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THE CANADIAN PRESBYTERIAN

TORONTO, CANADA

Vol. 17.—No. 6.
Whole No. 834.

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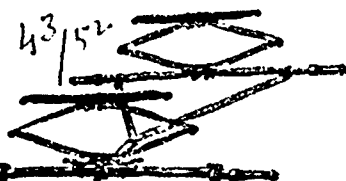
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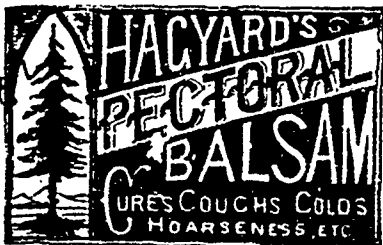
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CREAM PIE.—Pint of scalded milk; two eggs, half cup of flour, mixed with milk; cup of sugar, any flavour that is preferred—almond is excellent. Use cup-cake, or any light cake, slightly warm. Pour the custard over it.

PLAIN CAKES.—One and a half teacupfuls of sugar, one-half cup of butter, one small cup of sour milk, one teaspoonful of saleratus, flour to mix, flavour with nutmeg. Roll one half inch thick, cut in round cakes and bake quickly.

A NICE MUFFIN FOR BREAKFAST.—Two cups of oatmeal, one cup of flour, one large spoonful of butter, one large spoonful of molasses, one small teaspoonful of soda. Use milk enough to make the batter about like griddle cakes.

WHITE CUP-CAKE.—Four pounds of sugar and one of butter; beat five eggs with the sugar, put one teaspoonful of soda in a cup of sour milk; grate one nutmeg and put in it, with one teaspoonful of cinnamon. Then cream the butter and flour together, add the egg, and sugar and other ingredients; stir well and bake in a tin mould.

LEMON TABLETS.—Rub a teacupful of sugar in lumps over the rind of a fresh lemon so as to absorb all the essential oil; squeeze the juice of the lemon over the sugar; crush it fine with a spoon; add to it two eggs, well beaten, and two tablespoonfuls of sweet butter, beat all together, and bake in little patty pans, lined with puff paste.

PREPARING SMALL FISH.—Any kind of small fish may be prepared in the following manner. After being well washed and wiped it is put in a pan with a little butter, and sprinkled over with pepper, salt and crumbs of bread scraped from a crusty loaf, with an onion chopped small and fried in the oven twenty minutes to half an hour.

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STEWED CHICKEN.—Season and stew a chicken in a quart of water until very tender, take it out on a hot dish and keep it warm, then put into the liquor a lump of butter the size of an egg; mix a little flour and water smooth and make a thick-gravy; season well with pepper and salt, and let it come to a boil. Turn over the chicken and serve hot.

OYSTER STEW.—One pint of oysters, drain them in a colander; put liquor to scald with the same quantity of water; cut the oysters in small pieces. When the liquor is hot stir in pulverized cracker mixed with milk, and then add the oysters. Boil two minutes, add a large teaspoonful of butter, a little pepper and a pint of milk. Boil one minute and serve hot.

GRAHAM GEMS.—One egg well beaten, one large coffee cup of sweet milk, one and one half teacupfuls of Graham flour, one half cup of superfine flour and a little salt. The latter should be of the consistency of wheat griddle cakes. Warm the pan on the top of the stove, and grease each compartment well, then fill with the batter to within a quarter of an inch of the top, and bake in a quick oven about half an hour.

CONFECTIONERY CAKE. Take one of three parts of dough, flavour with lemon, divide this into three parts, bake two of these parts in separate layers, and to the remaining third add half a cup of molasses, one cup of chopped raisins, one teaspoonful of cinnamon, one tea-spoonful of lemon, one teaspoonful of ground cloves, one cup of flour; beat thoroughly, bake in a layer. Put these layers together with frosting, the fruit-cake in the centre. Frost the top.

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Prof. W. HAUSNER, the famous mesmerist, of Ithaca, N. Y., writes: "Some ten years ago I suffered untold agony from chronic nasal catarrh. My family physician gave me up as incurable, and said I must die. My case was such a bad one, that every day, towards sunset, my voice would become so hoarse I could barely speak above a whisper. In the morning my coughing and clearing of my throat would almost strangle me. By the use of Dr. Sago's Catarrh Remedy, in three months, I was a well man, and the cure has been permanent."

"Constantly Hawking and Spitting."

THOMAS J. RUSHING, Esq., 202 Pine Street, St. Louis, Mo., writes: "I was a great sufferer from catarrh for three years. At times I could hardly breathe, and was constantly hawking and spitting, and for the last eight months could not breathe through the nostrils. I thought nothing could be done for me. Luckily, I was advised to try Dr. Sago's Catarrh Remedy, and I am now a well man. I believe it to be the only sure remedy for catarrh now manufactured, and one has only to give it a fair trial to experience astounding results and a permanent cure."

Three Bottles Cure Catarrh.

ELI ROBINSON, Ruman P. O., Columbia Co., Pa., says: "My daughter had catarrh when she was five years old, very badly. I saw Dr. Sago's Catarrh Remedy advertised, and procured a bottle for her, and soon saw that it helped her; a third bottle effected a permanent cure. She is now eighteen years old and sound and hearty."

THE CANADA PRESBYTERIAN.

VOL 17.

TORONTO, WEDNESDAY, FEBRUARY 1st, 1888.

No. 6.

Notes of the Week.

THE *British Weekly* has received from Mr. Yurok, a Hungarian licentiate of Divinity, some remarkable utterances of a Buda-Pesth professor in regard to Dr. Somerville, and his manner of preaching. Had we, said he, twelve ministers like him, our Church would be in quite another condition, and again, his arguing of the necessity of salvation through Christ is so irresistible that one cannot help feeling the emotion of his soul, and finds himself before the dilemma of perishing for ever, or coming to Christ. Dr. Somerville has received a large number of invitations to reformed congregations in Hungary.

It is stated that a firm of waste paper dealers, in London, are offering a choice and varied selection of manuscript sermons for sale, specially recommended to the attention of the Evangelical clergy of the Established Church. The prices vary from \$1 to \$2.50 per cwt. The same firm offer charity sermons guaranteed to draw a \$150 collection out of a congregation of 600, provided that the arrangements in the church be placed in the charge of men of pleasing and persuasive manners, whom they will provide at ten per cent and railway fares. Funeral sermons are quoted at fourteen cents each, or for sixty cents a special article will be prepared with local details worked in.

A LARGELY attended meeting was held in the Waterloo Rooms, Glasgow, on a recent Sabbath evening, to bid farewell to Rev. Messrs. James A. Wylie and John F. Gartshore, who are going to Manchuria and Old Calabar, and Mr. Miller, who is returning to Jamaica. Mr. Smith, of Greenock, Moderator of the U. P. Synod, who presided, said he remembered taking part in a similar service forty years ago, when they bade farewell to missionaries going to Canada. From the fact that country is now able to send forth missionaries of its own, he drew a proof of the success of mission work. Mr. Gray, of Rajputana, a veteran in foreign service, was not able to be present, in consequence of having to undergo an operation on one of his eyes.

OLD-FASHIONED Methodists, says a contemporary, will be horrified at the assertion of the Rev. Hugh Price Hughes in the *Methodist Times* that the class-meeting was, in its origin, a purely financial institution, and that, though often helpful, it is by no means essential to healthy religious life. As a matter of fact, the class-meeting is often made an engine for the exercise of petty tyranny. A story is told of a leader who sent a poor old invalid lady heart-broken to her grave by excommunicating her on account of absence through illness from the class-meeting. Another minister is spoken of whose conscience would not allow him to write a society ticket for any one who was absent for a quarter. We are glad to learn from Mr. Hughes that these Apollyons have no law to stand on. Class-meeting popes are just as objectionable in their small way as his Holiness of Rome.

MR. MACKONOCHE'S funeral has drawn forth an interesting expostulation from a Romish source. A correspondent of the *Tablet* speaks of the whole performance as an exhibition of audacity, and is as much concerned to prove the departure of the Anglicans from the Articles of their own Prayer-book as if he were the most zealous Protestant going. Solemn vespers, black copes, low masses, etc., only constitute a melancholy masquerade in borrowed plumes. Rome is not deceived by shadows. She wants Newmans, and not Mackonochies. The correspondent truly adds that the Ritualists are, from the Romish standpoint, as Protestant as Low Church is, for the root of Protestantism is Private Opinion *versus* Authority. The Anglicans are between two stools, and that is why sooner or later they must come to the ground. They have accepted the slavery of symbols. This separates them from the Evangelical Churchmen. But they have not yet submitted to the absolute slavery of mind, body and soul, and nothing short of this will satisfy Rome.

THE cost of living in Montreal is now coming up for discussion. Correspondents who know how it is themselves are giving their views with much directness, and with great plainness of speech. The same tendencies are equally obvious in Toronto, and in large cities generally. The scarcity of houses in healthy and respectable localities renders it exceedingly difficult for people with moderate incomes to secure homes with any degree of comfort, except at a disproportionate expenditure involving pinching and illiberality in other matters. One correspondent writes to a Montreal journal thus: My private opinion is that one-half of Montreal is living beyond its means, and I am sorry to say amongst the English-speaking residents this is more the case than amongst the French. There seems to be a struggle to appear aristocratic. None want to appear to be what most of them evidently are, "plain folks." In England the rule used to be to pay never more than a tenth of one's income for rent, and this left the family more money to spend on comforts, good food, and service. I remember last spring a gentleman wished to lease a house from me at \$3,000, and on enquiry I found he was on a salary of \$800. It seems to me, what ministers, priests and editors ought to inculcate in Montreal, is less style, and more plainness in living. Instead of grand parties, let us have the old-fashioned Montreal custom of dropping in upon one another in the evening to enjoy a little music or a quiet rubber of whist.

THE anniversary meetings held in connection with the various religious and philanthropic agencies in Montreal continue to arouse and sustain interest. The *Witness*, referring to the meetings just held, says: They have been a great success both as to interest and as to numbers. The addresses were not mere makeshifts, beginning with apologies for not being prepared—and not clap-trap orations—but intellectual and responsible audiences heard serious problems of the day competently dealt with. Each of the meetings in turn was an Ebenezer festival of rejoicing in the progress of a great enterprise, and forecasting much greater things yet to come. The Sunday School Union, after fifty years of service, is reorganizing on a new basis in affiliation with the general organization of the Continent. The Evangelical Alliance, and that branch of it which deals specially with French-Canadian evangelization, are realizing the need of more visible and practical union among denominations. The Young Men's Christian Association is embarking on a great building enterprise, and will soon be a far greater power for good among the young men of our own city. The Bible Society reports great progress in its own estimable work of making known the Word of God. All the promoters of the various French missions were able to rejoice over real vitality in centres which, slowly, perhaps, but surely, are leavening our Province. In every branch there has been shown very much to thank God for, and every reason to hope for vastly greater things in the early future.

THE *Christian Leader* states that when Mr. Hudson Taylor was on the eve of setting sail for China, he agreed to give a lecture on that country in a village near London, but on the express condition that there should be no collection. The chairman, at the close of the lecture, said he was sure many wished to give, and suggested that the arrangement should be departed from; but Mr. Taylor remained firm, remarking that the very reason adduced by the chairman was, in his view, one of the strongest for not making the collection. His wish was, not that those present should be relieved by making such contribution as might there and then be convenient, under the influence of the emotion stirred at the moment, but that each one should go home burdened with the deep need of China, and ask of God what He would have them to do. He added that the tendency of a collection was to leave the impression that the all-important thing was money, whereas, what was wanted was that men and women should give themselves to the work. At the supper table the chairman

told Mr. Taylor that he thought he had made a mistake; but next morning at breakfast, he confessed that he had come to agree with him. As he thought in the night of that stream of souls in China ever passing onward into the dark, he had asked divine guidance as to what he should do; and the result was that he handed Mr. Taylor a cheque for £500, remarking that if there had been a collection he would have given a few pounds to it. With this cheque, Mr. Taylor paid the passage of the party of seventeen, who sailed with him shortly afterward for China.

IN Glasgow Free Presbytery Dr. Caudlish, in moving that a private conference be held to consider whether any modification of the formula of the Confession is advisable, said the Church was called upon urgently to deal with the subject as a matter of duty. To continue the present formula was neither honourable nor safe, because by the use of the ordination formula as it stood they appeared to the world to be expressing an amount of adhesion to the Confession that they did not really mean to give to it. The present form of the Confession deprived the Church of the services of many who might be useful ministers, and imposed a certain strain on the conscience of others. He felt this more and more strongly every time he had to take part in the ordination service. Some brethren held that it was of vital importance that the Church should maintain her belief in that particular kind of Calvinism expressed in the Westminster Confession, but he did not share that opinion. Mr. Evan Gordon, who moved the rejection of the motion, expressed himself, in the "interest of sound creed," as quite opposed to the restless spirit that had come in among them. He also opposed the motion as being dangerous to the pecuniary interests of the Church. Mr. Anderson, of Partick, declared, amid cries of dissent, that he was being asked to break his ordination vows, and Mr. Gault suggested that Dr. Caudlish would have been better employed in trying to prevent Britain from getting into too close connection with the Pope than in trying to remove old landmarks. Dr. Caudlish's motion, seconded by Mr. Wells, Pollokshields, was carried by thirty-five to eleven, and the conference is to take place on the 31st inst.

THE *Barrie Examiner* has a very sensible article on the inroads societies of all kinds are making on home life. It has not spoken out by any means too soon. Here are some of its remarks: This is pre-eminently an age of societies. Man as an individual has almost ceased to exist, and his personal identity is merged in some society, at least amongst all English speaking peoples. Now this law of association is all right enough within certain reasonable limits. But it is carried altogether too far. There are so many meetings to attend, all more or less of a useful character, that about every night in the week is taken up with them, and there is no time left for attendance on home duties, or sharing in the responsibilities and joys of the family circle and the wife seldom sees the husband except at meal times. Now, this is all wrong. And let it be clearly understood once for all, that neither the Church nor any other organization, religious or secular, has any claim on a man that will justify him in setting aside home obligations. These remarks apply mostly, of course, to persons living in cities and towns, where there is a meeting of some society or other every night, Sundays not excepted. We ourselves know men who are rarely seen at home except at meals and bedtime, and we unhesitatingly assert that the man who leads this sort of life—we care not what kind of meetings he attends, secular or religious, is doing injustice to his highest manhood, and is depriving his wife and family of society to which they have the first claim, and which it should be his supremest pleasure to give and share, and would be a better man and Christian for doing so. Our young men too, should spend at least half of their spare time at nights in improving their minds by study, instead of wasting time and money on so many societies.

Our Contributors.

A GRAND PRESBYTERIAN RALLY

BY KNOXONIAN

Happily the time is passed in Canada when a minister or any other man can get a little sickly applause by making disparaging allusions to the American Presbyterian Church. We have always noticed that the men who indulge in these little stings were quite willing to take a call from the other side—if they got one. A few who professed to believe that the type of Presbyterianism over there is not sufficiently orthodox have gone over in search of calls, and never got anything more substantial than a nibble. Of course they did not like the American Church. A minister rarely cherishes feelings of undying affection for a Church that does not want him.

The Church of the Millers, the Alexanders and the Hodges needs no defence from anybody. It has done many noble things, and is now engaged in the noble work of raising \$1,000,000 for the comfortable support of its worn-out ministers. All honour, say we, to the men who will next May celebrate the centennial of their General Assembly by establishing a fund of nearly \$1,500,000 for the support of their aged and infirm ministers.

A few evenings ago there was a grand rally in one of the New York churches to give the Scheme a good send-off. Dr. Crosby, Dr. John Hall, Dr. Field, Dr. Paxton, Mr. William E. Dodge, Mr. Van Norden and other men of note were on the platform. A collection was taken up at the close, which it was distinctly understood was not to interfere with the amount given by the different congregations. This collection amounted to—How much do you think?—just \$1,000. One thousand dollars given as a sort of warming-up exercise before the real work began! We clip a few extracts from the speeches as reported in the *Evangelist*, and put them in here with the hope that their perusal may awaken interest in the question in our own Church. We propose to follow up this million-dollar movement, and by the time the last dollar of the million is paid in next May, Canadian Presbyterians will, we hope, be ready to begin a similar movement. The American Church is about ten times as large as ours. To have a fund as good as theirs, we would not need to raise more than \$100,000. Can it be done? Certainly it can. The tenth part of the exertion put forth during the last few years to raise money for colleges would raise more than \$100,000 for the Aged and Infirm Fund. (We did not mean to say that the fund is aged and infirm, but we will allow the sentence stand.) The friends of the colleges have not done too much, but the friends of the other Fund have done almost nothing at all.

The first speaker at the meeting was Dr. Howard Crosby, who is thus reported in the *Evangelist*:

The next speaker was Dr. Howard Crosby, who spoke forcibly of the poor pay given to ministers throughout the country, an average lower than that of good mechanics; that it was impossible for them to accumulate money, and in old age, if not supported by friends, must be cared for by the Church, or starve. He related instances of great destitution where men of high spirit preferred to suffer in silence rather than become a burden to others. He made an earnest appeal for greater liberality toward the Board, and ended as follows:

The other Boards must be supported, and they should live on the regular annual contributions of the churches. But the Board of Relief should have a support that is fixed and certain. If we believe, as we should, that the ministry is worthy of support, then this object is one that appeals with power to every Presbyterian heart.

Dr. John Hall was the next speaker, and sent home some wholesome truths in this way:

He expressed contempt for those Americans who had been in Europe, and could find nothing to praise in their own land, but much to admire abroad; and likewise for those Presbyterians who could not find opportunities for usefulness within their own denomination. He said that denominational work did not imply any want of catholicity. On the contrary, the Presbyterian Church had not only maintained her own agencies effectively, but has always been in the van in undenominational benevolence. Dr. Hall pleaded eloquently for the faithful minister, who after a life spent in the service of the Master, should be tenderly cared for by the Church. The poverty of ministers in the United States had been made an argument for Church Establishment in Europe. The speaker believed that when the people thoroughly understood what was needed, they would give generously, as Presbyterians always do, and he predicted that the difficulty would be to restrain the liberality of the people within the limits of a million dollars.

Then Dr. Paxton put the following queries:

What being in the world is so utterly helpless as an aged, worn-out, poverty-stricken minister? He can't steal, being a minister, he can't beg, and no one will hire him as a clerk, because they can't swear at him. Somewhere down East they told their new pastor, "We hope the Lord will make you humble; we will keep you poor." The only reason that I can see why they are not at once taken to heaven, is that our merciful Father leaves them here to cultivate justice, humanity and love among the people. The speaker showed how ministers were called upon by every class for services, and often without a word of thanks; and that while city ministers receive larger salaries, so much more was expected from them they could save nothing. He thought this cause a sacred one, and urged the largest liberality on the part of his hearers.

Mr. William E. Dodge argued that fear of semi-starvation in their old age kept excellent young men out of the ministry:

In the great work which the Church had undertaken in Home and Foreign Mission fields, she needed more ministers, but what inducement was there for a young man to enter the ministry unless the Church would care for him if disabled, or when too old to work? By entering the ministry, the young man abandoned every opportunity for worldly preferment or profit, and the salary paid to ministers precluded his saving anything. Let this million-dollar endowment be raised, and men entering the ministry guaranteed against absolute destitution in sickness and old age.

Yes, and the fear of absolute destitution injures the Church in another way. It is notorious that many ministers are compelled to remain at their posts after their working days are over, mainly because they die or half-starve the moment they resign. To say nothing about the brutality of compelling a weak old man to do work he is unable to do, we ask, Does it pay even as a matter of finance to keep aged and infirm ministers at work when their working days are over?

THE SECOND ADVENT.

MR. EDITOR,—Your correspondent "Faithful" affirms that there will be a first and a second resurrection, separated by the millennium: the one, the resurrection of the just, to take place at Christ's second coming; the other, the resurrection of the unjust, to take place a thousand years afterward. In support of his contention your correspondent has the courage to appeal to Dan. xii. 2, which reads as follows: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Were it not that I feel constrained to write with chastened sobriety upon so grave a subject as the one under discussion, I might make merry over your correspondent's conspicuous heroism. For if there be one text in the Scripture that more clearly and conclusively than another teaches the doctrine of but one simultaneous bodily resurrection, it is this very passage. On reading it carefully, one is tempted to ask how it is possible for any one to find in it nothing more than the resurrection of but one portion of the human race. Your correspondent is equal to the task. Hear what he says: "The prophet speaks here of a partial, not of a general resurrection." What? Can it be that the rising of some to everlasting life, and of others to everlasting contempt, is a partial and not a general resurrection? Your correspondent proceeds: "Many does not mean all. This will be conceded." Not so fast, Mr. "Faithful." First, you yourself refuse to make the concession. Adopting the rendering of the passage urged "by a number of Biblical scholars," whom you are pleased to ascribe as eminent, you affirm the very fact you have just denied. Here is the rendering: "Many of them that sleep in the dust of the earth, these [i.e., those who awake] to everlasting life, and those [i.e., those who do not awaken at that time,] [but who yet do awake afterward, as you yourself acknowledge] to shame and everlasting contempt." What is this but to affirm that all—the many of the text—shall awake, though as you will have it, not at the same time. Second, the passage itself refuses to make the concession. In the most positive terms it declares that "many of them that sleep in the dust of the earth shall awake," and it leaves us no room for doubt that by many, it means all, for it represents it as including the two separate classes into which the Scriptures so frequently divide the human family, which classes it designates, not by naming them expressly, but by pointing out the several issues that await them at the resurrection, the one class awaking to everlasting life, and the other to shame and everlasting contempt.

Nor should I omit to invite attention here to the fact that the passage affirms also the resurrection of all simultaneously. (Not the slightest hint does it give of a difference in the time at which the just and the unjust shall awake. On the contrary, if language is to be taken in its plain, obvious signification, it unequivocally states that at the very time at which the one class shall awake, at the very same time, the other class shall awake also. This great fact stands out so visibly and so distinctly on the face of the passage that no learning, however eminent, no ingenuity, however laboured, shall ever be able to set it aside. Many—as we have seen, the just and the unjust—shall awake, the former to everlasting life; the latter, to shame and everlasting contempt. Third, the Scriptures elsewhere refuse to make the concession. In Rom. v. 19, we are told that "as by one man's disobedience many were made sinners"—here many most certainly means all, the whole posterity of Adam—"so by the obedience of one shall many be made righteous"—here, many no less certainly means all, all Christ's believing and justified people. Similarly, God is represented as saying to Abraham, in one part of Scripture: "I will make thee a father of many nations," and in another, "In thy seed shall all nations of the earth be blessed." Fourth, our Lord's interpretation of the passage refuses to make the concession. In evident allusion to it, our Lord says: "The hour is coming in the which all that are in the graves shall hear His voice [the voice of the Son of man], and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation," John v. 28. In this exceedingly clear and conclusive passage our Lord furnishes a more minute account of the resurrection scene than the one given by Daniel. He pointedly affirms that by the "many of them that sleep in the dust of the earth," in Daniel are to be understood "all that are in the graves." And, besides, describing the two separate classes embraced in the all of whom He speaks, by stating the several issues that await them in the resurrection hour, He not only expressly names these classes—they that have done good and they that have done evil—but also distinctly affirms the simultaneous resurrection of both. In the hour in which the one class hear the voice of the Son of man and come forth, in the self-same hour, the other class hear also, and come forth also. To evade the force of this clear and decisive announcement of the Great Teacher, we are told that the word hour in the twenty-fifth verse of the chapter "confessedly means the Gospel dispensation," covering the period from Christ's first to His second coming, and may in the twenty-eighth be regarded as bearing a similar signification, and in consequence containing nothing conflicting with "the belief of a first resurrection at the dawn of the millennium, and another at the close of the world's history." We cannot accept this interpretation of the word hour. When the Saviour mentions an hour, He means an hour. In the twenty-fifth verse He says: "The hour is coming and now is" it is the now-present hour—"when the dead shall hear the voice of the Son of God, and they that hear shall live. Behold, now is the acceptable time, behold now is the day of salvation." But it is not the present hour alone, it is the coming hour also. It is always an hour and nothing more, but it is also always an hour present and always an hour coming, running on in the continuance of an unceasing succession till time shall be no more. For the Gospel shall never cease to proclaim its message of life to the world till the world itself shall pass away. In the twenty-eighth verse the word obviously bears essentially the same signification. It means an hour, a short, fixed, limited, definite period of time. But, as in the former case, it is not an hour that goes on repeating itself throughout the long course of thousands of years, but an hour that, like every other hour, quickly springs up, and quickly passes away. In this hour, this self-same hour, if language is not to be wrested and twisted, and made to mean anything and everything that the exigencies of a false theory may demand, all that are in the graves, without exception, shall hear the voice of the Son of man, and come forth. According to the Saviour's teachings, the hour for this great event, is one *The hour*, the hour for which all other hours were made, the hour appointed and definitely fixed by God Himself. According to your correspondent, the hour is more than one. It is duplicated. There is one hour for "a first resurre-

tion at the dawn of the millennium," and another for a second resurrection "at the close of the world's history" So distinct and separate are these two hours that they are removed from one another as widely as the hour that saw the Heptarchy at an end and England united under one crown is removed from the hour that the last stroke of the clock dismissed into eternity. Which of these teachers are we to believe, the Saviour or the premillennialist?

(To be concluded)

CANDIDATING.

MR. EDITOR, Why is it that such slashing letters as those of "Dido" and "Atopia" are allowed to pass unnoticed by our Church Fathers? Have they no reply to make, or can they afford to look down from their lofty eminence with contempt on all criticism of their conduct? "Atopia" struck the nail on the head when he said, "They have ceased to hew to the line"—evidently meaning justice. He might have added, They have adopted the line of the man-pleaser. The most successful minister of the present day is the one who excels in pandering to the whims and caprices of factious minorities in congregations. The old motto, "Justitia fiat, ruat Caelum," will require to be amended so as to read, "Populus placeatur, Justitia et Caelum una ruant." A revised version not only of the translation, but the text, of the New Testament will be required if the present practice continues. Such passages as, "Woe unto you when all men speak well of you, for so spake your fathers of the false prophets," will require to be amended so as to read, "Woe unto you when all men do not speak well of you, for ye shall be cast out by your brethren."

"To do justly, love mercy, and walk humbly with thy God," were the qualifications laid down by the Prophet Micah for a true child of God. The two first are ruled out. They have no place in our practice; expediency has taken the place of both. As for the third, "walking humbly with God," I do not pretend to say how far they observe it.

As far as candidating is concerned, though "Dido" has laid bare many evils, he has as yet only skimmed the surface. There is a gross absurdity lying at the very foundation of the system. Tom, Dick and Harry, representing a congregation, are called upon to judge and decide on the qualifications of a minister. When they have, after an examination extending over years, and rejecting from ten to fifty applicants, selected their man, and got him inducted over them, said trio are expected to come down quietly from their judgment seat, and take the humble seat of the learner. They must have known more than the minister, or how could they be competent judges of his qualifications? They must know less, or how can he teach them? Their knowledge must be greater and less at the same time, which, according to our friend, Euclid, is absurd.

But Euclid was an old togy; whatever he knew of the properties of lines and angles, he knew nothing of the lines on which the Canada Presbyterian Church runs its machinery. So he, with the Prophet Micah, must be ruled out, if our present practice is retained.

The very name, "candidate," as used in the Canada Presbyterian Church, is a delusion and a snare. Before a man can be a candidate, he must be nominated. In the Free Church of Scotland all the ministers who preach in a vacancy form a leet, hence they are all nominated, and voted upon. But where is the nomination in the Canada Presbyterian Church? All the various candidates are sorted over by the Distribution Committee as potatoes are sorted by the farmer. Blanks are given to some, and prizes in the shape of appointments to others, according to the sweet will of the Committee, *vide* Probationers Scheme of October, 1886. Those who draw prizes—those who draw the prizes—go among the vacancies but not as candidates.

The Moderator of Session, who is a more irresponsible patron than any that ever held that office in Scotland, holds the key to the position, and there can be no nomination without his consent. I will give an example. A congregation asked for a moderation. The Moderator of Session (patron) advised them to wait a little, and he would advertise for more candidates. He employed about twenty so-called candidates to tickle their ears for about a year, until the

people began to get tired of being tickled, and were clamorous for a settlement. He then called a meeting to moderate in a call to a minister, and got a brother minister to nominate himself. Another candidate was nominated, but as he had the power of bringing on the election when he pleased, he virtually controlled the choice of the opposing candidates. He presided at his own election, and was elected by a majority of one. This may appear to have been a strange proceeding, but there is nothing in the rules of the Church to prevent it.

This patron who thus patronized himself had a salary of \$1,000 a year, and the poor minister he pushed aside had a small, helpless family depending on him for support, and next to no means to support them.

This was acting out in real life Nathan's parable to David, and it might be very wicked, if done by men of the world, but the sacred office of the minister places him beyond criticism. If any doubt the truth of this incident, the names of all the parties to the transaction can be obtained by applying at the office of THE CANADA PRESBYTERIAN. The successful candidate is the minister who is skilled in wire pulling. If he can only curry favour with the Moderator of Session, so as to get a call moderated in, and get himself nominated, his election follows as a matter of course. Preaching talent, or any other kind of talent, has very little to do with the case.

Now for the remedy. The system which I propose is no mere theory. It has been well tried, and fully proved to be a success. I mean the system employed in the Cumberland Presbyterian Church. This small body, at first composed of about a score of illiterate men, who had been rejected by the Presbyterian Church on account of their illiteracy, in less than half a century rivalled the parent Church in numbers. This success was alone due to the efficiency of the system. Each Presbytery does the work of a Methodist Conference. The representative elder is a real power, not a mere figure head as with us. The congregation expresses its choice through him, and he goes to Presbytery instructed by them, and with his advice the Presbytery makes the appointment. No Tom, Dick, or Harry is allowed to sit in judgment on the minister. The congregation is completely protected against having an unacceptable minister settled over it. If from any cause there is friction between a minister and his congregation, the Presbytery at once transfer him to another field and another is sent to take his place. A congregation is never forced to buy off a minister, as with us, at prices varying from \$500 to \$1,500. I know one Presbytery in our Church that, if this system were adopted, several hundred dollars of missionary money would be saved to the Church annually. Instead of one-eighth of the congregations being vacant, as at present, there would be neither vacant congregations nor vacant ministers, unless the one should be in excess of the other.

This system has the advantage of being thoroughly Presbyterian. No new machinery would be needed. The Distributing Committee would require to redistribute the ministers to the different Presbyteries, according to the wants of each, once a year. The Presbyteries could then change them from one congregation to another as occasion required.

This system wisely carried out would remedy, as far as it would be possible for any system to do, all the evils of which congregations and ministers complain.

AMOR JUSTITIÆ.

A CONGREGATIONAL DELIVERANCE

MR. EDITOR,—The following resolution was carried unanimously at the annual meeting of Knox Church, Elora, held on Monday, Jan. 16, 1888.

That whereas the Presbytery of Guelph have adopted a very unusual course by fixing the amount to be paid to probationers by the congregation of Knox Church, Elora, without in anyway consulting the congregation in reference thereto;

And whereas garbled reports of the proceedings of the Presbytery have been published in the public newspapers reporting same matters, and not mentioning other matters of equal or greater importance, which were considered at the meetings of the Presbytery when the resolutions complained of were adopted,

And whereas the said action of the Presbytery, and especially the reports thereof published in the news-

papers, have greatly injured Knox Church, and have spread a false and hurtful impression of the people and standing of Knox Church congregation throughout the Church generally, and tend to prevent Knox Church from obtaining as able and suitable a minister as they might otherwise obtain;

Therefore the congregation of Knox Church, at their annual meeting assembled, respectfully but firmly protest against the said action of the Presbytery as unwarranted and unjustifiable, and greatly regret that the action of the Presbytery has given rise to a widespread feeling throughout the congregation that the Presbytery, or at least certain members thereof, were actuated in what they did by ill-will, and a desire to injure Knox Church, and the congregation further beg to lay before the Presbytery the following facts in connection with the congregation, with the hope that the Presbytery may do all in their power to repair so far as possible the injury which their action may have done to the congregation:

1. In the year 1873 the congregation of Knox Church erected a large and beautiful church at a cost of about \$25,000.

2. The following is a statement showing the number of communicants, the name of the minister, and the gross amounts raised by the congregation in each year since 1873 inclusive.

Year	Number of Communicants	Minister	Gross Am't Raised.
1873	301	Rev. A. D. McDonald	\$5,357 87
1874	295	" "	5,422 24
1875	305	" "	4,874 90
1876	317	" "	3,324 88
1877	300	" "	3,227 78
1878	271	" "	5,213 87
1879	232	{ Mr. McDonald called to Seaforth Ap'l 1. Mr. Fisher inducted about Dec. 1.	2,939 00
1880	240	Rev. S. W. Fisher	4,405 00
1881	240	" "	4,007 00
1882	243	" "	4,554 00
1883	230	{ Mr. Fisher called to West Flamboro' Nov. 25.	2,762 00
1884	253	{ Rev. H. Rose inducted September 29.	1,723 00
1885	264	Rev. Hugh Rose, M.A.	3,057 00
1886	245	" "	3,041 22
1887	250	Mr. Rose died Aug. 28	5,494 56
			\$60,004 32

showing a total of about \$60,000 in fifteen years, and an average of about \$15 per annum per member.

3. The entire present debt on the Church is comprised in two mortgages, one for \$5,000, which is on the Sinking Fund plan, and is provided to be paid in thirty half-yearly instalments of \$273.62 each, of which seven, all that are due at this date, are paid, the other for \$2,000, bearing interest at six per cent per annum, which matures on April 1, 1889, of which all the interest due is paid, and more than sufficient money to pay the principal was subscribed in February, 1887, and will, it is expected, be in the treasury before the mortgage matures.

4. The congregation have always paid their minister every cent of his stipend, and are ready and willing to pay a suitable man \$1,000 per annum, and a free manse.

5. The congregation are now in a very prosperous condition, and are desirous of getting a minister as soon as possible, so that the good work carried on by their late, beloved and lamented pastor, Rev. Hugh Rose, M.A., may be carried to a successful issue.

ELORA.

THE Canadian Mutual Aid Association, whose report will be found in another column, is doing a most satisfactory business, and seems to hold a good share of public confidence. The new business being twenty per cent greater than last year, while the death rate has been twelve per cent less. Manager W. Pemberton Page is to be congratulated on the success attending his efforts.

A LAW is being promoted in Basel, Switzerland, which will limit the daily period of work to eleven hours, and enforce early closing on Saturdays. This is not for factory girls, who are already protected, but for milliners and shopwomen, who are often kept at work from six in the morning until eleven at night. Apprentices are also protected.

Pastor and People.

PETER'S PRIMACY.

Dr. Burns preached recently to a large audience in Fort Massey Church, on the text selected by Archbishop O'Brien—the Sabbath previously in St. Mary's in connection with the Pope's Jubilee—Matt. xvi. 18, "Thou art Peter, and upon this rock I will build My Church." The discourse occupied over an hour in delivery. Dr. Burns said he would not have felt like taking up the subject but for the publicity given to the other discourse in the daily papers, and the publication as widely the week before of a letter on the Pope's Jubilee. Romish dignitaries can preach or write to their own people without being commented on by others, but when their productions are scattered broadcast through our community, challenging attention and criticism, it is quite a different thing. Romanists are at perfect liberty to laud as they like the head of their Church, whose high position and pure life merit the warmest recognition from them. It is quite seemly and reasonable that they avail themselves of his jubilee year to extol his virtues and to mark and memorialize in a substantial manner their appreciation of his services. Nor can any one reasonably object to the presentation, from a Roman standpoint, of the so-called primacy of Peter and the Pope. There are some things in the sermon which we can cordially endorse, especially the clear and cogent testimony to the Supreme Divinity of our Lord Jesus Christ, "theirs and ours." Let us be thankful if we can meet on the platform of our common Lord and "the common salvation," to counterwork the tactics of agnosticism and infidelity.

PETER A STONE, NOT A ROCK.

Petros means a stone, not a rock—a stone to be moved without difficulty, fit emblem of the instability, which, in the earlier period of his history, especially, marked the bearer of it. Turning to John i. 42, we are told that when Andrew his brother brought Simon to Jesus, he said unto him: "Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone." No one so frequently crossed his master as Peter. Immediately following our text we find him doing so with reference to His coming sufferings, and (as the Douay or Roman Catholic version puts it in verse twenty-three), Jesus turning said to Peter: "Go behind me, Satan, thou art a scandal unto Me, because thou savourest not the things that are of God, but the things that are of men." It does not seem likely that such an one to whom he applies so opprobrious an epithet—whom he counted for the time being as an adversary, as Satan, because doing the devil's work of seeking to thwart the very purpose of his mission, and who was ere long to deny with oaths that he knew Him—would be made the very foundation on which Christ would build His Church. We may the rather feel sure of this, when, after the closest examination of Peter's addresses in the Acts and his two epistles, we find not the slightest hint of this pre-eminence being given to him, but the very reverse. Jesus Christ our Lord he invariably represents as the "Church's one foundation."

"This is the stone" he says in Acts iii. 11, 12, and in I Peter ii. 5, "to whom coming as unto a living stone," etc. Peter's judgment as to the true foundation of the Church is thus in strict harmony with that of his "beloved brother Paul" where he says (I Cor. iii. 11) in the Douay version, which is the same here with our own, "Other foundation no man can lay than that which is laid, which is Christ Jesus." It is thus plain that Paul did not hold by Peter as the Rock. Elsewhere too, when speaking of the Rock of the wilderness, he says (I Cor. x. 4) "The Rock was Christ." Peter, we have seen, was of that opinion himself—repudiating the ascription of any superior honour to his official position as much as when in the house of the first Gentile convert (Acts x. 25, 26), when "Cornelius falling at his feet, adored," "Peter lifted him up, saying, Arise, I myself also am a man." Is it at all likely then that our Lord, who knew what was in man, and how little of the Rock and how much of the clay was in his, on the whole, faithful, yet often frail and fallible disciple, would have selected him as the Rock to build His Church on, especially—when we consider that, almost in the same breath, He gives Him one of the commonest

names of the devil? Paul had much more of the Rock in him than Peter. On many occasions he stood steadfast and unmovable as a Rock in the midst of the ocean against whose iron sides the waves of error and opposition dashed in vain. Peter was pliable, yielding, inclined to compromise, the very last one to be counted infallible or unshaken. Paul charges him with double dealing and says that "to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation." Paul says: "When Cephas was come to Antioch I withstood him to the face because he was to be blamed" (Gal. ii. 11, 13), and again in verse 14, "When I saw that they walked not uprightly, unto the truth of the Gospel, I said unto Cephas before them all, If thou being a Jew, livest after the manner of the Gentiles and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews?" A good deal has been made of Paul's interview with Peter at Jerusalem. "Paul is careful to let us know [the Archbishop says], Gal. i. 18, that, although he had received his apostleship from the Lord, still that he went up to Jerusalem to see Peter and abode with him fifteen days." He refrains, however, from informing us: First, that this visit to Jerusalem was at least three years after his conversion, during which he was going through a course of preparation for his work in the desert of Arabia. Had Peter's infallible instruction been of so much account, he would have sought it at once. But Paul says, after telling of his graduation in the wilderness school, "neither went I unto Jerusalem to the apostles who were before me" (verse 17).

PETER NO PRIMATE AT JERUSALEM.

An equal reticence is observed as to the visit paid by Paul to Jerusalem fourteen years after, when he speaks of Peter as having no priority there, but simply as being associated with James and John. If any one had the primacy it was manifestly James, the Lord's brother, who was undeniably the Moderator of the first Synod before which the appeal from the Church in Antioch was brought, as recorded in Acts xv. He speaks rather slightly of them: "James, Cephas and John which seemed to be pillars." Far from feeling under any obligation to any of them, he says (verse 6): "To me, they that seemed to be something added nothing." "Union with Peter was then as now the touchstone of orthodoxy." This assertion of the Archbishop sounds strangely, after what we have shown you from the Romish Version of the errors in principle, and the crookedness in practice into which Peter fell, which called forth the indignant disclaimer of his inflexible fellow-apostle, "To whom we yielded not by subjection, no, not for an hour, that the truth of the Gospel might continue with you" (Gal. ii. 5). After such repeated accusations of complicity with error, and tendency to dissimulation, it sounds singularly to have connection with Peter made "the touchstone of orthodoxy!" Was he not rather heterodox for some time? and was not this, coupled with the repeated illustrations furnished in the Gospels of his unreliability, one special reason why his Master, while accepting in complimentary terms the confession of his faith, preferred finding in it rather than in him the basis of the New Testament Church. This brings us to consider what I conceive to be the true interpretation of the text, which necessitates the bringing out of the distinction between the

PETROS AND PETRA.

The change from the masculine to the feminine gender is very marked, and was manifestly designed. The words are quite different. Petros, like Kephas, meaning a stone, small, insignificant, movable, a very pebble it may be. Petra meaning a rock, stable, stately and immovable. Had his Master meant the Church to be built on Peter, He would have said, "Thou art Petros, and upon this stone [Petron] I will build My Church," or "Thou art Petra [a rock] and upon this rock [Petra] I will build My Church." To warrant the Popish interpretation it should have been not *epi tautai Petrai* as it now runs, but *epi tauton Petron*. The Vulgate (the Roman Catholic edition in Latin) gives it just as we have it, and as it is in the original Greek, *supra hanc Petram*, not *supra hanc Petrum* as it otherwise would have been. It would have been a violation of grammar as well as an obscuration of the sense, had Peter been meant, to alter the word, and to use a feminine title. Jesus

evidently meant, deftly and delicately, yet definitely and directly, to hint a contrast between Peter, the shiftable stone, and Himself, the unshiftable rock. These are not to be confounded, but contrasted. The Stone (Petros) is Peter. The rock (Petra) is the subject-matter of Peter's testimony, "the Christ, the Son of the living God." This brings the passage into line with the passages we have already quoted from the writings of Peter and of Paul, where we were told in tones so unambiguous that the "Church's one foundation is Jesus Christ our Lord."

IN EVERYTHING GIVE THANKS

Give thanks in everything!
When life is summer bright,
And all around there seems to sing
An anthem of delight.
When thy cup runs o'er with bliss,
Let thy lips run o'er with song;
Let thy heart, an offering free, be His,
Who hath fed thee all life long.

Give thanks in everything!
In the winter and the frost,
When thy buds of hope are withering,
And thy dearest dreams are crossed.
Let faith take up the strain,
And praise from the wrung heart flow,
For the broken spell, and the kindly pain,
That forbids its rest below.

Give thanks in everything!
Though thy portion be destroyed,
Though the waters have failed from early spring,
And the storehouse of bliss is void.
Thy heart was slow to rise;
Earth was too dear to thee;
'Twas a hand of love that loosed the ties;
Sweeter thy rest will be!

Give thanks in everything;
For "all things" work thy good,
Think'st thou thy Lord would evil bring
On the soul He bought with blood
Thou wilt praise for all ere long,
Retraced by the light of heaven,
Hath faith in the dark no trustful song
Ere open sight be given?

Give thanks in everything!
For the cross He bids thee bear,
For the flowers beside thy path that spring,
For the thorns that wound thee there;
For the sunshine on the way,
That makes thy journey sweet;
For the gloom descending while yet 'tis day,
That urges on thy feet.

Give thanks in everything!
For the gift He has denied;
For the gathering clouds that make thee cling
More closely to His side;
For the parting light of morn;
For the lengthening shadows gray—
Life's evening is the dawn
Of everlasting day!

Give thanks in everything!
For the call (whatever it be)
That shall bid thy prisoned soul take wing—
Saved everlastingly!
Faith lost in vision bright!
Shadows in perfect day!
Fix there thy gaze and the distant light
Shall illumine all thy way.

—H. A. B., in *Southern Presbyterian*.

READING IN THE WINTER.

This is the time of year to read. The evenings are long, and many of the days and nights are stormy. It is unpleasant to go out, and so there is a great deal of time and a very good opportunity for reading. It is surprising how much a person can read in a single winter if he reads a little every day. Suppose that he reads as much as twenty-five pages every day during the five months that are winter in the north—November, December, January, February and March. That will be 3,750 pages; which is twenty books of nearly 200 pages each.

Many can read 100 pages in two hours. But if you read but twenty-five pages and remember it, and have the right kind of books, you will learn an astonishing amount in the course of the present winter. Some of the books may be histories, some travels, and a few stories. If you read all stories, your mind will grow weaker and weaker; there will be nothing left in your memory of any value, and you will find that nothing but stories will interest you. Make good selections, and have some good book, useful and full of things that you need to know, constantly on hand. Put the book where you will be most likely to see it, and can easily reach it.

Our Young Folks.

THE THREE LITTLE CHAIRS

They sat alone by the bright wood fire,
The gray haired dame and the aged sire,
Dreaming of days gone by,
The tear drop fell on each wrinkled cheek,
They both had thoughts they could not speak,
And each heart uttered a sigh:

For their sad and tearful eyes descried
Three little chairs placed side by side
Against the sitting room wall
Old-fashioned enough as there they stood,
Their seats of fluff, and their frames of wood,
With their backs so high and tall.

Then the father shook his silvery head,
And with trembling voice he gently said
"Mother, these empty chairs
They bring us such sad thoughts to-night
We'll put them forever out of sight
In the small dark room upstairs."

But she answered, "Father, not yet, not yet:
For I look at them, and I forget
That the children are away,
The boys come back, and our Mary,
With her apron on of checkered blue,
And sit here every day.

"Johnny comes back from billows deep,
Willie wakes from his battlefield sleep
To say good-night to me,
Mary's a wife and a mother no more,
But a tired child whose playing is o'er,
And comes to rest at my knee.

"So let them stand there, though empty now;
And every time when alone we bow
At the Father's throne to pray,
We'll ask to meet the children above,
In our Saviour's home of rest and love,
Where no child goes away."

GOLDEN GRAIN BIBLE READINGS.

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

WHERE THE SPIRIT OF THE LORD IS THERE IS--

- Quickening of spiritual life, John vi. 36 ; 2 Cor. iii. 6.
- Freedom from the law of sin, Romans viii. 2.
- Consciousness of sonship, Romans viii. 14-16.
- Liberty, 2 Cor. iii. 17.
- Grace and supplication, Zech. xi. 10.
- Abounding hope, Romans xv. 13.
- Help in our infirmity, Romans viii. 26.
- Minding the things of the spirit, Romans viii. 5.
- Sealing to the day of redemption, Eph. iv. 30.
- Resurrection of the body, Romans viii. 11.
- Love, joy, peace, etc., Gal. v. 22, 23.
- No Spirit in the heart, no salvation, Romans viii. 9.

FOR THE CANADA PRESBYTERIAN

WHAT IS TRUTH?

It had been a dry, hot, burning summer, and the wells were mostly empty, when a worn out, haggard-looking wayfarer begged for water at the only dwelling within sight in the dreary bush. The person he applied to was an old philosopher who lived alone, and applied himself in solitude to scientific pursuits.

"I expect a friend to fetch a supply at nightfall," said the scientist, "but there is none at hand now, nor within a mile, and yet, in the twinkling of an eyelid, I can give you a drink of water."

Now, how can this be? If the old man is speaking the truth as to the first fact, how can he be truthful as to the second? He must surely be an impostor, and to the thirsty soul who is perishing for lack of moisture it appears as if he were being mocked. But he has no time to contest the point, or to point out how contradictory the assertions are, or to resent the mockery; his life is at stake; he is fainting, and he clutches at the strangely-implied promise with a faint and doubting faith, as a drowning man at a straw.

"Sir," he pleads, "give me this water that I may live."

"You believe, then, that I am able to do this thing?"

"Sir, I cannot think that you would deceive me. I know not how it may be; but you know I am perishing, help me."

"Drink, then," replied the philosopher, compassionately. "Take this cup, and advance to that glass

vessel, press the under knob, and catch the water; receive as you have asked, drink, and be satisfied."

"Oh, but there is nothing there," sighed the man; "the vase is empty; it is of crystal clearness, and I can see through it. From whence is the water to come?"

"Stretch forth your hand; hold the cup under, commands the sage. The man silently, and with a tremulous hope obeys, and in an instant the sparkling fluid is trickling down the inner sides of the vessel. It runs into the cup, and a life is saved. Oh wise and beneficent charity!

All this seemed like a miracle to the man, and it was indeed a miracle of science. The crystal jar had been previously filled with the gases of oxygen and hydrogen in proper proportions, and a spark of electricity, by a touch upon the instrument at the far end of the room having been passed, by means of a wire, through these gases, they immediately combined into a new form—the form of water. The elements immediately preceding the formation of water are invisible, but water itself is visible as we all know, and may be handled and tasted by any one.

It was not necessary that the recipient of the water should know how the feat was to be accomplished. If he had known of the scientist as a wise and benevolent man who had never been known to utter a falsehood, but to speak the truth at all times, essential truth, though sometimes spoken in a paradox, he would never have had any real occasion to doubt the word of his true friend. But as he did doubt a little, it was his own ignorance which caused the doubt, not the wisdom of his benefactor. And it was the patient and kind and willing wisdom of him who was able to save which led him gently on to the saving of his life. H

BOB'S GRUMBING POINT

Now that was always his trouble. No one could say anything against Bob; he was a good lad, ready to run when called for, truthful, with a clear open face. Bless the boy, was he ever naughty? Oh, yes, as anybody who lived at No. 33 C — Street knew perfectly well.

It is dinner-time, and Bob is in from school. He is almost out of breath with running, and is telling his mother how he got to the head of his class by spelling that word right.

"That's right, my boy; do your best, and God will bless you."

Dinner goes on until Bob asks for a third serving of apple pie; not a second, mind you—that every boy expects—but a third. "No, Bob, that's all, my boy, and I think you have done pretty well."

But a cloud comes over Bob's face, the smile has quite gone from his lips, through which he is heard to mutter something. There is great silence in the place at the table where Bob is sitting; he is rapidly getting cross, and if he goes to school in that humour some of the boys will catch it. Bob is at his grumbling point.

Now, this is too bad of Bob. His mother is too loving and kind to him, it really grieves her to find her little son so often murmuring and sulking at meal-times. And not only then—for when Bob could not have a new fishing rod, he got to his grumbling point again; and when his father found there was no room in the trap for him to go to the market last Saturday, he had another very severe fit of the grumbles.

Now, we want to tell Bob, and every other girl or boy troubled with grumbling points, that this will not do; that it is not kind to their parents; but the most of all it is not what Christ would like to see in them. Let them add to their prayers, "Lord, give me grace not to grumble any more," and then try to do better in the strength which He will give.

WHOSE BUSINESS IS IT?

This pathetic little incident is dedicated to the "us four and no more" kind. A well known clergyman's little daughter has just been put to bed, and upon the stillness comes a tiny voice in the nightly prayer. Then silence, soon broken by these words: "And, dear Lord, this afternoon I saw out upon the cold sidewalk a poor little girl, and she has no shoes or stockings on—and—and—" another silence, as though staggered by the immensity of the problem. "it's none of our business, is it, God?"

CONTENT AS A KING.

Once upon a time—so runs the story, and a pleasant little story it is—when Louis XII. of France was at the royal castle of Plesis-les-Tours, he went one evening into the kitchen, where he found a small boy engaged in turning a spit for the roasting of a loin of beef. The lad had a peculiarly light-looking face; keen, bright eyes, and features really fine, and his appearance greatly prepossessed the king in his favour.

Laying a hand upon his head, he asked the little fellow who he was.

The boy, looking up, and seeing a plain-looking man in a hunting garb, supposed he might be speaking with one of the grooms, or perhaps chief riders of the royal stables.

He answered very modestly that his name was Simon, he said that he came from La Roche, and that his parents were both dead.

"Are you content with this sort of work?" Louis asked.

"Why not?" answered the boy, with a twinkle in his eyes, and a suggestive nod. "I am as well off as the best of them. The king himself is no better."

"Indeed? How do you make that out?"

"Why, fair sir, the king lives, and so do I. He can do no more than live. Further I am content. Is the king that?"

Louis walked away in a fit of thought, deep and searching; and the image of the boy remained in his mind even after he had sought his pillow.

On the next day the astonishment of the turnspit may be imagined upon being summoned to follow a page, and finding himself in the presence of the king and the king his visitor of the previous evening.

On the present occasion Louis conversed further with the lad, when he found him to be as intelligent and naturally keen-witted as he had at first appeared.

He had sent for him with the intention of making him a page; but instead thereof he established him in his chamber as a page-in waiting—really the position of a gentleman.

And Louis had not been deceived in his estimate of the boy's abilities.

The youth served Louis faithfully, and in the last years of the reign of Francis I. he was known and honoured as General Sir Simon de la Roche.

TO BOYS COMMENCING BUSINESS.

Be on hand promptly in the morning at your place of business, and make it a point never to be late, and perform cheerfully our duty. Be respectful to your employers, and to all in authority over you, and be polite to every one; politeness costs nothing, and it will help you wonderfully in getting on in the world. Above all, be honest and truthful. The boy who starts in life with a sound mind in a sound body, who falls into no bad habits, who is honest, truthful and industrious, who remembers with grateful love his father and mother, and who does not grow away from his Church and Sabbath school, has qualities of mind and heart that will insure him success to a remarkable degree, even though he is endowed with only ordinary mental capacity; for honour, truth and industry are more than genius.

Don't be foppish in your dress, and don't buy anything before you have the money to pay for it. Shun billiard saloons, and be careful how you spend the evenings. Cultivate a taste for reading, and read only good books. With a love for reading, you will find in books friends ever true, and full of cheer in time of gloom, and sweet companionship for lonely hours. Other friends may grow cold and forsake you, but books are always the same. And in closing, boys, I would say again, that with truth, honesty and industry, and a living faith in God, you will succeed.

Honour and shame from no condition rise;
Act well your part, there all the honour lies.

SPEAK KIND WORDS.

"Oh," said a little girl, bursting into tears on hearing of the death of a playmate, "I did not know that was the last time I had to speak kindly to Amy."

The last time they were together she had spoken unkindly to her, and the thoughts of those last unkind words now lay heavy on her heart.

Speak kindly to your father, mother, sister, brother, playmate, teacher, to every one you come in contact with. Cross words are very, very sorrowful to think of.

for them was capitulation or ruin. Could not legislation have curbed the rapacity of this and similar grasping and conscienceless monopolies? All avenues by which redress and fair dealing could be secured were closely guarded. They had their skilled agents at every legislature; whatever measures they disliked were blocked, and what they approved of were promoted. Purchasable members were in the market, lobbyists were on the spot, and money was forthcoming. The phenomenal success of this unprincipled monopoly became the model for almost all other branches of business. There are others as bad, but limited space forbids their enumeration. Only one other shall here have passing mention. The Cotton Seed Oil Trust has secured the monopoly of this product, which in modern commerce has disclosed an account of plausible usefulness that is astonishing. It can be transmuted into lard, oleomargarine and numerous other food substances. It is said to find its way back to America from Mediterranean ports as pure olive oil. The question well may be asked, Whither are we drifting?

At first sight the indications that led many to suppose that commerce was to be conducted by consecrated methods, and that the prophecy *Holiness unto the Lord* was to be inscribed on the bells of the horses was nearing its fulfilment, point in another direction. Through long struggles, men who loved freedom strove to secure the overthrow of despotism in Church and State, but each new age has to confront new forms of tyranny. Where civil and religious freedom are enjoyed, the masterful rule of sordid monopoly rears its head. Men wonder that anarchic and communistic doctrines make way among the masses. Soulless corporations by their arbitrary and despotic methods of procedure are affording the occasions, if not the excuse, for class warfare. So long as professing Christian men silence the motions of conscience by the plea that there is no room for sentiment, that is, fair, upright and merciful dealing, these evils will continue to exist. Until the truth that Christian men are morally bound to carry out the principles and spirit of their religion in all departments of activity is firmly grasped, power will remain on the side of the oppressors.

MINISTERIAL INEFFICIENCY.

In the Scottish Presbyterian Churches the subject of ministerial inefficiency has come up for exhaustive discussion. The Free Church General Assembly sent the subject down to Presbyteries for consideration. The question is one of immense practical importance, and it may be assumed that its every phase will receive attention. It may also be assumed that a radical change will not hastily find a place in Presbyterian practice. There will be mature deliberation before the loosening of the ministerial tie is sanctioned. In several Presbyteries the overture has been voted down, while in the Presbytery of Edinburgh it carried by a decisive majority. The principal opponent of the measure in this metropolitan Presbytery was the Rev William Balfour, of Free Holyrood Church, and its chief advocate was Principal Kamey. The question was ably debated and the result was, that only fourteen voted for the amendment expressing disapproval of the overture, of these, seven were ministers and seven elders. For approval of the overture twenty-five ministers and fifteen elders gave their votes. This division is fitted to convey the impression that the consideration of the question was dispassionate. The general good of the Church and not the immediate interest of individuals seems to have been considered.

The faithful and competent minister of the Gospel will not be greatly influenced by the fear of dismissal. Fidelity to his sacred trust, allegiance to the King and Head of the Church, and love for His people, will be sufficient incentive to the conscientious discharge of the important duties committed to his care. The most gifted pastor is not always the one that commands immediate success. So many qualifications for the successful prosecution of the Christian ministry are requisite that all can scarcely be looked for in one individual. To become efficient, experience is indispensable. The bright young, graduate from our theological institutions may be deficient in his knowledge of men and in practical experience. He is liable at first to make mistakes. The realities of ministerial work are very different from what the untutored youth anticipated, and he has much to learn by

coming into actual association with the people of his charge. A measure dealing with ministerial inefficiency must not be Diaconian in its enactments. It will have to be applied with wisdom and sympathy, as well as with firmness and impartiality.

It is a palpable fact that congregations do suffer, and suffer grievously, from inefficient and ill-assorted pastors. It is true they have the remedy in their own hands, and it is equally true that they do not always make a wise and merciful use of it in its application. Those are not the worst congregations who endure with patience and long suffering the misfortune of an inefficient pastor, but their pastors suffer sadly meanwhile as matters now are. It comes to be a question whether the pastoral tie may not be honourably dissolved where such dissolution is essential for the good of the Church by straightforward constitutional means rather than by the cruel process of starving out, which only results in sad consequences to all concerned. It must be conceded, however, that the term inefficient is somewhat elastic, and that under cover of its vagueness serious injustice might be done. It is open to abuse by self-willed and impetuous malcontents in a congregation, and it is possible that even in Presbyteries the feeling of partisanship may enter. There are men placed over congregations where the conditions are such that they are hampered in their work, and that success is difficult of achievement, who in more congenial spheres would be held in honour for their work's sake. Mere dismissal in such cases might end in the sacrifice of good men who in other fields would render excellent service. The experiment in the Scottish Churches will be watched with interest, and if good results follow, its adoption elsewhere will only be a matter of time.

Books and Magazines.

THE HEALTH AND HOME LIBRARY. (Chicago Health and Home Publishing Co.)—This first number of this neatly got-up magazine, devoted to health and home matters, gives evidence that it is fitted to do good work in the field it seeks to cultivate. For the present it is the intention to issue it quarterly.

THE WOMAN'S WORLD. Edited by Oscar Wilde. (New York: Cassell & Co.)—This new literary claimant for popular recognition presents a most attractive appearance. The February number opens with a poem on "Historic Women." The contributions are almost exclusively by ladies who have earned distinction in the literary world. The artistic embellishments of the magazine are very fine. This new venture deserves success.

THE CONCISE IMPERIAL DICTIONARY. By Charles Annandale, M.A., LL.D. (Toronto: J. E. Bryant & Co.)—The merits of the Imperial Dictionary on which this work is based are widely recognized. For constant ordinary reference the Concise Imperial is without question the best that has yet appeared. The utmost care has been exercised to secure fulness and accuracy. The printing is clear and beautiful, and the binding neat and serviceable.

HOLIDAY RAMBLES BETWEEN WINNIPEG AND VICTORIA. By George Bryce, LL.D., Winnipeg.)—Dr. Bryce is a close and accurate observer, and what he sees he can enable his reader to see. If they don't it is not his fault, for he is as lucid a writer as he is a patient investigator. These "Rambles," published in cheap form, contain two series of papers on "Prairie and Mountain" and "Lo! the Poor Indian." There is much information pleasantly imparted respecting the great North-West and its denizens in "Holiday Rambles."

THE MASTER'S MEMORIAL. By the Rev Thomas Macadam, minister of St. Andrew's Church, Strathroy. Third edition, revised and enlarged. (Strathroy: Evans Brothers.)—Mr. Macadam has in the preparation of this admirable little manual rendered an important service. To the young it is especially valuable, though those of maturer years will also find it helpful. In relation to the Lord's supper, this publication fills a felt want. In brief compass the design and purpose of that ordinance and the obligations it imposes are clearly and Scripturally defined. It is no slight tribute to the merit and usefulness of "The Master's Memorial" that it has already reached a third edition.

THE MISSIONARY WORLD.

MADAGASCAR.

The Rev James G. Mackay, missionary at Antsehanaka, Madagascar, writes

The Central Province of Imerima, Madagascar, is all but civilized. It is situated between 4,000 and 5,000 feet above the sea level, and on the central tableland. The work of civilization, in conjunction with active mission agency, has of late years been spreading to the other provinces—namely Betsileo, to the south, and Antsehanaka, to the north-east. The Rev J. Pearce, now of the former province, had the European direction of the Antsehanaka Mission for a number of years. This region has the unenviable reputation of being malarial, and on account both of fever and other causes the mission has been without adequate European superintendence for five or six years. Four Hova "evangelists" from the Central Province have had the oversight of the work during that period, aided by an occasional visit from one of the mission's staff in Antananarivo. Last year the Directors of the London Missionary Society finally decided to recruit the Madagascar staff, and on September 1 a party of twelve sailed from London to fill up vacancies in the staff throughout the island. Our party of four, Rev J. H. Stribling and Mrs. Stribling, Mrs. Mackay and myself, were at first detained in the capital on our arrival there by the advent of the wet season. Later on, however, death came into our ranks, and took away one of our number—Mrs. Stribling. She was not, like ourselves, new to the country, but had spent many years in the Voniongo District, a day's journey from the capital, in happy Christian work for the Master, together with her husband.

On July 1, 1887, we arrived at Antanondrazaka, and forthwith took up our work. The following is a short summary of the work done during the past—our first three months ending September 30.

Mr Stribling has made a three weeks' journey round the entire district, and another shorter journey of a week's duration to four or five stations in particular. Besides these he has continually been preaching the Gospel, both in the "mother-church" here, and in the various rube-made structures, so-called churches, in the immediate neighbourhood. A five or six years' absence of European direct help in an important mission like this must needs leave accounts, correspondence, etc., in a very dilapidated condition, and consequently our beloved brother's work has been all the heavier, as he has had this extra work fall on his shoulders.

Mrs. Mackay has now organized a sewing class of over sixty native girls, has three or four of the better class Hova women to help her, and these latter, with the women of the town, come to her earlier in the week to learn themselves. On the other hand our medical department bids fair to be no insignificant part of the work. Twice a week I see patients in my outdoor consulting room, and my wife, on these days, dispenses the medicine. At all other times I am likely to be called upon to help to heal the body, and say a word in as yet very poor Malagasy, maybe, about the Saviour. Our experimental hospital is in course of erection. It is to contain but five or six beds. It is our intention, D.V., to build a permanent structure next dry season.

The following plan has been suggested for the formation of a native Presbyterian Church in India: The Presbyteries of the Established Church and Free Church of Scotland in Bombay, the Presbytery of the Irish Presbyterian Church in Gujarat, the mission of the Original Secession Church in the Central Provinces, and that of the Canada Presbyterian Church at Indore, with the Kolapore Presbytery of the Presbyterian Church, U.S.A. might readily form the Synod of Bombay.

The Presbyteries of the Free Church and Established Church of Scotland in Calcutta, the mission of the Welsh Calvinistic Methodist Church in Assam, and that of the English Presbyterian Church in Bengal, might form the Synod of Bengal. The Presbyteries of the Established and Free Churches in Madras, and the Classis of Arcot of the Reformed Church in America, with the few Dutch Reformed and Presbyterian Churches in Ceylon, might form the Synod of Madras. The Presbyteries of Allahabad, Furruckabad, Lodianna and Lahore of the Presbyterian Church, U.S.A., the Presbytery of the Reformed Presbyterian Church of America at Roorkee, the Presbytery of Rajpootana of the United Presbyterian Church of Scotland, and the Presbytery of Seakote of the United Presbyterian Church of America, might form the Synod of North India.

Choice Literature.

SALEM: A TALE OF THE SEVENTEENTH CENTURY.

BY D. R. CASTLETON.

CHAPTER XIII.—THE MIDNIGHT TERROR.

"In the cold, moist earth they laid her, when the forest cast the leaf,
And they wept that one so beautiful should have a life so brief."

Nearly a week subsequent to the conversation between Justice Corwin and his sister, which has been given in a previous chapter, Colonel William Browne, who had found himself strangely vexed and hampered in every way in his business, owing to the excitement of the times, and the intense, all-absorbing interest taken by all classes of the community in the pending witch trials, informed his wife at "supper time," as it was then commonly designated, that he should probably be out late, as it was his intention to pass the evening at his father's house, where they were to be busy in adjusting certain shipping papers relative to the two vessels they were preparing to send out; and requested her, as her health was constitutionally delicate, and her nervous system had been heavily overtaxed of late, not to sit up for him, but to retire at her usual hour; adding, moreover, that as it was wholly impossible for him to say at what hour he might come home, he did not wish any one to be kept up for him, but he would take the key of the side door with him and let himself in, whenever he could get through the business he had on hand.

That night Mrs. Browne was oppressed by a strangely vivid and most uneasy dream. She seemed to be walking by night through a deep and most impenetrable forest, trying to pick her uncertain way through the thick, rank undergrowth which grew up breast-high around and before her; the choking vines and interlaced bushes intercepting and baffling her, clinging ever tenaciously around her feet, and resisting the frantic efforts of her utmost strength to tear them away, while a strangely sweet, but heavy, pungent odour from the branches she bruised seemed to rise and confuse and almost suffocate her, and all the while a strange, weird sound, half tempest, half music, seemed to pursue and surround her.

Gasping, panting, breathless and oppressed, she struggled with this fearful sort of nightmare—now half reviving to consciousness, now again sinking down into a sort of conscious stupor, until at length, when the sense of oppression became absolutely unbearable, she suddenly started and awoke—awoke to the full conviction that some one or something was in the room with her.

For one moment she lay in mute, helpless mental bewilderment, bathed from head to foot with the cold dew of terror, and doubtful even where she was—doubtful if she were still asleep or awake—for the closely-shut room was too entirely dark to enable her to discover even the faintest outline of familiar things; and still she was conscious of the same warm, sweet, sickening odour, and still sounding in her ears was the same weird, mysterious music; was it in the room or out of it? she could not tell. It was a low, sweet, wailing symphony—unutterably sad; at times so low as to be scarcely discernible, yet never wholly ceasing; now swelling like the high notes of the Æolian harp, close as it would seem to her very bedside; then softly retreating—away—away—it would seem miles afar, yet still distinct; then swelling again—nearer, and nearer, and yet more near. She was too fearfully agitated, too full of terror, to tell if it were vocal or instrumental—the question did not even then occur to her; it was like a chant by human voices; but if there were words to it, she did not catch them.

At last with a desperate effort (a very woman's courage, born of excess of fear), she sprang from her bed, and, gaining the window, with uncertain steps, she loosed the clasp and flung the casement wide open. The sultry summer night was damp and starless, and although without she could discern the dim outline of the trees, it gave no light into her chamber; but the outer air had somewhat revived her, and for a moment she clung to the window-frame for support, glancing fearfully behind her into the darkness. Nothing moved in the chamber but herself, the strange music had died away into silence, and in the awful stillness she could hear the fierce beating of her own heart—beat, beat, beat! She felt as if the life blood thus violently pumped up must break in hemorrhage over her parched and stiffening lips.

Another desperate effort and she has darted across the room and gained the chamber door. She will call for help; her trembling hand is feeling for the latch; she has found it—she has torn it open; a figure stood just beyond the threshold, and, with a wild, glad cry—"Oh, William!"—she was springing forward to the shelter of her husband's arms—but, oh mercy! that tall, vague, shrouded figure, dimly revealed to her by the hall window just behind him, is not her husband! nor her husband's the cold, damp, clammy hand that firmly clutched her wrist, and held her one moment forcibly in the doorway, then sternly thrust her back into the chamber, closing the door between them.

Quick as thought, with rare presence of mind, the trembling woman shot the bolt of the door. One terror at least was thus shut out; but what might she not thus have shut in? Clapping her hands about her throbbing temples, "I must not faint," she said mentally; "no, I must not—I must not, and I will not!"

Fully aware that in this terrible emergency she had no one but herself to depend upon, she summoned up all her resolution, and creeping with fearful and uncertain steps in the direction of the fire place, she groped blindly about for the means of procuring a light.

In those early times, the dangerous but efficient lucifer matches, which we bless and anathematize almost in the same breath, had never been thought of, and thousands who

now in moments of need or terror obtain an instantaneous light by a mere scratch upon the wall, have never realized the blessing of this much abused invention. At the close of the seventeenth century, and long afterwards, it was a work of time, skill and patience to gain a light; and now Mrs. Browne, having found her tinder-box, and secured the necessary apparatus of flint and steel, began to strike a light; but her trembling hands, which shook as in an ague fit, added to the usual difficulties of the task.

A dozen times she struck the implements together nervously before she could obtain a spark, and even when she did obtain it, owing to her trepidation, the tiny messenger of hope fell outside of the prepared tinder in the box, and was lost; another—and another—and they do not light; again it lights, but her own eager, gasping breath has extinguished it. At length, after repeated disappointments, the tinder is ignited, and she hastily lighted the rushlight at the momentary blaze. Oh! thank heaven for the protection, the sense of security there is in light.

She breathed more freely, as, looking round the room, she saw no traces of disorder or disturbance; everything was in its place, everything was unaltered, and this familiar home look did much to compose and reassure her. Finding that the open window had cleared the room of much of its oppressive odour, Mrs. Browne hastened to close and fasten it; and then, as by a natural connection of ideas, stepped to the other window, which she had not opened—to her surprise she found it unclasped, and a little was opened.

As this window, being situated very near the bed, was rarely opened, this fact confirmed her in the conviction that some one had been in the room. As she hastily shut and fastened it, she heard the side door open and close again—her husband had returned, then. Oh, welcome sound; she recognized his well-known step in the hall below; she heard the familiar creak of the door of the little entry close where he was wont to deposit his hat and cane; and now his welcome step was heard on the stairs. Oh! what blessed sense of relief there was in that steadily-approaching tread! But then there flashed over her mind the remembrance of that dim, shrouded figure she had seen in the entry way. What if her husband should encounter him, unarmed, in the darkness; and fears for herself all forgotten in tender, wifely anxiety for one so infinitely dear to her, she opened her chamber door and stood, light in hand, ready to receive him.

"Why, Hannah! why wife!" said the strong, hearty, manly voice—"what is the meaning of all this? why in the world are you up at this hour, and with a light? is any one sick?"

Wholly overcome with the sudden reaction of feeling, the ever-excited woman put down the light, tottered forward and sank fainting into his arms.

Colonel Browne was a man of warm feeling, but of a calm temperament; he loved his wife tenderly, but he had often seen her in a fainting fit, to which she was constitutionally subject; therefore he was not alarmed by it, and, remembering the lateness of the hour, he called up no one; bearing her back into her chamber, he found and applied the usual restoratives, which were always at hand, and in a few moments she recovered; and then, sitting with her cold, trembling hands in the firm, warm clasp of his, she told him the whole story of her terrible experience.

But Colonel Browne, although he listened patiently and respectfully to his wife's narration, was evidently incredulous—husbands are apt to be in such cases. In vain the excited woman reiterated her story: "Pooh, pooh, sweet-heart; it was nightmare—you were dreaming."

"Yes, William, I know; I had had the nightmare, and I had been dreaming, but not then; I was wide-awake enough at the last."

"Well, well, Goody! you see there is nothing in the chamber now, at any rate; you are satisfied of that, I suppose; you must try to go to sleep, my dear Hannah, or you will have one of your dreadful headaches if you allow yourself to become so much agitated; try to forget it all; it's only a bad dream; we will keep a light burning if you wish; but you will laugh at it all to-morrow—I am sure you will."

Overruled, but not in the least shaken in her own convictions, the mother now insisted upon visiting her children's room to see if they were safe, and nothing but the use of her own motherly eyes would satisfy her. Supported on the strong arm of her husband—for she was really unable to walk alone—she crossed the entry into the room occupied by the children.

"All safe here, you see," whispered the father, as with carefully-shaded light they bent over the little white beds which held their sleeping treasures. "Are you satisfied now, dear Hannah?"

It would have amused a less anxious observer to see how characteristically different the two children were, even in the unconsciousness of sleep—the little, gentle Mary, straight and fair as a lily in her almost breathless repose, with quiet limbs all properly disposed in unconscious grace, a half-formed smile on her calm, sweet face, and her little dimpled hands crossed lightly over her bosom, lay like some saintly fair marble effigy upon a monumental stone, as if sleep had surprised her at her innocent devotions; while the more decided, active Johnny, restless and energetic even in his sleep, with upturned face and eager lips apart, the soft, loose curls brushed back from his moistened brow and flushed cheeks—with graceful limbs tossed about the bed in careless freedom—lay with his little sturdy fists doubled up like a prize-fighter above the disordered bedclothes, as if he had fought to the very last against the approaches of the slumber that could alone have power to subdue his active nature. Pressing a light but fervent kiss upon the brow of each of her darlings, the mother returned to her own room.

Once more within the sacred privacy of their own apartment, the wife made a new attempt to convince her husband of the truth of her own convictions, but in vain; his incredulity was impenetrable at every point, and she had no proof to offer him beyond her own word and her

own firm belief. She called his attention to the fact of the window which she had found open; but to him that fact offered no proof at all.

"Did you look at it before you went to bed, Hannah? Are you quite sure it was fastened then?"

No; she had not looked at it, as it was a window very rarely opened.

"Then," said he, "the fact of finding it open clearly proves nothing; it may have been, and very possibly, had been, unfastened for some time past, and you had not noticed it—that is all."

"Then you do not believe in what I have told you," said the wife.

"I do believe in every word of it, my dear Hannah—that is, I believe in your belief; but I cannot share it. I found you in a very nervous, excited and hysterical state when I came in—this you will allow, certainly—and you tell me you were comparatively calm then, because the light had revealed to you that there was no one in the room. If, then, you were still more excited before I came, how can I help feeling that your judgment was at the mercy of your terrors? It seems to me there is really nothing in all this to prove to my senses that it was anything more than a distempered dream."

"But you seem to forget, William, that I had the evidence of nearly all my senses," said Mrs. Browne. "You forget that I heard the music, that I smelt the sickening odour, that I saw the veiled figure in the hall, and felt his rude grasp upon my arm. What further evidence of my senses could I have?"

"William," she said, after a moment's pause, "I will not ask you further to believe me, for I see that you are wholly incredulous, and I have, as you say, no actual proofs to give you. I cannot make you believe against what you call the evidence of your senses, and I cannot hope to convey to your mind the convictions of my own. But this much I may and I do ask of you: Do not attempt by reasoning or by ridicule to combat what I in my own secret soul fully believe. I do not, I cannot attempt to account for the transactions of this right; but my conviction of their reality is as firmly fixed as is my belief in heaven; and your arguments, however much they may wound and distress me, can never convince me."

"Let this subject then be dropped between us now and forever. I shall keep my belief until my dying day, and you may keep your unbelief as long as you can; but I do ask that the matter shall never be divulged to friend or foe. If it has come from the invisible world (it may be a warning—I know not), we are, of course, powerless to contend against it; if it is (as it may be) the result of earthly malice, our only safety is in silence. I am too well aware that I have already given offence to the evil ones who seem to rule the hour, by the earnest zeal that I have manifested in behalf of my poor old friend, Goody Nurse. I feel that I am watched and suspected—the merest trifle, a chance word, a look even, may place me in the same position. Complete silence and total inaction are, I feel, my only chance for escape, until you can take me and my children away. My only hope of safety is in being overlooked and forgotten. Will you not promise me, this, at least? I ask it for our children's sake as well as my own."

Of course this promise was freely given; for Colonel Browne saw, no less clearly than his wife did, that in the present inflammable state of the public mind, any notoriety—anything which might serve to draw attention to them—would be not only unwise, but positively unsafe; and he felt sure that a public discussion of the mysterious events of the night—in the strange truth of which his wife so fully believed—would be sure to link her name with the powers of darkness in a way that might peril her reputation, her safety and even her life; and he fully agreed to her proposal to keep the whole affair a profound secret.

In compliance with this decision, Mrs. Browne, the next day, although she was in reality ill from the effects of her midnight terror, made an effort to rise and appear at the early breakfast table as usual; but her husband did not tell her that the morning's light had revealed to him that the flowering vines around the porch, beneath the window she had found open, were slightly but discernibly broken, trampled and crushed, as if an expert climber had ascended and descended by that means; for he feared such a confirmation of her story would only lend a new intensity to her belief; and he fondly hoped that time and change—absence from the terrible scenes around her, and the charms and incidents of foreign travel, to which they were looking forward—would obliterate it from her mind. But in this hope he was mistaken; the conviction was far too firmly rooted, and she brooded over it in fearful silence day and night.

Although in advance of her times in regard to the subject of witchcraft, and looking with scorn and horror upon the mad fanaticism of the multitude around her, she was not, of course, wholly superior to the almost universal superstition of the age she lived in. If the occurrences of that fearful night—which seemed burned in upon her heart and brain—were natural or supernatural, she could not tell; either way they boded her no good, and they haunted her.

It might be that the terrible secret was all the more terrible to her because she kept it so closely locked up in the recesses of her own breast. She received no sympathy, for she asked none. Between herself and her husband her own wish had made it a forbidden subject, and no one else knew of it—not even to her brother, Judge Corwin, whom she tenderly loved, and with whom through life she had ever been in the habit of full, free interchange of thought and feeling, did she ever in any way allude to the secret weight of gloomy apprehension which was slowly but surely dragging her downward to an untimely grave.

Her naturally delicate, nervous organization could not long bear up against so intense a pressure, and her health gave way. Slowly at first, and almost imperceptibly, but daily more and more speedily, the sad change came; and as the summer drew near to its close she drooped more and more. There were indeed—as there often is in these cases—alternate intervals of failure and of recruit; but those who watched her most closely and most tenderly saw that

when she rallied she never got back to the point she had last failed from.

The proposed trip to the Mother Country had to be given up, for she had not now the strength to make the passage as it was then obliged to be made.

People called it a decline—perhaps it was so; but, though gentle as ever she never revealed her solemn secret—possibly her husband thought she had forgotten it.

The most skilled physicians were called in, but the case baffled their highest art: for she alone knew what had tapped the springs of life, and she would not tell.

The sad summer passed on, and as the flowers faded she faded with them. When the brilliant days of the Indian summer drew near, and the land put on its gorgeous robes of regal beauty, she would sit, propped up in her cushioned chair, at the southern window, which overlooked the garden where her children played, her quiet eyes roaming, with their tender, wistful gaze, over the blue, dancing waters of the little cove to the fair, green hills beyond or turning dreamingly to the golden south-west, where the sunset clouds spread their pavillion curtains of purple and softest rose tints; and "when the melancholy days had come, the saddest of the year," a shrouded armorial hatchment over Colonel Browne's door, a passing bell, and a slowly-moving train wending its mournful way to the then thinly-populated burial ground, told of the rest of one whose youth and health, rank, wealth, beauty, grace and loveliness are now known only "as a tale that is told."

(To be continued.)

FOR THE CANADA PRESBYTERIAN

FAINT AND FAIR

BY COLIN A. SCOTT, OTTAWA

I listened in a rapture, and I heard,
Much sweeter than A. Alan harp or lute
Of paradise that sings both night and day
A lover's song, so sweet my soul was stirred.

A lover's song that, trembling through the air,
Came broken-ranked and missing here and there:
The gentlest notes had died upon the way,
And even the others lingered fraught with care.

But in my heart I heard another song,
Whose echoes shall resound my whole life long—
Whose echoes shall not die, though in the tomb
My body lies in cell and fetters strong.

For in my heart the over-soul of love
Revealed Himself in music from above.
So sweet, the meaning of its joy and gloom
Is only by the angels whispered of.

And what, although the melody be lost
Upon the deep unknown and sometimes lost?
Within a narrow soul there is no room
For all, or for the pain which all would cost.

THE CHALDEAN BANKS.

M. Revillout, in conjunction with his brother, has given the results of his researches into Babylonian law, as embodied in the multitudinous contract tablets that have been brought from Babylonia. He points out that in Babylonia and Egypt we find most of the germs and principles of Roman law, and that on this account, if on no other, the legal documents of the valleys of the Euphrates and the Nile well deserve study. The Chaldean banks were already acquainted with the principle of the cheque, and the Babylonian could either open a credit at his bank or deposit his capital in it for the sake of security. Mortgage had been known from an early period, and the legal rate of interest was 12 shekels a year on each mina—a mina consisting of 60 shekels. The married woman whose father was dead had a guardian to manage her affairs and see after her rights; but, besides the lawful wife, the Babylonian might possess another of inferior rank whom he had purchased from her parents at a given price. His rights over the latter, however, were never complete, and ceased as soon as the parents repaid the sum given to them. Companies and associations of all kinds existed in Babylon, and a prisoner could be released on bail if his friends became sureties for him. It may be added that wealthy people employed agents to manage their estates; indeed, most matters of business could be transacted by a responsible mandatary or agent. —*Contemporary Review.*

STUPID AND ARROGANT PEOPLE.

Only those who have done some piece of intellectual work to be judged by many, officially entitled to sit in judgment upon it, but in no way qualified, know the full depths of human stupidity even in fairly educated folk. And those who have had that sorrowful experience have seen such depths of human stupidity as would a priori have been thought incredible. The most frightful exhibitions of stupidity occur when men, not by any means stupid or illiterate, are called to judge of work which lies quite outside their experience and capacity. Likewise when men, of fair general information, try to pass themselves off as possessing knowledge which they do not possess. It was not a block head, but a man of moderate learning, and of very great smartness (and self-sufficiency), who seriously declared that he had never read either Shakespeare or Milton; and, furthermore, that he did not believe that anybody had ever read either Shakespeare or Milton. Having looked into "Hamlet" one evening, and found that he was not interested, he concluded that he was a fair specimen of educated humanity, and that what did not interest him could not interest anybody. Many men, fairly literate, have a rough impression that all intellectual work belongs so much to the same order, that if they can with a good result apply their understanding to one portion of it, they may without absurdity

apply their understanding to any portion of it. This is a curious illusion. A decent graduate of a Scottish university, who was studying for the Kirk, and had done the duty of a parish for ten years, would never dream that he was therefore qualified to judge of the technicalities of music, or of architecture, or of engineering, or of golf. In such matters he would bow to the judgment of experts. I have indeed heard of a good professor of divinity who instructed Sir Gilbert Scott, near the end of his career, in the high principles of architecture, the professor stating that he had evolved these from his inner consciousness in the light of the Divine. But after he had spoken at much length, Sir Gilbert Scott smiled kindly, and departed without even a syllable of reply. That professor was indeed an exceptional man. Men not exceptional at all will, however, be found to express an authoritative opinion upon liturgies, and hymnology, upon ritual, never having bestowed the smallest thought upon these, and that without any idea that this is presumptuous, that is, though they are clever and sensible men. —*Longman's Magazine.*

THE RUSSIAN NOVELIST

In a nation full of life, but young, and newly in contact with an old and powerful civilization, sensitiveness and self-consciousness are prompt to appear. In the Americans, as well as in the Russians, we see them active in a high degree. They are somewhat agitating and disquieting agents to their possessors, but they have, if they get fair play, great powers for evoking and enriching a literature. But the Americans, as we know, are apt to set them at rest in the manner of my friend, Col. Higginson, of Boston. "As I take it, nature said some years since. Thus far the English is my best race, but we have had Englishmen enough; we need something with a little more buoyancy than the Englishman; let us lighten the structure, even at some peril in the process. Put in one drop more of nervous fluid, and make the American." With that drop of new range of promise opened on the human race, and a lighter, finer, more highly-organized type of mankind was born. People who by this sort of thing give rest to their sensitive and busy self-consciousness may very well, perhaps be on their way to great material prosperity, to great political power; but they are scarcely on the right way to great literature, a serious art. The Russian does not assuage his sensitiveness in this fashion. The Russian man of letters does not make nature say, "The Russian is my best race." He finds relief to his sensitiveness in letting his perceptions have perfectly free play, and in recording their reports with perfect fidelity. The sincerity with which the reports are given has even something childlike and touching. In the novel of which I am going to speak there is not a line, not a trait, brought in for the glorification of Russia, or to feed vanity; things and characters go as nature takes them, and the author is absorbed in seeing how nature takes them, and in relating it. But we have here a condition of things which is highly favourable to the production of good literature, of good art. We have great sensitiveness, subtlety and finesse, addressing themselves with entire disinterestedness and simplicity to the representation of human life. The Russian novelist is thus master of a spell to which the secrets of human nature—both what is external and what is internal, gesture and manner no less than thought and feeling—willingly make themselves known. The crown of literature is poetry, and the Russians have not yet had a great poet. But in that form of imaginative literature, which in our day is the most popular and the most possible, the Russians at the present moment seem to me to hold, as Mr. Gladstone would say, the field. —*Matthew Arnold, in the Fortnightly Review.*

THE BRIDE OF LAMMERMOOR.

It is a romance instinct with the *dæmon*, according to Goethe's profound definition and estimate of that factor in life and art. Thackeray says: "Could we know the man's feeling, as well as the author's thoughts, how interesting most books would be—more interesting than merry." The mood in which Walter Scott wrote "The Bride of Lammermoor" was one of heroic resolution combating against acute physical suffering, which seemed so serious as to threaten life itself, while it was so severe and painful that but few men would have had determination enough to carry on through its imaginative literary work. He was compelled to employ the services of amanuenses, and William Laidlaw and John Ballantyne wrote to Scott's dictation. Ballantyne was the better amanuensis, because Laidlaw was too strongly stirred with admiration and delight, and exclaimed, as some fine passage was dictated to him "Gude keep us a'!—the like o' that I eh, Sirs: oh, Sirs!" Scott's disease was called cramp, though later and better physicians might have given the complaint another name. The date of "The Bride" was April, 1819. Three novels—"The Bride of Lammermoor," "The Legend of Montrose," and "Ivanhoe"—were thus dictated; but when health returned Scott resumed his practice of writing with his own hand. Goethe, on the other hand, early employed the assistance of an amanuensis, and continued the practice until the end. Sometimes Laidlaw begged Scott to stop while the poet's audible suffering filled every pause. "Nay, Willie," said the afflicted author from his sofa of pain: "only see that the doors are fast. I would fain keep all the cry as well as all the wool to ourselves; but as to giving over work, that can only be when I am in woollen." Scott often turned upon the pillow with a groan of anguish, but usually continued the sentence in the same breath. When dialogue of peculiar animation was being dictated, he sometimes got up and walked up and down the room as it were acting the parts. Such were the feelings and the pains of the man while the heroic author composed "The Bride of Lammermoor"; and Scott assured Ballantyne that when the book was first put into his hands in a complete shape, he did not recollect one single incident, character, or conversation that it contained. Small wonder, that! —*The Gentleman's Magazine.*

British and Foreign.

THE "Pilgrim's Progress" has been translated into the language of the Fanti, Upper Guinea.

A PIVISCITE at Arbroath shows 3,084 out of 5,189 in favour of closing the public houses at ten o'clock.

THERE are nearly 4,500 Nonconformist places of worship in Wales and Monmouthshire. In 1715 there were only 110.

GEORGE ELIOT'S grave at Highgate is described as already presenting a neglected, uncared-for and solemn aspect.

ANOTHER mission hall in memory of the late Lord Shaftesbury has been opened, the site being at Kerbey Street, Poplar.

THE late Mr. John Fulton, of Edinburgh, leaves \$105,000 to the Schemes of the Free Church, and \$25,000 to those of the United Presbyterian.

AN influential committee has been formed for the purpose of raising a monument to Dr. Duff, the Indian missionary, in his native town of Moulin.

THE Rev. J. W. Randall, of Clapham, was fined \$5 and costs for smoking in a railway waiting room and for assaulting a station master when ejected.

THE second edition of Norman Macleod's cardiphonia, "Love be Fulfilling of the Law," is being rapidly taken up, and there will soon be a third edition.

THE Rev. A. Marshall, of Inveresk, has accepted a call to the Scottish Church, Melbourne. The salary is \$6,000. Mr. Marshall was for years the parish minister of Callander.

DR. MATHEWSON, of Edinburgh, preached an anniversary sermon in St. John's Wesleyan Church, Glasgow, lately, to a full congregation. His subject was the sacrificial elements in the promise to Abraham.

THE English Church Missionary Society has just executed a provisional agreement for the purchase of central premises in Rome, at a cost of \$50,000. A Lancashire lady has promised \$10,000 of the amount.

THE Rev. A. McCaig, of Brannoxton, County Kildare, says that no association of Irish Nonconformist ministers has condemned the policy of Mr. Balfour, nor does he believe it possible that any such association can be found to do so.

IN accordance with the wish of the late Mr. Henry Drummond, \$2,500 has been offered to the Young Men's Christian Association of Stirling, provided premises for the association are built or purchased within the next three years.

LADY VICTORIA CAMPBELL, one of the daughters of the Duke of Argyll, conducted the devotional exercises and gave an earnest address at the annual reunion of the Y. W. C. A. in the Town Hall of Inverary. Her ladyship is President of the Association.

THE Temperance associations in Canterbury have under consideration the sensible proposal to employ a solicitor to represent the Temperance interests in the law courts, and to take such legal action as shall at any time appear desirable to the Executive.

PROFESSOR DICKSON, of Edinburgh, who died suddenly on the ice near his country home in Peeblesshire, studied under Virchow at Berlin thirty years ago along with Professor Simpson. The most noteworthy feature of his character was his unselfishness.

THE Rev. Robert F. Colvin, late minister of Teviot-head, died in Edinburgh recently in his sixty-first year. A brother of the late Dr. Colvin, of Craigmaddock, he was ordained in 1851, and laboured for a number of years in India. On his return he was inducted to Teviothead.

ACCORDING to the "Scottish Church and University Almanac," the following five clergymen of the Free Church of Scotland attain their ministerial jubilee in 1888, viz., the Rev. William Alexander Duntocher; the Rev. John Baxter, D.D., Blairgowrie; the Rev. Andrew A. Bonar, D.D., of Glasgow; the Rev. David Crichton, LL.D., Arbroath; the Rev. Adam Ross, M.A., Craighton.

THE Rev. J. Simpson Kay, the devoted pastor and evangelist at Palermo, where he had laboured for twenty-five years, died on November 28. He was a nephew of Rev. Hope M. Waddell, and of Rev. Mr. Simpson, late of Jamaica. On obtaining license he at once devoted himself to the work of Italian evangelization, and received ordination at the hands of the Waldensian Church.

THE pulpit window of Free St. Cuthbert's Church, Edinburgh, has been filled with stained glass, each of the lights having a centre piece containing a Scripture text. The central one is to the memory of Sir Henry Wellwood Moncrieff, Bart., for thirty one years minister of the church; the one on the left side to Alexina Mary Bell, his first wife, and the one on the right to Lucretia Murray, his second wife.

THE Rev. John McNeill's congregation in Edinburgh now hold their Sunday evening service in the Drill Hall. The audience numbers between 3,000 and 4,000. Other Free churches in Edinburgh besides Mr. McNeill's are filling up. Not a vacant sitting is to be had at the Grange. The ministry of the Rev. J. M. Sloan, M.A., is proving so acceptable that at last seat-letting new families had to be content with getting odd sittings here and there.

THE Rev. Mr. Fleming, of Troon, who is in his ninety-fifth year, preached on the first night of 1888 in the school-house at Loans to which he had driven from the manse in his open phaeton. He spoke in a clear, strong ringing voice, without a note, for thirty minutes; and at the close intimated that he would be at his post there again, as usual on the first Sabbath evening of February. Some had walked from Irvine specially to see and hear this unique example of hale old age.

Ministers and Churches.

THE Rev. J. R. MacLeod and family, Kingsbury, Que., moved into a very comfortable manse on the 10th ult. It is heated by furnace, and is in every respect a commodious and comfortable house, built at a cost of \$2,100.

A GOODLY representation of the congregation of Mosa recently waited on their pastor, the Rev. Neil McKinnon, and after the reading of an affectionate address, presented him with a very valuable horse as a token of their appreciation of his services.

THE following explains itself: Dr. Cochrane: Reverend and Dear Sir,—A class of five young boys in First Presbyterian Sabbath School, Chatham, have saved their pennies during the year just past to be given for Home Missions. They wish it sent directly to you. The sum, \$8, please find enclosed. Yours sincerely, BESSIE WALKER.

THE annual meeting of the John Street Presbyterian Church, Belleville, was held on the evening of Wednesday, the 11th inst. The reports of the Session, Managing Committee, treasurer, Sabbath school and the various societies in connection with the Church showed the congregation to be in a remarkably flourishing condition. Over \$4,200 were raised last year for all purposes. Under the pastorate of the Rev. J. H. George, the congregation has steadily increased, and new life infused into every department of the Church. A pipe organ, costing about \$1,500, will be placed in the church about the 1st of February.

THE annual soiree and concert under the auspices of the Omeme Presbyterian congregation took place the first week in January, and proved a grand success financially and otherwise. The net proceeds amounted to about \$90, to be devoted to the church and Sabbath school purposes. Talent from Toronto and from neighbouring villages contributed to the programme at the concert. Steps will be taken at once to have the church removed to a more central part of the town in order to accommodate the increased numbers of people attracted by the excellent discourses of the Rev. J. Ewing, who has ministered here nearly fifty and a half years.

THE annual missionary meeting of Knox Church, Scarborough, was held on Monday evening, the 23rd ult. The attendance was very large. The annual report, read by the pastor, Rev. J. Mackay, showed that for the Schemes of the Church his congregation had during the year contributed upward of \$1,000. This is the best showing in the history of this congregation, which now stands first among the rural congregations of the Church. Capital addresses were delivered by Rev. James Robertson, Superintendent of Missions, on the North-West Work, D. McGillivray on Foreign Missions, and by Rev. G. M. Milligan on Giving as a Means of Grace.

THE annual meeting of the congregation of St. Andrew's Church, New Westminster, was held on the 12th inst., the pastor, the Rev. T. Scouler, in the chair. Very encouraging reports from the Session and committee of management were given in. The total receipts for 1887 were \$3,216.64. The Ladies' Missionary Association collected \$268 for the Schemes of the Church. Fifty-one names were added to the communion roll, thirty-six by certificate and fifteen for a first time. A committee was appointed to consider the feasibility of building a new church, and report at an early date. The present church was built twenty-four years ago, and though seating 300, is now much too small for the congregation.

THE annual missionary meeting of Knox Church, Woodstock, was held on the 20th ult. The Rev. James Robertson gave an able and comprehensive address on the Home Mission work of the Church. The Rev. W. T. McMullen submitted reports from the several organizations within the congregation, and the amounts on hand for appropriation, viz.: \$450 by the Missionary Association; \$182 by the Woman's Foreign Missionary Society, \$206 by the Willing Hands, \$159 by the Sabbath school, \$33 by the Bible class, total \$1,060. The contribution by envelope for Augmentation is yet to be taken up, which with other items will make a total of considerably over \$1,100 for the Mission Schemes this year.

THE annual congregational meeting of the Collingwood Presbyterian Church was held on the 16th ult. The reports of the Session, Board of Management, Building Committee, Auxiliary to the Woman's Foreign Missionary Society, Mission Band, Sabbath School, Young People's Association and Cemetery Committee show the congregation to be in a most satisfactory state, and to have made marked progress since the induction of Dr. Campbell into the pastorate, a little more than a year ago. The attendance at divine service and at the Sabbath school is such as to make the congregation begin to think of more room. The contributions to the Schemes of the Church were considerably more than double those of the previous year, the marked increase being for missions.

THE annual missionary meeting of Union Church, Smith's Falls, was held on Thursday evening, the 19th ult., the Rev. Thomas Nixon, pastor, in the chair. The church was well filled when the time arrived to begin. The chairman stated that \$472 was contributed to the Schemes last year, placing the congregation per member first in the Presbytery. Addresses were given by Rev. Messrs. A. A. Scott, Carleton Place, A. McGillivray, Brockville, J. Campbell, Oliver's Ferry, J. Crombie, Smith's Falls. The plate collections amounted to \$383.51, appropriated as follows: Home Missions, \$100; Augmentation, \$100; Foreign Missions, \$50; College Fund, \$50; French Evangelization, \$40; Aged and Infirm Ministers' Fund, \$30; Manitoba College, \$10; total, \$380. When the contributions are received from the Woman's Foreign Missionary Society, and other collections not yet taken up, the whole amount will be equally as large as the preceding year.

A MOST unique and enthusiastic Temperance society has been started at Truro, N. S. The drink traffic having as-

sumed a defiant attitude toward the law, the leading men of the town rose *en masse*, and organized themselves into the Jubilee Temperance Society. Already, about 500 persons have enrolled themselves, the names of all being published in the local papers. Members of existing Temperance societies are not eligible, the avowed intention of this society being to effect complete prohibition for the town. One leading hotel keeper, at a recent meeting, signed the pledge and announced his intention of quitting the traffic. At a meeting held on the 12th ult., Rev. John Robbin, pastor of First Presbyterian Church, was publicly requested to preach under the auspices of the society. He complied, by preaching to a large congregation the following Sabbath evening from Judges, vii. 13-16, the subject of the discourse being Gideon's victory over the host of Midian. This society is thoroughly common sense in its organization, and a similar organization in every town and city of Canada would soon solve the question of prohibition.

THE annual business meeting of St. Paul's Church, Bowmanville, was held on the 12th ult., when the various reports were presented of work done during the year. It appears from these that the ordinary revenue has covered the expenditure for this year and that the congregation has gone on successfully. The number on its communion roll is now 205, twenty-nine having been added during the year and seventeen removed, six of these, "experienced and valued members," having been removed by death. The missionary and benevolent work of St. Paul's Church is carefully attended to. The association for this purpose contributed \$664 during the year, the Woman's Foreign Missionary Society, \$229, the Sabbath school and Bible class \$114, besides special subscription and donations bring the whole amount up to \$1,178, being \$100 more than the previous year. The allocation was as follows: Home Missions and Augmentation, \$419; Foreign Missions, \$276; French Evangelization and Point-aux-Trembles School, \$100; Knox, Queen's and Manitoba Colleges, \$90; Assembly Fund, \$9; Widows' Fund, \$25; Aged and Infirm Ministers' Fund, \$65; North-West Church and Manse Fund (on account), \$150; St. Paul's Church, Morrison, \$24; Sabbath School Birthday Box, \$20. Total, \$1,178. Certainly a very excellent showing for the size of the congregation.

THE annual meeting of Guthrie's Church, Melbourne, was held recently. The attendance was the largest in the history of the congregation, and may be taken as an evidence of the growing interest the people are taking in its welfare. For the past few years, an unusual degree of prosperity has been enjoyed by the congregation, and pastor and people are to be congratulated on the peace and harmony existing between them and the success attending their labours. All the reports for the year gave evidence of gratifying advancement. The attendance upon the regular services of the sanctuary and the religious meetings during the week was never larger or more encouraging, nor the spiritual tone of the people higher. Eleven new members were enrolled during the year and the weekly prayer meeting attended by an average of seventy, and the Sabbath school by an average of between seventy and seventy-five. The finances were also shown to be in a healthy state. The total income from all sources was \$1,300, which after paying ordinary expenses and the second instalment of church debt leaves a somewhat large balance in the treasury with which to begin the year. A pleasing event of the meeting was the presentation of a solid gold watch, bearing a suitable inscription, to Mr. J. G. Begg. For many years Mr. Begg has been leader of the choir and has taken a deep and hearty interest in the welfare of the congregation, and the members and adherents took this way of expressing the high esteem in which he is held and recognizing his valuable services.

AT the annual congregational meeting of the Scotch Presbyterian Church, Jersey City, the various reports showed that the membership to date is 172, that during 1887 thirty-one members were added, and that seventeen infants and three adults were baptized; that the revenue, after paying upward of \$300 for repairs, showed a balance of \$200; that the Missionary and Aid Society, composed of young ladies, had sent \$90 to Foreign Missions, and a barrel and a box to a Home missionary and his family in the North-West, containing many useful articles of clothing, and a large assortment of books; that the Ladies' Society of the Church had fitted up the parlour with a new Brussels carpet, etc., in a neat and attractive manner; that the average attendance of Sabbath school was 160, and that the school had donated \$31 to Home Missions; that the Literary Society had continued its work with success, its prospects never having been brighter. It was agreed to push the missionary work with zeal, and in particular to take up a scholarship in connection with St. Paul's Institute, Asia Minor. The Missionary and Aid Society also agreed to take a scholarship. Three persons also intimated their intention of supporting a scholarship each. One of these is a workingwoman, earning her bread by manual toil. In view of the satisfactory condition of the congregation and its finances, it was unanimously resolved to add \$250 to the salary of the pastor, Rev. David Mitchell, payable from Jan. 1, which, together with the annual value of the manse built last year, represents a sum of not less than \$1,000 per annum added to the minister's income, and all this within two years, Mr. Mitchell only completing his second year at the end of the current month.

KNOX CHURCH congregation, Beaverton, having extended a call to the Rev. D. C. Johnston, of Oil Springs, Ont., which was accepted, the Lindsay Presbytery fixed the induction for January 10. There was a good representation of members present. The congregation also turned out in large numbers. Rev. A. Ross, M.A., of Woodville, presided. The Rev. L. Perrin, of Kirkfield, preached the sermon for the occasion, Rev. Dr. McTavish, of Lindsay, addressed the minister, and the Rev. B. D. McDonald, Uxbridge, the congregation. The addresses were impressive and instructive. Rev. D. C. Johnston has created a very favourable impression. All the members of the Presbytery that were present congratulated the congregation on securing such an

able man for their pastor. We predict a very prosperous and successful future for Knox Church, under his management. In the evening there was a grand social, which turned out a great success, although the evening was very stormy and cold. The eatables were everything that could be desired, and were served in the basement of the church. After all were satisfied in this line, an adjournment was made to the body of the church. The committee had prepared a very interesting programme. The Rev. R. F. Gunn was appointed chairman. Revs. D. B. McDonald, J. McLaren, Cannington, McKee, Beaverton, and D. C. Johnston, gave very stirring and instructive addresses. The choir rendered a number of very choice selections, all being heartily received. The following evening was devoted to making the Sabbath school children happy. It also turned out a decided success. The total proceeds amounted to \$75. All the Sabbath school children were admitted free.

THE first annual meeting of Augustine Church congregation, Winnipeg, was held on Tuesday evening week. The Rev. Mr. Baird, after conducting the devotional exercises, made a short statement on behalf of the interim Session as to the spiritual affairs of the congregation. The number of names on the communion roll is forty. Mr. Alexander McMicken was then called to the chair, and a report for the five months during which the congregation has been in existence was read by Chief Justice Taylor. The amount raised for congregational purposes has been \$444.48, and the expenditure, including the payment of the salary of a student missionary while services were being held in Pembina Street School House before the formation of the congregation, was \$439.55. In addition there was a special collection on Thanksgiving Day for the benefit of the General Hospital amounting to \$17.10, and there was raised for the Schemes of the Church \$46.25. This latter amount was divided as follows: Manitoba College, \$15; Home Missions, \$11.25; Augmentation Fund, \$10, and Foreign Missions, \$10. A report as to the building fund was also read. The cost of the site and building has been \$2,862; there is still due on account of the building, \$667, and for money advanced by a member of the congregation to purchase the site, and during the progress of the building, \$1,045, the debt at the present time being \$1,712. Toward meeting this there are unpaid subscriptions amounting to \$411. For payment of the money advanced to the extent of the cost of the site, \$800, several years' time will be given, and toward payment of the \$500 yet unprovided for, those present at the meeting subscribed \$335.50. Chief Justice Taylor, Messrs. McMicken, Bell, McKinnon and Murray were chosen as the Board of Management for this next year.

BURNS CHURCH, in the Presbytery of Sarnia, which has been in the course of erection during the past year, was opened for the worship, and solemnly dedicated to the service, of God by the Rev. Dr. James, of Walkerton, on the 15th ult. In the morning the sermon was a clear, vigorous and practical address from 2 Chro. vii. 16. In the evening an impressive, solemn and elevating discourse from Rev. xx. 11-15. Both services were attended by large audiences, that of the evening testing the church to its fullest capacity. The usual soiree followed on Monday evening, which was even more largely attended than the preceding services. Among others the Rev. Messrs. P. Wright, B. D., George Cuthbertson and J. A. McDonald gave addresses. A very interesting paper by Mr. D. Hossie bearing on the early history of Presbyterianism in the district was read, and Mr. Wm. Cole, chairman of the Building Committee, gave a statement of the finances. Choice music was rendered by the Sarnia friends and others, among whom were Miss Grieve, of Westminster, Mr. Henderson, Sarnia, and Messrs. Mackenzie and Courtright. The collections on Sabbath and the proceeds of the social were in aid of the Building Fund, and together amounted to about \$750. The Sabbath morning collection was the old people's, and amounted to \$220. The evening was the young folks', and amounted to \$140, the balance being raised by the social. The congregation are much encouraged thereat, as they have never solicited a single dollar outside of their own congregation. The church is a tasteful building in the Norman-Gothic style from designs by Pursell & Fry, Philadelphia. It is cruciform in shape, with an auditorium of forty-eight feet square, relieved by a tower and buttresses, and a school room 54 x 20, which opens into the main building by a lifting sash. The whole woodwork is finished in natural colours. The pulpit and choir gallery command special admiration. The seating capacity is 300, with school room added, 500. The total cost, including land, plan and furnishings, is \$6,500, all of which is fully provided for.

PRESBYTERY OF HAMILTON.—This Presbytery met on January 17, in Hamilton. Rev. W. McGregor's application was referred to a committee for further consideration. Consideration of the report on Book of Forms was postponed. A call from Newmarket to Rev. J. W. Bell, of Niagara, and a second to Rev. H. C. Ross, of Ancaster, from Knox Church, Ingersoll, were received, and the congregations are to be cited to appear for their interests at St. Catharines on the 31st inst., at eleven a.m. An interesting report was given from the committee on Sabbath Observance. A Law and Order League has been formed at Niagara Falls for preventing the violation of the Sabbath laws. So far the results have been satisfactory. The remit from the General Assembly on travelling expenses of commissioners was approved, with some trifling changes suggested. That on the Marriage Question was approved simpler. Arrangements were made for visiting all congregations receiving supplement from the Augmentation Fund.—J. LAING, Pres. Clerk.

PRESBYTERY OF WHITBY.—This Presbytery met in St. Andrew's Church, Whitby, on the 17th January. All the ministers, with two exceptions, were present, and a full representation of the elders. The Rev. A. H. Kippan was chosen Moderator for the next twelve months. The Committee on the State of Religion was unable to report, because no blanks had been sent down to Sessions by the A-

sembly's Committee; it will report at next quarterly meeting. The Presbytery carefully examined the Book of Forms, and suggested not a few alterations, that in their estimation would be improvements. The Presbytery, on the recommendation of the committee appointed to examine the remittant travelling expenses of commissioners to the General Assembly, agreed that the Church was not in a position at present to take any action in this matter. (This Presbytery pays the travelling expenses of its own commissioners.) It also considered the remittant on the Marriage Question, and agreed that the Confession of Faith be amended in accordance with the decision of last Assembly, by leaving out the clause "The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own." The Presbytery received a very encouraging report from the Presbytery's Women's Foreign Missionary Association, which was holding its annual meeting in another part of the building, and they appointed Messrs. Eastman and McMechan to convey to it their cordial congratulation and earnest prayer for the continued prosperity of that association. The Rev. Principal Grant was nominated Moderator of next General Assembly. The next quarterly meeting will be held in Bowmanville on the 17th April, at half-past ten o'clock a.m. — A. A. DRUMMOND, Pres. Cleric.

PRESBYTERY OF GUELPH. This Presbytery held its usual bi-monthly meeting in St. Andrew's Church, Guelph, on the 17th ult., Mr. John Davidson, Moderator. Payments were called for the Synod, Presbytery and Commissioners' Expense Funds. The Clerk gave the names of congregations that had sent in their contributions, and those who had failed to do so. He was then instructed to correspond with those in default, and urge them to remit at an early day. Arrangements were made for supply of services at Hawkesville and Linwood. The committee appointed to summarize the contents of the reports of deputations on the visitation of congregations presented their report, which was long and carefully considered, resulting in entrusting the matters to a small committee with power to draft deliverances to be read to the congregations that have been visited by deputations, and to make all necessary arrangements for having them read at as early a date as possible. Application was made by thirty-four members and seventy-four adherents residing in the town of Waterloo and neighbourhood, showing their need of stated supply of ordinances, the steps taken to provide a place of worship, and praying that the usual measures be adopted to organize them into a congregation. Commissioners were heard in support of the application. Questions were put to them and answered. After deliberation it was agreed to serve notice on the Session of St. Andrew's Church, Berlin, as likely to be affected by granting the application that they may appear for their interests at next meeting, and the Clerk was appointed to meet with the people, inquire into all the circumstances and report to an adjourned meeting to be held in the Central Presbyterian Church, Galt, on Tuesday, January 31, at one o'clock in the afternoon. Mr. James Robertson, Superintendent of Missions in Manitoba and the North-West, addressed the Presbytery at length on the spiritual state and wants of that region, and the necessity of vigorous efforts on the part of the Church to retain the positions already occupied, and push on into the constantly enlarging field of usefulness that was opening up. On motion duly made and seconded, it was resolved that the Presbytery tender Mr. Robertson its thanks for the interesting address he had just given, and for the clear picture of the condition of the people and of the moral danger to which they are exposed that he has presented, express its hope and prayer that there may be no necessity of withdrawing from any point already occupied, or even of holding back from new fields which may be opened up, and its sincere and earnest desire that the congregations of the bounds will respond liberally, and at once, to the appeal made to them through the circulars issued in the name of the Home Mission Committee and the Committee on the Augmentation of Stipends. At this stage inquiry was made of the ministers present if they had read these circulars to their congregations as instructed at last meeting. A deputation appeared from the congregation of Knox Church, Elora, complaining of the action of the Presbytery reflecting upon them, because paying for the supply of preaching only the minimum rate of allowance fixed by the General Assembly and of the character of the supply from the probationers' roll sent for the current quarter. After long deliberation, in the course of which the financial history, standing and prospects of the congregation were stated, and the regulation of the Supreme Court of the Church specified under which appointments to vacant charges were made, it was agreed that the Moderator and Clerk who had been previously associated with the Session to advise as to supply, should meet with the Session and give fuller information, counsel and advice in the circumstances. Mr. Macaulay laid on the table his resignation of the congregation of West Puslinch, to take place as soon as the financial liabilities have been discharged. Mr. McCormack was heard, who stated that he had been appointed to appear before the Presbytery and call their attention to the weakened state of the congregation. After inquiry it was decided to send a deputation consisting of Mr. J. C. Smith, Dr. Mackay, Mr. Rae and Mr. Allan Ramsay, with instructions to meet with the congregation on Monday, the 30th inst., at eleven o'clock forenoon, enquire into all the circumstances, and report to the adjourned meeting previously appointed, Dr. Mackay to preach in West Puslinch on Sabbath first, and announce this decision. By a majority it was decided that the Rev. Dr. Grant should be nominated for the Moderatorship of the General Assembly. Mr. Tait presented and read a report of the conference held in December last on Temperance, the State of Religion and Sabbath Schools, containing the resolutions which had been proposed and adopted on each of these subjects at the close of the proceedings. Next ordinary meeting was appointed to be held in St. Andrew's Church, Guelph, on the third Tuesday of March, at half-past ten o'clock forenoon.

MONTRÉAL NOTES.

The Rev. Dr. McArthur, of New York, is to deliver a lecture in Erskine Church on the evening of Thursday, February 9, subject, "Rambles Among Words." The lecture is under the auspices of the Montreal Woman's Missionary Society of the Presbyterian Church. The tickets are already out and are being disposed of rapidly. Dr. McArthur is a native of Quebec Province, and is popular here as a platform speaker.

The congregation of Kingsbury, in the Presbytery of Quebec, have recently completed the erection of a commodious and comfortable manse for their attached minister, the Rev. J. R. McLeod. The house cost a little over \$2,000. Mr. McLeod's family have taken possession of their new home.

The Rev. S. Mylne, of St. Andrew's Church, Smith's Falls, has intimated to his congregation his purpose to resign his charge. Mr. Mylne has been pastor of this congregation for the long period of thirty-eight years, and is deservedly held in high esteem. Smith's Falls has made rapid strides of late, and is becoming a most important manufacturing, as well as railway centre. There are now 115 families and 250 communicants in St. Andrew's Church, and about a similar number in Union Church, of which the Rev. F. Nixon is minister.

On Tuesday last the annual meeting of Taylor Church congregation was held, the Rev. T. Bennett presiding. There was a good representation of the families of the Church in attendance, and the meeting was most pleasant and harmonious. The past year has been the most prosperous in the history of the congregation. Sixty-four additions were made to the communion roll and fourteen names were removed, making a net gain of fifty. There are now 183 communicants. During the year the sitting accommodation of the church was increased by about sixty, and the prospect is that a new church building will soon be a necessity. The total expense of the enlargement has been met, and the congregation is free from debt. The ordinary revenue for 1887 amounted to \$1,843, and there is good reason to hope that the congregation will shortly be able to do without help from the Augmentation Fund. The Sabbath weekly envelope system is in operation, and is found to work well. After the election of managers for the current year, addresses were delivered by Rev. Messrs. Fleck and Warden and by Messrs. Warden King and J. Muir. Refreshments were served, and a pleasant hour spent socially. The annual social of the Sabbath school was held on Friday evening, and was very largely attended.

On Wednesday evening the annual congregational meeting of Knox Church was held in the lecture room, presided over by the pastor, the Rev. James Fleck. Sixty-five names were added to the communion roll in 1887, thirty-six on confession of faith and twenty-nine by certificate. By death and other causes there had been thirty removed, leaving the present membership 451, a net increase of thirty-five during the year. The annual report of the managers was submitted. The total receipts for 1887 were \$8,931, of which \$2,007 were for missionary and benevolent objects. The amount allocated for Augmentation was \$350 to the Assembly's Scheme and \$65 for special City Augmentation. During the year a costly new organ was put into the church. Notwithstanding this the congregation is free from debt. Mr. Robert Henderson was elected president; Mr. John Baillie, secretary; Mr. J. B. Picken, treasurer; and Messrs. W. Paul, J. Gardner, G. Barrington and J. McD. Hains, managers. The following missionary committee was also elected: Messrs. A. C. Clark, W. Henry, S. Loughhead, A. Roberts, James Brown, George Irving and G. W. Lundie.

The Knox Church congregation are greatly concerned as to the call which is being extended to their minister by Knox Church, Winnipeg. This call comes altogether unsolicited, Mr. Fleck not having even gone to preach. The result will be awaited with great anxiety by his attached people here.

The attendance at McGill College this session is very large, there being about 100 students in excess of the preceding session. The numbers enrolled are: Arts, 280; Law, twenty; Medicine, 235; Science, sixty-three; Affiliated Colleges, forty-one; total, 629. The Arts students include 108 young women, viz., twenty-six regular students, eleven partial and seventy-one occasional.

The respective strength in this city of the several Protestant denominations, so far as Sabbath school work is concerned, is seen in the following table submitted at the Sunday School Union anniversary meeting the other week:

Denomination.	Schools.	Teachers.	Scholars.
Methodist.....	19	382	3,546
Presbyterian.....	21	477	4,545
Church of England.....	15	280	3,323
Congregational.....	3	37	410
Baptist.....	2	64	715
Reformed Episcopal.....	1	23	260
Lutheran.....	1	6	45
Union.....	4	37	349
	66	1,306	13,193

Missionary meetings are at present being held in many congregations throughout the Presbytery of Montreal. The intensely cold weather and the heavy snow fall have interfered somewhat with the success of these meetings, though the attendance in most places has been fully up to the average of former years.

The Rev. Roderick Mackay, B.D., is at present supplying for a few weeks the new congregation at Lowell, Mass. This congregation is to be formally organized by a deputation from the Presbytery of Montreal in the end of February.

THE Rev. J. C. Gibson writes from Mi-ou detailing the persecutions which the Chinese Christians are suffering and their trial for allowing a house to be occupied by a preacher who was going to reconstruct it into a chapel. The decision of the judge was in the form of a compromise.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

Feb. 12, } JESUS AND THE LITTLE ONES. { Matt. 18 : 1888. } 1-14

GOLDEN TEXT.—But Jesus said, Suffer the little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven.—Matt. xix. 14.

SHORTER CATECHISM.

Question 60.—This deals with the manner in which the Christian Sabbath is to be observed. It is to be kept holy, that is, consecrated to God. The ordinary occupations and amusements permissible on other days are out of place on Sabbath. The public and private exercises of religion have the first claim on our attention. They are the special duties pertaining to the day. It does not mean that a mere formal and mechanical filling up of the sacred hours would be compliance with what the fourth commandment requires. Whatever brings heart and soul into holy converse with divine things is in harmony with the spirit of God's law respecting the Sabbath. Works of necessity and mercy are as legitimate on that as on any other day of the week.

INTRODUCTORY.

After the transfiguration Jesus cures a youth who was grievously afflicted with that terrible form of disease, demoniac possession. The disciples failed because of their want of faith. Returning to Capernaum, Christ again foretells His sufferings and death. The tribute money is paid by miraculous means.

I. **The Greatest in the Kingdom of Heaven.**—The disciples had been discussing among themselves the question, Who should be greatest in the kingdom of heaven? Their ideas concerning that kingdom were indistinct and rudimentary. Its spiritual nature and the characteristics it required had not yet apparently dawned on their minds. They thought only of the exalted positions and honours it would afford. They ask Jesus for a decision. With that divine wisdom which was ever revealing itself, the Great Teacher gave a most impressive and memorable answer. He called a little child unto Him, and set him in the midst of them. The child in its innocent simplicity, its genuine trustfulness and docility is the model of the citizen of the kingdom of heaven. Except ye be converted and become as little children, ye shall not enter that kingdom. That is the condition the Saviour lays down, and it cannot be altered. There is only one salvation, and that is in God's way. Those only who through God's grace obtain the childlike spirit can be great in the heavenly kingdom. Christ places childhood in a most attractive and endearing light. Here we have another strong proof of Christ's love for little children. "Whoso shall receive one such little child in My name receiveth Me."

II. **Stumbling-Blocks.**—"Whoso shall offend one of these little ones that believe in Me," that is, whoever shall place a stumbling-block in their way and cause them to fall. It is a terrible thing to place temptation in the way of a young soul or a young convert to Christ. This may be done in various ways. Wicked people sometimes purposely set themselves to lead others astray. They incur great guilt, but they are not the only ones who cause young converts to stumble. Evil customs and bad examples are injurious and cause others to fall. How careful ought all to be not to place stumbling-blocks in the way of Christ's little ones! That is made very impressive by the illustration Christ here employs. "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." In this world there will be temptations, but woe to those that cause them. The temptation to sin can be resisted. Yielding to temptation is weak and wicked, but there is a lower depth still, leading others into sin. The address now becomes directly personal, "If thy hand or thy foot offend thee, cut them off." Hand, foot and eye are essential to all well-directed activity. Anything that would prove a stumbling-block, though dear as a hand or eye, must be parted with, however painful the sacrifice, if we are to enter the kingdom of heaven. This part of the lesson closes with a solemn warning. Here the Saviour speaks plainly of hell-fire. The valley of Hinnom in earlier times had been the scene of revolting idolatrous rites, and the passing through the fire of children to Moloch; latterly, and in the Saviour's time, Gehenna was the place where all the refuse from the city was burnt. The fire burned constantly, and the smoke was continually ascending; it was a terribly suggestive emblem of the punishment awaiting the finally impenitent. The Saviour gives this warning because He loves with an infinite love.

III. **The Weak and the Helpless are the Special Objects of Christ's Care.**—Christ's little ones are not to be despised or neglected. If there are those that despise them on earth, there are those that love and care for them in heaven. "Their angels do always behold the face of My Father." Their guardian angels are in the immediate presence of God. In marked contrast with the ambition to be greatest the Saviour declares that He is come to save that which is lost. The man, prompted by worldly ambition, pays court to the great, the rich and powerful, to secure the rank or position to which he aspires; Christ seeks out the lost, for whom very few care. This He illustrated by the beautiful parable of the stray sheep. The ninety-and-nine are left while the careful Shepherd goes into the wilderness after the helpless wanderer. How impressive also are the words with which the lesson closes, "It is not the will of your Father, which is in heaven, that one of these little ones should perish."

PRACTICAL SUGGESTIONS.

Christ's estimate of greatness is the only true one. Self denial, not self-seeking, is the law of God's kingdom. There is no room to doubt Christ's love for little children. Let us beware of the awful guilt of leading others into sin. The Son of Man is come to save that which is lost.

THE CANADIAN MUTUAL AID ASSOCIATION.

Assessment System. Life Insurance.

ANNUAL REPORT.

The Seventh Annual Meeting of the above Company was held in the Company's Office on Thursday, the 19th inst., the President, Mr. Rennie, in the chair.

Insurance has been given at a very small cost compared with that of stock companies, about one-third. Security under our system of insurance we consider equally good.

The following is a condensed report from the report submitted by the Directors:

FINANCIAL STATEMENT.

Table with columns for various financial items such as Applications for Insurance, Policies issued, Representing insurance, Assets, Liabilities, Income, and Expenditure.

AUDITORS' REPORT.

To the President and Directors of "The Canadian Mutual Aid Association," GENTLEMEN.—We have carefully audited the books and accounts of your company...

JOHN PETERS, Hastings, JOHN WALKER, Oakville, Auditors.

Toronto, Jan. 19th, 1888.

"ALL NATIONS WITNESSES."

THE WONDERFUL MISTAKES OF SCIENTISTS AND EDUCATORS.

"Prove all things" seems to be the guiding maxim of the people of this age.

This would be all right were it not for the "know-alls" in every community, who are sure that every introducer of a new idea is a "crank," and that every new invention is "utterly impracticable."

The astonishing fact is that in this class educated men and scientists are found. In the days of George Stephenson, the perfecter of the locomotive engine, the scientists proved conclusively that a railway train could never be driven by steam-power successfully without peril; but the rushing express trains all over the world show how mistaken they were.

Rev. Dr. Talmage in one of his sermons says: "If ten men should come to you when you are sick with appalling sickness, and say they had the same sickness and took a certain medicine and it cured them, you would probably take it. Now, suppose ten other men should come up and say, 'We don't believe that there is anything in that medicine.'"

The proprietors of Warner's safe cure have received over 10,000 voluntary testimonials to the efficacy of that medicine.

The evidence comes from all classes. The highest medical authorities, like Dr. Robson, late Surgeon in the English Navy, and Dr. Wilson, editor of "Health," of London, England, and clergymen of the highest reputation, like Rev. Dr. Rankin, ex-chaplain of the U. S. Senate, and Dr. Kendrick, of the Rochester University, one of the international revisers of the New Testament, are among the published witnesses.

Hundreds of these testimonials have been and are being published. They can be easily verified. A standing offer of \$5,000 for proof that any one of them is not true so far as the proprietors know, is a fair guarantee of their genuineness.

If a man is suffering from any one of the ailments, of which there are so many, growing out of kidney derangement, is it not more than foolish for him to refuse to try Warner's safe cure when thousands testify they have been cured by it?

Think of it! The men who refuse to believe that anything can be valuable because it is in conflict with the old ideas and methods are the men who "get left" in this world and go before their time to try another.

WHY call a man a crank when no one can turn him?

MANY an old book has been bound over to keep the piece.

GENTLEMEN learning the coronet should employ private tooters.

A BOUQUET of enchanting sweetness—"Lotus of the Nile" Perfume.

IT would seem natural for a carpenter to walk with a lumbering gait.

EPITAPH on an editor's tombstone in Maine:

Within this town he lived and lied For forty years, and then he died.

IF you have a cough do not neglect it; buy at once a bottle of Allen's Lung Balm.

A MAN died last week from the effects of tobogganing. This miscellaneous chutting must be stopped.

THE people's best friend is Perry Davis' Pain-Killer, because it is ever ready to alleviate suffering.

NO MORE PILLS.—Campbell's Cathartic Compound is specially prepared to take the place of those nauseous Pills,

TEACHER: Correct the sentence: "The liquor which the man brought was drunk." Smart Boy: The man which brought the liquor was drunk.

A TIMELY PRECAUTION.—To prevent serious disease regulate the stomach, liver, bowels, kidneys and blood with Burdock Blood Bitters. Remember that prevention is better than cure.

As soon as the German Crown Prince was "given up" by the doctors he began to grow better. This shows that the doctors can cure a man if they only go about it in the right way.

CHESTER G. PARKER, of Oneida, N. Y., was entirely cured of an affection of the throat and lungs, accompanied by a severe cough of several years' standing, by the use of WESTAR'S BALSAM OF WILD CHERRY.

"NOTHING is more pernicious than the habit of contracting debts," remarked a father to his spendthrift son. "Don't you think expanding them is a little worse?" asked the latter.

COUGHS and colds are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic throat disease. BROWN'S BRONCHIAL TROCHES are offered with the fullest confidence in their efficacy, giving almost invariably sure and immediate relief. 25 cents a box.

"My works will be read when the writings of Goethe and Schiller are forgotten," remarked an arrogant, but by no means able author. "Undoubtedly, but not before," retorted Saphir.

IMPORTANT TO WORKINGMEN.—Artisans, mechanics and labouring men are liable to sudden accidents and injuries, as well as painful cords, stiff joints and lameness. To all thus troubled we would recommend Hagyard's Yellow Oil, the handy and reliable pain cure for outward or internal use.

PHYSICIAN (to patient): Your case is a serious one, sir, and I think a consultation had better be held. Patient (too sick to care for anything): Very well, doctor, have as many accomplices as you like.

IN A DANGEROUS CONDITION.—Any person troubled with irregular-acting kidneys or any form of kidney complaint, however slight it may seem, is in a dangerous condition if the trouble is neglected. Burdock Blood Bitters should be taken at once; it is the best regulator of the kidneys, liver and blood known to the world.

A WISE reflection by Jones: Doesn't it strike you as rather odd that while the papers are daily commenting on the decease of celebrated men they never announce their birth?

TIME and labour saved by the use of PYLE'S PEARLINE. Sold by grocers everywhere, but be sure you are not imposed on by the vile imitations in the market.

MAKE a point to be in church in good time. People don't think any more of you on account of your late entrance, even if you have a new suit of clothes or a duck of a bonnet just from the milliner's.

For Scrofula, Impoverished Blood and General Debility.

Scott's Emulsion of Pure Cod Liver Oil, with Hyphosphites, has no equal in the whole realm of Medicine. Read the following: "I gave my child for Scrofula, and the effect was marvellous."—O. F. GRAY, M. D., White Hall, Ind.

AFTER the dinner given to Mr. Roswell Smith, Mr. Frank R. Stockton remarked carelessly: "We were seven hours at the table." Now, three meals a day at that rate would be all that any man ought to expect.

I HAVE been a sufferer from catarrh for the past eight years. Having tried a number of remedies advertised as "sure cures" without obtaining any relief, I had resolved never to take any other patent medicine, when a friend advised me to try Ely's Cream Balm. I did so with great reluctance, but can now testify with pleasure that after using it for six weeks believe myself entirely cured. It is a most agreeable remedy—an invaluable Balm.—Joseph Stewart, 624 Grand Ave., Brooklyn.

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Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all complaints incidental to Females of all ages. For children and the aged they are priceless. Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World. N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

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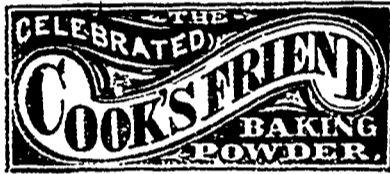
MEETINGS OF PRESBYTERY.

QUEBEC.—In Sherbrooke, on Tuesday, March 20, at eight p.m.
MAITLAND.—At Lucknow, on March 13, at half past one p.m.
HURON.—At Egmondville, on Tuesday, March 13, at eleven a.m.
SAUGREY.—In Palmerston, on Tuesday, March 13, at ten a.m.
TORONTO.—In the usual place, on Tuesday, Feb. 7, at ten a.m.
CALGARY.—In Medicine Hat, on Tuesday, March 6, 1888, at two p.m.
WINDY.—In Bowmanville, on Tuesday, April 17, at half-past ten a.m.
LINDSAY.—At Cannington, on Tuesday, February 28, 1888, at eleven a.m.
CHATHAM.—In First Church, Chatham, on Tuesday, February 28, at ten a.m.
SARNIA.—In St. Andrew's Church, Sarnia, on Tuesday, March 20, at one p.m.
LONDON.—In First Presbyterian Church, on Tuesday, March 17, at half-past two p.m.
BRANDON.—At Portage la Prairie, on Tuesday, March 17, 1888, at half-past seven p.m.
STRATFORD.—In Knox Church, Stratford on Tuesday, March 14, at half-past ten a.m.
PETERBOROUGH.—In St. Paul's Church, Peterborough, on Tuesday, March 13, at ten a.m.
WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 13, at half-past seven p.m.
LAKE & RIVER.—In Union Church, Smith's Falls, on Monday, February 27, at half past two p.m.
KINGSTON.—Next ordinary meeting in Cooke's Church, Kingston, on Monday, March 19, at three p.m.
GUELPH.—Next ordinary meeting at St. Andrew's Church, Guelph, on Tuesday, March 20, at half-past ten a.m.

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KAY-HAY.—At the residence of the bride's father, 41 St. George Street, Toronto, January 25, 1888, by the Rev. D. J. Macdonnell, John Bryce, son of John Kay, to Annie, daughter of Robert Hay, Toronto.



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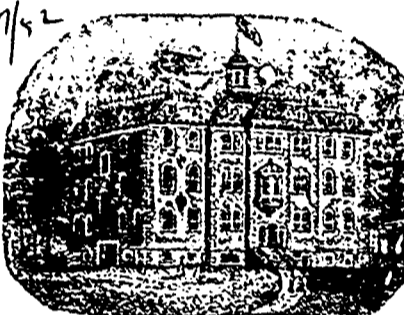
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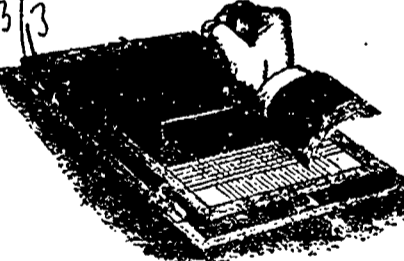
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