exceeded the income by \$4,000. Since 1878, when, it may be said, the attention of the Assembly was, for the first time, seriously directed to the condition of the fund, not a little has been done on its behalf. A small rate has been paid by ministers (averaging \$4 or \$5), and the liberality of several congregations has largely increased. The increase of income, however, has failed to keep pace with the yearly additions made to the number of annuitants; so that, while at the time of the union (1875) as much as \$250 was given to the most of the annuitants, whose number was then under twenty, it had been found impossible, during the last six years, to give more than \$220 to any of the fifty beneficiaries now on the list. It is generally and strongly felt that, while this may be an important addition to the income of a retired minister, who has other means of support, it is altogether inadequate as a retiring allowance to those who have little or no income except what they receive from the Aged and Infirm Ministers' Fund. The Assembly accordingly, having regard to the difference between these two classes of ministers, has, after much anxious consideration from year to year,

determined that, while, as it hopes, the annual liberality of congregations, and the rate may suffice to ensure the payment of a maximum of \$220 as a recognition of ministerial service, that all retired ministers may claim the interest of the small capital, which has been accumulated from bequests during the last few years, shall be employed to make some addition to the annuities of those whose circumstances may require it. This capital, however, is so small, and can do so little toward the object in view, that the Assembly is constrained to appeal to the wealthier members of the Church, in the hope that perhaps not a few who have the ability will, when they consider the circumstances that have all along operated to the disadvantage of the fund, and the unequal struggle in which the Committee is engaged, in providing for the necessities of a large number of the pioneer ministers of the Church, contribute generously to the immediate increase of its capital. The present capital is under \$15,000, whereas a capital of \$80,000, or even \$100,000, would not be more than adequate to the realization of the Assembly's desire to increase the annuity in the cases requiring it. It might be unwise, while the work of properly endowing the Colleges is hardly completed, to arrange for a systematic effort with a view to the enlargement of the capital of the Aged and Infirm Ministers' Fund. But the Committee believe that there are probably some who, in view of all the circumstances adverted to, may be moved at once to respond liberally to the Assembly's appeal. The interests of the younger generation of ministers are probably sufficiently secured by the Assembly's action in 1878, which ensured the gradual increase of capital by ordering that all bequests should be added to it. But if the ministers already retired, or soon to retire, "who have borne the burden and heat of the day" of the Church's small things, and whose labours and hardships laid the foundation of its present great things, are to be decently, not to say adequately, provided for in their old age, there must be an immediate increase of the capital. The Committee are well aware that there are numerous other claims, and that, in some cases, retired ministers may be independent of help from the Aged and Infirm Ministers' Fund. But, in view of the fact that the present appeal is exclusively in the interest of those who are entirely dependent on the fund, they cannot but hope that it will not be made in vain, and that a generous response to it will ere long remove the temptation that often, to the injury of the Church, compels a minister to retain his pastorate when he is no longer able efficiently to discharge his duties.

JAMES MIDDLEMISS,

J. K. MACDONALD,

Toronto, December, 1886. Joint Conveners.

THE STUDY OF HEBREW.

MR. EDITOR,—Please permit me to call the attention of the readers of THE CANADA PRESBYTERIAN to the Correspondence School of the Institute of Hebrew at Morgan Park, Illinois.

This school is intended to give instruction in Hebrew to any who may desire aid in acquiring a knowledge of this language.

The Plan.—A printed instruction sheet is mailed to the student each week. This instruction sheet assigns the tasks which are to be performed, furnishes assistance and suggestions, thus guiding the work of the student as though he were in the recitation room. Every week the student mails to the instructor a recitation paper on which he has written out (1) the tasks assigned in the instruction sheet, (2) the answers to such questions as may be asked therein, and (3) any questions or difficulties which may have occurred to him in the study of the lesson. This recitation paper is promptly returned with the errors in it corrected, and with such suggestions as it may be thought best to offer. In this manner each lesson in the course is studied, and the results of the study submitted to the instructor for correction and suggestion. It cannot be doubted that the profit to be derived from such work is second only to that which is received from actual contact with the living teacher.

The tuition fee is \$6 a year, payable in advance. The first instruction sheet will be sent as soon as the tuition fee has been received. The second instruction sheet will not be sent till the first examination paper has been received. After that, at least one instruction sheet in advance will be forwarded, so that the student may always have material on hand to proceed with the study without delay.

Any other information about the school which may be desired can be obtained by addressing Professor W. R. Harper, P. O. Drawer 15, New Haven, Conn., or the Institute of Hebrew, Morgan Park, Illinois. Lyndoch, February, 1887. ADAM CHARLTON.

Pastor and People.

FOR THE CANADA PRESBYTERIAN.

A GREAT MODERN HYMN.

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

"JESUS OF NAZARETH PASSETH BY."

Among all the hymns used in recent revivals of religion, none has been more honoured and owned by God than this—none so often called for, none so inspiring, none bearing so many seals of the divine approval. This is the testimony of the great evangelist of these days, and this testimony will surprise no one who has ever heard it sung by his companion in the ministry, Mr. Sankey, who, under God, has done so much to send forth light and truth into dark minds, and break up the fountains of the great deep, amid the masses of godless men. The writer can never forget the scene he once beheld in Glasgow, in 1873, in one of the largest churches there, when this hymn was sung, and how the great assembly was moved by the ringing tones of that great master of sacred song, supported too, by over one hundred voices, chosen from the best choirs in the city. No wonder the chorus, taken up by the great congregation, was so enthusiastic; I never expect to hear the like again in this world. The remarkable thing, as it seemed to me, about the rendering of the hymn in this instance was not simply the enthusiasm of the minstrels, their culture, or their delightfully clear enunciation, great as the rendering was in all these respects, but their power of interpretation—giving due expression to the thought of the writer, and bringing out the otherwise hidden meanings in all their tenderness and grace. It does not lie with the mere musician to deal so successfully in a matter of this kind. Mr. Sankey must be a Christian as well as a musician, or he could never sing as he does. His own heart must have been thrilled with the breath of the Spirit, and tasted that God is gracious, or he could never dwell with such pathos on particular words, and lend to them that strange, sweet charm that finds its way to the fountains of thought and stirs dead souls to their lowest depths.

Too late, too late, will be the cry,
Jesus of Nazareth hath passed by!

How can we ever forget those tones—the latent wail that for the moment rose to the surface—the revelation of possible despair at the gates of that strange other world to which we are hastening on? We can hear great preachers, and go away without emotion; we can listen, it may be, to Mr. Moody himself, with cold hearts and critical dispositions, but who could listen to such song and remain unmoved? In strange ways, and ways past finding out, they make their way to the heart, or rather the truth which they bear; and often in this way the truth finds an entrance that would not be otherwise received. Thus, often it becomes mighty through God, casting down imaginations and every high thing that exalteth itself against the knowledge of God.

On the occasion referred to, there was a great assembly, some 3,000 souls, and yet the meeting was at noon—the busiest time of the day. There might be seen the prosperous merchant, the owner of tens of thousands, seeking the unsearchable riches, as if conscious of the utter worthlessness of all his worldly possessions in the hour of sorrow; and there the pale-faced student, that had bounced his classes for the day, that he might learn the higher wisdom; and there too might be seen the soldier, high in rank, wearing the honours of his country, medals won on the bloody fields of the Crimea, hitherto, a stranger to God, but now no longer a stranger; and there too, many a Martha and Mary, cumbered indeed with many things, but in this grand hour seeking the one thing needful. And what shall we say of the sneering infidel almost persuaded and the fastidious littérateur, with notebook in hand, and shade of disapproval on his brow? And what of the superstitious Pharisee, the proud Churchman, faithful descendant of the class so severely condemned by the Master in his day? Very heterogenous was that assembly, so far as the exterior was concerned; but under the unifying afflatus of the Divine Spirit, nearly all, for the time, fused into one body and animated with one soul.

What was it that made the meetings of those distinguished evangelists such a success? The preaching of Moody? No. The singing of Sankey? No. Neither the truth as preached by the one, nor the truth as sung by the other, but the truth as taken by the Divine Spirit, and presented to the souls of men, and forasmuch as the truth is often more clearly revealed in song than in speech, we can easily understand how this hymn came to be such a power in the hands of those servants of God. The hymn is a paraphrase of one of the most stirring incidents of Bible story: the restoring of sight to the two blind men of Jericho, that could not be restrained from crying out for mercy when Christ passed by. It was their golden hour. It was not to be lost for want of importunity, and the story presented to us in the striking lights of the preacher, and revealed to us in the finer interpretations of song, kindles human sympathy, and when

the hidden fire of sympathy is kindled in the heart towards the human actor presented to us in the sacred page, we come very near being caught up by the mightier power that lies back of the revelation.

"Brethren, I beseech you by the mercies of God." In this appeal we can all see how deeply the apostle is moved. He himself is a revelation, or rather part of the revelation, and the words he speaks the remaining part. In Paul himself we have the human element; in the words he speaks, the divine. So also in the case of the two blind men under consideration. They themselves, and the way they act in view of blessings brought to their door, are a revelation—a part of a revelation, and the words they speak the remaining part. In one sense both elements are divine, for both are under divine guidance, and become matters of divine record; but it is first with the human speaker that the soul takes to do, and then with the divine worker. First the mind moves along on the lower level of human sympathy, and then this human sympathy is taken up by the divine worker, and that mysterious blending takes place, which issues in whatsoever things are honest and lovely and of good report. Now it is this human element in the Bible that lends to all its narratives, its histories and psalms and songs, such a fascination, and it is just here where we find our explanation of the power of this wonderful hymn. It is not in its poetry, its rhythm, or in its rhetoric. In all these respects it is nothing beside Moore's Irish songs, or Campbell's polished lines. It is not in such things that its power lies, but in this: it is a translation of one of the most touching incidents of Bible story, and as such it is fitted to lift our sympathy heavenward, and bring us into communion with that good Spirit that leads unto all truth. The charm of song, the power of numbers, the novel scenes, the excitement and the crowd may count for something; but the great factor is He who often chooses the weak things of this world to confound the mighty, and base things and things despised, that no flesh should glory in His presence.

As to the origin of the hymn—the circumstances of its birth—we have to invite the reader to go back some twenty-three years—to the spring of 1864—to a great season of religious awakening in the city of Newark, N. J. The streets were crowded from day to day, and the largest churches were too small to contain the growing numbers. Among those most deeply moved by the impressive scenes and services of that time was a young Scotch girl, a Sabbath school teacher, one who, for the first time realized the powers of the world to come, and the grandness of the great salvation. As descriptive of what was passing around her, but with no desire for publicity, still, with the great desire of reaching some soul unsaved, especially among her youthful charge, she wrote the lines, beginning with "What means this eager," etc. Sensitive and retiring in an unusual degree, anything like the fame of authorship was far from her thoughts—anything like writing a hymn for general use in the Church never entered her mind; but the hymn having been published in a local paper, the Rev. E. P. Hammond, the chief actor in those interesting scenes, seized upon it, and added it to a collection of hymns he was then compiling, and soon after published it under the title of the "New Praises of Jesus."

It is a strange providence that watches over the birth of the great hymns of the Church. How obscure the fountains, how wonderful the stream. How little did young N. Heber know what he was doing when he hastily writing "From Greenland's Icy Mountains," in the vicarage of St. Asaph, to be sung a few hours afterward on a missionary occasion; or Isaac Watts, when he wrote "When I Survey the Wondrous Cross," as a fitting peroration to a sermon on that subject which he was to deliver next day to a handful of worshippers in a small Congregational Church in London. Long since the sermon has been forgotten, and the worshippers gathered to their fathers; but this great hymn, like a crystal stream from the hills, goes singing along the ages,—a means of light and cheer to thousands. In such cases man is utterly unconscious of the mighty power that has taken hold of him. At such times he builds better than he knows, sets in motion powers of which he has no conception—powers that God will own and bless—that He will take up amid the redeeming agencies of the cross, and carry forward through all time. What an illustration of this unconsciousness on the part of the writer of the hymn under consideration! With no idea of doing a fine thing, or writing a hymn to which a high place would be assigned by hymnologists, she takes her yet unpractised pen in her hand, and writes, anonymously, from the fulness of a heart that the Lord had blessed—writes simply what her eyes had seen and her ears had heard, in the hope that some that were dear to her might become sharers in her joy, and behold what God has wrought.

It was first sung to the tune of "Sweet Hour of Prayer," then to one composed by P. P. Bliss, and finally to one by Mr. Perkins, the one to which it is now set in "Gospel Hymns"—Moody and Sankey collection. It was first published under the signature, "Eta," then Miss Eta Campbell, then Miss Helen Campbell. None of these is the name of the author, but Emma F. R. Campbell. Still, though she saw those different names appended to the hymn in

various collections, she never cared to correct this mistake, feeling that it mattered little whose name was appended to the hymn, or who wielded the pen, since the impulse was divine, and its mission was accomplished.

It is still a mystery, and perhaps will be always a mystery, to her why the Master chose to give her such honour and joy. She is touched with this consideration, and when she thinks of the obscure origin of this hymn,—and how soon it rose into popularity,—and how it is spreading still, not only in the English language, but in other languages—even the languages of India—[think of a recent account of an assembly of 500 Hindus enthusiastically using this hymn in the Marathi, and the Syrian children singing it in their own vernacular]—as she thinks of all these things, she can only say with a thankful and an adoring heart: It is the Lord's doing, and it is wonderful in mine eyes!

Now let us see how this hymn—which is passing into other languages—would look in that of the old hymnologists:

Quid sit hæc appetens turba,
Tam circumflua, anxia—
Istæ mirabilis turbæ
In dies viis et urbe?
Suppressa voce plebs spondet:
Jesus Naz'renus nunc transit.

Quis este Jesus? Is quare
Perturbat urbem tam mire?
An advena possit imo
Volente eire eam quar do?
Deinde vox rursus spondet:
Jesus Naz'renus nunc transit.

Jesus! qui semel habitans
Nobiscum, morbos et serens
Sanavit agros populi,
Peccatum abtulit mundi;
Deinde vox cæci spondet:
Jesus Naz'renus nunc transit.

Is rursus venit! Et passim
Descernimus vestigium;
Stat ad limen; intrat immo
Ut habitet nobis—templo!
Hinc lætus populus spondet:
Jesus Naz'renus nunc transit.

O onerati et fessi,
Hic domus, quies, lux cordi;
Errantes omnes ab Patre
Infirmi omnes fugite
Asylum; usque vox spondet:
Jesus Naz'renus nunc transit.

Sin ista res inutilis
Habetur, amor et talis;
Abvertet cito; tum magni
Plorantes omnes irruunt;
Oh nimis serum, vox erit,
JESUS NAZ'RENUS TRANSIT.

THE CHRISTIAN'S PROSPECT.

The Christian's outlook upon the world and at home is neither the outlook of the optimist nor of the pessimist. He who tells us that all things are for the best in the best of all possible worlds, and that humanity is progressing rapidly to some glorious future, tells us what all the history of the past proves to be false; and he who tells us of no hope for the future, he who says "no progress," that we may fold our hands and sit down in despair, tremblingly waiting for what is coming, quickly contradicts the lessons of history, and the truths of experience, and the promises of the word of God. We Christians, as we look forward to the prize of the mark of the high calling—as we look forward to the coming of the King of kings and Lord of lords, when the nations shall learn war no longer, when evil and sin shall corrupt and destroy no more—we look forward to this as the certain future of our world, and we know that meanwhile, now sin and now righteousness, now joy and now sorrow, now peace and now war, now prosperity and now adversity, shall work as it pleases Him who orders all things; but that out of these He, in His divine and eternal wisdom, He in His mighty and overruling love, is shaping the destiny, is forming the future, of the world that He has redeemed. He lays the beams of His chamber of eternal happiness, aye, even in the waters of the great water-floods of human contumely and human passion, and the time is yet to come, and His time will surely come, when the redeemed of the Lord, who in their patience have possessed their souls, shall be called to dwell with Him in peace and in security for ever. As we wait for that, as we think of that, as we believe in that, as we hope for that, we can calmly and patiently bide our time, and to do our work that God has given us to do in this world of His, and, forgetting the things that are behind, press forward to the mark of the prize of our high calling of God in Jesus Christ our Lord.—*W. C. McGee, D.D.*

REPUTATION is what men and women think of us; character is what God and the angels know of us.

Our Young Folks.

GOLDEN GRAIN BIBLE READINGS.

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

Seek ye out of the book of the Lord, and read.—
Isaiah xxxiv. 16.

GOD'S THOUGHTS.

It was a question with the sailors on the boat in which Jonah fled to Tarshish whether God would think of them (Jonah i. 6); but David has no doubt about this (Psa. xl. 17). God's thoughts toward us are:

Thoughts of peace,	Jer. xxix. 11.
Precious,	Psa. cxxxix. 17.
Innumerable,	Psa. cxxxix. 8; Psa. xl. 5.
Deep,	Psa. xcii. 5; Rom. xi. 33.
Everlasting,	Psa. xxxiii. 11.
Infinite,	Isaiah lv. 8-9.
Unbelievers know them not,	Micah iv. 12.

Jesus Christ is called "The Word," because He utters God's thoughts (John i. 1).

To read accurately God's thoughts, we must become acquainted with Christ's life.

ADELLE'S REASONS.

"Why were you so still and serious in the church to-day, Adelle; it was not our own church, and there was so much new to see?"

Adelle flushed a little; she scarcely liked to speak about her reasons.

"Tell me," persisted Irene; "it was so provoking of you, when we might have had such a good time. What did you do it for?"

Adelle did not look in the face of her little friend. She seemed to be looking at the ribbon she was winding over her fingers, but in fact she scarcely saw it at all; she was hurt and troubled.

"Tell me what was the matter!" exclaimed Irene. "Why do you not answer?"

"I was only waiting a moment to think what you could mean; you know, Irene, a church is always a holy place."

"Dear me, who would ever think of that in such a funny church, where nothing is done like it at home, and everything is so curious and queer."

"But we know it all means praise and prayer to God. It is only in a different way."

"But who ever could remember that—the funny little scrap of a church, and such a queer little man to preach, and the people, and everything! it was too provoking to see you sitting there just as you would in a church at home, and seeing a bit of the fun."

"O, Irene, do not speak so, it troubles me! everything did seem so odd to me at first that I almost forgot where I was, and I have not been able to be quite happy since, for although afterward I did try to follow every prayer with my thought, and to praise God truly, when they sang the hymns, the first minutes I spent there were not reverent, and my mind was not at all upon the holy words."

Irene looked up from the doll which lay across her lap; she could scarcely believe her ears.

"You have not been quite happy since?" she said slowly; "why have you not been quite happy? I think I do not understand."

Adelle had spoken more freely than she was accustomed to do upon such matters, and did not know quite what to say, but Irene was too much in earnest to be silenced. "Tell me," she continued; "I want to know."

"O, I am sure you know as well as I that every church is a place where God promises to meet every body who comes to speak to Him; we should remember this as we go in, and think of nothing any minute but of Him, and if we say words to Him without thinking of Him entirely, we sin instead of worshipping, and this is why I have not been quite happy."

"Think of nothing any minute but of Him?" repeated Irene, slowly; "we sin instead of worshipping? Adelle, how did you come to think about it in this way?"

"Mamma taught me, and now I can see very plainly myself, for God's house is for worship, and irreverence toward God is a sin."

"But about the thoughts, how could I help thinking about that abominable old bonnet just ahead of me, and Adelle, I did pretty nearly laugh entirely when they began to sing the hymn—how could I help that?"

"Mamma has always told me that God is so merciful he will forgive us all we really cannot help, but we must be truly, really sure we cannot help it, and fix our thoughts so upon Him when we enter this house, that we have no chance to think of anything else."

"But, Adelle, how can we help thinking of all sorts of things? Now, how can we, in such a droll little church?"

"You see, Irene, if we truly remember that God is listening to our prayers and our praise, just looking at us, we will be helped to put away other thoughts, and to try to praise him, and pray in our hearts, as though there were nobody else there at all but ourselves and Him."

"Well, I never heard anything like it at all before," replied Irene, impulsively. "I suppose I shall be thinking about it every time that I go into a church, but I never shall be good enough to think only about prayers in such a queer place as that."

"Mamma says we can be good enough to do anything hard by asking God, and making up our minds," whispered Adelle in her ear, as the door opened for intruding feet to come in, and Irene whispered back in her own earnest way, "I will remember; but, Adelle, I do not believe I shall ever be good enough to sit behind that tormenting old bonnet and never see it."

THE CHILDREN'S PRAYER.

To say my prayers is not to pray,
Unless I mean the words I say;
Unless I think to Whom I speak,
And with my heart His favour seek

In prayer we speak to God above,
We seek the blessed Saviour's love;
We ask for pardon for our sin,
And grace to keep us pure within.

But O! if I am found to smile,
Or play, or look about awhile,
Or think vain thoughts, the Lord will see,
And how can He be pleased with me?

Then let me, when I try to pray,
Not only mind the words I say,
But let me strive with earnest care,
To have my heart go with my prayer.

MARY SOMERVILLE'S CHILDHOOD.

Mrs. Mary Somerville was a great astronomer. She was born in a small, quiet, seaport town called Burntisland, opposite the city of Edinburgh. Her father was obliged to be away from home most of the time, as he was a sea captain. In the old-fashioned days in primitive Scotland, it wasn't considered necessary for girls to be educated. It was schooling enough for the to be able to read, write and add up a line of figures. But Mary Somerville's thirst for knowledge made her overcome many obstacles. She had wonderful energy and perseverance. She was a quiet, lonely child, no one sympathizing with her in her efforts to learn about the wonderful works of her Creator. People thought her a very strange child, because she loved to walk up and down on the seashore, watching the starry heavens, she longed so much to know about them. Mary's grandmother was very proud and stately, and her grandchildren were required to stand in her presence. Her mother was very severe and devout in her religion, and never read any thing but the Bible and a book of sermons. She was very fond of flowers though, and had a great quantity growing in her garden.

In those days beggars were licensed, and used to go from house to house to beg for their food. They wore blue coats with tin badges on them. There were no papers then, and the country folk liked to hear the news which these beggars collected and brought to them, so their coming was always hailed with delight.

Mary never cared for dolls, but she had her pets in the birds that came to the lawn every morning for their breakfast. When Mary went to school, she was enclosed in stiff stays, with a steel busk in front to make her straight and well made. All the girls of her age were compelled to study their lessons in this manner, and oftentimes a steel rod with a semi-circle was put under the chin to make them hold their heads up. She had to learn a page of Johnson's dictionary by heart every day.

The village schoolmaster used to go to Mary's house winter evenings to teach her brothers navigation and Latin. They had two globes, and Mary used to sit by with her sewing, and watch the teacher trace

the course of navigation. She learned the Latin lessons faster than her brothers. Her bedroom windows were to the north and the south, and she sat up hours after the family were in bed studying the stars by the aid of a celestial globe.

When Mary Somerville had grown to be a woman, she was such a great astronomer that scientific men in every part of the world acknowledged her acquirements, and paid her homage. She lived to be ninety-two years old, and only a few weeks before her death, prepared a valuable paper on some of the planets.

THOSE THREE CENTS.

We want to tell you a story we heard the other day. It is a true story from beginning to end. A clergyman told it, and told it about himself.

He said that when he was a little fellow he was playing one winter day with some of his boy friends, when three cents, belonging to one of them, suddenly disappeared in the snow. Try as they would they could not find them, and the boys finally gave up the search, much to the disappointment of the one who owned them. "The next day," said the clergyman who was telling the story, "I chanced to be going by the spot, when suddenly I spied the three coins we had been looking for. The snow which had covered them the day before had melted, and there they lay in full view. I seized them, and put them in my pocket. I thought of the candy I could buy with them, and how fortunate I was to have found them; and when conscience would not keep still, but insisted on telling me what it thought of me, and above all, what God thought of me, I just told it to be quiet, and tried to satisfy it by saying that Charlie Bell had given up thinking about his cents by this time, and that the one who found them had the right to them.

"Well, to make a long story short, I spent the money, ate my candy, and thought that was the end of the whole matter. But I was never more mistaken. Years passed on. I grew from a boy into a man, but every now and then 'those three cents' would come into my mind. I couldn't get rid of them. They would come. However, in spite of them, I had all along a strong desire to be a good boy, and to grow up to be a good man—a Christian man. This desire grew stronger and stronger, for God never left me, and so I gave myself to Him, and finally, when I grew up, became a clergyman. Now perhaps, you may think my trouble was over. But no; every now and then 'those three cents' would come up into my mind as before. Especially when I would try to get nearer to God, there were 'those three cents' right in the way.

"At last, I saw that God had all along been trying to make me see that I must tell Charlie Bell that I had taken them! To be sure, he was a man by this time, and so was I, but no matter. God told me, as plainly as I am telling you now, that till I had done this He could not bless me. So then and there I sat down and wrote to Charlie, inclosing in my note twenty-five cents—the three cents with interest. Since then I have had peace, and God has blessed me."

Boys and girls, a very little thing may come between you and God. What are your 'three cents'? God will show you if he has not already. Don't ever let any sin, however small, come between you and Him. Confess it right away, and He will make you clean. You should try so to live that you may be always sure of the smile of Jesus. Then you will be happy, and then you can be blessed.

BE KIND TO-DAY.

A little child may brighten scores of lives every day. There is not one of us who may not gladden and strengthen many a heart between every rising and setting sun. Why should we not live to bless the living, to cheer the disheartened, to sweeten cups that are bitter, to hold up the hands that hang down, to comfort those who mourn, to bear joy into joyless homes? Kind words will not spoil man. If a sermon helps you, it will do the preacher no harm to tell him so. If the editor writes an article that does you good, he may write a still better one if you send him a word of thanks. If a book blesses you, do you not owe it to the author to write a grateful acknowledgement? If you know a weary neglected one, would it not be Christ-like work to seek an opportunity to brighten and bless that life? Do not wait till the eyes are closed the ears deaf, and the heart still. Do it now. Post-mortem kindness does not cheer. Flowers on the coffin cast no fragrance backward over the weary days.

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TORONTO, WEDNESDAY, FEBRUARY 9, 1887.

SPECIAL NOTICES.

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

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

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

In discussing the Remit on Co-operation in Home Mission Work, it may be well for Presbyteries to keep in mind that the two men best qualified to give an opinion on the matter are opposed to the scheme, so far as their own fields are concerned. Mr. Robertson evidently does not think it will work well in the North-West. He says it merely means union with the Methodist Church, and that in some way or another the Methodists get all the Union Churches after a time. Mr. Findlay, we understand, is also opposed to the scheme, and is not of the opinion that it would work well in Muskoka and Algoma. We are not aware that Mr. Findlay has so said in public, but this is understood to be his view of the matter. Now both of these esteemed brethren are specialists; they know all about the work the Church has assigned to them, and their opinions should have great weight. It is true, however, that both superintend fields that are growing in population, and they naturally hope that most of their stations may one day become self-sustaining congregations. Regulations that might be a good enough thing for a community decreasing in numbers might deprive us of the germ of good congregations in a growing community.

DR. REID stated at a meeting of the Toronto Presbytery the other day that the Canadian Pacific Railway authorities have agreed to give tickets from Toronto to Winnipeg and return, to members of the Assembly, for \$30 for the all-rail route, and \$35 by rail one way and water the other. As the ordinary fare, we believe, in summer is about \$50, the terms are fairly liberal. Even at the lowest rates that can be obtained, the expenses of the commissioners from Halifax and St. John will be considerable. Members of the Assembly not troubled with considerations about time and money—if we have such members—might make a good summer trip by going to Winnipeg by the American route, and returning by the Canadian Pacific. A day or two might be spent seeing the lions in Chicago, St. Paul, Minneapolis and other cities on the way. Many who are members of the Assembly have friends or relatives in these cities on whom they would like to call. As the Assembly may not meet again in Winnipeg for

some time, those who go had better take as much pleasure and profit out of the trip as possible. For members who can afford the time and money it seems to us that to go by Chicago and St. Paul, and return by the Canadian Pacific Railway would be a good arrangement. Probably reduced fares could be obtained on the American roads.

As Mr. Robertson explained in the Toronto Presbytery the other day, co-operation in mission fields simply means co-operation with our Methodist brethren. We do not think any the less of the proposal on that account, but every one should know exactly what it means. The Episcopalians will not co-operate with us, for which, probably, some of the good Presbyterians in the weak stations are devoutly thankful. The Baptists will not sit down at the Lord's table with us. There can be no co-operation with them. They co-operate handsomely on one condition—that they be allowed to dip the co-operators. There are a few Presbyterians, even in the smallest mission stations, who do not believe in that kind of co-operation. Our Methodist brethren are the only people with whom anything like a fair scheme of co-operation can be discussed. In the days gone by, the kind of co-operation our Methodist friends liked best was the kind adopted by the lion and the lamb when they lay down together, the lamb being inside of the lion. The Arminian lion was always well satisfied to co-operate with the Calvinistic lamb, provided the lamb went into the Methodist Church. That was the kind of co-operation that some of us were most familiar with in our young days, but perhaps we may strike a better kind now. By all means let the subject be discussed in the Presbyteries, and the merits of co-operation be fully brought out. But let us all know exactly what we are doing.

THE *Interior* has these sensible remarks to make about the warlike speeches in which some members of the American Senate indulged the other day:

The flare-up in the United States Senate at England was one of those things that make Americans look ridiculous to their national neighbours. We are not fit to fight England, and we know it, and England knows it. There is not a gun in a fort or afloat belonging to us that a British war ship would not laugh at. Congress has for twenty years refused either to make a navy or fortify a harbour, and there is not one of them that a British fleet could not sail into unharmed. What a preposterous thing for a nation which has refused to exercise any military or naval prudence or foresight to stand out in the open and talk of war!

Those speeches alarmed nobody over here. We have so many politicians of our own who indulge in loud talking at times that we know the exact value to put on the speech of an American Senator when he is bidding for the Irish Catholic vote. Whether a British war ship can afford to laugh at American guns or not, Canadians always laugh when an American politician prods the British to please the Fenians in his constituency. It is a harmless kind of electioneering operation. It pleases the Fenians, and does not hurt us. The sensible, Christian people of the United States have not the remotest idea of going to war about the fishery or any other question. Neither has Great Britain. These nations can settle the fishery dispute without bloodshed. If the present Governments cannot, the people will soon depose them and elect men who can. People don't delight in war now as much as they once did.

IT seems to be very hard for the knowing politician to acknowledge that he cannot foretell future events. That may be the reason so many are making predictions about the 22nd. The plain, hard fact is, we believe, that nobody knows how the contest will end on that day. The last general election might have taught people that prophesying is a risky kind of business. A few hours before polling day Mr. D'Alton McCarthy, president of the Ontario Conservative Association, issued a circular to his friends, saying that the Conservatives were sure of fifty seats and had an even chance for seven more. They won twenty-two altogether if we remember rightly. Mr. McCarthy, with all his learning and ability, knew no more about it than anybody else. Some very knowing Liberals were at the same time whispering confidentially that Mr. Mowat would have about *cent* of a majority. Others, wondrously gifted in the matter of prophecy, declared that the sectarian cry was smouldering in the breasts of the electors, especially Presbyterian electors, and that on December 28 it

would burst out with terrific force, and send the Mowat Government nobody knows where. They knew nothing about it. We don't believe anybody expected what actually took place; nor do we believe that any one has a very definite idea of what may occur on the 22nd. Prophesying in matters of State and Church is a kind of work that should be avoided by sensible people. And yet we find any number of people with a very limited amount of knowledge, who will tell you with marvellous confidence just what the country will do, or the Church will do, or the congregations will do, or the General Assembly or Synod will do. Overweening conceit generally produces these predictions

In discussing the Remit on Ecclesiastical Co-operation in sparsely-settled mission fields the history of the movement must be taken into account. It began in the East where the wise men may be, and where the villages with a dwindling Protestant population certainly are. Owing to the removal of their people westward and the growth of the French population, these Eastern villages decrease in their Protestant population until the Protestant congregations cease to be self-sustaining. Now, as we understand it, the thing contemplated is to arrange a plan by which these congregations that become weaker every year through no fault of their own may be united for the support of Gospel ordinances. There is much to be said in favour of co-operation in that kind of a community. But it should be remembered that weak congregations are found in communities that are rapidly growing as well as communities that are decreasing in population. There is all the difference in the world between a village of six hundred that may have a population of five or six thousand in a few years, and one that has six hundred now, and may have only five hundred a few years hence. Manifestly a regulation that would suit one community would not suit the other. Many of our readers remember that a few years ago there was little more than a wharf at Port Arthur. There is a large town there now. Two or three years ago there was no North Bay. There is a growing town there now, and our congregation there will soon be self-sustaining. Why not allow Presbyteries to use their own judgment as to co-operation in mission fields that are not likely to grow? There are such fields in the Presbyteries of Montreal, Quebec and Ottawa and elsewhere. We see no reason why these Presbyteries may not work their stations as they deem best without any enactment of the Assembly. If they wish to co-operate with any other Church, why not do so as matters now stand?

AN EVANGELISTIC MOVEMENT IN PHILADELPHIA.

THE need of special religious efforts to reach and influence the masses in large cities is being generally recognized. At the present time, Mr. Moody is labouring with excellent effect in Chicago; and Messrs. Jones and Small are conducting a series of meetings under Methodist auspices in Boston. In the centre of culture and coldness the Southern evangelists are drawing immense crowds, as they do everywhere, but of the results reports speak with caution. A work of a somewhat different kind has been going for some time in Philadelphia. The Evangelical Churches, some time since, agreed to make a systematic house to house visitation, to ascertain the feelings of the people in regard to religion. Special meetings were held and efforts made to bring non-church-goers under the influence of the ordinary means of grace.

This thorough and systematic method of working has awakened no marked sensation. As yet, it has produced no stir among the people; yet important and valuable lessons have been learned as to the best modes of obtaining the confidence and securing the interest of those living in entire neglect of the means of grace. The fact that the different congregations could so cordially unite and work together harmoniously in so beneficent a work is a proof that feelings of congregational jealousy and petty rivalry are giving place to a spirit more consonant to the Christian name and profession. It is a testimony to the classes sought to be benefited by this movement, and to the world, that in the Evangelical Church there is a real unity underlying minor differences, which tends to weaken the fallacious objection based upon the differences existing between the respective denomina-

tions. It is also valuable in that it brings the Christian community much more largely into actual touch with those who are struggling, sinning and suffering without the encouragement and hope which the Gospel affords. As Christianity is the only solvent of the perplexing social problems now so distracting, this kindly contact with the indifferent and the neglected cannot fail to produce a better understanding. It certainly helps to bring the parties who threaten to become antagonistic into such relations that they can understand and feel for each other much better than is possible from the opposite banks of a widening gulf of separation.

In the visitation of the city by representatives of the Philadelphia Churches, it was found that women made more successful visitors than men, though all report favourably as to the general reception accorded. There were cases in which a rude repulse was met with, but these were even more exceptional than might have been expected. Invitations were extended to those visited to attend the churches they might prefer, as well as the special meetings held for their benefit. It is noticed that while the special meetings were not particularly crowded, there was in certain churches a noticeable increase in the attendance of the people who had been visited.

No census of the church-going and non-church-going classes was attempted, so that definite information, however desirable, on this point, has not yet been given as to the proportions in the Quaker City. It was found, however, that there were very few children who were not in attendance at Sabbath school. This fact is another testimony to the value and importance of this great agency of the Christian Church and brings out more clearly their responsibility, while at the same time it affords new encouragement to Sabbath school teachers to persevere in their work of faith and labour of love. In this fact also, there is the promise that in due time they shall reap if they faint not. The movement has likewise given an impetus to active Christian work in the ranks of Church membership. So much has been accomplished by visiting the people at their homes, that many who took part in the work have been surprised that it could be so pleasant and gratifying. In this, as well as in similar directions, the Church is developing latent power that will soon become more efficient. The movement calls for the careful looking after of those who have met the overtures of the visitors more than half way. Effort is not only needed to gain the confidence of those who neglect spiritual things; it requires attention, wisdom and kindness to retain that confidence.

Among the special services in connection with this movement in Philadelphia large gatherings were held in Association Hall, and in the First Regiment Armoury. Dr. John Hall, of New York, and the Rev. George J. Miggins, who for so many years has been actively engaged in evangelistic work, preached with great fervency to the assembled multitudes. The Gospel of Christ has lost none of its power. The message of mercy is yet the most precious that can reach human hearts.

INTERNATIONAL DEFENCE OF THE SABBATH.

EFFORTS to secure the better observance of the Lord's Day by the Canadian Churches have been much hampered, especially so far as work on the railways is concerned, by the fact that traffic is so intimately connected with United States lines. Most of the Canadian railway managers have, when approached on the subject, expressed their desire for the reduction of the traffic to a minimum, but added that they were powerless, since connection with the main lines in the States compelled the running of Sabbath trains. Such being the case, the General Assembly, at its last meeting adopted the following resolution:

The General Assembly, profoundly convinced of the importance of preserving to the whole community the blessings of the Christian Sabbath, is deeply concerned to witness the extent to which the rest of the sacred day is invaded by secular labour, and especially by railway traffic. The only servile work which the Assembly can regard as allowable on the Sabbath is that which can justly claim to be work of necessity and mercy. The Assembly would solicit the co-operation of the other branches of the Christian Church in Canada in making most earnest efforts to free our land from the reproach and sin of tolerating the systematic and persistent violation of our Sabbath laws—thus doing dishonour to the Lord of the Sabbath, and surely bringing upon ourselves many and great evils. Recognizing the impossibility of dealing effectually with Sunday traffic and labour on rail-

ways, unless common cause shall be made by the American and the Canadian Churches, the General Assembly instructs their Committee on Sabbath Observance to open correspondence with the Presbyterian and other branches of the Church in the United States, with a view of bringing the combined force of Christian sentiment in the two countries to bear upon this question, and of securing concerted action for the purpose of preventing unnecessary Sabbath labour on railways.

Recent indications lead to the belief that not only the Churches in the United States, but most, if not all, of the vast body of railway employes would gladly welcome the restoration of their lost heritage—a Sabbath free from toil. Several influential railway directors in the States have expressed their desire for the discontinuance of Sabbath labour on the railroads. Where it has been tried, unfortunately as yet on a limited scale, it has been found to be not only practicable, but highly beneficial to all concerned. Here, as in all else, in the keeping of God's command there is a great reward.

In accordance with the deliverance of the Assembly, Rev. W. T. McMullen has addressed the following circular to representatives of the various Churches in the United States. Gratifying responses may be confidently anticipated. At all events the correspondence will enable the respected Convener to present a most interesting and valuable report to the next Assembly.

The General Assembly of the Presbyterian Church in Canada, impressed with the alarming prevalence of Sabbath profanation, especially on railways, and recognizing the impossibility of dealing effectually with this great evil, unless the Churches of the United States and Canada make common cause in the matter, at last meeting instructed its Committee on Sabbath Observance to open correspondence with the Churches of the United States and Canada, with the view of bringing the combined force of Christian sentiment in the two countries to bear upon this question, and of securing concerted action for the purpose of preventing unnecessary Sabbath labour on railways.

The railway systems of the two nations are closely interwoven, and the "through connections" of the principal lines are urged as the defence of a very large proportion of the prevalent Sabbath labour and traffic. Large classes of the community are, in violation of both the divine and civil law of the Sabbath, deprived of their heritage of that holy day and its privileges. Many and subtle influences are at work, which, if unchecked, will certainly still further develop and intensify this great international evil.

If concerted action be agreed upon, the form which it shall take will be a matter for subsequent determination, as the collective wisdom of the Churches may direct. Official communication, by deputation or otherwise, with the railway authorities would probably suggest itself as the primary step, which, if it did not result in any appreciable abatement of the evil, might prepare the way for some other mode of action.

Books and Magazines.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—This, the oldest and the best of eclectic magazines, keeps on in the even tenor of its way, supplying its readers with the latest contributions to the current literature of the day.

OUR YOUNG FOLKS AND THE NURSERY. (Boston: The Russell Publishing Co.)—For suitable reading and fine illustrations it would be difficult to surpass this popular favourite.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.)—Studious of the requirements of their large circle of readers, the conductors of this admirable weekly periodical strive to maintain a high ideal both in reading matter and illustrations.

THE BROOKLYN MAGAZINE. (New York: 130 Pearl Street.)—In addition to giving regularly Henry Ward Beecher's sermons, this magazine has an attractive variety of readable articles. Mrs. Beecher is one of the regular contributors. In this number there is a short paper on "Social Life in Canada."

RECEIVED:—WORDS AND WEAPONS, edited by Rev. George F. Pentecost, D.D. (New York: Joseph H. Richard); THE OLD TESTAMENT STUDENT, edited by William R. Harper, Ph.D. (Chicago: The American Publication Society of Hebrew); THE CONVERTED CATHOLIC, edited by Father O'Connor (New York: James A. O'Connor); THE NEW MOON (The New Moon Publishing Co., Lowell, Mass.); THE SANITARIAN, edited by A. N. Bell, A.M., M.D. (New York: 113 Fulton Street); SEED CATALOGUES: Peter Henderson & Co.'s "Everything for the Garden" (New York); Gregory's Annual Illustrated Retail Catalogue (Marblehead, Mass.); Illustrated Catalogue, Joseph Harris Seed Co. (Moreton Farm, Rochester, N. Y.); Illustrated Hand-book, W. R. Dawson & Co. (Boston).

THE MISSIONARY WORLD.

WORK AMONG EAST INDIAN WOMEN IN TRINIDAD.

The *Maritime Presbyterian* contains the following letter from Tunapuna by Mrs. Morton: In this work we have much need of prayer, patience and perseverance. Direct and immediate results must not be looked for. The material to be worked upon is degenerate. Through countless generations the female intellect of India has remained uncultured. What can be expected of her daughters of to-day? Only what we find.

Thinking powers so dormant that they would seem to be almost dead, and a settled conviction that knowledge is no fitting mate for womanhood. "If you teach a girl to read she will die." I have heard them say; or "They are so bad now, what they would be if you taught them to read?" It is of no use to argue from the example of other nations. While admitting that it is good for the English they insist that it would be bad for the Hindu. This difficulty is most felt in new districts, but it is only one of many that hinder our work among the women.

As a rule Hindu girls learn much more slowly than the boys, and to teach a woman to read is indeed a heavy task. They are generally pleased to have us talk to them about religion, but regard it as no concern of theirs, and the more so that they are held in priestly bondage by their gurus (spiritual teachers whom they learn to call "god-fathers") who undertake to make all those matters right for them, provided they render them due reverence and above all withhold not priestly dues.

Last Sabbath, in my Tunapuna class, was present an elderly woman whom I had frequently taught both in her own house and in Sabbath school—not to much purpose you will think as I go on—but why? Simply because while listening she had never thought.

I opened a picture book from which I intended to draw the lesson for the day, and showed King David sitting on his throne, and giving a charge to Solomon who was represented of imposing stature and arrayed in glowing robes and crown.

The old woman immediately clasped her hands, raised her eyes, and with every appearance of devotion said "God!" "No," I said, and quoted our Hindi Catechism: "of whom there is no shape. His picture who shall make?" She then said: "Tell me, Mem Sahib, what names must we adore that we may be saved?" On hearing my answer she said: "I understand that perfectly. Your books are good. In my house there is a heap of books (five or six tattered, smoke-stained volumes compose her husband's library, but it no doubt seems a formidable one to her), and I know much that is in them, but I am not any wiser; it is as though there were a veil over the books; I cannot see anything in them; they do me no good; my eyes are not opened." And here she stretched her eyelids with her hands to enforce her meaning. What a joy it was to hear her speak so earnestly.

Later on she said: "How must we please God? What do your books say? Mine tell me, by giving to the poor. Is that true?" I said: "If you commit murder one day and the next day give all your goods to the poor, will that satisfy the Queen?" And when the judge asks you 'guilty or not guilty,' will it avail you anything to say: 'It is true I am guilty of murder, but the very next day I gave all my goods to the poor.' And if that plea will not pass at man's bar do you think it will satisfy holy God? My books say: 'No! We are sinners, and only the blood of Jesus Christ can cleanse us from sin.' Oh, may this poor woman, and many, many more, soon come to a saving knowledge of this blessed truth.

THE Rev. Hunter Corbett, of Chefoe, says: Every attempt to get hold of a new city failed, until our medical missionaries first won the confidence of the people.

It is one thing to sit in a pleasant parlour, or stirring missionary convention, and have one's heart yearn over the heathen, and quite another to sit down on the ground in a close, hot room, full of tobacco smoke and the sickening odour of unwashed bodies and unsavoury food, with women whose clothes are full of fleas and other vermin, to tell the story of Jesus and His love. The missionary needs daily a renewed baptism of the Holy Spirit, to enable her to take heathen women into her heart when she comes to see and live among them.

Choice Literature.

FEATHER BELLES.

A MODERN HIGHLAND STORY.

CHAPTER I.—HOME, SWEET HOME.

On the evening of Friday, the 5th June, 1866, the inmates of the Free Church manse of Glenartan were in a state of preparedness and expectation.

The minister, Mr. Morrison, had written from Edinburgh to say that the Assembly sittings were now over, and that he hoped some time during the evening mentioned to arrive at his home. Miss Morrison and her two domestics had been busy all day. The washing had occupied a considerable portion of two earlier days in the week; but there were still clothes to be put away in their places, and some ironing to be done, and the minister's sister never allowed his collars and ties to be dressed by any hands but her own.

One of the girls had been making butter, and Miss Morrison, as she passed the iron to and fro on a table before the kitchen window, could hear, through a half-open door, the chirp chirp of the axle of the barrel-churn, the swish swish of its contents as the handle made each revolution, and at intervals a pause and a pop when the girl removed the little wooden pin to examine its end, and see if the butter was "coming." The other maid had been baking scones at the kitchen dresser, and then arranged them in all directions—upon and before and around and behind the ample kitchen fire. The minister's bedroom had been made clean and tidy—some little changes among the ornaments, giving a brighter and fresher look to the mantelpiece and walls; while in the press and chest of drawers he would find that active and kindly hands had been busy in more ways than one among the articles of his wardrobe. There was, however, one part of her preparations regarding which Miss Morrison had indeed a clear conscience, but many and grave misgivings. She had ventured to tamper with the study. Even before her brother went away to the Assembly she had more than once meditated approaching him on the subject—one of the few on which he was prone to lose his temper; but past experience had made her cautious, and the projected inroad was never broached.

After he was gone, however, Miss Morrison reflected that if something were not attempted in his absence, nothing would ever be done at all; and she resolved (to use a somewhat alien figure) to take the bull by the horns. Standing on tables and chairs, Miss Morrison and the two girls, one day in the previous week, had removed from even the loftiest shelves masses of books, varied and miscellaneous alike in size and shape and substance, and deposited them in great piles on the stair-landing and in a neighbouring closet. The lower shelves, where larger books and great works extending to many volumes found a place, were similarly treated, but laid more carefully in groups that they might be returned as far as possible to their original places. Many piles of old newspapers were carried off to be laid at some future cleaning underneath the carpets; and not a few pamphlets, in various stages of dirt and dilapidation, were consigned to some hidden Index Expurgatorius never again to be found. All this and much more of a like kind accomplished, the floor, woodwork and shelves underwent a thorough cleansing; the chimney was swept, the carpet beaten, the roof whitewashed; and at length the arduous work of restoration began.

For an entire day did Miss Morrison toil in replacing the varied mass of literature on the shelves, at times standing in the middle of the floor to heave a weary sigh over the magnitude of the task, and wish from the bottom of her heart she had never begun it. Even when the last books had been dropped out of sight behind others, or, where space permitted, laid across their neighbour's heads, she felt many qualms as she realized that things were not as they had been. The truth was she had been guided in her labours—as most women would—more by considerations of symmetry and æsthetic colouring than were compatible with any arrangement such as might befit a student's habits; and the results were in many ways extraordinary.

The "Annals of the Disruption" and the "Annals of the Poor," Boston's "Fourfold State" and Buchan's "Domestic Medicine," Chalmers' "Astronomical Discourses" and the "Adventures of Don Quixote"; these were conjunctions, a little incongruous perhaps, but far from impossible in the library of one whose bump of order was not very pronounced. But other companionships in the literary world were even more remarkable. Durham's "Song of Solomon" rubbing boards with the Poems of Robert Burns; the "Days of the Fathers in Ross-shire" between an odd volume each of John Henry Newman and Robertson of Brighton; "Ran Away to Sea" and Pusey's "Jonah," the "Confession of Faith" side by side with the "Confessions of an Opium-Eater," and Bunyan's "Pilgrim" in new company, "Old Mortality" on the one side and "Robinson Crusoe" on the other; these were but a few of the fruits of Miss Morrison's sanitary zeal. She hoped that her brother would have no occasion that night to visit the study, so that nothing unpleasant might mar the delight of his return to his home.

We leave the reader to imagine the mingled horror and bewilderment created by the disclosures of the next day.

Meantime, as the evening wore on, all was in readiness to give the travellers a welcome. Without, heavy rain clouds followed each other in quick succession up the glen, the water-spouts, unable to carry off more than half the deposit of the showers, sent dripping streams over the front of the house to patter on the gravel; and high gusts of wind drove the great drops like shingles against the window panes; but within, all was light and warmth and comfort.

A brilliant fire filled the hearth, dimming even the light of the large lamp upon the table. A spotless white cover,

on which was wrought a representation of Holyrood Palace, and whose folds were not yet flattened by use, was half hidden by the China tea set and its accompanying array of bread and butter plates; the minister's house slippers (wrought, it was whispered, by a distant friend, a maiden lady) stood upright on the inner edge of the fender, the white beaded lilies almost touching the brass rim of the ashpan; while on the mantelpiece were ranged the postal accumulations of more than a fortnight—newspapers and circulars behind, letters in front.

Miss Morrison sat by the table, her fingers busy with the wires, and a volume of Ralph Erskine, the "Gospel Sonnets," open by her side. At brief intervals she raised her eyes from the page, glanced at her knitting, and then turned her head half round to the window, her thoughts evidently more occupied with the rough world without, and the dog-cart and black horse which she pictured jogging, wet and weary, down the glen. What with the noise of wind and rain combined, Miss Morrison heard no sound of wheels, and was only made aware of the arrival of the party when Aggie, the housemaid, opening the dining room door, said in cheery tones, "Please, ma'am, the master's come."

Throwing a loose gray shawl over her head, and hurrying out by the front door to the side of the house, she warmly greeted her brother, mourning over the coarseness of the night; and spoke a kind word to Dannie, the minister's man, who was already pressing back the shafts from the dripping sides of the horse. A stranger might in the darkness have been slow to conjecture whose was the big muffled figure which stood by the back step of the dogcart, but the minister's sister could not fail to recognize Dugald McKay, catechist of the parish and leading elder in the congregation. In the excitement of the negotiations for Union between the Free Church and the United Presbyterian, many elders were elected by Highland Presbyteries to give their vote at least on the anti Union side, their expenses being in many cases defrayed by wealthy sympathizers in the South; and, as one who was sure to prove faithful, the worthy elder had for the first time accompanied Mr. Morrison to the Assembly. Now, despite wind and wet, he felt a sigh of relief that he was in Glenartan once more, happily escaped from the baneful atmosphere of "the South."

Miss Morrison cordially invited him to enter the manse, and enjoy the comforts of a cosy meal before again facing the darkness and storm, but he respectfully declined. At that moment too, his second son, Roderick made his appearance, having waited at the smithy, some hundred yards away, till he saw the dogcart pass, and then followed it to the manse to welcome his father and accompany him home. The invitation was renewed to both; but the elder said he could be no wetter than he was, and longed to be among his family so, after a kindly *au revoir* in Gaelic, father and son disappeared in the darkness, and the minister and his sister hurried indoors. Once in the lobby, Mr. Morrison rapidly divested himself of his outer garments and committed them to the care of Aggie, who carried them off to the kitchen to be dried. He himself followed his sister into the warm dining-room, and, having encased his feet in the cosy slippers, and glanced at the envelopes of a few of letters, sat down at the tea-table.

Having given thanks in reverent words for journeying mercies and the gifts now provided for use, he was ready to satisfy the cravings of his own hearty appetite and his sister's curiosity.

"And what news from Edinburgh?" began Miss Morrison. "You must have so much to tell me."

"Far more than I can tell to-night," said her brother. "What do you most want to know about?"

"Oh, the Assembly, of course! I got the papers you sent, and read all the debates with as keen interest as they were listened to by the ladies in the Moderator's gallery. They tell me some of them carry their commiseration with them, and sit from early morn to dewy eve, and even midnight, on the great days."

"So I am told. The Edinburgh Free Church ladies have as keen an appetite for a good tussle between the two sides of the House as Spanish ladies to see a bull-fight, and sometimes the one spectacle is not unlike the other. I confess it made my own blood warm to hear the sophistries and the fallacies of the Union leaders. I wish some of them would go over at once to the Voluntaries. That's what they should do, and leave those who hold our old principles in peace."

"And how will it end, do you think? Will they drive the Church into the Union?"

"Well, I cannot say. The decision of the Assembly was against them, and that will keep them back for a time, but what the end will be I'm sure I do not know. What I see is this: There are many ministers in the South—young men especially—who are Voluntaries themselves. Some of them are not afraid to say it, and I would not free some of our leaders too. If they got their way, I would not say what they might do. But blessed be God, He has always had a people faithful to Him and His truth, and there is that yet in the Free Church. I was proud of our Highland ministers—how they stood in the breach, and voted almost to a man against the Union. I did not see one crossing over to the other side but McLean of Slapin,—the more shame to him. That's what comes of marrying the daughter of a Glasgow elder! He was ashamed to meet me in the sabbies, but I gave it to him. Wait you till he goes home, and see what his people will say to him."

"They tell me," said Miss Morrison, for her brother had gone upon an interesting track,— "they tell me that he has got a harmonium in the house, and that his wife plays it at family worship. That was why their cook left."

"Very likely—one thing will lead to another. But what about home? Is there any news here?"

"Well, there's one piece that may be good or bad as things may turn out. Mr. Graham has told Florie that she must shun the company of Roderick McKay; and has sent a cruel letter to the student, saying that if in any chance way he and Florie should meet, he must absolutely abstain from any tender or personal conversation."

"I am very sorry to hear it," said the minister, in a

tone of sadness. "But that state of things may not last always."

We need not follow Miss Morrison's budget. It was full of interest to Mr. Morrison, and was far from concluded when tea was over.

Just as the grace was said, and they rose from the table, no small merriment was heard in the kitchen. Miss Morrison only knew of the cause next day, but we shall disclose the secret to our readers now. Dannie, when his master and mistress entered the manse, followed the horse to the stable, where the animal stood in his familiar stall, doing his best by convulsive shivers to shake off the cold trickling rain-drops. With one whisp of dry hay after another, Dannie vigorously rubbed the animal down from ears to fetlocks, and emptied a round measure of corn—a luxury only at times bestowed—into the box at the head of the stall, which "Donald" received with impatient snorings. Having locked the stable door, he crossed over to the kitchen with the gig whip in one hand and a lamp encased in strong wire in the other. The girls gave him a cordial welcome, and were evidently prepared to extract some amusement from their visitor. Dannie seated himself before the fire, crowned one knee with his broad Highland bonnet, spread a dark-brown handkerchief carefully and solemnly over the other, produced a black mull from a deep recess in his bosom, tapped it with the knuckle of his forefinger, and conveyed to the proper quarter a strong and exhilarating pinch. The light, the warmth, the snuff opened Dannie's heart and loosed his tongue; and he gratified the curiosity of the damsels by some valuable items of local news. These had been chiefly acquired at the wayside inn at the top of the long glen, where he had spent the previous evening waiting for the minister; and we give a few specimens.

How long Andrew, the shoemaker's son, had returned from India, in all the bravery of Highland regimental dress, his broad chest adorned with medals and clasps; how all doubts were now at rest as to the "smiting" nature of the complaint affecting Angus the shepherd's bairns; how Mr. Craig, the lawyer, was coming to the old house of Altbreac up the glen, and his brother, the colonel, to the shooting-lodge; how old Meg Macleod, who lived in the lone cottage on Knock-Iolair, was "by her usual" with the "brown kitis"; and lastly, how he had seen Jemmie Munro, Mr. Graham's shepherd lad, on the way to the South with a flock of sheep, and that he had sent his "best respects" to be conveyed privately to Aggie. That damsel received the latter communication, first with a side glance of embarrassment, then with half-real indignation.

"A bonny story, indeed! As if he would send sic a message by a crazy bodach like you, to be blabbed out to onybody ye might come across. Jemmie Munro, indeed! What business has he to be sending messages to me? List his impudence!"

The vigour of this protest, whatever effect it may have had on the canny mind of Dannie, only drew a sly smile from Mary the cook, who knew something of letters written after the catechizings on Sabbath nights, and which were, curiously enough, always contemporaneous with Jemmie Munro's expeditions to the South. Any further danger to Aggie's peace of mind was, however, happily averted by Dannie himself. Both girls observed that his eyes were riveted on some object above the mantelpiece, while a tinge of sadness and a far-away look indicated that Mr. Macleod was in a brown study. Watching him for a few moments in silence, the two women discovered the objects of his gaze. In clearing out the study, Aggie had come across a broad advertisement-card from a boys' tailor in Glasgow, with which on appeal Miss Morrison had told her to do what she liked. The sheet contained numerous highly-coloured suits of boys' clothing, coats, vests and trousers, all complete, but minus the heads of the expected wearers, with most enticing hints as to fit and style and cheapness under each. Aggie's artistic tastes were easily satisfied, and she had pinned it on the wall above the kitchen fire. This was the theme of Dannie's contemplation, and, when challenged, he gave the girls the fruits of his study.

"Puir sings! Puir sings! They lost their heids when they was very young!" said Dannie, in deep commiseration.

The women's laugh rang th through the kitchen, and was heard along the passage. It added a horror to Dannie's pity. Such apparent indifference to the sacredness of human life, and especially to juvenile suffering, was awful. Whether as a good Protestant Dannie had ever heard of the Massacre of St. Bartholomew, and regarded these as specimens of Popish atrocity, published perhaps for the enlightenment of the country by the Scottish Reformation Society, is perhaps doubtful. More probably visions of Glencoe rose in his imagination, and he saw before him some of the fruits of that dark treachery, but the dresses were, in trimness and shape and colour, not quite in keeping with that theory. In Dannie's mind at least the patent facts were, that within these clothes were headless bodies; that the heads were, no one knew where; and that a series of base and horrible murders had been committed.

The levity of the girls hastened Dannie's departure, and he left very shortly, saddened no doubt by what he had seen, but also (if he could only have confessed it) having his *amour propre* wounded somewhat deeply by the unaccountable hilarity of the women.

(To be continued.)

THE profits made in the brewing and distillery trade in Great Britain must be enormous. During the last three months four eminent brewers and a distiller have died; they were only part proprietors in their various firms, and yet their aggregate wills amounted to something like fifteen million dollars.

A DISESTABLISHMENT Council has been formed for Scotland, composed of the Liberation Society, the Disestablishment Association and the Society for Procuring Religious Equality in Scotland, to bring about the immediate disestablishment and disendowment of the Church of Scotland. They have issued a statement explaining their position.

SILENT AND NOISY PEOPLE.

When a number of good-humoured people are setting out bright and early in the morning, on some exhilarating expedition, it is pleasant to notice how lively and expansive they are. For the first hour they talk all at once, laughing their words rather than speaking them. But as the forenoon goes on, one after another drops gradually into comparative silence. It is not that they have ceased to enjoy the excursion and each other, but the first effervescence of the uncorked animal spirits of the morning has spent itself.

In a similar fashion, as we get on in life past the period of obstreperous youth, we incline to talk less and write less, especially on the topics which we have most at heart. The younger people notice this, and think it is because we are growing lukewarm on these matters. They deplore us, among themselves, as being "lost leaders," or lost followers, of this and the other fine cause. But they do not understand. The thought is deeper and stronger in us now, perhaps, than when it was visible at the surface, and made more noise. We are beginning to realize the uselessness of perpetually talking, that is all. If there is a thing to be said, we prefer to wait, and say it only when and where it will hit something or somebody.

Moreover, if the youngsters will observe us a little, they may see that we say a number of things—and pretty forcibly too—by simply taking them for granted. They might follow us around, A and B and C, and half a dozen more of us elders, and listen to our talk for a whole week without ever hearing from us a single arguer, or exhortation on the subject, say, of the "Intellectual Right of Women," or "The Rascality of the Thick-and-Thin Partisans," or "The Curse of the Ignorant Vote." But they would soon notice that what we quietly take for granted in our talk would furnish a number of tolerably strong creeds or platforms. They might come to the conclusion, too, that this quiet taking of certain things for granted by sensible and vigorous men and women is not to be despised, as a working force, in comparison with a whole parlour full of vociferous chatter.—February Atlantic.

THACKERAY ON McCOSH.

From a paper on "President McCosh," of Princeton, in the *Midwinter Century*, accompanied by a frontispiece portrait, we quote as follows: "The public knows Doctor McCosh as the author of erudite and recondite philosophical treatises. It stands in no little awe of him as a defender of old-fashioned doctrines in the pulpit, in the press, and even in the hostile circles of the 'liberal' clubs. It pictures him as an intrepid explorer for benevolence, who traverses the wilderness of worldliness, and defies the sultry heats of indifference, to reach the hidden fountains of goodwill and make known their virtue to the world. Such a reputation is enviable enough, but it is not half of the whole, and an old pupil could not attempt a portrayal of the man without falling into something of the sentiment which his personal traits develop in all who come in contact with him. Even his polemic is imaginative, as will be admitted by all who are familiar with the style of his philosophical writings. When a candidate for the professorship of mental science in Queen's College, Belfast, some friends sent a copy of his first book, 'The Method of the Divine Government,' to Lord Clarendon. That eminently practical statesman has left on record that he spent the night in reading the book, and gave the appointment to its author on the following day. This was the occasion of those scornful lines of Master Molloy Moloney which Thackeray preserved for us:

"As I think of the insult that's done to this nation,
Red tears of reviving from me sayures I wash,
And uphold in this poem to the world's detestation
The sleeves that appointed Professor McCosh.

Is it thus that you pray me?
I think all your Queen's Universities bosh;
And if you've no negative professor to teach me
I seaworn to be learned by the Saxon McCosh."

MENTAL LOAFING.

It is considered a disgrace to be lazy. He who is too indolent to work for his own living becomes a byword and a reproach. But there is a very common form of laziness which is not always noticed; it is that of the mind. We first become conscious of it in our young days when we "don't feel like study." We dawdle over the book with our thoughts half asleep, and as a result give a fine exhibition of stupidity in the recitation room. It is true that disinclination to study sometimes grows out of fatigue and illness. The liver is responsible for some of it, but in the majority of cases it is pure laziness, as young people will discover if they will shake themselves up and go resolutely to work. This sort of indolence in youth is very dangerous, for it becomes a habit, and the mind grows rusty and dull in the very prime of life, when it should be at its best.

On the heels of this form of laziness comes another bad habit—that of intellectual loafing. What loafing is in the common sense we all know; it is hanging about with no definite aim or purpose, idling away the time without method and without profit. Well, there is mental loafing as well, and it is known in the dictionary as "reverie." It is a dreamy state of the mind, when the thoughts go wool-gathering. The fancy sails away into fantastic seas and revels in unreal things till the wits are fairly benumbed and unfitted for sober work. This habit, so common to young people, is fatal to mental growth; many a promising youth is ruined by over-indulgence in it. It wastes time and enfeebles the mental powers. It is really a form of laziness, and it should be sternly corrected at the very outset. The action of the mind should be kept under control. When the thoughts begin to wander, it is time to whip them into order. A resolute will will do it.

The first book printed in Inverness was a Gaelic version of the Psalms, which bears date 1774.

GOLD AND SILVER.

Along her father's field they strayed,
All flecked with cowslips yellow,
A little dainty gold-haired maid,
A sturdy nine-year fellow.
And there love's course they two began,
(Ah, thorny path for treading!)
And vowed when they were maid and man
The town should see a wedding.
Their golden curls were blown and blent,
Though wafts of fragrance treading:
"And oh!" they murmured, well content,
"T will be a golden wedding!"

"'Tis time," said he, "to claim her vow,"
And forth he went and found her;
But she was grown a beauty now,
And half the town was round her.
"I see," says he, "you don't want me!"
Though tears were ripe for shedding,
"I'm glad your eyes are good," says she—
Ah, where's that golden wedding?
He flung away, and left her there,
Such heart-sore tear-drops shedding,
And gossip cried, in blank despair,
"He's spoiled the rarest wedding!"

He sailed the seas, he beat the French,
Twoscore good years he tarried,
And then he thought, "That little wench—
I wonder if she's married?"
Next week a bluff old tar rolled past,
The gabled High Street treading,
And ancient gossips crowed, "At last
We're like to have the wedding!"
She'd waited for him forty years—
The gray their locks were treading;
And some with smiles, and some with tears,
Beheld their silver wedding.

—F. Langbridge, in *Good Words*.

THE CLASSES, MASSES AND THE GLASSES.

No one that I know of, except Lord Randolph Churchill, maintains that drink is a necessary of life. All responsible speakers and writers admit virtually that it is a luxury; and most responsible speakers and writers admit that it is a dangerous luxury. Indeed, its danger has been admitted for generations by our legislators, who, in countless enactments, have endeavoured to provide that its distribution shall only be in the hands of patriotic, prudent and godly men, who shall see that the luxury is consumed in the right form, in the right places, at the right time and by the right people, so that no harm may come to the public. About fifty years ago a movement arose among the working-men, having for its object to pledge one another to consume no longer this dangerous luxury. Those who adhered to this pledge soon found the great benefit which accrued to themselves and to their families from cutting off such a source of useless and indeed harmful expenditure. Their plan encountered, but survived, ridicule, opposition and even persecution, and those who adhered to it might truly have been called "the aristocracy of the working classes." Time went on—the "moral suasion" of those who had tasted the benefits of abstinence went on, clearer and clearer evidence of the evils of drinking went on, but something else went on at the same time, viz., the moral suasion of thousands and thousands of licensed drink-sellers, whose living depended on maintaining the existing system of dispensing the dangerous luxury, and who were paid for every glass which the public could be induced to consume; while the advocates of temperance could only give their advice at their own charges, and without the widespread official organization which, by virtue of the licensing system, spread its ramifications through the length and breadth of the land. The contest was indeed unequal, and the fact that the temperance advocates could, under the circumstances, make even an approach to "holding the field," has ever appeared to me to be one of the strongest proofs of the soundness of their cause. Gradually, but steadily and surely, it dawned on the minds of all those who longed to see a sober nation that their wish could never be realized so long as the State should be allowed to employ its hosts of "paid agents" to counteract in this practical and persistent manner all the efforts of those who are preaching abstinence to the people; thus from "the masses" arose the prohibition party, which Mr. John Morley lately described as the most moral and the most powerful political party which has existed since the days of the anti-slavery agitation.—Sir Wilfrid Lawson, in the *Nineteenth Century*.

BISMARCK WHEN ANGRY.

There is a lovely story in Count Beust's memoirs about Prince Bismarck, which deserves to be recalled just now when the great Chancellor's speech is still ringing in our ears. "What do you do," he asked Count Beust, "when you are angry and grieved? Don't you find it a relief to destroy something when you are angry? I was over there once," he pointed opposite, to where the Emperor lives, "and I flew into a rage. In going out I slammed the door and pulled out the key, which I took with me into Count Lehndorf's room and threw into the basin, which went into a thousand pieces. Count Lehndorf asked, 'Are you ill?' I was. That cured me." How natural this is, and how childlike! But what a blessing it would be if statesmen could always cure their anger by smashing a basin! Sometimes, like Lord Randolph, they smash a cabinet, or, like Mr. Chamberlain, a party. But even these modes of relief are innocent compared with the usual methods of emperors and kings, and of Demos himself, all of whom find war occasionally necessary as a vent for their spleen.

Mr. MOODY will spend the rest of the winter in Chicago.

British and Foreign.

THE Boston City Mission Society has just held its seventeenth anniversary.

THE Rev. Joseph Cook has commenced his new course of lectures in Tremont Temple.

A MEMOIR of the late Dr. Wilkes, of Montreal, is to be prepared by Dr. J. Munro Gibson, of London.

PROFESSOR FLINT has been lecturing on Socialism to the Edinburgh United Trades Council in the Tron Church. ALBERT HOUCH has sued Henry Ward Beecher for damages in violating a contract to lecture in Lebanon, Pennsylvania.

DR. SCHOLLER, Dean of the Iowa School of Physicians and Surgeons, has been arrested, on a charge of complicity in a grave robbery.

SEVERAL of the victims of the Haymarket massacre are still suffering from the injuries received at the hands of the Chicago anarchists.

THE last report of the Associated Charities of Boston says that during 1886 they had on duty 869 visitors, who visited 1,981 families.

ANTOINE RUBENSTEIN has just been elected corresponding member of the Brussels Academy of Sciences; he will occupy the seat left vacant by Abbe Liszt.

A GRANDSON of the celebrated German ambassador, Baron Bunsen, has been married in St. Giles, Edinburgh, to a daughter of Sir Alexander Kinloch of Gilmerton.

PRINCE ALBERT VICTOR OF WALES has completed his twenty-third year, but is still one of the least-known members of the royal family. He seldom appears in public.

THE estate of the late Helen Hunt Jackson, the authoress, has been appraised at \$12,000. It consists of government and railroad bonds, and interests in copyrights in her books.

SUITS have been brought against several wealthy residents of Toledo, O., who are charged with making false returns in their taxes, the amount reaching in three cases over \$1,000,000.

THE entire framework of the main building which is being erected in London for the coming American Exhibition is of steel rails, such as are used in the construction of railways.

THE late Mr. Francis Fry, the chocolate manufacturer, has left his collection of Bibles and Testaments to his son, Mr. Theodore Fry, M.P. The value of his estate is upward of \$400,000.

BARON DE JOEST, of Paris, noted all his life for his cruel treatment of all men and animals he came in contact with, has left his whole estate of \$500,000 to the Society for the Prevention of Cruelty to Animals.

MR. P. B. SMOLLETT, of Bunhill, a descendant of the novelist, has presented a silver service of communion plate to Alexandria Church as a memorial of his late brother Alexander who was an elder in the parish for fifty years.

A COPY of "The Treasury of the Scottish Covenant," by Rev. John C. Johnston, Dunoon, has been presented to each professor and student at the hall by a lady who takes a deep interest in the literature of the covenanters.

MR. SCVRMGOUR has given a notice of overture from Glasgow Free Church Presbytery asking the Assembly to open communications with the other Presbyterian Churches in regard to co-operation in home and foreign mission work.

BISHOP NEVILLE of Dunedin, and some of his clergy are not at one as to the propriety of maintaining religion by carnivals, theatrical amusements, lotteries and dances. He longs for some less objectionable methods of church support.

THE Rev. John Watt, in reporting to Glasgow Presbytery that preaching by students extensively prevails, said he hoped the time was not far distant when the students would themselves feel that it was an act of indecency for any of them to appear in a pulpit.

THE longest telegraphic circuit ever worked was from New Westminster to London on the opening of that station on the Pacific coast of the Canadian Pacific Railroad. But it required only four minutes for its transmission the whole distance—7,000 miles.

BAHU SAGOR DUTT, a wealthy Indian who lately died at Calcutta, left an estate valued at thirty lacs of rupees, or \$5,000,000, of which he bequeathed twelve, or \$1,200,000, to establish and maintain an almshouse, hospital and school for the benefit of the native community.

N. O. NELSON, a prominent manufacturer of St. Louis, Mo., who has had nearly a year's experience in profit-sharing with his men, expresses the opinion that it is decidedly the best plan for the prevention of strikes, and for the maintenance of good feeling between employer and employed.

MR. CHARLES M. PRATT gave \$100,000 to have the Adelphi Academy in Brooklyn enlarged. When the plans were completed it was found that \$100,000 was not sufficient. Mr. Pratt has just added \$60,000 more to his gift, which will be quite sufficient to carry out the desired educational improvements.

WORK among the poorest is not always the poorest work, either in itself or in its results. It is a notable fact that from Rev. John Riddell's Bible class in the Wynds Church, Glasgow, sixteen have been ordained to the ministry, among whom were the late Rev. Robert M'Growther, of Maybole, and the late Dr. Black, of Livingstonia.

THE Rev. James Beattie, the author of "The Church of Scotland during the Commonwealth," has died at Cupar Fife, in his ninety-first year. A native of Inverkeilior, he was for twenty-six years pastor of the Original Secession Church at Balmullo, Fifeshire. At the union in 1852 with the Free Church, Mr. Beattie retired from his charge. He was highly respected, and has acted for about thirty years as an elder at Cupar.

Ministers and Churches

MR. KERR, Inspector, Standard Life Insurance Company, left on Thursday for Winnipeg.

THE Rev. T. H. Peatchell has received a hearty call to the Presbyterian Churches of Wellandport and North Pelham.

LAST Sabbath at communion service in Knox Church the number was as follows: morning service, 622; evening service, 126; total, 748.

AT the communion services at St. James Square, held last week, fifty-nine new members were added, making 116 since the induction of Dr. Kellogg.

THE Rev. Andrew Wilson lectured in Knox Church, Woodstock, last week, on "Scotland's Martyrs, and the Principles for which they Suffered," to a large and appreciative audience.

ON Sabbath, January 30, the sacrament of the Lord's supper was dispensed in Cooke's Church, Toronto. The pastor, Rev. Mr. Patterson, preached an appropriate sermon from Luke xxiii. 42, 43. There were added to the membership of the Church sixteen by profession of faith, twenty six by certificate, making eighty-five new members since August last.

MELVILLE CHURCH, Brussels, held its annual meeting on Monday, 31st January. The attendance was the largest in the history of the congregation. Interesting reports were given in regard to the various departments of work. During the year nineteen members were received by profession of faith and sixteen by certificate; whilst ten were removed by death or dismissal. The present membership is 202. Early in the year a manse was purchased, and \$100 added to the minister's salary. The missionary spirit of the congregation evinced itself in contributions of over \$500 to the Schemes of the Church.

THE annual meeting of St. Andrew's congregation, Chatham, was held on Wednesday, February 2, Rev. J. R. Battsby, M.A., in the chair. The statement of the treasurer was for fifteen months, showing receipts for that time to be \$3,686.03; after disbursements were made, a balance of \$135.92 was still on hand at the close of December, 1886. The report of the Session showed that \$338 had been collected for the Schemes of the Church, and disbursed for the same. The meeting was a most harmonious one, and all reports encouraging. Cordial votes of thanks were given to the lady collectors, and to the choir with its able leader, Mr. Thomas Moffat.

THE sixtieth public meeting of Knox College Metaphysical and Literary Society, which was largely attended, was held in the Convocation Hall on Friday evening last, Professor McCurdy presiding. The programme was an admirable one, and its respective parts were well rendered, and warmly appreciated by the audience. Not the least interesting was the debate, "Whether Art has had a Beneficial Influence on Moral and Religious Life?" The affirmative was maintained by Messrs. W. P. McKenzie, B.A., and J. J. Elliott, B.A., and the opposite opinion was upheld by Messrs. Manson and J. McL. Duncan, B.A. The chairman awarded the palm of victory to the supporters of the affirmative.

THE annual meeting of the Central Presbyterian Church, Toronto, was held last week, Rev. P. McF. Macleod in the chair. The report of the Session showed the Church to be in a flourishing condition, there being on the communion roll 512 members, sixty-one more than a year ago. The managers' report and treasurer's statement showed that the floating debt of \$985 at the end of the previous year had been paid off, that the current expenses had all been met, and a balance of \$18.08 remained on hand. The honour of paying off the floating debt of the Church, which had hampered their efforts, belonged largely to the Ladies' Society. An effort was to be made to pay off the mortgage debt of \$25,000, and the meeting appointed a committee for that purpose. The managers elected were William Wilson, A. H. Crawford, Thomas Christie, Petrey, George Acheson, James Watson, Garnett Meldrum and Donald Bain.

THE Rev. Thomas Scouler and family arrived in New Westminster on January 17, after a pleasant trip across the continent. The induction took place on the 19th. Rev. R. Jamieson, Moderator, presided, Rev. Mr. Tait, Langley, preached an eloquent and appropriate sermon from the text, "He that winneth souls is wise," Rev. D. Fraser, Victoria, addressed the pastor, and Rev. T. G. Thompson, Vancouver, the people. The church was filled. Next evening the congregation of St. Andrew's Church met in the skating rink to extend a social welcome to their new pastor, Rev. Thomas Scouler. The Chairman of the Managing Board read a kindly and generous address of welcome, to which Mr. Scouler made a hearty and fitting response. Subsequently an address was read, expressive of the congregation's appreciation of the valuable services rendered during the vacancy by the retired pastor, Rev. Robert Jamieson who, owing to illness, was unable to be present. A brief written acknowledgment, accompanied with congratulations to the new pastor and to the congregation, sent by Mr. Jamieson, was afterward received. The meeting was brightened by excellent music, contributed by cultured vocalists, whose efforts were warmly appreciated.

THE annual meeting of the congregation of Stanley Street Church, Montreal, was held on the 26th January. Colonel A. A. Stevenson presided. The Session's report showed that there are eighty-five families and one hundred and fifty single persons in connection with the congregation, that thirty-six names had been added to the communion roll and twenty removed during the year, and that the spiritual interests were encouraging. The treasurer, Mr. James Ross, read a very carefully-prepared financial report. It showed that the congregation had raised during the twelve years of its existence \$50,000, apart from benevo-

lent and missionary contributions, that the only encumbrance now existing is a mortgage of \$3,140, that although they had commenced the past year with about \$500 of outstanding accounts, these and all current expenses had been paid, and the books were closed with a small balance in hand. He also stated that from the voluntary promises of the people for 1887 the expenditure likely to occur was amply provided for and that they were now, more than ever, in a position to pursue the work of winning souls to Jesus. The reports from the Sabbath School, the Missionary and Ladies' Associations were also very encouraging. A cordial vote of thanks was tendered to the Rev. Professor Scrimger for the valuable and hearty assistance he had rendered the congregation whilst it was without a pastor. Votes of thanks were also tendered to the managers and choir for their services during the year. Brief addresses were delivered by the Rev. Professor Scrimger, Rev. George Wells, the pastor, William Drysdale, James Ross, and Colonel Stevenson. Refreshments being provided by the ladies, a very pleasant hour of social intercourse was enjoyed at the close of the meeting.

THE annual meeting of Zion Church, Brantford, was held last week in the lecture room, Dr. Cochrane in the chair. Tea was served by the ladies of the congregation, after which the business was entered upon. After devotional services, Dr. Cochrane briefly referred to the work of the year. Twenty five years ago he was called to the pastorate, when what is now the city of Brantford was a town of some 5,000 or 6,000 inhabitants. During that long period, in spite of many pressing calls to larger fields, he had never felt it his duty to leave. The various reports were then submitted, and unanimously adopted. The report of the Kirk Session, read by Mr. Thomas McLean, showed that there had been thirty-four members dismissed during the year; that six had died; that the names of twenty-four had been dropped for absence from the city; that seventy-nine new members had been received, making the membership at present 630. The treasurer's statement, submitted by Mr. William Grant, showed that \$6,168 had been received during the year, of which \$4,465.32 was for pew rents and collections. Every account for the year, and all the interest had been paid, leaving balance on hand of some \$279. Mr. James A. Wallace read, as secretary of the Board of Management, an interesting résumé of the progress of the Church since Dr. Cochrane's settlement, with the recommendation from the Board that \$200 should be added to the pastor's salary. The proposal was unanimously and cordially adopted. He also read the report of the Missionary Association, showing receipts to the amount of \$900. Mr. Hossie submitted the Sabbath School Association Report for the year, including the work done in the Church school and the Mission school. Teachers on the roll, fifty-seven; average attendance, thirty-eight; scholars on the roll, 470; average attendance, 282. The sum of \$500 had been raised for Sabbath school and missionary objects, by the schools and friends in the congregation. The report asked the Board of Management to take steps to improve the lecture room of the church, and a committee, consisting of Messrs. Dr. Nichol, Hossie, Captain Kerr, Thomas McLean, George Watt and J. K. Osborne, was appointed to consider the whole matter, and confer with the Board of Management. Mr. Mayor Henry submitted the report of the musical committee, referring in highly eulogistic terms to the services of the choir. A hearty vote of thanks was passed to the members of the choir for their services during the year. Mayor Henry, Dr. T. M. McIntyre and Mr. J. K. Osborne, were appointed on the musical committee for the present year. Mr. George Watt, Mr. Henry and Mr. David Gibson, were elected to the Board of Management for the next three years. Messrs. Thomas Watt and A. N. Ogilvie to audit the accounts, and Dr. Cochrane and Mr. James A. Wallace to prepare the annual reports for printing. The meeting was large and enthusiastic, and the reports indicated that the different departments of work were thoroughly organized and most efficiently wrought.

PRESBYTERY OF STRATFORD.—A regular meeting of this court was held in Knox Church, Stratford, on the 11th ult. Rev. A. Henderson, of Atwood, was appointed Moderator for the next six months. Mr. Chrystal reported that the committee appointed had visited Nissour. Delegates from both congregations were heard, after which it was agreed that Mr. Penman's resignation of that charge be accepted, to take effect after the 30th ult. Mr. Grant, of St. Marys, was appointed Moderator of that Session during the vacancy, and leave was given him to moderate in a call when the people so desire. Mr. Campbell, of Granton, was asked to preach in Nissour on the 6th February, and declare the pulpit vacant. A circular from the Convener of the Augmentation Fund was read, showing that \$900 was the amount this Presbytery ought to raise in support of that fund. Mr. Turnbull, of St. Marys, was requested to divide the amount among the several congregations, and all were enjoined to give this Scheme their hearty support. The matter of holding services at Donegal Schoolhouse was again taken up, when the Presbytery advised Mr. Kay, in the circumstances, to discontinue these services. A reconsideration of the resolution anent Mr. McPherson's retiring allowance, passed at last meeting, was entered upon, when it was agreed that the following be added as explaining why the Presbytery recommended an addition of \$250 to the \$2,000 proposed as an equitable sum for the settlement of the whole claim: Mr. McPherson having taken exception to the wording of the finding of the last meeting of Presbytery, anent the difficulty, the Presbytery would add this explanation, that in employing the word "equity," they did not mean an equity founded on the promise of a retiring allowance of \$500, but an equity founded on all the circumstances; but as he has expressed his willingness to accept the amount of \$2,250, being the present worth, according to mortality tables of the amount promised, and to forgive all arrears now due, viz., the sum of \$500. As a settlement of the whole, the Presbytery would further recommend that the congregation pay this amount, that peace may be the

sooner restored. The session records of First Presbyterian Church, St. Marys, Millbank and Elma Centre and Monkton, having been examined, were ordered to be attested as carefully and correctly kept. The Presbytery then adjourned to meet in the same place at half-past seven a.m., on the second Tuesday of March next, and was closed with the benediction.—A. F. TULLY, Pres. Clerk.

PRESBYTERY OF ORANGEVILLE.—This Presbytery met at Shelburne on the 11th ult., Mr. McFaul, Moderator, in the chair. There were present nine ministers and six elders. The severe weather and drifted roads prevented many from being present. Mr. McLeod gave in the report of the committee appointed to confer with Rev. W. E. D'Argent anent his application for reception into the Presbyterian Church. The Presbytery, having heard the report, unanimously agreed to apply to the next General Assembly for his reception. The Presbytery took up the petition from Vanatter, asking that a station be erected there, and united with St. Andrew's Church, Orangeville. Mr. W. H. Hunter was heard in support of it. Also the petition from Knox Church, Caledon, praying for union with St. Andrew's Church, Orangeville. Messrs. John Maxwell and John Rowan were heard in support of this petition, and in opposition to the erection of a station at Vanatter. Also the opinion of the Session of St. Andrew's Church, Orangeville, was read. After consideration, a committee composed of Messrs. Fowlie, Armstrong and Crozier was appointed to visit those places and Black's Corners with a view of inducing them to unite to form one pastoral charge. Mr. Hunter submitted the report of the committee appointed to visit Mr. Tait's late field, with a view to rearrangement. The report advised: 1. Separate St. Andrew's, Caledon, from Mono Mills, and attach it to Caledon East, the two to form one charge; 2. Attach Adjala to Mono Mills and Mono East to form one charge; 3. Adjala to stay St. Andrew's, Caledon, the amount which the latter paid toward the manse property at Mono Mills. The report was adopted. Mr. Craig was appointed interim Moderator of the Session of Caledon East and St. Andrew's, Caledon. Mr. Alexander Steele, of Orangeville, was appointed treasurer for the Presbytery. Rev. J. A. Ross accepted the call to Dundalk and Ventry, and his induction was appointed for February 9, at two o'clock p.m., Mr. McFaul to preside and address the people, Mr. McClelland to preach, and Mr. Hunter to address the minister. Mr. Ross laid before the Presbytery a petition signed by people living around Proton railway station, asking that they be organized as a mission station, and united with St. Andrew's Church, Proton. The Clerk was instructed to cite parties to appear for their interests at next regular meeting. A petition from the Session and managers of St. Andrew's Church, Proton, was received, promising \$350 annually, and asking the Presbytery either to apply for a supplement or connect them with some other station. The Presbytery's Home Mission Committee was appointed to inquire into this matter, and report at the special meeting at Dundalk. The Rev. J. B. Hamilton was ordained and inducted into the pastoral charge of Singhampton and Maple Valley on the 21st December. Session records to be produced for examination at next meeting. As the Gandier people desire to know the amount of aid they can depend getting from the Presbytery to assist them in rebuilding their church, the congregations within the bounds are requested to notify the Clerk of the amount they can give. The next meeting of Presbytery was appointed to be held in Orangeville on the second Tuesday of March, at eleven o'clock a.m.—A. CROZIER, Pres. Clerk.

PRESBYTERY OF GUELPH.—This Presbytery met on the 18th ult., in Knox Church, Elora. Mr. J. K. Smith, M.A., was chosen Moderator pro tem. Payments were called for to the Synod and Presbytery Funds. The Committee on Church Property in Puslinch gave in their report, which was received. At their own request, and for reasons assigned, extension of time was granted to the Committees on Remits, Standing Orders, and the Triennial Presbyterial Visitation of Congregations in the bounds. The Committee on Statistics was continued, with instructions to examine those for the year 1886, which had been uncompleted, and report on them, instead of those for the previous year, as published in the Appendix to the Minutes of last General Assembly. Reports were received and approved from those present who had been appointed to take special charge of the Schemes of the Church. There was brought before the Presbytery a statement of the provision made for the supply of the Mission Stations under its care, and of the only vacancy in the bounds. A request from Eden Mills, for the continuance of Mr. Strachan's services among them for another year, was presented, and unanimously granted. Dr. Middlemiss gave notice to the effect that inasmuch as there appears to be an error in the record of the last General Assembly on the overture by Mr. Charles Davison, transmitted by the Presbytery of Guelph, on the use of the Bible in our public schools, he would move at next meeting, that the overture be re-transmitted and the same parties appointed to support it before the General Assembly to meet in June of this year that had been appointed to support it before the last. Mr. J. K. Smith reminded the Presbytery of the action of the Synod in reference to the McDowell Memorial Church, giving the names of congregations from which no contribution had been received, when he was advised to re-issue notices to such of what was expected from them and request early attention to the same. A petition, signed by forty-eight persons living in Metz and neighbourhood, to be organized into a congregation in connection with Second Church and Sixth Line, Garafraxa, was received and considered, and the usual steps ordered to be taken. At two o'clock in the afternoon the Presbytery met in Conference on the State of Religion. Mr. Smith presided at the opening exercises. Mr. Rose read a paper on "How Best to Deepen Spiritual Life in our Congregations," and was followed by Mr. J. K. Smith. Several of those present addressed the Conference on the topic which had been thus introduced. The Clerk and Mr. Rose were appointed a committee to prepare resolutions on the different subjects to be considered, and report as found

convenient. Dr. Smellie having taken the chair, Dr. Wardrope then delivered an address on "Difficulties in Connection with the Ministerial Work." Mr. Angus MacKay followed on the same subject. Others took part in the discussion, maintaining throughout the interest awakened by the first speakers. Mr. Samuel Hodskin introduced the topic, "The Eldership: Its Work and Difficulties." His address was pointed and suggestive. Mr. William Davidson, of Salem, followed in the same line, as did Mr. William Watson, of Guelph. These being ruling elders, their remarks were all the more valuable. In the evening the Conference was upon Temperance, the main feature of the meeting being an address by the Rev. Mr. Black on the working of the Scott Act in the county of Wellington, after which addresses were made by Messrs. McMullen and Davidson and Mr. McDonald, Scott Act Inspector. At the conclusion of Mr. Black's address a resolution expressing thanks to Mr. Black for his address, and satisfaction that the Temperance Act is productive of such excellent results moved by Dr. Torrance, seconded by Dr. Wardrope, was unanimously adopted. On Wednesday morning the Presbytery sat in Conference on Sabbath Schools. Dr. Middlemiss read a paper on "The Shorter Catechism in the Sabbath School," after which Rev. R. J. Beattie and Dr. Torrance dealt with the subject assigned them, "Our Duty as a Church in Reference to undue Roman Catholic Interference in our Educational Institutions." Resolutions were proposed and adopted on each of the topics discussed. It was laid at the proper time before the Presbytery for its action. Before closing the Conference agreed to express its regret that so many members had been absent from its proceedings, and especially that so many of those who had been appointed to introduce subjects were not present to fulfil the duty assigned them, nor had sent any reason for their not doing so.

PRESBYTERY OF TORONTO.—An ordinary meeting of this court was held on the 1st inst., Rev. P. Nicol, Moderator. Agreeably to an application made by the Board of Trustees of Cooke's Church, transmitted by the Session of said Church, and supported by Messrs. J. Allison and P. C. Close, commissioners from the congregation, leave was given to said Board to mortgage the church property for an amount not to exceed \$15,000, with a view to carry out plans submitted by Mr. Gregg, architect, for building a schoolhouse and remodelling the church, as also to put in a new organ, etc. It appeared that the deputation appointed to visit the congregations of Norval and Union Church had found it inexpedient to make the visit. The pastor, however, Rev. J. Alexander, was afforded opportunity to express himself, when he stated in substance that he favoured a continuance of the union of the two congregations, and asked the Presbytery to loose him without delay from the charge of the same. It was then moved by Rev. Dr. Reid, seconded by Rev. P. Macleod, and unanimously agreed to, That in view of the fact that at last meeting, and pursuant to citation duly made, the congregations of Norval and Union Church were heard for their interests through commissioners appointed by them, the Presbytery deem it unnecessary to cite them to appear anew; that, although with very great reluctance, yet, looking at the force of the main ground stated by him, the Presbytery accept of Mr. Alexander's resignation, to take effect after the 6th of next month; and further, that a committee be appointed to prepare a minute expressive of the mind of the court in regard to one who has so long and faithfully and successfully laboured among the people of his charge. Rev. W. G. Wallace was appointed to preach to the congregations aforesaid on the 13th of next month, and declare the charge vacant, as also to act as Moderator of the Session during the vacancy, and Revs. Dr. Gregg, Dr. Reid, J. Frazer and Mr. Gemmill were appointed as the committee to draft a minute as aforesaid, and submit the same at next meeting. Rev. A. Gilray, as convener of a committee appointed to visit the congregations of Weston and Woodbridge, reported that said congregations had resolved to add \$150 to their pastor's salary, with the hope of adding \$50 more. The Presbytery were gratified with this report, and instructed the Clerk to write to the congregations to that effect. Answers to the reasons received from Rev. W. Inglis for his protest and appeal were submitted and read from the committee appointed to prepare the same. The answers were adopted; and Rev. H. M. Parsons and D. J. Macdonnell were appointed to act as the Presbytery's representatives in support of said answers before the Synod. Rev. W. G. Wallace was appointed to receive returns on Temperance from Sessions within the bounds, and to prepare a report thereon for next meeting, said report, together with reports on the State of Religion and Sabbath Schools, to be taken up at the second diet of said meeting. The remit on Ecclesiastical Co-operation was taken up and discussed at some length. A motion to consider the resolutions in the remit *seriatim* was carried over an amendment to consider the remit as a whole. On the first resolution being read, it was moved to approve of the same. An amendment was proposed for a modification thereof. The motion carried. The second, third, fourth and fifth resolutions were successively rejected. It was afterward moved by Rev. D. J. Macdonnell, seconded by Rev. A. Gilray, that in lieu of these resolutions the following be substituted: In the judgment of the Presbytery this object may be accomplished by leaving the matter in the hands of local courts. Presbyteries and Synods may confer with such courts of the Methodist Church as have supervision of the territory under their respective jurisdiction. In amendment it was moved by Rev. Dr. Reid, seconded by Rev. G. M. Milligan, That this Presbytery, having considered the report of the committee sent down by the General Assembly, and the resolutions embodied therein, agree as follows: While rejoicing at the growing desire for union and co-operation manifested by the different Protestant Churches, and willing to promote any movement in such direction, yet the Presbytery believes that the object will be best accomplished by leaving the matter in the hands of the local Church courts, and by the cultivation of a spirit of Christian fellowship and love among the members of our Churches, especially in such localities as are referred to in the resolutions sent down

by the General Assembly. On a vote being taken, the motion carried over the amendment by a majority of one. The sixth resolution was then approved of without a vote. On motion of Rev. G. M. Milligan, seconded by Rev. Dr. MacLaren, it was agreed to nominate Rev. Dr. Burns, of Halifax, as Moderator of next General Assembly. Notice was given by Rev. J. Mutch of two motions for next meeting, one anent a change of plan for appointing ministers as commissioners; another for a change of plan in appointing elders to the General Assembly. Next meeting of Presbytery is to be held on the first Tuesday of March at ten o'clock a.m.; and at three o'clock p.m. of that day commissioners will be appointed to next Assembly. Several matters of little possible interest are, on purpose, omitted by the undersigned in this report; and indeed in all his reports he labours hard to be brief.—R. MONTEATH, Pres. Clerk.

MONTREAL NOTES.

The annual report of the Board of Management of Knox Church (Rev. J. Fleck, pastor) is most encouraging, the condition and prospects of the congregation never being brighter or more hopeful. The receipts from envelopes were \$4,576, plate collection, \$521; special contributions, \$130, a total of \$5,227. The amount allotted to missionary and benevolent objects is \$1,326. Separate envelopes are hereafter to be used for congregational and missionary purposes. In March last the congregation decided to procure a new organ, and liberal subscriptions were secured. It is being built by Messrs. S. R. Warren & Son, of Toronto, and is expected to be ready by May. The various organizations connected with the Church are well maintained, and there is a gratifying increase in the attendance at the Sabbath services.

For the year 1886 the missionary contributions of the Juvenile Missionary Society of Erskine Church amounted to \$700, which was appropriated by the Sabbath school last Friday evening to the several Schemes of the Church, including \$100 for the maintenance of a children's cot in the Montreal General Hospital. This sum of \$700 is in addition to the amount raised by the Congregational Missionary Society. The Woman's Working Society of this congregation raised upward of \$700 last year for various religious and benevolent objects.

The Rev. R. V. McKibbin, B.A., has accepted the call to West Farnham, and his induction has been fixed for Friday evening, the 18th inst., the Rev. J. Fleck to preside, Rev. F. M. Dewey to preach, Rev. A. McFarlane to address the minister, and Rev. W. R. Cruikshank the people. This is the first settlement in this congregation.

On Sabbath week the Rev. James Barclay, of St. Paul, is to preach in St. Stephen's and St. David's Churches, St. John, N. B. He is also to lecture there on two week-evenings. In his absence his pulpit here will be supplied by the Rev. J. Mackie, of Kingston.

A series of three lectures, under the auspices of the Students' Missionary Society of the Presbyterian College, is to be delivered in the David Morrice Hall as follows: Feb. 25, "Christian Churches and Missions in the East," by Sir William Dawson; March 3, "Canterbury Cathedral," by Rev. G. H. Wells, illustrated with stereopticon views by Mr. A. C. Hutchison; March 10, "The Planting of the Church in Canada," by Rev. J. Barclay. A public meeting of the society was held on Thursday evening, Professor Scrimger in the chair. Short addresses were given by Messrs. M. McKenzie and J. McDougall, on Foreign Missions; Messrs. McWilliam and Cayer, on French Missions; Mr. Martin, on City Missions, and Mr. Rochester, on the Lumbermen's Mission.

The missionary contributions in Chalmers Church are raised solely by means of a juvenile missionary society. These have been on the increase from year to year. For 1886, however, they are much in excess of any preceding year, having raised the handsome sum of \$700, which is divided among the several Schemes of the Church.

As the time for the appointment of commissioners to the General Assembly approaches, the question of expense looms up. The single fare from Montreal to Winnipeg is \$42.70, and return \$60. It is understood that the Canadian Pacific Railway have agreed to grant return tickets from Toronto by rail both ways for \$30, and by rail one way and steamer the other \$35. The cost of the ticket does not by any means represent the expense of the trip. The sleeping car cost \$8 each way, and meals about \$5 each way. At this figure the average outlay of each commissioner from Ontario and Quebec would be in the neighbourhood of \$60. Would it not be possible to charter a train or a certain number of sleeping cars at so much per car for the trip; these cars to be attached to the trains leaving Toronto and Montreal on the Monday preceding the opening of the Assembly? Each car holds so many. The cost of the car could be divided by this number, and commissioners could secure their places by sending the necessary amount ten days or a fortnight in advance. The total expenses might thus be considerably lessened, and some special arrangement might be made with the company as to meals. Including the Maritime Provinces, the outlay of Commissioners at this Assembly will probably exceed \$18,000.

The monthly meeting of the Presbyterian Woman's Missionary Society was held last Friday afternoon, and was well attended. The new president, Mrs. Archibald Campbell, occupied the chair. The usual monthly reports from both the French and English Bible women were considered, after which the Rev. R. P. Duclos delivered an address on French Evangelization.

The students of the Presbyterian College here conduct an evangelistic service at eight o'clock every Sabbath evening in the old St. Gabriel Church building.

Among the appropriations made by Erskine Church Missionary Society was the sum of \$900, for the Augmentation Fund. Knox Church contributes \$400 for this fund. It is hoped that the few large and wealthy congregations in the Presbytery, will contribute their fair share to this Scheme, so that the amount asked from the Presbytery may be realized.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb. 20, 1887. } ABRAHAM PLEADING FOR SODOM. { Gen. 18: 23-33.

GOLDEN TEXT.—"In wrath remember mercy."—Hab. iii. 2.

SHORTER CATECHISM.

Question 10.—The Bible states plainly that God created man. Out of the dust of the ground man's body was formed. His spiritual nature was God's own workmanship. God breathed into his nostrils the breath of life. The woman was formed from the body of Adam. Man was created after God's image; i.e., his spirit was like to God. In his essential nature man is a personal, spiritual being, endowed with reason and the freedom of will. In his state of innocence man was like God in that he had the capacity of knowing; his righteousness was like God's righteousness, and he resembled his Creator in holiness. Man being the crowning work of creation, he was invested with sovereignty over nature. How different sin has made man. In his fallen nature he has been likened to a temple in ruins. The second Adam, the Lord from heaven, has made possible man's restoration to a higher state than that from which he fell.

INTRODUCTORY.

Fifteen years after God had solemnly ratified His covenant with Abram, three angel visitants, one of them the Angel of the Lord, appeared to him. The Angel of the Lord, understood to be the Son of God, intimated to Abraham the coming destruction of Sodom and the other cities of the plain. This leads to

I. Abraham's Intercession.—Abraham does not here pray for himself. Throughout this remarkable prayer he intercedes for others. The prayer is a strong proof of Abraham's growth in grace. He is able to rise above all selfishness. In his prayer he doubtless remembered Lot and his family, and was conscious of the danger to which they were exposed. The height of spiritual attainment to which Abraham had reached is also seen when those for whom he intercedes are considered. It was not only for the righteous, but also for the wicked. No good man can ever exult over the punishment of the wicked. John Newton, on seeing a murderer led to execution, said: "There goes John Newton, but for the grace of God." There is not too much prayer for any class; there certainly is not enough for the wicked. If Abraham could in his day pray so fervently for the people of Sodom, now that we see God's mercy in Christ, should we not be more earnest in prayer for the conversion of the wicked? It seems more natural to us to feel indignant with those who do wickedly than to plead with God for His mercy to them.

II. The Prayer.—Abraham drew near not in place merely, but in spirit. His strong faith enabled him to plead face to face with God. The prayer showed that Abraham had a high conception of God's justice. He could not realize that God would involve the righteous and the wicked alike in indiscriminate ruin. He is jealous for God's glory. What troubles his conscience he brings before God. Even if there should be fifty righteous, he pleads that for their sake the place might be spared. The overthrow of the righteous with the wicked would, in man's judgment, obliterate moral distinctions. So he says boldly, but reverently, "that be far from Thee to do after this manner." Having a profound conviction in the divine righteousness, he asks: "Shall not the Judge of all the earth do right?" To this, the opening petition of Abraham's prayer, God answers graciously that if the fifty righteous are found, the whole place will be spared for their sakes. In this answer we get an insight into the principles of the divine government. The righteous, wherever they live, are the salt of the earth. For their sakes wicked cities are spared. How much do evil-doers owe to their neighbours who endeavour to live righteously, soberly and godly in this present evil world. How many owe their preservation to the prayers of the righteous which avail much? Abraham prays importunately. If the fifty cannot be found, forty-five may. He also prays reverently. In the true sense of the words he fears God. He thinks of the infinite distance between the Eternal God and himself, "which am but dust and ashes." The answer comes that if that number be found, the cities will be spared. The gracious answer encourages Abraham to continue his intercession. Once and again he uses the expression, "Oh, let not the Lord be angry," and he ends with the plea that peradventure ten shall be found. God's mercy is shown to be commensurate with man's importunity. It is worth noting that the Revised Version gives the answer in these words: "I will not destroy it for the ten's sake." This remarkable prayer, like many of the prayers of God's people, is answered, but in His own way. The cities were overwhelmed in swift destruction because they had no saving element. What a condition theirs must have been when even ten righteous persons could not be found among their multitudes! The answer to that prayer of Abraham would strengthen Abraham's faith in God's righteousness and mercy, and the striking narrative has been placed on record for our instruction. It also conveys to us an impressive warning. A righteous God could no longer tolerate the wickedness of Sodom. When mercy is abused retribution surely follows.

PRACTICAL SUGGESTIONS.

Judgment for sin may be delayed, but it is sure to come. God spares the wicked for the sake of the righteous. The Judge of all the earth will always do right. It is our duty to pray for mercy to the wicked. We all need the intercession of the one Mediator between God and man, the Man Christ Jesus.

PROFESSOR EDWARD OLNEY, of the University of Michigan, the author of a complete series of text-books, and one of the best-known educators in the West, was found dead at his home in Ann Arbor, January 16.

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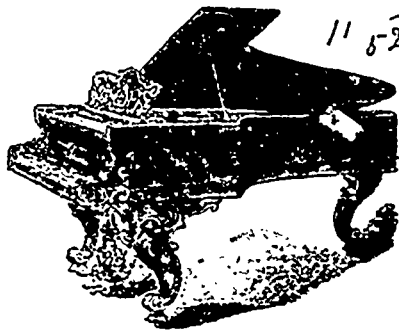
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H. B. Ronan, 512 Yonge Street: Sir,—I have suffered for five years with Constipation and Dyspepsia, and having given your justly celebrated St. Leon Mineral Water a fair trial, I have found it a painless and permanent cure. I earnestly and gratefully recommend it to the suffering citizens of Toronto.

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This valuable Water is for sale at only 25 CENTS per gallon by all leading Grocers and Druggists Wholesale and Retail by the ST. LEON WATER CO., 101 1/2 King Street West, Toronto. Also at Wholesale Office, H. B. RONAN, 512 Yonge Street.

Sparkles.

CAN a man lose anything he never owned? Why, certainly; people lose railroad trains every day.

A NEW YORK clergyman in a recent sermon exhorted his congregation to "vote as you pray," and later on he advised them to "pray often!"

TOOTHACHE.—Do you suffer with it? Go buy a bottle of Pain-Killer and find relief in the twinkling of an eye—for Toothache it is a specific.

"How does the 'literary fire' burn this morning?" asked a visitor at the sanctum. "First rate," replied the editor. "I have just thrown a dozen manuscript poems into the stove."

THE BEST TAKEN.—"I had dyspepsia for a long time. Was entirely cured by bottles Burdock Blood Bitters. The best medicine for regulating and invigorating the system I had ever taken."—F. P. Tanner, Neebing P.O., Ont.

CUSTOMER (to photographer): "I don't think the picture does me justice." Photographer: "My dear sir, if photography did justice to every one who has his picture taken, it would soon grow unpopular."

These celebrated artists will arrive here in the coming season to give us pleasure during the dreary months. Some people, however, prefer a different kind of pleasure and that is to be at home of their own, and have music, cards and games to while away the hours.

"How does the new girl strike you?" asked a citizen of Detroit, at dinner lately. "She hasn't struck me yet," answered his wife, meekly. "But she has done almost everything else."

AN English Chemist writes: "BROWN'S BRONCHIAL TROCHES are most useful, and I never knew an article so universally well spoken of and gain such rapid notice before." Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try them. Price 25 cts. a box.

A LITTLE city boy, who had just returned from his first visit on a farm, gave his description of butter-making: "You ought to just see how auntie makes butter with a barrel and a broomstick!"

A STANDARD article, universally recommended, is JAMES PYLE'S PEARLINE, which is claimed to be the best thing ever invented for making washing easy, in hard or soft water, without harming fabric or hands. No soap is required and the work is done thoroughly without it.

"MADAME," said a trance medium, "your husband's spirit wishes to communicate with you." "No matter," said the widow; "if he's got no more spirit in the other world than he had in this, it's not worth bothering about."

If anything clogs the waste-pipes in the house, we become alarmed, for sewer-gas is apt to generate disease. The children then are removed to their grandparents, or kept out-of-doors as much as possible, until the defects are remedied. But the water-pipes of the human system are often apt to clog, and the sufferer, who cannot get away from the poison, becomes unfit for work or pleasure. In such cases, Dr. Pierce's "Pleasant Purgative Pellets" will gently remove the cause, and the effect will vanish of itself. By druggists.

"Oh! yes!" said Mrs. Fishwacker, again talking about music. "I just dote on them sympathy concerts. My husband insists on our goin' in for the whole series. Ain't them Beethoven rhapsodies real elegant?"

A FORTUNE FOR YOU. All is new; capital not needed; you are started free. Both sexes; all ages. Wherever you live you should at once write to Hallett & Co., Portland, Maine; they will send you free, full information about work that you can do and live at home earning thereby from \$5 to \$25 and upwards daily, from the first start. Some have made over \$50 in a day. The best chance ever known by working people. Now is the time—delay not.

A SMALL boy surprised his teacher at one of the grammar schools by asking her how progression of the Presidents of the United States would reach if they were placed in a row. On her expressing her ignorance, he calmly announced: "From Washington to Cleveland."

THERE is a great reading public who would like to know, Lord Tennyson, what became of Enoch Arden sixty years later.

CONSUMPTION CURED.

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

"MAMMA, what is colour-blind?" asked little Nell. "Inability to tell one colour from another, my dear." "Then I guess the man that made my geography is colour blind, because he's got Greenland painted down yellow."

DOMINION LINE ROYAL MAIL STEAMSHIPS

Table with columns: From Portland, From Halifax, and dates of sailing for various destinations like Oregon, Sarona, and Vanouver.

BRISTOL SERVICE (FOR AVONMOUTH DOCK). From Portland Texas, Thursday, February 12, Quebec, Thursday, February 21.

The saloons and staterooms in these steamers are amply fitted, and they carry neither cattle nor sheep, and are comfortably heated. Special rates for clerjymen and their wives. Rates of passage from Portland or Halifax, Cabin, \$50, \$65 and \$75. Return, \$100, \$125 and \$150. Second Cabin, \$30; return, \$60. Steerage at lowest rates.

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Manual of all Diseases, by J. HUMPHREYS, M. D. HIGHLY BOUND IN CLOTH AND GOLD BULKY BIBLE—SEMI-DUROID.

Table with columns: LIST OF PRINCIPAL NOS., DISEASES, and PRICES for various ailments like Fever, Cough, and Rheumatism.

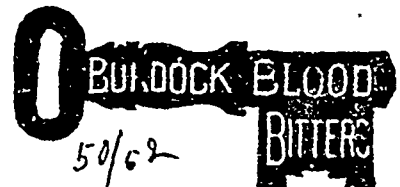
HOMEOPATHIC

Table with columns: Nos. and Diseases for homeopathic remedies, such as Dyspepsia, Bilious Stomach, and various forms of Cough.

SPECIFICS.

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THE KEY TO HEALTH.



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

T. MILBURN & CO., Proprietors, Toronto. FOR NETTLE RASH, Itching Piles, Ringworm Eruptions, and all skin diseases, use Prof. Low's Sulphur Soap.



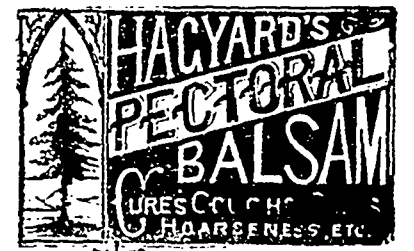
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ADVICE TO MOTHERS.—Mrs. Winslow's SOOTHING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright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

MEETINGS OF PRESBYTERY.

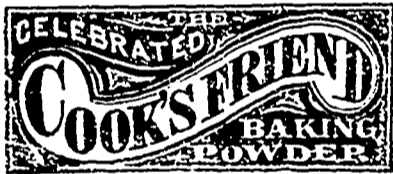
REGINA.—At Moosejaw, on the first Tuesday of March, 1887.
LINDSAY.—At Lindsay, on Tuesday, February 22, 1887, at eleven a.m.
LANARK AND RUNFREW.—In Zion Church, Carleton Place, on the fourth Monday of February, 1887.
CHATHAM.—In the First Presbyterian Church, Chatham, on Tuesday, March 15 at ten a.m.
QUEBEC.—In Morrin College, Quebec, on Tuesday, March 20, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 8, at half-past seven p.m.
BRUCE.—In Knox Church, Paisley, on Tuesday, March 8, at two p.m.
BRANDON.—In Portage la Prairie, on Tuesday, March 8.
SAUGERN.—In Knox Church, Palmerston, on the 14th March, at ten a.m.
BROCKVILLE.—At Morrisburg, on March 1, at half-past one p.m. Special meeting at Cardinal, on January 17, at two p.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 15, at one p.m.
LONDON.—In the First Presbyterian Church, London, on the second Tuesday of March, at half-past two p.m.
MAITLAND.—In Huron Church, Ripley, on March 15, at two o'clock p.m.
KINGSTON.—In St. Andrew's, Hall, Kingston, on Monday, March 21, at three p.m.
PARIS.—In Knox Church, Ingersoll, on Tuesday, March 8, at half-past one p.m.
WHITBY.—In the new church at Dunbarton, on Tuesday, April 10, at half-past ten a.m.
BARRIE.—On March 1.
TORONTO.—In the lecture room of St. Andrew's Church, Toronto, on Tuesday, March 1, at ten a.m. Commissioners to the General Assembly to be appointed at three p.m.
ORANGEVILLE.—In Orangeville, on Tuesday, 8th of March, at eleven a.m. Session Records to be produced for examination at this meeting.
GURPHU.—In Knox Church, on the third Tuesday of March, at ten a.m.

BIRTHS, MARRIAGES, AND DEATHS.

NOT EXCEEDING FOUR LINES, 25 CENTS.

MARRIED.

On January 26, 1887, at the residence of the bride's father, by the Rev. A. McD. Haig, B.A., assisted by the Rev. W. L. H. Rowland, B.A. Robert McLean Ferris, of Winnipeg, to Margaret H., daughter of Mr. James Robertson, of Treherne, Manitoba.



2/6

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