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ASTONO the latest uses to which sawdust has been applied, is in the manufacture of car-wheels. A writer states that sawdust car-wheels, sawdust bricks, sawdust fence-posts, railroad ties, and even sawdust window and door frames, wainscoting and moulding, begin to appear among the possibilities of the immediate future.

CHOCOLATE CAKE.—Two cups sugar, cup butter, three and one half cups flour, five eggs, one teaspoonful cream tartar, half a teaspoonful soda, leave out the whites of two eggs for the frosting. Make this of the whites with one and one half cups sugar, and six large spoonfuls grated chocolate. Spread it on while the cake is hot.

APPLE JELLY.—Put three quarts of water into your stew-kettle and pare one dozen large apples and slice them into the water; when all are cut, boil until soft, then pour into a jelly bag. Let drain and press out all you can. To one pint of juice add one pound of white sugar, and boil moderately for half an hour, stirring occasionally.

POTATO SALAD.—Slice very thinly six cold potatoes; chop very fine one small onion, or cut it in rings; boil two eggs hard, and when cooled rub the yolks smooth with two or three tablespoonfuls of sweet cream. Add a small teaspoonful of salt, a little pepper, and a sprinkling of mustard, beat the whites of the eggs, and add the potato and onion; stir in one tablespoonful of strong vinegar—more if vinegar is liked. Turn the dressing over the salad, and serve for lunch, dinner or tea.

WORTH KNOWING.—It is said that a small piece of rosin dipped in the water which is placed in a vessel on a stove (not an open fireplace) will add a peculiar property to the atmosphere of the room, which will give great relief to persons troubled with a cough. The heat of the stove is sufficient to throw off the rosin, and gives the same relief that is afforded by the combustion of the rosin. This is preferable to combustion, because the evaporation is more durable. The same rosin may be used for weeks.

RICE CREAM.—To a pint of new milk add a quarter of a pound of ground rice, a lump of butter the size of a walnut, a little lemon peel and a tablespoonful of powdered sugar. Boil them together for five minutes, then add half an ounce of isinglass which has been dissolved, and let the mixture cool. When cool add half a pint of cream whisked to a froth, mix all together, and set it for a time in a very cool place or on ice. When used turn it out of the basin into a dish, and pour fruit juice round it; or some stewed apple or pear may be served with it.

GRAHAM BISCUIT.—Stir with a spoon tepid water into a Graham flour until stiff enough to form into a dough as soft as can be kneaded; roll out when sufficiently kneaded to be well mixed, and cut into cakes three-quarters of an inch in thickness. Lay them in baking pans so they will not touch each other, and bake in a quick oven, letting them remain long enough to become brown and crisp, which, with a good heat, will require about twenty-five minutes, or taking them out when just done through, as one prefers; if not sufficiently baked they will be heavy at the bottom. Put them on a grate or colander to cool, that they may not steam and become heavy. This bread is excellent for growing children and for brain workers. None of its nutritive qualities are diminished by fermentation, and eaten with good cow's milk and some sub-acid fruit forms perfect food.

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# THE CANADA PRESBYTERIAN.

VOL. 10

TORONTO, FRIDAY, FEBRUARY 17th, 1882.

No. 7.

## NOTES OF THE WEEK.

It is a very important religious question discussed in English Church papers, whether Bishop Fraser's chimere is a cope or not.

DR. DONALD FRASER has been in London, England, not quite twelve years, during which period his congregation have raised \$375,000—an average of over \$31,000 a year.

THE Hungarians of New York city have now a church in which regular services are conducted in the Magyar tongue. They are Calvinistic in doctrine, and Presbyterian in Church government.

IT is pleasing to find the opinion expressed in American papers that even if Guiteau's relatives should accept the proposal to sell his body for exhibition, the public authorities would make a speedy end of the experiment, as an indecency not to be tolerated for a moment.

By letters recently received in Winnipeg from the Rev. Prof. Bryce, it appears that the scheme for the endowment of Manitoba College is received with favour in Scotland, and that considerable donations have already been secured. The Professor is publishing a work on Lord Selkirk. It will make a handsome volume of 380 pages crown octavo, and will supply much valuable information regarding the country.

THE New York "Independent" says: "We observe with pleasure that the ministers of the country are beginning to speak out on the subject of Mormon polygamy, and not only to speak from their pulpits, but to engage in movements for bringing the matter to the attention of Congress. Congress must act in order to crush this relic of barbarism, and Congress will act when a strong and earnest public sentiment demands action. Ministers can do much toward the creation of such a sentiment."

THE following enumeration of the alterations made in revising the New Testament is given in the "Students' Edition" of the revised version: "There are 18,358 words changed by a substituted rendering of the Received Text; 4,654 words added in translation of the Received Text; 550 words in translation of additions in the Greek text; 1,604 words which translate an altered Greek text; and 222 words taken from the margin into the text; in all 25,388 words changed out of 179,914, or seventeen per cent."

MODERATOR ADAM, of Victoria (Australia) Presbyterian General Assembly, in his address referring to the cry against creeds of one age binding subsequent generations, said confessions, if true, must be cast-iron, for truth was as unalterable as the perfections of God. Something might be done in the way of explanation, and a little pruning might be useful. A revision of the Confession of Faith would no more alter the fundamentals than the revision of the New Testament had removed any of the old essential doctrines.

An important unpublished work by Thomas Carlyle has been discovered lately. It is entitled "A Tour in Ireland in 1849," and comprises notes on the moral and political condition of that country of the most striking character and greatest interest. This manuscript was unknown to Mr. Froude, and it was submitted to his examination. He was so delighted with it that he volunteered to write an introduction, when it is published in book form. Meanwhile it has been secured by Edmund Gosse for "The Century Magazine," where it will shortly begin to appear as a serial, simultaneously in London and New York.

THE signs of a religious awakening throughout France are not confined to the cities. In the town of Lisieux, where there were only seven Protestants,

the pastor earnestly prayed that the Lord would send any one, "a child even," to help him. Two English ladies were soon after travelling through the town, and announced a woman's meeting, which was crowded with eager listeners. Lord Radstock then went there, took a room in a factory, and preached to audiences which numbered three hundred on weekdays and six hundred on the Sabbath. The people carried away copies of the Gospel and tracts to read at home, and seemed deeply interested.

THE "Home and Society" department of "The Century Magazine" will be devoted, during the next three or four months, to a subject of first importance to home life—the proper construction of houses with reference to protection against fire, and the dangers to health arising from imperfect drainage, bad ventilation, and damp walls. The articles will be written by experts, whose aim will be to give practical hints to persons intending to build, so that they will be able to examine intelligently the plans of architects and the work of builders. In the March number will appear the first of the series, by George Martin Huss, on "House Foundations," in which attention is also given to remedies for damp walls and cellars.

IN a lengthy notice of the late Dr. Bellows, written for the "Evangelist," Dr. Prentiss, of New York, says: "Dr. Bellows was very strong in his dislike of certain features of Calvinism, and sometimes expressed this dislike with no little severity; although certain other features of Calvinism he seemed greatly to admire. Had he approached the system by a different path, dwelt less upon its 'five points,' and looked deeper into its spiritual genius and history, perhaps he might have found some reason in the opinion of Coleridge, when commenting upon Bishop Jeremy Taylor's 'Unum Necessarium,' viz.: 'That Calvinism (Archbishop Leighton's, for example), compared with Taylor's Arminianism, is as the lamb in the wolf's skin to the wolf in the lamb's skin; the one is cruel in the phrases, the other in the doctrine.'"

THE established Presbytery of Edinburgh has done a strong thing. A course of nine Sabbath evening lectures in the Old Greyfriars' Church, to commence on the 8th inst., had been advertised. The topics were a strange mixture—Dickens, Historical and Literary Review of the Century, Catholic Reformers of the 16th Century, Early Struggles of Science, Reformers of the Bible, True and False in History, Revivals, Mohammed, Spinoza—and they were by different types of men, clerical and lay. The Presbytery was specially called together, and prohibited the course. The first lecture, on Dickens, was therefore, on the evening of the 8th, taken to the Oddfellows' Hall; and it was conducted as an old cross between a religious service and a platform exhibition, evoking applause, and compelling the chairman at one stage to request the audience to shew less hilarity in their behaviour. The event vindicated the Presbytery.

THE January number of the Scottish "Free Church Monthly" contains Professor Bryce's appeal in behalf of Manitoba College—from which we have already given extracts—and the following editorial notice: "The appeal from Manitoba by Professor Bryce, in this number, will secure, we are sure, earnest and generous attention. It would be unjust to the Canadian Church to leave to her alone the supply of the means of grace to the huge influx of population to that vast territory. Presbyterians form a large portion of the immigration, many of them being quite recently from our shores. Our Home churches are bound on every ground to assist, and that with a liberal hand. The utmost the committee can do will bear to be largely supplemented by individual givings. The Manitoba College is fitted and intended to be a great source of evangelistic power. There are to be trained sons of the soil to carry a pure gospel to their fellow-countrymen throughout the Province. That it should be endowed and thoroughly equipped is most desirable."

THE Halifax "Witness" speaks of the Governor-General's Sabbath breaking as follows: "We regret that duties of State were considered so urgent that the Governor-General had to travel—on his arrival in Canada the other day—during the whole of the Lord's Day! We are not informed as to what those urgent duties were. We are not told of any great emergency requiring the presence of His Excellency at the capital. We say now, as we have often said before, that we see no objection on social or religious grounds to 'works of necessity and mercy.' But when the head of the State travels on Sunday merely to gratify a whim or to avoid some slight inconvenience, we must say that he exposes himself to severe censure, and sets an example before the people which the people should carefully avoid. We hardly think that when His Excellency leaves Canada for good he will reflect with much satisfaction on the part he has taken in breaking down the barriers of public morality, however old-fashioned that morality may seem to him to be. Lord Dufferin was an active and busy man; but we do not remember of his offending on any occasion against the law of Sunday rest. In this respect we submit that Lord Lorne would do well to follow his predecessor's example."

THE sudden destruction by fire, on the morning of the 31st ult., of the building containing the offices of the "New York Observer," "Turf, Field and Farm," "Scottish American Journal," "Press," and other papers, is thus described by the "Evangelist": "Tuesday of last week will long be accounted an historic day in the newspaper quarter of New York. The Potter building, which took fire at about ten o'clock, and was consumed with all its contents with incredible rapidity, was the home of several newspapers, as also 'The Times' building adjoining, and which endured the ordeal of heat almost unscathed. A heavy snow-storm prevailed all the morning, and those who were just entering the building were occupied with the adhering flakes, umbrellas, etc., on their way up the wooden stairways to wooden partitioned rooms. But they were not to remain there long, or to go out as leisurely as they came in. The security and comfort of years was to suffer an innovation. And presently there was a sense of danger more imminent than the somewhat familiar odour of charring wood, and then ensued the quick alarm, the stifling smoke, the on-rushing, all-consuming flames, seemingly as the lightning which shineth out of the east even unto the west, for celerity. Preoccupied editors, just in the stress of going to press, half-angry at intrusion, looked into the halls, and turned not back again for any cherished thought or thing. Dr. S. I. Prime and son gained the street none too soon, the former without hat or overcoat, while his brother and son-in-law, staying an instant to close a safe, were obliged to trust to the narrow ledges of the signs on the front of the burning building. Mr. A. M. Stewart, of 'The Scottish-American Journal,' was writing his final paragraph for the week when suddenly made aware of danger, and opening his door found himself absolutely cut off by the flames. Happily for him there was a rear window, and in a moment a ladder. But for this one of his men could not wait, and met his death on the sidewalk below, as did a poor woman who fell back into the fire from an adjoining window. 'The Journal' establishment lost everything save an old and inaccurate subscription list deposited elsewhere. The 'Observer' was more fortunate in this respect; but alas! its foreman, Mr. Cunningham, and his assistant, Mr. Harris, and one of its compositors, perished in the flames. The former had been in the office longer, we believe, than even the senior editor; and apparently hesitating a moment as to what to save, copy or clothes, he lost his own life, as did his assistant. If we mistake not, Mr. Harris was a worthy elder of the Old Spring street Church. . . . Our sympathies are with the bereaved, and with those who have sustained severe losses, albeit they doubtless count themselves specially favoured of God in having escaped from this maelstrom of fire with only their lives."



## OUR CONTRIBUTORS.

### THE SUSTENTATION FUND.

The Presbyterian Church in Canada, we take for granted, desires to institute a Fund which will secure an adequate stipend for her ministry, and enable her to supply the Gospel throughout the land, as far as her duty extends. To do this great work, she ought not to be satisfied with any kind of plan that may be suggested, much less with an inferior method of accomplishing it, but should rise to the importance of her mission, and adopt such a plan as would consolidate the Church, and give her a firmer foothold among the people—develop the spiritual life of her congregations, and elevate the position of her ministry. Such a plan the Sustentation Fund provides, of which the ablest financiers of the present day, among whom might be mentioned the present Prime Minister of Great Britain, have spoken in terms of the highest admiration. The Scheme of Mr. King is the simple device which one has resort to when appealed to for help in some pressing case of charity. It is an appeal to the Church, righteous enough in itself, to give a little to help some of the poorer congregations. There is this simplicity in it, which recommends it to those who do not wish to be troubled; but it is not a Scheme worthy of being adopted by our Church. In fact, it is no improvement at all upon our present state of things. Now, Mr. King has written three (at least) long letters to expound his Scheme. Allow me to expound, as shortly as I can, one—in fact the distinctive feature in the Sustentation Fund. The first regulation in regard to the Fund, under the second head, requires "all self-sustaining and aid-giving congregations to participate in the Fund, sending in the amount of the minimum stipend, or the minister's receipt for the same, plus what they can give in addition, and receiving back the minimum stipend for their minister." Now, this regulation seems to be a stumbling-block to many. People ask, what does it mean? What is the use of it? They send in and get back the same amount. Now, there are abundant good reasons for this, and a little consideration will convince any unprejudiced person of these. First, the Church wants all congregations to have part in this Fund. And surely it is not much to ask of a congregation, in order to put itself on the same footing as the other congregations, in order to be in line with the rest of the Church, to comply with this request. But second, the Church desires all the congregations to send in their amount in order to create a Fund such as she requires for the work, and it is surely not asking much to ask the use of the equal dividend for a few months. And third, the sending in of this contribution unites the congregation with every other in the Church, in the same important work of supplying the Gospel—the mere amount not changing the principle. The Church wants all to be in this mission; all to be in it on the same footing; all to be bound together in it.

But again, take the case of those congregations which are aid-giving. It is asked, why send in both the equal dividend, say \$750, and the surplus which such congregation offers to the Fund above that, say \$500? Obviously for the reasons above stated, as well as others. Such a congregation is an example both to those below it and to those above it. It has done the whole Church a service; it has done itself a service; it has put itself in the ranks among the feeblest, and it has encouraged them by this pledge of its sympathy, as well as by this contribution to the Fund. And it has done all this at the very small trouble of sending forward and receiving back its equal dividend. Such is a brief explanation of this clause in reference to these two classes. In reference to the aid-receiving, the course asked of them is obvious. The Church says to them: "Give us all you can for this great work, and we will give you back a portion equal to that of every other brother in the Church." "We recognise you have done your best, and the Church decrees an adequate portion to all her pastors." Now, having thus received in and paid out the equal dividend among all the congregations on the platform, let us ask, before taking up any other detail, what has the Church done? Has she merely distributed a charitable dole to her poorer pastors? Has she merely met her great want by a "hand-to-mouth" device? Has she merely stereotyped the undesirable condition of things at present

obtaining in her congregations? No, she has lifted up the whole Church. Every congregation has been made to feel the impulse and the influence of a common sympathy with the whole Church. The whole Church, in its ministry, stands shoulder to shoulder on the same just and equal platform. A new era, and a brighter one for the Church and her pastors, has been inaugurated. The broad shield of the Church has been thrown over all her congregations; a common bond of union has been constituted, and an ample salary secured for all her pastors. A Scheme that has commended itself to Presbyterian Churches throughout the world; a Scheme, broad, generous, and statesmanlike, has conferred on the Church a new power and influence in the country, and a unanimous voice of thanksgiving expresses gratitude that so wise and sufficient a solution of the great problem has been adopted, and that the Supplemental Fund has been given a final and respectful quietus.

I have thus very briefly pointed out an explanation of what seemed a difficulty to many, but what now can seem no difficulty, and with your permission I would, in another communication, go further into a consideration of the details of the Scheme.

D. D. MCLEOD.

MR. EDITOR,—I heartily concur in the views expressed in the above letter, and would like, with your permission, to make a few additional remarks on the same point. It will be noticed that the Sustentation Committee, in order to meet objections urged against this part of the plan, have agreed to accept the minister's receipt instead of the actual remittance of the money. Personally, I did not approve of this compromise, and in the other Churches working this plan, the money is transmitted regularly and returned to the minister on the quarter day. Even the receipt is better than nothing, and would stimulate dilatory treasurers, but the actual paying in of the money would be the most certain means of securing to all the brethren the punctual payment of what, in most cases, would form the larger proportion of their salary. I am told by business men that there would be no practical difficulty in carrying out this part of the plan, as post-offices and banks are now found everywhere throughout the Dominion. Again, with regard to aid-receiving congregations, Mr. King has endeavoured to prejudice such congregations against the Sustentation Fund by pointing out the hardship of compelling them to send their whole income into the Fund, and so preventing them enjoying the privilege of paying their minister directly all they are able to raise towards his stipend. Practically, I do not believe this difficulty would ever be raised, for surely any congregation only able to raise \$500 would have no objections to sending that sum into the Fund, to receive back \$750 for their beloved minister; and surely sensible Christian people would be glad to know that in sending in their money to the Central Fund they were receiving in return the sympathy and support of the Church at large. Both Mr. King and Dr. Caven laid down the principle that the duty of supporting the minister rests entirely with the congregation calling him, and the latter illustrated his view by referring to the difference between the Methodist and the Presbyterian Church. "In the Methodist Church," he said, "the minister is the servant of the whole Church; in the Presbyterian Church the minister is first the servant of the congregation calling him." Now, I admit at once if the above is the theory of our Church as to the relationship existing between pastor and people, a Sustentation Fund is not only impracticable, but improper, as it proposes to come in between the servant and his master as paymaster, an interference which no master would tolerate. I understand that I am first the servant of Christ, and second the servant of the Church, and I have vowed obedience to the authorities of the Church, but I did not promise obedience to the people of my charge; on the other hand, they promised me all due obedience in the Lord, and bound themselves to the Presbytery for my adequate support. I am not their hireling, engaged for a certain wage to perform certain defined tasks, and I will have no responsibility in giving currency to any such theory. I have heard an old farmer speak of a certain respected minister in this way: "We hired him for six months before we took him for altogether;" and I must say I don't wonder so much at his language now as I did then, for it seems

to me quite in harmony with the view presented in the above quotation. My theory is that I am as truly a servant of the Presbyterian Church as any Member of the Church; that I am under the authority of the Church, placed over a congregation not under it, and that I am bound to labour faithfully in my charge, not to please the people and gain their applause, but to please my Master, the Great Head of the Church, and to fulfil my vows made, not to the people, but to the Presbytery. From such a theory as this, a Sustentation Fund naturally springs, the whole Church taking order that all her servants are at least secured a competency, and that they are therefore able, with boldness and faithfulness, to discharge their solemn office. Mr. King says that the Church undertook to regulate the whole salary of her ministers it might be worth while establishing a Fund which would accomplish so great an object, but he knows very well that no such attempt as that is practicable, even if it were desirable. No, all that the Church need attempt is to secure a minimum stipend for her ministers, leaving ample room for the exercise of congregational generosity after that minimum is reached. I leave other points for future consideration.

P. MCF. MCLEOD.

### THE PROPOSED SUPPLEMENTING SCHEME.

MR. EDITOR,—I have read with much interest the second letter of Mr. McLeod on the Schemes proposed before the Church for securing a more adequate support for the ministry. I find it to be, in the main, a re-statement, in a fuller form, of the positions laid down in the former letter, without almost any endeavour to meet the arguments by which I had thought to have shown these positions to be either weak or wholly untenable. We have the same plea for the adoption of the Sustentation Scheme, that it secures the dignity and the independence of ministers, even of the humblest charges, which the Supplemental Scheme, in some way sacrifices, entirely ignoring the facts which attention was called in my last communication to in the Draft Scheme the distinction between aid-receiving and aid-giving congregations is almost its most prominent feature; that an entirely different treatment is prescribed for the two, liberties which the one enjoys being denied to the other; that an aid-receiving congregation, failing to fulfil the engagement to the Fund under which it came when its pastor was settled, may have its case brought before the Assembly by the Committee, and be removed by it, if it see cause, from the minimum stipend platform. I firmly believe that under the Scheme, were it adopted, the position of a minister in a weak congregation would be, in some respects, less secure and less comfortable than under a properly wrought Supplemental Scheme. Any one can see that under it "the rich contributor" who "withdraws in offence" is just as powerful as at present.

Then the attempt is again made to fasten on the Supplemental Scheme the "charity to the poor" character, without any attempt to show how the aid which is given under the Sustentation Scheme becomes a "charity" under the Supplemental, when in both cases it is given on precisely the same ground—the obligation under which the Church feels itself placed to maintain the dispensation of the ordinances of religion in localities where, without aid, the Christian people themselves could not do it.

I fear that little benefit can arise from a discussion in which the main points taken are so largely passed by, and unless there is some good prospect of the arguments advanced on the one side and on the other being really faced and dealt with, your readers will, I am sure, thank us for bringing the discussion to an end. There are one or two statements, however, in Mr. McLeod's last letter which cannot well be overlooked.

Mr. McLeod charges me with "completely ignoring the principle on which the Sustentation Fund rests, the truth being that in my letter I simply tried to show that the positions taken in his former communication were not capable of defence. In this letter Mr. McLeod states the underlying principle of the Sustentation Fund to be "that it is the duty of the Church as a whole to provide Gospel ordinances wherever needed throughout the country; that it is the duty of each congregation to contribute to the means for this purpose—to cast its contribution into the general treasury of the Church, and ask the

Church to use that gift in giving the Gospel to those who need it, receiving back from the Church what itself requires, the surplus being at the Church's disposal for the support of the Gospel elsewhere." Now, it is obvious that the first and the most important part of this definition, extending to the word "purpose," underlies equally both Schemes. No one, so far as I know, would hesitate to accept the truth which it affirms. The latter part of it, in which each congregation is said to receive back from the Common Fund what itself requires, would surely need to be modified considerably to make it strictly accordant with what is proposed; otherwise what need for the provision in the Scheme empowering aid-giving congregations to add "whatever Supplement they may be able to give" to the equal dividend as the salary of their pastors? The idea, however, is obvious enough: a Common Fund, to which all contribute, to provide Gospel ordinances wherever needed throughout the country. The idea is a noble one, but to realise it in its integrity two things are requisite: first, that all the ordinances should be sustained by the Common Fund, and for that matter, the buildings also provided in which these ordinances are to be dispensed; and second, that those who dispense them should derive their whole ministerial support from this Common Fund. But so far from these conditions being met under the proposed Sustentation Scheme, no provision is made for the support of ordinances from the Common Fund in the most necessitous districts—those in which there are not regularly called and ordained pastors. This is left dependent on another Fund, the Home Mission Fund, and in the case of the larger and wealthier congregations only a part, in some instances a fractional part, of the salary of the ordained minister is to be derived from the Common Fund, while the ministers of the weakest charges are to participate in it only by grants in aid.

I have, however, very little quarrel with the principle of the Sustentation Fund, though I prefer, even as a matter of principle, a mode of sustaining the ministry in which fuller effect is given to the apostolic rule, "Let him that is taught in the Word communicate to Him that teacheth in all good things." There are many, however, who, preferring on the whole the principle of a Common Fund, believe it to be unsuitable to a Church circumstanced as ours is, and not likely to be successful, and therefore disapprove of its adoption as fitted to imperil the very interests which it proposes to promote.

Mr. McLeod makes this strange statement in his last letter: "That (the Supplemental) Scheme has no principle in it of any kind to commend it to the Church." This may either mean that it has absolutely no principle in it, or that it has none which ought to commend it to the Church. Now, surely there underlies it, obviously enough, the principle that the strong should help the weak. Is this a principle to which any Church should be ashamed to conform its action?

Another statement, which is meant to bear hard against the adoption of the Scheme, is still more surprising: "It has been adopted by no Church in the world but one (the United Presbyterian Church of Scotland), after deliberate examination." Now, so far as this from being the case, that the Supplemental Scheme, or the plan of assisting weak congregations by grants in aid, is at present in operation in the Presbyterian Churches (North and South) of the United States, in the United Presbyterian Church of North America; in the Methodist, Anglican Baptist, and Congregationalist Churches of the Dominion, as it is in our own; in fact, in the large majority of Christian Churches on both sides of the Atlantic. Of course, it is open to Mr. McLeod to say that this has been done without "deliberate examination," though it would not be a modest charge to bring against the good and great men who have been guiding the past action of these Churches. Dr. McCosh was not likely to act unthinkingly on a matter of this importance; he was certainly not unacquainted with the Sustentation Fund of the Free Church of Scotland; and yet, when some years ago he endeavoured, along with Dr. Hall, of New York, and other distinguished men, to find a solution of the problem now before us, while giving to it the name of the Sustentation Fund, the plan adopted, and still in operation in the Presbyterian Church of the United States, was to give grants in aid, so as to make the salary (if I am rightly informed) \$1,000 where the congregations were supplied by fixed pastors. If, therefore, the

Presbyterian Church in Canada is led to express its preference for the continuance of the Supplemental Scheme, with such modifications as may render it more efficient, it will simply be acting on the plan once all but universally followed, and still in operation in the large majority of Christian Churches.

I cannot but regret to find in both Mr. McLeod's communications, but especially in the latter, what looks so like an attempt to prejudice the fair consideration of the Supplemental Scheme by connecting it *exclusively*, and, as I have shown, without any good ground, with one Scottish Church. What can be more remote from "the candid and patient spirit" in which Mr. McLeod invites the Church to discuss the subject, than the statement that the Scheme is one "whose only one commendation, as far as I can see, is that it is in use in the United Presbyterian Church in Scotland." Fortunately there is the evidence on every hand, that whatever the decision arrived at, the Church will not take it in any sectional spirit. In the Presbytery of Toronto, if I may be allowed to refer to it, at its late meeting, the motion which looked disappointingly on the Supplemental Scheme was seconded by a minister who belonged to the United Presbyterian Church, while that expressing approval of the Scheme was supported by all but two or three of those present, embracing representatives of all the sections of which our happily united Church is composed.

In conclusion—for neither the time at my disposal, nor your limits, will allow me to look at all the statements to which exception might be taken—Mr. McLeod once more deprecates haste in coming to a final decision on the point before the Church, and on the ground that there has been very little time given to study the question. What are the facts? The question of a Sustentation Scheme in one form or another will have been before the Church three years at the date of the next meeting of Assembly. The Supplemental Scheme has been in operation for many more years. The changes proposed, while very important—the institution of a Separate Fund—and the graduating within certain limits of the aid to be given by the degree of liberality exercised, are not such as should require a very long time to examine. The details, indeed, require a good deal of attention, and I notice with pleasure that several Presbyteries have referred the whole subject to Committees to consider and report with a view to final action. It is scarcely in place, however, to attempt to determine at this stage what action the next General Assembly should take, or to counsel it to take no decisive step. The duty of Presbyteries, as laid down by the decision of last Assembly, is to indicate their preference for the one Scheme or the other, and to make suggestions in regard to either. The question of taking final action or delaying it is one which may surely be left with the Assembly.

JOHN M. KING.

#### THE NEW CHURCH AND MANSE SCHEME FOR THE NORTH-WEST.

Though I had the privilege of visiting the North-West, and spending some seven Sabbaths there, in October and November last, I did not intend writing about it after my return, as I came to the conclusion that your readers knew all about that country that could be known or was worth knowing. The report of the New Church and Manse Scheme, published in your issue of the 3rd inst., makes me desirous, however, with your permission, of saying a word on that subject. I may state that of the seven Sabbaths spent out there, two were spent in Winnipeg, one in Portage la Prairie, and the other four in various mission fields to the west, in all of which I conducted two services each Sabbath. My object was to see the country for myself, and form my own conclusions regarding it as a place to live in, and especially as a field for ministerial work. I consider I had a fair opportunity of seeing how the ministers and people live—in their homes when they have any, and in what for the time being supplies the place of homes when they have none.

I will pass over the thousand and one things that might be referred to, and most of which have been written about already, and confine myself to the matter above mentioned. With regard, then, to the New Church and Manse Fund, it is certainly one of the most needed, and likely to be the most useful Scheme that could at the present time be devised to meet the wants of our Church work in the North-

West. The minister, as well as the settler, who seeks to establish himself in a new country, has everything for himself and his work to provide. The people, while they are thankful for his services, are seldom in a position to give him much help, as they have enough to do for the first two or three years with themselves. There is for the minister a place to live in, and for the people a place to meet in, both wanted, and the first is wanted the most, and its want most severely felt. There are no spare houses in the North-West, as every one knows, and but little spare house-room that he can share with some one else. If the minister be married, to obtain a house for himself and family is, in most districts, out of the question. If he be unmarried, it is often equally difficult to get a suitable boarding place. There is nothing, therefore, he feels the want of so soon or so much as a suitable place to live in, and by a "suitable place" I do not mean a capacious and comfortable house such as most of our Ontario manses are, but in the meantime such a place as will afford him shelter, and also that measure of convenience and comfort that is necessary for the proper discharge of his duties. This is of more importance to begin with than a church building, because the houses in which the people live are, in present circumstances, tolerably suitable for that, and ought to be sufficient till the centres of population are better determined, and the proper location for the church more accurately known. These houses are mostly oblong structures of one or one-and-a-half story, built of logs or boards, and fifteen to twenty feet wide by twenty to thirty long. Sometimes the whole is in one apartment, with the cooking stove in the centre and the beds at the sides or in the corners, or perhaps in a loft above. More frequently, however, a part is partitioned off for a family bedroom. The "living" apartment, which is used for all general household purposes, does very well for a meeting place. With extemporized seats it can accommodate from thirty up to fifty or sixty people, and larger congregations than this in the country settlements are not usually met with. It is hardly necessary to say that these houses do not offer to the minister who boards in them opportunity for meditation and study, and these, in due measure, are of course essential that he may keep his heart and mind in proper tone for his work. Then, there is not only the feeling that the family are in his way, but that he is also in the way of the family, and this certainly does not add to his comfort. I met with a good brother in Portage la Prairie who labours very acceptably in a charge a few miles from that place. He had come in to look for a boarding place in the town. He was wearied staying in the house of one of his congregation, where he was an extra weight to the already heavy burden of the housewife, and could not obtain the needed facilities for study himself. And he stated that no other family in the congregation, which was some years established, was in different circumstances. A man cannot well prepare sermons beside the cooking stove, with the family around him preparing the meals or attending to other household duties; and a stove of some kind is a necessary companion for the greater part of the year, and the cooking stove is often the only one in the house. Of course this state of things may be expected to improve as the country progresses, and no doubt it will; but in the meantime the first and most important requisite for doing the Church's work is the *worker*, and it is simply a matter of economy in administration that he should be provided with all the facilities for the discharge of his duties the circumstances will admit of. Our Methodist friends, with their usual practical wisdom, see the importance of this, and endeavour, first of all, to provide a parsonage, which, however humble, secures for their representative "a local habitation and a name." It is to be hoped that our own Church, though a little behind in this as in some other respects, will come to the front—her proper position in the North-West. This the Church and Manse Fund, so auspiciously begun, will help much to secure, and it certainly deserves the sympathy and support of all who wish to further the cause of Presbyterianism and the kingdom of Christ in Manitoba and the North-West. Mr. Robertson and the Church are to be congratulated on the successful beginning already made, and surely, considering the great prosperity of Winnipeg, and the interest felt in the North-West country by the Eastern Provinces, there should be little difficulty in securing the sum required for such an object.

Feb. 6th, 1882.

JOHN ANDERSON.

## THE RELATION OF DOCTRINES.

BY THE REV. F. R. BEATTIE, M.A., BALTIMORE.

All the doctrines of redemption which relate to the sinner's personal recovery from sin are logically connected, and all the experiences of the believer which these doctrines set forth are bound up in the Christian life in one complex whole. Thus repentance, faith, justification, adoption, regeneration, and sanctification, as doctrines, stand in strict logical relation to each other, so that it is possible to reason from any one to all the others. Thus, too, the experiences of the believer, of which these doctrines are the formal statement, all subsist side by side in the Christian life. He who truly repents and believes is justified; he who believes and is justified is adopted; he who is justified and adopted is regenerated; and he who is adopted and regenerated is being sanctified. Not one of these are wanting, and all are bound up in the complex whole of the believer's experience. Hence to know the relation of these doctrines and experiences to each other is interesting and useful.

Beginning with sanctification, the doctrine last mentioned, and the experience last to be fully realized, the relations may be indicated as follows:

1. *The relation of sanctification to justification.* Justification is an immediate transient act, by which our sins are pardoned, and the righteousness of Christ imputed to us; sanctification is a continuous progressive work, under which a radical change of character is ever more fully effected. Justification is the act of God the Father as judge; sanctification is the work of God the Spirit as sanctifier. Justification secures a change in the sinner's relation to the law and justice of God; sanctification results in a true reformation of heart and life. Justification is something done without us, and rests upon what Christ has done for us; sanctification is something wrought within us, and is founded on the indwelling and work of the Spirit. Justification is complete and alike in all believers; sanctification is ever progressive, and more complete in some than others.

2. *The relation of sanctification to regeneration.* Both are due to the agency of the Holy Spirit. The Spirit regenerates, and the Spirit sanctifies. Regeneration, however, is instantaneous, while sanctification is continuous. Regeneration is the beginning, and sanctification the continuation, of the new life in the soul. In regeneration the soul is passive, and so far unconscious; under sanctification the soul is conscious, and so far active. In regeneration all the parts and powers of the new or spiritual nature are given; under sanctification these are brought forth to maturity. In regeneration the believer is born a babe in Christ Jesus; under sanctification he grows to the stature of manhood in Christ.

3. *The relation of sanctification to adoption.* Adoption stands related to justification, and is sometimes included under it. They are, however, to be distinguished. Justification secures the pardon of our sins, and the imputed righteousness of Christ; then adoption comes in to give us a place in the family of God, and right and title through Christ to all the privileges and blessings of the children of God. Thus adoption puts us in the legal position of sons, and sanctification gives us the moral character suitable to that position. Hence the relation between sanctification and adoption is briefly this: Adoption starting from justification implies a legal change, or a change of relation, whereby we are put in the position of sons, and have given to us, as heirs, right and title to all the heritage of God's children. Then, sanctification starting from regeneration implies a personal change, spiritual in its nature, whereby a reformation of character is effected, and we become so far, and ever more fully, what the children of God should be.

4. *The relation of sanctification to the Christian graces generally, i.e., to repentance, faith, love, obedience, etc.* Sanctification provides the inner life principle of the Christian graces, and thus of all true attainment in holiness. Just as the sap in a fruit tree is the inner source of life and beauty seen in the opening leaves, the fragrant bloom, and the ripening fruit, so the growth of all the graces which adorn the Christian character is due to that spiritual life in the soul which is begun in regeneration, and is continued under sanctification. A point ever to be kept in view in regard to the relation of sanctification to faith and repentance, is that all along the progress of sanctification both repentance and faith have a place and an

office. We are apt sometimes to think that so soon as a sinner repents of his sin, and turns from it unto God, the work of repentance is fully done. But not so, for amid the many failures and falls of the believer's life there will ever be a place and a call for repentance. We are also ready to think that when a sinner first believes on the Lord Jesus Christ, the office of faith is complete. But not so, for all along the progress of sanctification the life which the believer lives is lived by faith on the Son of God, and not till he sees eye to eye and face to face in heaven will faith no longer be required. It will then, but not till then, be lost to sight. Hence sanctification is the inward source, the root principle, or the underlying ground of all the Christian graces; and apart from sanctification there can be no genuine Christian attainment, no increase in true holiness, and no growing meetness for heaven.

From the relation of doctrines thus indicated two deductions may be made.

1. *Justification cannot be by works.* Before we are in the legal position to do good works we must be justified, and before we have moral ability to perform good works we must be regenerated, for good works flow from sanctification; and both justification and regeneration must precede the beginning of sanctification. So long as a man is unjustified and unregenerate he cannot do good works, and after he is justified and regenerated good works are not needed to secure justification. Good works, therefore, as the ground of our justification, are either impossible or unnecessary. It is by faith, not of works.

2. *The personal recovery of the sinner from sin originates not in his own unaided volition, but in the grace of God.*

Faith secures justification, from which again adoption follows; but before faith can be exercised and our legal standing in God's sight be secured, the soul must be regenerated, for faith is the first conscious exercise of the regenerated soul. In regeneration, further, the soul is passive, and is changed, not by its own power or volition, but by the Spirit and grace of God. Hence the work of recovery from sin originates in the gracious operation of the Spirit, not in the unaided self-determination of the sinner, and thus, both in regard to the legal deliverance which justification secures, and the moral reformation which regeneration effects, the origin is with God and not with man. Salvation is of sovereign and unmerited grace.

## THE RIVAL SCHEMES CONSIDERED.

MR. EDITOR,—The two Schemes, the "Sustentation" and the "Supplemental," sent down to the Presbyteries for an opinion as to their comparative advantages, are very suggestive. Will you obligingly afford me space for the expression of a thought or two on the general subject?

What the "Supplemental" aims at is to raise to \$750 the salaries which are not already up to that amount. The "Sustentation," on the other hand, does not, at this stage of its construction, fix precisely on a figure at all, the one to which it would aspire as an *ultimatum* in the application of the Fund. It speaks about a "minimum," but treats the word in the meantime as an occult or subtle quantity, in view apparently of events or developments that may help to throw light on the proper limit or interpretation for the Church or the Committee to affix to it.

The support which the ministers of the Gospel have a right to, is an *adequate* support—nothing less. "They who preach the Gospel" are to "live by the Gospel." It is the law of Christ. "Live" how? Precariously? in straits? just barely to live? Is that the mind of Christ?

It is plain that the Committee, by the use of the word *minimum*, does not think that \$750 with a manse is an adequate support; and the Church is likely to concur in that view of it. Well, what is? It can surely be ascertained. I beg to submit that to put the salary at \$750, along with an implied or latent acknowledgment that at so low a figure it is not sufficient, is not the right position for the Church to assume. It is not just to the minister, and it is not faithful to the people.

This is not a question merely about the personal rights or subsistence of the ministers. It rises to a level far above anything of that sort; and that is the reason why it comes before us with a claim on the profoundest attention we can possibly devote to it. It is one that involves, perhaps as much as any other

of its class, the spiritual growth and vitality of the Church. How are souls to be edified if the competency or the unction of the pulpit is gone? A Scheme that is satisfied with less than the salary which a minister would require, to enable him to do his work with the full concentration of his time and powers, and his duty to his family as well, is one, I humbly submit, which the General Assembly ought not to sanction. What do the people themselves say about it? Are there not happily cases, and not a few, in which, with a true sentiment of justice and a thoughtful generosity, the people are spontaneously raising the salaries, year after year, to the amount which they believe the ministers are entitled to?

There can, I think, be little room for doubt that one or other of the Schemes before us, with more or less of modification, will eventually, and perhaps shortly, be adopted by the Church. When I saw last year, at Kingston, that the question took the hold which it so profoundly did on the men who are most distinguished for place and ability in the Church, and that the discussion which rose up around it was one of the most absorbing of the session—in view of the consideration it awoke, so deep and earnest, I was convinced that there is a purpose to grapple firmly with the problems it thrusts upon us, and not at all a disposition to let it sleep, or to limp at random any longer. And let me say further, that the idea or principle at the root of such a Scheme, viz., that the Church as a whole, and in her sympathetic unity, ought to pledge herself to find a suitable maintenance for every minister at work within her borders, is essentially and grandly Presbyterian, and a long way indeed from the policy that would leave a struggling congregation to itself in a matter so important to its well-being, or leave a minister to the caprice or the worldliness of a congregation. It is time, now that the question is up with a view to final and energetic action, to get rid of all delicacy or vacillation in the matter, and for the Church to fix the salary at the point where at once, in the light of Scripture, and on every consideration of love, equity, and enlightened policy, it ought to stand.

A. B.

PRESBYTERY OF GUELPH.—An adjourned meeting of this Presbytery was held in St. Andrew's Church, Guelph, on the 31st ult. The chief business was the consideration of Rev. R. Torrance's resignation of his pastoral charge of the First Church, Guelph. Parties having been heard, and Mr. Torrance having intimated his adherence to his resignation, it was decided to accept the same, and resolutions were passed expressing the regret of the Presbytery, their sympathy with the congregation, their high esteem for Mr. Torrance, and their desire that he should retain the clerkship. The position of *Pastor Emeritus*, offered by the congregation and Session, was declined by Mr. Torrance. Mr. Smellie was appointed to declare the pulpit vacant on February 5th, and Mr. Tait to act as interim Moderator of Session and provide pulpit supply. Notice was given that the congregations of Nassagaweya and Campbellville had been duly declared vacant on the 22nd January. The committee appointed to sit as assessors with the Kirk Session of Hawkesville reported the steps they had taken, and submitted a list of members on the communion roll belonging to the Elmira section of the congregation. The same committee were continued as assessors to the Session, with instructions to have a meeting of the congregation at Elmira properly called, as soon as possible, for the election of trustees of the property in terms of the deed. The committee to Second Church, Garafraxa, reported that they had met with the congregation there. It was agreed that the clerk do the best he can for the supply of sermons there in the meantime, and that he correspond with the Presbytery of Saugeen, for the purpose of ascertaining if there is any congregation or station in their bounds with which said church might be united. A letter was read from Mr. Haigh, explaining how a soiree had been held in the Hespeler section of his charge, on the evening of the day of the last meeting of Presbytery, which it was agreed to regard as quite satisfactory. On application, duly transmitted, leave was granted to the congregation of St. John's Church, Garafraxa, to mortgage their property for the sum of \$675. Messrs. Smellie, Duff and Torrance were appointed to prepare a suitable minute on the death of the late Rev. J. G. Macgregor, and report at next meeting. After announcing the next regular meeting on the third Tuesday of March, in St. Andrew's Church, Guelph, the proceedings were closed in the usual way.



**PASTOR AND PEOPLE.**

**CONCERNING COLLECTIONS.**

St. Paul lays down many useful principles "concerning collections." (See 1 Cor. xvi. 1, 2) These were to be: 1. *Individual*: "Let every one of you." A member of a Church sometimes says "We do so much for charity! We spend so much on missions," etc. *We* do it. Yet the individual so boasting does nothing. There is no obtaining pardon in common. "Every one" must repent, believe, and be saved. So "every one" must aid in doing good. 2. *Proportional*: "As God has prospered him." The giving should be in a suitable ratio to the getting. If more can be spent on ourselves, more laid by, so more should be given to God; not as some, the ratio of whose giving diminishes as their income increases. It is a fearful thing to be spending or hoarding beyond the proportion of giving. The poorest have an equal privilege with the richest. The Church is not truly a "poor man's Church" where the poor have only to be receivers, without the greater privilege of being givers. In God's esteem, the cent may be placed higher on the subscription-list than the dollar, just as the widow who put in two mites put in more than the rich who gave gold. The Treasurer above reckons the value of what is given by the amount of what is kept. 3. *Grateful*: "As God hath prospered him." The rewards of industry and skill are the gifts entrusted to us as His rewards, and therefore should be used by us as His faithful servants and grateful children. 4. *Periodically*: "On the first day of the week." If not weekly, at some stated period. We should not leave our giving to "haphazard," resolving to give "if we should have a surplus." Without waiting for a surplus, every week we spend money on ourselves for luxuries not essential. Should we do this equally in works of beneficence? Every quarter of every year we pay our rates or rent. Should we not with equal regularity and system arrange for what is due to God? 5. *Devoutly and conscientiously*: "Let every one lay by him in store." Privately, prayerfully, not from the impulse of external circumstances, or the opinion of men, not contingent or exciting meetings, eloquent appeals, or fine weather on the occasion of the annual collection.—*Newman Hall.*

**REV. MR. SPURGEON ON BIBLICAL CRITICISM.**

In taking a retrospect of the closing year, and speaking from the text, "Watchman, what of the night?" Rev. C. H. Spurgeon says:—"It is the watchman's duty to mention two things which seem to him to bode no good to the Church of God. One is the abounding doubt among professing Christians, and mainly among a certain class of ministers who aim at being thought "intellectual." Young men from college, for lack of whiskers, display their critical ability as an evidence of their manliness, and that ability runs mainly in the line of evaporating the gospel from every text which contains it. Afraid of being unnoticed, they affect disdain of the old-fashioned truths which fed their fathers, and endeavour to win distinction by repeating at third hand the sophisms of sceptics who have been dead and buried for half a century. Older men have in some cases set them an ill example, but the youths have generally outrun their leaders, and having no discernment have leaped the ditch from which wiser runners have started back. It is not that there is in the churches an envious investigation of the meaning of the Scriptures, and a desire to conform all creeds to the word of God; that were a hopeful sign indeed. But the foundations are assailed, the Bible is itself attacked, and its inspiration more than questioned. Once let this go, all is gone. Our great sheet anchor is the infallibility of Divine revelation. Hence the vital importance of certain controversies in the Free Church of Scotland. It is not that a professor has said this or that of Holy Scripture, or that sundry expressions used concerning inspiration are to be deplored; but the weight of the sorrow lies in the spirit which could treat the sacred book irreverently, and lay it down upon the critical block to be chopped up as though it were a carcass from the hambles. When tutors set before young men the example of judging inspired Scripture, as though it were the product of Burns or Byron, there will not come much good to the Church of God from the institutions over which they preside. Most of the

mischiefs of the Churches commence in the colleges. These can be fountains of orthodoxy or sinks of heresy; and much will depend upon those who teach. O that in all denominations this matter were laid to heart! Bereft of the very basis of truth, stripped by faith, and tormented by teachers of doubt, the Church will soon be in a sorry plight unless her Lord shall visit her by His Spirit, and give back to her the simple confidence in His Word which is her strength. May those who know the truth stand fast, and this evil will yet be overcome!"

**THE MIDNIGHT HYMN**

In the mild silence of the voiceless night,  
When chased by airy dreams, the slumbers flee,  
Whom in the darkness doth my spirit seek,  
O God! but Thee?

And if there be a weight upon my breast  
Some vague impression of the day foregone—  
Scarce knowing what it is, I fly to Thee  
And lay it down.

O! if it be the heaviness that comes  
In token of anticipated ill,  
My bosom takes no heed of what it is,  
Since 'tis Thy will.

For O! in spite of past and present care,  
Or any thing besides, how joyfully  
Passes that almost solitary hour,  
My God, with Thee

More tranquil than the stillness of the night,  
More peaceful than the silence of that hour,  
More blest than any thing; my bosom lies  
Beneath Thy power.

For what is there on earth that I desire,  
Of all that can give or take from me?  
Or whom in heaven doth my spirit seek,  
O God! but Thee?

**AN UNANSWERABLE ARGUMENT.**

On a visit which the celebrated Erasmus made to the hardly less celebrated Sir Thomas More, the doctrine of transubstantiation was discussed by the two eminent scholars. In the argument, Sir Thomas took the high Popish ground that if one *believed* that he ate the actual body of Christ, he really did eat it.

On taking his leave, Sir Thomas loaned to Erasmus a horse on which to ride to his lodging. Instead of returning the horse, Erasmus sent back the following distich:

"Quod mihi dixisti,  
De corpore Christi,  
'Crede quod edas et edis;'  
Sic tibi rescribo,  
De tuo paltrido,  
Crede quod habes et habes."

**TRANSLATION.**

What thou hast said  
Concerning the bread  
Which we eat at the sacrament table,  
Applies with full force  
To the very fine horse  
Which you loaned to me out of your stable.

If believing to eat,  
Is eating indeed  
The body of Jesus who died—  
Then believing to have  
Is having indeed  
The steed which you loaned me to ride.

This was certainly an *argumentum ad hominem*, but it shews how just and forcible such an argument sometimes is. Coleridge, from whom the above story is taken, says that upon his own principles the Roman Catholic is bound to submit to the application which can be given to those principles. It is hard to see what satisfactory reply Sir Thomas More could have given to the humorous yet severe pleasantry of his learned friend.

**SAINTS FOR BAIT.**

Few of Satan's devices are so seductive as those which tempt good men to do doubtful and evil deeds for pious ends. The use of grab-bags, raffling and other modes of gambling at church fairs, and the getting up of amateur theatrical performances and comic concerts as means of increasing church funds, may be cited as examples of doing evil that good may come. They corrupt young minds by drawing them away from God, and awakening in them a passion for practices and amusements which are extinguishers of piety. When church officers and representative Christian men endorse such things, they little think they are making themselves bait for Satan's hooks.

Well doth Shakespeare say of man's arch enemy when thus baiting his hooks with good men's acts.

"Oh! cunning enemy, that to catch a saint  
With saints doth bait thy hook. Most dangerous  
Is that temptation that doth goad us on  
To sin by loving virtue!"  
—*Zion's Herald.*

**MISSION NOTES.**

REV. GRIFFITH JOHN, a missionary to China, in a recent address in Glasgow, stated that China proper is now entirely open to the missionary and the Bible colporteur, with the single exception of one provincial capital, that of Hunan.

A CHINESE gentleman of rank and wealth has published two books on engineering and chemistry, and frankly confesses his indebtedness to the works of missionaries on these and kindred subjects. He adds, "If we attended to their instructions our women would cease to frequent the temples, and we should waste no more money in idolatrous processions; monasteries would be converted into private residences, and their yellow-capped occupants would not be seen fleecing the people by their deceptions; their services and their charms would be laughed at, and this would indeed be a great gain."

So long ago as 1867, Dr. Treat, of the American Board, thus wrote of China in his annual paper of that year: "Let us assume four hundred millions as the population of the empire; and let us suppose them to pass before us, say five abreast, at the pace of one mile an hour. From morning to night, from night to morning, the ear is burdened by their heavy, incessant tread. Who now will stand and wait till the last detachment shall have marched by? A procession of a few thousands becomes to the spectator, not unfrequently, a painful weariness. But these dusky forms, these children of dark hearts, will consume seven years in defiling before us, a long, un-resting funeral train! We are awe-struck and confounded; myriads and myriads, millions upon millions, all journeying like ourselves to the judgment-seat, and all ignorant of the way of life."

At a recent conference of the Episcopal Church, held in New York, Archdeacon Kirkby said that "the objectors to missions were mostly business men, who lacked information. He had never heard any objection raised by a woman to the cause of missions, and if women could only see the condition of their heathen sisters, and could know what the Gospel does for them, they would be moved to greater eagerness in raising money for missions." The Bishop of Albany said that "philanthropy was only half the Master's will. 'The Lord hath need' of men and women giving first themselves, and then their substance, to forward His great triumphal journey to the city of God. The motive, 'the Lord hath need,' is enough to startle us to a sense of danger, and ought to lead us to a sense of duty. The measure of our faithfulness is seen when we are so impressed and imbued with a sense of the Church's divine work for the souls of men that we hold back nothing from God's service."

THERE is a woman with us in Hankow, says a missionary who writes to the "Gospel in All Lands," very quiet, gentle, and kind. I have known her ever since I went to China. Twelve or thirteen years ago we wanted a kind of Bible-woman, to look after a few little girls who were willing to come to our school, and to visit the wives of the converts, who were unwilling at that time to attend our services. She was then receiving twelve dollars a month in the service of an English lady. Her position was a very good one. Well, we wanted this worker. Where could we find her? We had only two women to choose from; and she was the only one of the two that we could look upon as in any way fit for the work. We talked over matters with our native brethren, and they agreed that she was the only woman. Would she come? What could we give her? Six dollars a month was all we could offer her. Would she give up her twelve dollars and her easy, quiet position, with scarcely anything to do but be the companion of a nice, kind English lady, and would she take the six dollars and become a hard worker, suffering shame and disgrace amongst her countrymen for Christ? We put the question to her, and she said she would, and she has not swerved from that path from that day till now.



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TORONTO, FRIDAY, FEBRUARY 17, 1882.

We are glad to learn, and we are sure the Church will also, that Rev. Dr. and Mrs. G. L. Mackay reached Tamsul on the 19th December in safety. A short note has been received by Professor McLaren from Rev. K. F. Junor, announcing their safe arrival after a rather rough voyage across the Pacific. Mr. Junor was greatly delighted to welcome them back. Dr. Mackay's arrival was very opportune, as Mr. Junor had been laid aside with an attack of congestion of the lungs, from which he had not entirely recovered when he wrote.

WHY should our western Synods be called by such awkward names as the Synods of Montreal and Ottawa, Toronto and Kingston, and Hamilton and London? Is there any reason why a Synod should be named after the cities within its bounds? If there is, then the names of two of these Synods should be lengthened still farther. One of them should be designated the Synod of Kingston, Belleville, Toronto and Guelph; and the other the Synod of St. Catharines, Hamilton, Brantford, London, and St. Thomas, with Stratford and Chatham added in a year or two. How would it do to name Presbyteries in the same way? The Presbytery of Brantford, Paris, Woodstock and Ingersoll; or the Presbytery of Guelph, Elora, Fergus, and Berlin would sound rather strangely. Local feeling had probably something to do with the double names of Synods at the time they were given, but surely the Union is old enough now to make one name do for each Synod. There is something exceedingly awkward about the present arrangement. People not acquainted with the facts are apt to suppose that the Synod of Hamilton and London means two Synods—viz., that of Hamilton and of London. Besides, uniting two names where one should do is a nuisance.

OCCASIONALLY we hear people say that society is "honeycombed with scepticism." "Honeycombed" is good as a mere expression, but fortunately there is no evidence of the fact. People seldom spend money on things they don't believe in. If society is "honeycombed" with infidelity, why do so many people put money in churches, colleges and missions? More new, substantial, and in many instances elegant places of worship have been put up within the last year than in any former year, we believe, in the history of Presbyterians in Canada. Ministers' salaries are not nearly as high, on the average, as they ought to be, and soon will be, but they are increasing every year. Our contributions for missionary purposes, still too small, are constantly increasing. We don't believe that heterodoxy and infidelity are the principal foes the Church has to contend against. One prominent hypocrite in a congregation does it a thousand times more harm than Huxley. An egotistic, quarrelsome "crank," who has been hustled out of half-a-dozen churches, is far more dangerous than Darwin. One long-tongued, slanderous viper, whose mouth has been transformed into a sluice for gossip and slander, can do more harm in a congregation in a day than Bob Ingersoll could do in a year. Why fire heavy artillery at foes that are scarcely within range of the walls of

Zion, while Ananias, and Apphira, and Judas Iscariot are undermining the walls?

A LETTER from the Rev. P. Campbell, of Montreal, on matters connected with the recent decision of the Privy Council, did not come to hand in time to appear in our last issue, for which it was intended. It is not yet too late, however, to lay before our readers that part of it in which Mr. Campbell asks for united congregational action throughout the Church in the direction of securing the necessary legislation in the matter of the Temporalities Fund. He says.

"After all, this is the power which can make itself specially felt. If every congregation in the United Church will only join in petitioning the Federal Parliament to enact the Bill which, it is now seen, the Quebec House had no power to enact, the thing will be done. Is this too much to ask the brethren throughout the Church to do in behalf of those of their number whose interests are at stake? It will be remembered that one of the difficulties at a particular period of the Union negotiations was how to make provision for some forty odd ministers of the Synod of the Church of Scotland, in Ontario and Quebec, who were in receipt of \$200 per annum from a *Sustentation Fund* which the Synod had. The United Church was indisposed to assume the burden of providing for them, and so, with the approbation of all concerned, it was agreed to grant them \$200 from the Temporalities Fund, even though there should not be interest accruing from it sufficient to meet the demand—the capital to be encroached upon if necessary. This is the main principle of the amendments of the Quebec Act. Those forty ministers had been settled in their charges on the strength of the Church's undertaking to give them \$200 a year besides what they received from their congregations. It is clear, then, that, owing to the provisions of the unconstitutional Quebec Bill, those congregations now in the United Church that formerly raised some \$8,000 and more for the Sustentation Fund, were set free to support the operations of the United Church, and to that extent the Presbyterian Church in Canada has profited by the amendments of the Temporalities Act in question. It is true that parties to the negotiations for union always exhibited a graceful unwillingness to meddle with the Temporalities Fund, leaving it to those specially interested in it to make such a disposition of it as they chose. But it is equally true that the disposition of it made in the Bill which it is now proposed to ask the House of Commons at Ottawa to pass, was approved of by all parties to the Union, and all the legislation obtained on this and other points was obtained in the name of all parties. On this ground it is only reasonable to expect that cordial action, such as is competent to be taken all along the line, shall be taken."

SOIREES are what people make them. Quite often they are pleasant and profitable; sometimes the reverse. One thing is clear. Three-fourths of the Presbyterians of Ontario believe in them, attend them, hold them; and sneers directed against soirees are sneers directed against a large majority of the best people in the Church. A few congregations have no such meetings, on principle; a few more decline to have them as a matter of taste. Some have no tea-meeting, because in their case getting up one involves a serious amount of friction; and some have none because they have not energy enough to make a soiree. The fact remains, however, that the great majority of our people hold and enjoy such meetings. To allege that they desire or tolerate buffoonery at their social gatherings is simply to libel the Church. Nor is it true that a minister lessens his influence or dignity by attending and addressing such meetings. Any dignity that a minister loses by addressing four or five hundred of the best people in the community he is better without. A suitable speech will increase rather than diminish his influence. If the speech is not suitable, the fault is his own. To say that Presbyterian people won't listen to anything but nonsense is simply to libel them. Presbyterians listen to anything worth listening to, and occasionally to things not worth listening to. The most accomplished and influential ministers Canada ever saw made speeches at soirees without being seriously injured by so doing. Dr. Ormiston addressed more meetings of that kind than any six ministers in Canada, but he managed to live through it bravely and come out with something like \$10,000 a year. Dr. Burns made many a ringing soiree speech that roused the people and nerved them to greater exertions. The grand old veteran was only too glad to get an opportunity to fire the hearts of the people and encourage them in their work. Principal Willis was not lacking in ministerial dignity; yet the principal at times attended tea-meetings, and spoke well at them too. We could name several scores of the very best ministers, professors, D.D.'s and other dignitaries at the present moment who rather enjoy addressing four or five hundred good-humoured Christian people, and do the work very nicely too. This is a free country. If any disciples of the Oscar Wilde school, lay or clerical, prefer sitting up all night

with a lily to mingling with their fellow-men, by all means let them sit up with the lily. As regards the financial part of the question, it may be a sin to make money at tea-meetings; but we never knew a convener, or college board, or committee, or congregational treasurer, or any other official, refuse money made in this way.

## OUR NORTH-WEST.

WE beg to remind our readers of the meetings in connection with the North-West, which, as advertised, are to be held in Toronto during the coming week. We have no wish to anticipate what Mr. Robertson will bring forward on these occasions. He is, perhaps, as yet not so well known to Toronto audiences as he ought to be, and as he will, we hope, be eight days hence. He is thoroughly conversant with the whole subject on which he is to speak, and all may rely upon his uttering only words of truth and soberness, even at this time of universal "boom." Naturally he feels very strongly on the subject, and is anxious to have the Churches in Ontario duly interested in that land at once of his adoption and affections. But he would not be the man he is, and would not deserve to occupy the position he so worthily fills, if it were otherwise with his feelings and aspirations. We shall be astonished, and not a little disappointed, if all the meetings at which he is advertised to speak be not crowded to overflowing. When everybody is talking Manitoba, and the openings that are there being presented for those who are enterprising improving their worldly circumstances, it would be strange if God's people did not take a correspondingly deep interest in the spiritual condition of the people who are crowding into that land of mighty capabilities, and especially if the Presbyterians of Canada were not determined to leave the country with the Gospel from the very first. There is no use in saying, "Let them stay at home and enjoy their Gospel privileges where they are,"—for they won't do this. Whether the messenger of the Cross follow them or not, thousands and tens of thousands are bound to go; and the question is not about the prudence or the propriety of such emigration, but about the duty in the premises of those who call themselves the followers of Christ, and acknowledge that it is at once their duty and their privilege to do all that lies in their power to extend the knowledge of that Name which to them is above every name, and of that Saviour who has to such become precious above all estimate; by whom they say they live, and for whom, according to their very profession, they say they are ready, if necessary, to die. Already the Presbyterian Church of Canada has her representative and agent as far off as at Edmonton, and she is bound never to be satisfied till the whole of the intervening territory is fully taken possession of in the name of the Lord—aye, and not even then, for there are regions beyond which have to be occupied as well. In the meantime all who wish to hear what an able, practical, clear-headed Christian man who has seen and judged for himself thinks of this much-talked-of North-West and its future will not miss hearing Mr. Robertson during his present visit to Ontario. Some, indeed, may imagine that he had just as well leave the marriage matter severely alone; but he thinks differently, and so do we.

## CHURCH ATTENDANCE.

A LATE census of Church attendance in Toronto gives the very gratifying fact, which many have been inclined to doubt, and not a few altogether to deny, that the population in the metropolis of Ontario is very largely a church-going one. No doubt the estimate made by the "Globe" is simply an approximation, but we are convinced that as the attempt was no doubt honestly made, so the result is, upon the whole, to be taken as reliable. Some, indeed, have objected to some of the details, but generally there has been a wonderful consensus as to its substantial accuracy. Nor are we inclined to believe that this church attendance gives no reliable idea of the spiritual condition of the population. It is quite true that people may attend church merely from custom, and from some measure of traditional superstition. But they will not from such a feeling persist in expending large sums upon such work, and keeping up extensive and varied instrumentalities of a benevolent and religious character, such as are to be found in

Toronto. We are sometimes told that Toronto is one of the wickedest, most immoral cities on the continent. We don't believe that it is anything of the kind. That there is much wickedness, and consequently much misery in it, we at once admit, but that there is not a correspondingly large amount of the counteracting salt of devout, earnest Christianity, we most strongly deny. It is all well enough to point to our gaols, police courts, and brothels, as men have been doing very earnestly for some time past; but it is as well occasionally to look at the other side of the question, and to be both encouraged and stimulated by what has been accomplished, and what is day by day being done very quietly and very unostentatiously for the good both of the bodies and souls of those for whom, if we were to believe all that is said, no man cares. We, however, are inclined to go further, and say that the people of Toronto as a church-going population is not, in our estimation, one whit in advance of all the rest of the inhabitants of Ontario. There is no use in blowing the trumpet of mutual congratulation too loudly, or of giving things too much of the *couleur de rose*, but sometimes it is indispensable that the cheerful and encouraging facts of the situation should have prominence, and we are not sure but the present is one of those times. Some who profess to be specially wise and specially conversant with things as they stand tell us that Christianity is dying; that all really intelligent men have ceased to believe in its doctrines and have ceased to follow its precepts. They tell us further that scepticism has eaten into the very core of Christian life, and that the languid worship that is still maintained in most of the Churches is like the boulders on the high hills which tell that there was once seas there, but that there is none any longer; that men are worshipping they know not what, and would only be too glad to have some decent excuse for giving that worship up altogether. Now, do the actual facts point at all in this direction? We maintain that they do the very opposite. If people are so anxious to part company with Christianity, what is to prevent them? There are only too many who are doing so; why don't the rest follow suit? Because they don't want to. Because Christianity, instead of being nothing to them, is everything, though, to be sure, they may often not treat it as its importance fully deserves. Dying! There is nothing which gives such unmistakable tokens of being alive as the same maligned and misrepresented religion of the Cross. And though the efforts and contributions that are made for its support and propagation are nothing like what they ought to be, yet we very much doubt if ever there was a time when the professed followers of Christ did more and gave more than they are doing to-day, though some prophets of evil are crying out that the things that remain are ready to die. The things "that remain" are *not* ready to die. We question if ever there were so many genuine disciples of Christ alive on the earth at one time as there are to-day. We are sure there never was more given (if so much) for the support and propagation of His cause. Much, no doubt, still remains to be done. There are plenty of niggardly Christians, and too many languid and unenterprising congregations, but the prospect is far from being all dark. On the contrary, it is bright with promise, and is well calculated, in spite of all drawbacks, to make God's people the world over take heart of grace, and, strong in the strength which comes from Him in whom they trust, to go forth every new morning with renewed strength and ever-growing resolution to that work of faith and labour of love in which it is their privilege to be engaged, and in connection with which they have the highest of all possible assurances that it is impossible to fail. It has been always too much the way to say that the former times were better than these. But has it been true in the past? Is it true now? Let those who think so give their proofs. Before they have done with the evidence they may not have become optimists, but their pessimist ideas will have received a violent and fatal overthrow.

PHILOSOPHY AND THEOLOGY.

"The fact remains that philosophy and theology have uniformly sustained very close relations to each other, and the history of these relations will teach some important lessons. It will show that the philosophy of the college insensibly affects the theology of the seminary; that to shape the philosophy of a people is to shape its jurisprudence, its ethics, its theology, the ministrations of the pulpit, the teaching of the

Sabbath school, and even the fireside instruction of the home."

"At the bottom of all belief or disbelief there lies a theory of knowledge and belief. A philosophy of sensation will lead to Atheism, but only because it will lead to universal unbelief. . . . With such a philosophy (sensational) we have to deal. It tells us that our beliefs in cause, substance, and moral obligation are a generalized experience; and it is none the less objectionable because through the doctrine of evolution it seeks to mediate between the intuitional and associational theories of knowledge by telling us that the same idea may be both an intuition and an inference—an intuition for the individual and an inference for the race."

THESE extracts are taken from an article by Professor, Patton, of Princeton, in the January number of the "Princeton Review." The article is entitled "Philosophy in the Theological Curriculum," and is a plea for giving a place in theological studies to the discussion of philosophic questions from a Theistic and Christian point of view. "The chair for such discussions," he says, "may be called the Chair of the Relations of Science, Philosophy, and Religion; or simply the Chair of Religious Philosophy. To the incumbent of such a chair it would fall to exhibit, at least in outline, the historic relations of philosophy, science, and theology. The discussion of *fundamental ethics* should have a place in theological studies. The question in ethics is the possibility of ethics—the question whether there can be any guarantee for the purity of home or the stability of the social organism under a philosophy which makes man an automaton. Mr. Frederic Harrison indicates his appreciation of the religious problem when he speaks of 'the mighty assize of religions which this generation and the next are to try out.' He is right in supposing that the time has come for the trial of the issue. The time has come when men must face the question of the Possibility of Morals. They must decide between a metaphysic that leads to an absolute vacuum in knowledge, absolute irresponsibility in morals, absolute mechanism in life; and a metaphysic that will secure the separateness, the sovereignty, the morality, the immortality of the soul."

These are weighty words of golden worth, and it becomes the Canadian Church to weigh them well. What are the metaphysic, the philosophy, the method, the ethics which our youth are being taught in college? Is it Kantianism, or Hegelianism, or common-sense Intuitionism? Is it hostile to an objective revelation, or does it favour Christianity as supernatural? What theory of ethics is being taught? Is it Mill's Utilitarianism, Spencer's Altruism with variations? or is it the doctrine of obligation founded on Theism and authoritative revelation? The philosophy of the College will affect the theology of the Hall, and it has become the duty of the Church to look closely and make sure that the faith of our young men and women does not suffer for want of their being instructed "in a Theistic theory of the universe, and a belief in a Being whose personality is set over against our personality—a Being upon whom we are dependent and to whom we are responsible." This doctrine is the only hypothesis that can satisfy all the requirements of reason. To hold it back is virtually to set the mind on the track that must, with the iron certainty of logic, lead to the agnostic position. And "it makes no difference how my personality is obliterated, whether by Pantheism or Materialism, the effect is just the same. When it comes to the question whether Christian life shall be strangled by the python of Hegelianism or the python of Positive Philosophy, there is but little to choose." It becomes the Church not to allow error to be sown which will bear its baneful fruit in the next generation, and to see that our ministers in training at least are taught Christian metaphysics, philosophy, and ethics.

AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR,—At the last meeting of the Presbytery of Huron, the report of the Committee to consider the remit of the General Assembly anent the Aged and Infirm Ministers' Fund, was in the form of an overture to the next Assembly setting forth a new plan. The report was adopted. The following is a copy of the overture:

Whereas considerable dissatisfaction with the working of the Aged and Infirm Ministers' Fund obtains throughout the Church; and whereas much difficulty is experienced in the administration of the fund, on the principles at present in operation: and

whereas the remit of the General Assembly in the matter is deemed inadequate to meet and remove the above-mentioned dissatisfaction and difficulties: it is therefore humbly overtured to the venerable the General Assembly, that the present system be superseded by the following:—

1. There shall be two funds, kept separate and distinct, and known by the names respectively of "The Aged and Infirm Ministers' Benevolent Fund," and "The Aged and Infirm Ministers' Equitable Fund."
2. The Aged and Infirm Ministers' Benevolent Fund shall consist solely of congregational contributions to that object, and shall be administered on the basis of benevolence, each application being dealt with in accordance with the requirements of the case and the state of the Fund.
3. The Aged and Infirm Ministers' Equitable Fund shall consist solely of the ministerial rate of one-half per cent on professional income.
4. All ministers contributing to this Fund, and they only, shall be entitled to the benefits thereof.
5. When a minister who has been a regular contributor to the Fund has been allowed by the General Assembly to retire from active duty, after ten years' service, he shall receive an annuity of eighty dollars. The amount may be increased in proportion to additional length of service, at the rate of five dollars for each additional year, if the state of the Fund permit.
6. A minister who falls into arrears shall forfeit his claim upon the Fund, unless within three years he shall pay all arrears, and one dollar per annum additional for the time those arrears were due.
7. A minister who has received the amount falling due to him upon the equitable basis above provided, and whose resources are still insufficient, may apply for further assistance to the Aged and Infirm Ministers' Benevolent Fund.
8. Both these Funds shall be administered by the same Committee.

This schedule is to be submitted to the Synod of Hamilton and London for consideration at its next meeting; and it is desirable that Presbyteries should have it before them for consideration before they commit themselves to any other.

A MEMBER OF PRESBYTERY.

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

Last Friday evening the members of Knox College Metaphysical and Literary Society held their forty-fifth public meeting in Convocation Hall. Mr. R. G. Sinclair gave an interesting essay on "Our Last Presbyterian Outpost and its Surroundings." Fort Edmonton and the Saskatchewan Valley were described by the essayist in a clear and attractive manner. "Is a revision of the Westminster Confession of Faith desirable?" was the subject of debate. The discussion was conducted with great spirit and ability by Messrs. Builder and Craig for the affirmative, and the negative was vigorously sustained by Messrs. Mutch and Robertson. The dialectic contest evinced an intelligent acquaintance with the bearings of the question and logical power in its treatment. The chairman decided in favour of the negative. The Glee Club contributed much to the enjoyment of the meeting in their admirable renderings of "Spring's Delights," "The Huntsman's Song," and an *encore* to the latter, the "Soldiers' Chorus." Mr. Angus McKay, with impressive effect, gave Macaulay's "Battle of Naseby." A highly delighted and appreciative audience filled every available place in Convocation Hall. The chair was ably filled by Mr. Mortimer Clark, and his remarks at the close of the debate were well chosen. In passing the usual vote of thanks, mention was made of the great interest taken by the chairman in the work of the Society, as shown by his valuable contributions to the literature in the College reading-room. The chairman of the Society closed the proceedings with a few well-timed and appropriate remarks.

THE Rev. P. S. Livingston, B. A., of Russeltown, was released from his charge at a special meeting of Montreal Presbytery, held on the 24th of January. He leaves for Mission work in Manitoba immediately. The Rev. J. Patterson, Hemingford, is appointed Moderator of Russeltown Session during the vacancy. The people at Russeltown and Covey Hill presented well-filled purses to Mr. and Mrs. Livingston before leaving.—COM.

## CHOICE LITERATURE.

## COBWEBS AND CABLES.

BY HESBA STRETTON.

## CHAPTER XXII.—A REJECTED SUITOR.

All the next day Phebe remained very near to her father, leaving her housework and painting to sit beside him on the low chair he had carved for her when she was a child. For the first time she noticed how slowly he caught her meaning when she spoke to him, and how he himself was forgetting how to express his thoughts on his fingers. The time might come when he could no longer hold any intercourse with her or she with him. There was unutterable sadness in this new dread.

"You used to laugh and sing," he said, "but you never do it now: never since he robbed me. He robbed me of that too. I'm a poor, helpless, deaf old man; and God never let me hear my child's voice. He used to tell me it was sweet and pleasant to hear, and your laugh made everyone merry who heard it. But I could see you laugh, and now I never see it."

She could not laugh now, and her smile was sadder than tears; so she bent down her head and laid it against his knee where he could not see her face. By-and-by he touched her, and she lifted up her tear-dimmed eyes to his fingers.

"Promise me," he said, "not to sell this old place. It has belonged to the Marlowes from generation to generation. Who can tell but the dead come back to the place where they've lived so long? If you can, keep it for my sake."

"I promise it," she answered. "I will never sell it."  
"Perhaps I shall lose my power to speak to you," he went on, "but don't you fret as if I did not forgive him as he robbed me. He learnt to talk on his fingers for my sake, and I'll say 'God bless him' for your sake. If we meet one another in the next world I'll forgive him freely, and if need be I'll ask pardon for him." Phebe, I do forgive him."

As he spoke there was a brighter light in his sunken eyes, and a smile on his face such as she had not seen since the day he had helped Roland Sefton to escape. She took both of his hands into hers and kissed them fondly. But by-and-by, though it was yet clear day, he crept feebly up-stairs to his dark little loft under the thatched roof, and lay down on the bed where his father and grandfather had died before him.

At first he was able to talk a little in short, brief sentences; but very soon that which he had dreaded came upon him. His fingers grew too stiff to form the signs, and his eyes too dim to discern even the slowest movement of his dear hands. There was now no communication between them but that of touch, and he could not bear to miss the gentle clasp of Phebe's hand. When she moved away from him he tossed wearily from side to side, groping restlessly with his thin fingers. In utter silence and darkness, but hand to hand with her, he at last passed away.

The next few days was a strange and bewildering time to Phebe. Neighbours were coming and going, and taking the arrangements for the funeral into their own hands, with little reference to her. The clergyman of the parish, who lived three miles off, rode over the hills to hold a solemn interview with her. Mrs. Nixey would not leave her alone, and if she could have had her way would have carried her off to her own house. But this Phebe would not submit to; except the two nights she had been away when she went to the seaside to break the news of Roland's death to Felicitia and her mother, she had never been absent for a night from home. Why should she be afraid of that quiet, still form, which even in death was dearer to her than any other upon earth?

But Mrs. Nixey walked beside her, next the coffin, when the small funeral procession wound its way slowly over the uplands to the country churchyard, where the deaf and dumb old wood-carver was laid in a grave beside his wife. It was almost impossible to shake her off on their return, but Phebe could bear companionship no longer. She must walk back alone along the familiar fields, where the green corn was springing among the furrows, and under the brown hedge-rows where all the buds were swelling, to the open moor lying clear and barren in an unbroken plain before her. How often she had walked along those narrow sheep-tracks with her father pacing on in front, speechless, but so full of silent sympathy with her that words were not missed between them. Their little homestead lay like an island in a sea of heather and fern, with no other dwelling in sight; but, oh, how empty and desolate it seemed!

The old house-dog crept up quietly to her, and whined softly; and the cow, as she went into the shed to milk her, turned and licked her hand gently, as if these dumb creatures knew her sorrow. There were some evening tasks to be performed, for the labourer, who had been to the funeral, was staying in the village with the other men who had helped to carry her father's coffin, to rest themselves and have some refreshment at the little inn there. She lingered over each duty with a dreary sense of the emptiness of the house haunting her, and of the silence of the hearth, where all the long evening must be spent alone.

It was late in February, and though the fern and heather and gorse were not yet in bud, there was a purple tinge upon the moor foretelling the quickly coming spring. The birds that had been silent all winter were chirping under the eaves, or fluttered up from the causeway where she had been scattering corn, at the sound of her footsteps across the little farm-yard. The sun, near its setting, was shining across the uplands, and throwing long shadows from every low bush and brake. Phebe mounted the old horse-block by the garden wicket, and looked around her, shading her eyes with her hands. The soft west wind, blowing over many miles of moor and meadows and kissing her cheek, seemed like the touch of a dear old friend, and the thin gray cloud overhead appeared only as a slight veil scarcely hiding a beloved face. It would not have startled her if she

had seen her father come to the door, beckoning to her with his quiet smile, or if she had caught sight of Roland Sefton crossing the moor with his swift, strong stride, and his face all aglow with the delight of his mountain ramble.

"But they are both dead," she said to herself. "If only Mr. Roland had been living in Riversborough, he would have told me what to do."

She was too young to connect her father's death in any way with Roland Sefton's crime. They two were the dearest persons in the world to her; and both were now gone into the mysterious darkness of the next world, meeting there, perhaps, with all earthly discords forgiven and forgotten more perfectly than they could have been here. She remembered how her father's dull, joyless face used to brighten when Roland was talking to him—talking with slow, unaccustomed fingers, which the dumb man would watch intently, and catch the meaning of the phrase before it was half-finished, flashing back an eager answer by signs and changeful expression of his features. There would be no need of signs and gestures where they had gone. Her father, perhaps, was speaking to him now.

Phebe had passed into a reverie, as full of pleasure as of pain, and she fancied she heard her father's voice—that voice which she had never heard. She started, and awoke herself. It was growing dusk, and she was faint with hunger and fatigue. The wintry sun had sunk some time since behind the brow of the hill, leaving only a few faint lines of clouds running across a clear amber light. She stepped down from the horse-block reluctantly, and with slow steps loitered up the garden path to the deserted cottage.

It might have been better, she thought, if she had let Mrs. Nixey come home with her; but, oh, how tired she was of her aimless chatter, which seemed to din the ear and drive away all quiet thought from the heart. She had been very weary of all the fuss that had made a Babel of the little homestead since her father's death. But now she was absolutely alone, the loneliness seemed awful.

It was quite dark before the fire burned up and threw its flickering light over her old home. She sat down on the hearth opposite her father's empty chair, in her own place—the place that had been hers ever since she could remember. How long would it be her's? She knew that one volume of her life was ended and closed; the new volume was all hidden from her. She was not afraid of opening it; for there was a fund of courage and hope in her nature of which she did not know all the wealth. There was also the simple trust of a child in the goodness of God.

She had finished her tea, and was sitting apparently idle, with her hands lying on her lap, when a sudden knock at the door startled and almost frightened her. Until this moment she had never thought of the house as possessing any element of danger; but now she turned her eyes to the uncurtained window, through which she had been so plainly visible, and wished that she had taken the precaution of putting the bar on the door. It was too late, for the latch was already lifted, and she had scarcely time to say with a tremulous voice, "Come in."

"It's me—Simon Nixey," said a loud, familiar voice, as the door opened, and the tall, ungainly figure of the farmer filled up the doorway. He had been at her father's funeral, and was still in his Sunday suit, standing sheepishly within the door, and stroking the mourning-band round his hat, as he gazed at her with a shameful expression, altogether unlike the bluntness of his usual manner.

"Is there anything the matter, Mr. Nixey?" asked Phebe. "Have you time to take a seat?"

"Oh, ay! I'll sit down," he answered, stepping forward readily and settling himself down in her father's chair, in spite of her hasty movement to prevent it. "Mother thought as you'd be lonesome," he continued; "her and me've been talking of nothing else but you all evening. And mother said your heart 'ud be sore and tender to-night, and more likely to take to comfort. And I'd my best clothes on, and couldn't go to fodder up, so I said I'd step up here and see if you was as lonesome as we thought. You looked pretty lonesome through the window. You wouldn't mind me staying a half-hour or so?"

"Oh, no," said Phebe simply; "you're kindly welcome."

"That's what I'd like to be always," he went on, "and there's a deal about me to make me welcome, come to think on it. Our house is a good one, and the buildings they're all good; and I got the first prize for my pigs at the last show, and the second prize for my bull the show before that. Nobody can call me a poor farmer. You recollect painting my prize-bull for me, don't you, Phebe?"

"To be sure I do," she answered.

"Ay! and mother shook like a leaf when I told her you'd gone into his shed, and him not tied up. 'Never you mind, mother,' I says, 'there's neither man nor beast 'ud hurt little Phebe.' You'd enjoy painting my prize-pigs, I know; and there'd be plenty o' time. Wouldn't you now?"

"Very much," she said, "if I have time."

"That's something to look forward to," he continued. "I'm always thinking what you'd like to paint, and make a picture of. I should like to be painted myself, and mother; and there'll be plenty o' time. For I'm not a man to see you overdone with work, Phebe. I've been thinking about it for the last five year, ever since you were a pretty young lass of fifteen. 'She'll be a good girl,' mother said, 'and if old Marlowe dies before you're wed, Simon, you'd best marry Phebe.' I've put it off, Phebe, over and over again, when there's been girls only waiting the asking; and now I'm glad I can bring you comfort. There's a home all ready for you, with cows and poultry for you to manage and get the good of, for mother always has the butter-money and the egg-money, and you'll have it now. And there's stores of linen, mother says, and everything that any farmer's wife could desire."

Phebe laughed, a low, gentle, musical laugh, which had surprise in it, but no derision. The sight of the gaunt embarrassed man opposite to her, his face burning red, and his clumsy hands twisting and untwisting as he uttered his persuasive sentences, drove her sadness away for the moment. Her pleasant, surprised laugh made him laugh too.

"Ay! mother was right; she always is," said Nixey, rubbing his great hands gleefully. "There'll be scores of

lads after her,' says mother, 'for old Marlowe has piles o' money in Sefton's Old Bank, everybody knows that.' But Phebe, there aren't a many houses like mine for you to step right into. I'm glad I came to bring you comfort to-night."

"But father lost his money in the Old Bank nine months ago," answered Phebe.

"Lost all his money!" repeated Nixey, slowly and emphatically. There was a deep silence in the little house, while he gazed at her with open mouth and astonished eyes. Phebe had covered her face with her hands, forgetting him and everything else in the recollection of that bitter sorrow of hers nine months ago; worse than her sorrow now. Nixey spoke again after a few minutes, in a husky and melancholy voice.

"It shan't make no difference, Phebe," he said; "I came to bring you comfort, and I'll not take it away again. They they all are for you, linen and pigs, and cows and poultry. I don't mind a straw what mother 'll say. Only you wipe away those tears and laugh again, my pretty dear. Look up at Simon and laugh again."

"It's very good of you," she answered, looking up into his face with her blue eyes simply and frankly, "and I shall never forget it. But I could not marry you. I could not marry anybody."

"But you must," he said imperiously; "a pretty young girl like you can't live alone here in this lonesome place. Mother says it wouldn't be decent or safe. You'll want a home, and it had best be mine. Come, now. You'll never have a better offer if you've lost all your money. But your land lies nighest to my farm, and it's worth more to me than anybody else. It wouldn't be a bad bargain for me, Phebe; and I've waited five years for you besides. If you'll only say yes, I'll go down and face mother, and have it out with her at once."

But Phebe could not be brought to say yes, though Nixey used every argument and persuasion he could think of. He went away at last, in dudgeon, leaving her alone, but not so sad as before. The new volume of her life had already been opened.

## CHAPTER XXIII.—ANOTHER OFFER.

The next day Phebe locked up her house and rode down to Riversborough. As she descended into the valley and the open plain beyond her sorrowfulness fell away from her. Her social instincts were strong, and she delighted in companionship and in the help she could render to any fellow-creature. If she met a boy trudging reluctantly to school, she would dismount from her rough pony and give him a ride; or if she met with a woman carrying a heavy load, she took the burden from her, and let her pony saunter along, while she listened to the homely gossip of the neighbourhood. Phebe was a great favourite along these roads, which she had traversed every week during summer to attend Riversborough market for the last eight years. Her spirits rose as she rode along, receiving many a kindly word, and more invitations to spend a little while in different houses than she could have accepted if she had been willing to give twelve months to visiting. It was market-day at Riversborough, and the greetings there were still more numerous, and, if possible, more kindly. Everybody had a word for Phebe Marlowe; especially to-day, when her pretty black dress told of the loss she had suffered.

She made her way to Whitefriars road. The Old Bank was not so full as it had formerly been, for immediately after the panic last May a new bank had been opened more in the centre of the town, and a good many of the tradesmen and farmers had transferred their accounts to it. The outer office was fairly busy, but Phebe had not long to wait before being summoned to see Mr. Clifford. The muscles of his stern and careworn features relaxed into something approaching a smile as she entered, and he caught sight of her sweet and frank young face.

"Sit down, Phebe," he said. "I did not hear of your loss before yesterday, and I was just about to send for you to see your father's will. It is in our strong room. You are not one-and-twenty yet?"

"Not till next December, sir," she replied.

"Roland Sefton is the only executor appointed," he continued, his face contracting for an instant, as if some painful memory flashed across him; "and, since he is dead, I succeed to the charge as his executor. You will be my ward, Phebe, till you are of age."

"Will it be much trouble, sir?" she asked anxiously.

"None at all," he answered; "I hope it will be a pleasure; for, Phebe, it will not be fit for you to live alone at Upfold Farm; and I wish you to come here—to make your home with me till you are of age. It would be a great pleasure to me, and I would take care you should have every opportunity for self-improvement. I know you are not a fine young lady, my dear, but you are sensible, modest, and sweet-tempered, and we should get on well together. If you were happy with me, I should regard you as my adopted daughter, and provide accordingly for you. Think of it for a few minutes, while I look over these letters. Perhaps I seem a grim and surly old man to you; but I am not naturally so. You would never disappoint me."

He turned away to his desk and appeared to occupy himself with his letters, but he did not take in a single line of them. He had set his heart once more on the hope of winning love and gratitude from some young wayfarer on life's rough road, whose path he could make smooth and bright. He had been bitterly disappointed in his own son and his friend's son. But in this simple, unspoiled little country maiden would leave her future life in his keeping, how easy and how happy it should be!

"It's very good of you," said Phebe, in a trembling voice; "and I'm not afraid of you, Mr. Clifford, not in the least; but I could not keep from fretting in this house. Oh, I loved them so, every one of them; but Mr. Roland most of all. No one was ever so good to me as he was. If it hadn't been for him I should have learned nothing, and father himself would have been a dull, ignorant man. Mr. Roland learnt to talk to father, and nobody else could talk with him but me. I used to think it was as much like our Lord Jesus Christ as anything anyone could do. Mr. Ro-



land could not open father's ears, but he learned how to talk to him—to make him less lonely. That was the kindest thing anyone on earth could do."

"Do you believe Mr. Roland was innocent?" asked Mr. Clifford.

"I know he was guilty," answered Phebe, sadly. "He told me all about himself, and I saw his sorrow. Before that he always seemed to me more like what I think Jesus Christ was than anyone else. He could never think of himself while there were other people to care for. And I know," she went on, with simple sagacity, "that it was not Mr. Roland's sin that fretted father, but the loss of the money. If he had made six hundred pounds by using it without his consent, and said, 'Here, Marlowe, are twelve hundred pounds for you instead of six; I did not put your money up as you wanted, but used it instead,' why father would have praised him up to the skies, and could never have been grateful enough."

Mr. Clifford's conscience snote him as he listened to Phebe's unworlly comment on Roland Sefton's conduct. If Roland had met him with the announcement of a gain of ten thousand pounds by a lucky though unauthorized speculation, he knew very well his own feeling would have been utterly different from that with which he had heard of the loss of ten thousand pounds. The world itself would have cried out against him if he had prosecuted a man by whose disregard of the laws he had gained so large a profit. Was it, then, a simple love of justice that had actuated him? Yet the breach of trust would have been the same.

"But if you will not come to live with me, my dear," he said, "what do you propose to do? You cannot live alone in your old home."

"May I tell you what I should like to do?" she asked.

"Certainly," he answered. "I am bound to know it."

"Those two who are dead," she said, "thought so much of my painting. Mr. Roland was always wishing I could go to a school of art, and father said when he was gone he should wish it too. But now we have lost our money, the next best thing will be for me to go to live as servant to some great artist, where I could see something of painting till I've saved money to go to school. I can let Upfold Farm for fifteen pounds a year to Simon Nixey, so I shall soon have money enough. I promised father I would never sell our farm, which has belonged to the Marlowes ever since it was enclosed from the common. And if I go to London I shall be near Madame and the children, and Mrs. Roland Sefton."

The colour had come back to Phebe's face, and her voice was steady and musical again. There was a clear, frank shining in her blue eyes, looking so pleasantly into his, that Mr. Clifford sighed regretfully as he thought of his solitary and friendless life—self-chosen partly, but growing more dreary as old age, with its infirmities, crept on.

"No, no; you need not go into service," he said; "there is money enough of your own to do what you wish with. Mrs. Roland refuses to receive the income from her marriage settlement till every claim against her husband is paid off. I shall pay your claim off at the rate of one hundred a year, or more, if you like. You may have a sum sufficient to keep you at an art school as long as you need be there."

"Why, I shall be very rich!" exclaimed Phebe; "and father dreaded I should be poor."

"I will run up to London and see what arrangements I can make for you," he continued. "Perhaps Mrs. Roland Sefton could find a corner for you in her own house, small as it is, and Madame would make you as a daughter. You are more of a daughter to her than Felicitia. Only I must make a bargain, that you and the children come down often to see me here in the old house. I should have grown very fond of you, Phebe; and then you would have married some man whom I detested, and disappointed me bitterly again. It is best as it is, I suppose. But if you will change your mind now, and stay with me as my adopted daughter, I'll run the risk."

"If it was anywhere else," she answered, with a wistful look in his face, "but not here. If Mrs. Roland Sefton could find room for me, I'd rather live with them than anywhere else in the world. Only don't think I'm ungrateful because I can't stay here."

"No, no, Phebe," he replied; "it was for my own sake I asked it. As you grow older, child, you'll find out that the secret root of nine-tenths of the benevolence you see is selfishness."

(To be continued.)

HOUSEWORK.

Girls whose parents can afford to keep servants get the impression sometimes that it is quite out of the question to engage in any kind of household work, some even leaving the care of their own room to the charge of hired help. Such girls seem to us the embodiments of laziness. There is no reason why every girl should not understand the running of the household machinery, so that if at any time mother was sick and unable to oversee the usual arrangements, the daughter might be able to take her place, managing satisfactorily. It is a false notion that to become a housekeeper is to become also a domestic drudge, and if any of the girls who read this have made up their minds to that effect, let them abandon it instantly, and by experience prove it a libel. When there are two sisters in a family a good plan is to divide the work, each one being responsible for that portion that is entrusted to her care. Let each understand clearly what is expected of her, not doing it haphazard, but promptly and regularly each week; or the work could be alternated, if this arrangement would be more agreeable. One reason we would give in favour of household work for girls is, that it gives a chance to learn the many details connected with women's work that cannot be learned in any other way than by experience, and without which knowledge no woman can govern a house well. We don't want to convey the impression that the girl should shoulder the responsibility of her home, but simply to shew her how much better it is to be able to know how to do it, should it ever become necessary. Housework is not degrading; on the contrary, we consider it elevating, for,

"She who sweeps a room as to God's law,  
Makes that and the action fine."

And a girl can be just as much a lady in sweeping-cap, with broom in hand, as in breakfast-cap, reclining languidly with book in hand. The truest, noblest, and best woman we know, has been trained from her girlhood to look, practically, to the ways of the household, and yet she is a lady in every respect—an ornament to the most cultivated society. When you have homes of your own, girls, and are obliged to get along with little or no help, you will be thankful for the training you have imposed upon yourselves in youth; or if it falls to your lot to have servants in abundance, you will still be glad that you can rule and direct them; and should they leave you without any warning, as they are sometimes disposed to do, you will be "mistress of the situation," able to take hold successfully until such time as relief may come. —*Christian at Work.*

WINTER ROSES.

O, perfumed winter roses with tints of creamy white,  
How swiftly ye carry me backward to a year ago to-night,  
When other roses were breathing their blessed fragrance out,  
And a child, as she held the blossoms, her misery forgot!

The Christmas air was icy, and the frost-king held his sway,  
And waved his wand of crystal abroad o'er land and sea;  
The trees were locked in splendour, and the city's spires  
were seen

In hues of gold and jasper, with precious stones between.

In her stall sat a market woman, of visage grim and stern;  
By her side a little maiden, with her fifth year yet to turn;  
And you would have said, had you seen her that bitter  
wintry day,  
That never a flower more fragile e'er bloomed in the early  
May.

Through long hours she had listened to the tramp of busy  
feet,  
And the harsh discordant clamour of the voices on the street,  
Till the world seemed spinning round her in the never-ceasing  
buzz,  
And she wondered why God made her, and where His dwelling  
was.

The night was slowly falling when one of noble mien,  
With his little dark-eyed daughter, approached the stall  
unseen.

"And where did you find this maiden with her wealth of  
golden hair?"  
He said to the woman, who sat so cold and silent there!

"This is the child of my brother, and good for naught was  
he;  
He is dead, they say, and buried, and his offspring falls to  
me."

"Ah! I see," replied the stranger, in a grave and earnest  
tone,  
While he noticed the pet of [his household embracing the  
homeless one.

"What shall I give you for Christmas?" now pleaded a  
coaxing voice,  
"If you will but tell me, dear, I will make your heart re-  
joice;  
I have dolls with costly dresses, and toys without number  
too,—  
Say what you want, little darling, and it shall be brought  
to you."

From under the sunny lashes and over the pallid cheek,  
A pearly tear-drop trickled, as she vainly tried to speak.  
"I want some—one—to—love me," was uttered at last  
with a sob;  
And the heart of the child in ermine gave back an answer-  
ing throb,

As she said, with a joyous cadence that rang through the  
smarlet wide:  
"Why, I'll be the one to love you, more than all the world  
beside;  
See! Here are some winter roses of lovely cream-white  
hue;  
With a kiss accept them, sister, in proof of my love for you."

A voice was heard to whisper, that night in the firelight's  
glow:  
"I have promised to love her, mamma, will you help me  
keep my vow?"  
You may talk of the rough world's contact and of those by  
sin defiled,  
But it never can crush the angel that dwells in the heart of  
a child!

O, wise were they and loving who planned a rare surprise,  
When their child should wake on the morrow, to greet her  
wondering eyes:  
On a couch with silken curtains as blue as the azure sky,  
Lay the little orphan sleeping in her fresh young purity.

The Christmas morn was icy, and the frost-king held his sway,  
And waved his wand of crystal abroad o'er land and sea;  
But a sunny face was brighter for the rapture pictured there,  
And a home of wealth was richer for a cloud of golden hair!

GREAT privation is reported in the southern counties of  
Illinois, owing to the failure of last year's crops, and starva-  
tion is threatened in many localities unless more relief is  
afforded.

SOME stir has been made in England at the unjust course  
of some of the clergy of the Established Church charging a  
fee for every headstone erected in the consecrated part of  
cemeteries.

BRITISH AND FOREIGN ITEMS.

GENERAL GARIBALDI has been given up by his physi-  
cians.

THE English life-boat crews last year saved 33 vessels and  
996 lives.

GUILTEAU, the assassin of President Garfield, is sentenced  
to be hung June 30.

THE number of students attending Edinburgh University  
this session is 3,237.

THE Sultan of Turkey has sent to the United States for  
farming implements.

A ROMAN CATHOLIC church is to be erected at the very  
foot of the Wartburg Castle, in Germany.

THE Moravians will celebrate next August the 150th  
anniversary of the establishment of their missionary work.

A YOUNG man of Millville, N.J., was lately fined \$13.-  
55, or ten days, for spitting tobacco juice on the floor of a  
church during service.

REV. DR. HENRY W. BELLOWES, who has been 44 years  
pastor of the First Unitarian Church in New York, died two  
weeks ago at the age of 68.

ABOUT 80,000 acres of land between Jaffa and Jerusalem  
have been secured on which to form a colony for the perse-  
cuted Jews of the Continent of Europe.

ALTHOUGH the small-pox still lingers in some portions of  
Philadelphia, the January report shews a decrease in the  
number of deaths of nearly seventy-three per cent.

THE Episcopal church of Ellicottville, N.Y., has a bell  
that was cast in Moscow in 1708 for a chime in one of the  
cathedrals in that city, which was burned by Napoleon in  
1814.

OF the population (1,677,478) of Greece, according to  
the census of 1879, the Orthodox Church has 1,625,789.  
Christians of other denominations number only 14,677, and  
there are 3,392 non-Christians.

GLASGOW, Scotland, is the second city, in point of popu-  
lation, of Great Britain, having 750,000. It has upwards  
of 144 miles of public streets, the largest shipyards and the  
largest chemical works in the world.

THE state of Zululand is again giving rise to disquietude  
in South Africa. Anarchy is said to prevail throughout the  
whole country, and there is no visible authority, the British  
Resident, it is said, being distrusted.

It is reported that the coronation of the Emperor of  
Russia has been further postponed until July next; and also  
that the winter palace is to be "reconstructed" and isolated,  
so as to frustrate further Nihilist outrages.

MATTERS appear to be going from bad to worse in  
Egypt. The notables are determined to be heard at the  
Khedive's palace, and they have already forced Cherif  
Pacha, the Prime Minister, out of office.

THE Directors of the New York and New Haven Rail-  
road decline to allow religious services on the moving trains,  
claiming that the scheme "would likely do more harm than  
good in a strictly religious point of view."

THE startling fact was revealed in Bristol, Eng., that be-  
tween seven and eleven o'clock on a recent Saturday evening  
104,557 persons, or half its population, visited its public  
houses; nearly half were women and children.

THE Irish Court of Queen's Bench last week granted  
conditional orders quashing the verdicts of coroners' juries,  
in three cases in which police officials had been found guilty  
of murdering persons who lost their lives while rioting.

THE "Publishers' Weekly" states that during 1881 2,061  
new books were published in the United States, being 915  
more than in 1880. Of these 507 were fiction, 335 juvenile  
books, 341 of theology and religion, and 212 biography and  
memoirs.

A RECENT visitor to the Modoc Indians, in the Indian  
Territory, found them in the front rank of progress in the  
temperance movement—the sale of intoxicating liquors en-  
tirely prohibited, and the name of every man and woman,  
and of every child old enough to sign, on the temperance  
pledge.

AN autograph letter of George Washington's, taking  
strong ground against slavery in the United States, and ex-  
pressing a fervent hope that it would soon be blotted out, is  
said to have been found among the papers of the late E. W.  
Stoughton. With it were other original and unpublished  
letters of Washington.

THE Roman Catholic Bishop of Newark, N.J., intends  
to rigidly enforce the rule of Archbishop Bailey, depriving  
incorrigible drunkards of Christian burial, and not only  
those, out all who sell liquor indiscriminately to drunkards,  
and women who after their husbands' death continue their  
business of selling liquor.

THE "Cincinnati Gazette," having been challenged by a  
liquor-dealer for asserting that seventy-five per cent. of the  
crime in that city is attributable to liquor, has made a care-  
ful investigation, and finds from the public records that it  
fell short in its charge, as 1,938 of 2,576 crimes committed  
in the last three months of 1881, or 75 per cent, were caused  
by liquor.

THE Christians of Great Britain last year gave about  
\$5,500,000 to send the gospel to the heathen, and some  
people say, "What a waste!" The liquor-users contributed  
over \$680,000,000 to those who sell distilled and fermented  
drinks that are the greatest obstacle to the spread of the  
gospel at home, and those who would restrain them are  
called fanatics.

A RUSSIAN dispatch says: "The scheme of the Gover-  
nor-General of Moscow, for assuring the safety of the  
Imperial cortege to Moscow on the occasion of the corona-  
tion ceremonies, proposes that the Emperor shall come to  
Moscow by carriage road instead of the railway, and the  
crowds in the streets shall be separated from the procession  
by trenches, barriers and lines of troops."



## MINISTERS AND CHURCHES.

A RECENT soiree in connection with the Presbyterian Church at Burgoyne yielded \$106.

THE Presbytery of Barrie has nominated the Rev. Dr. Cochrane to the Moderatorship of next Assembly.

THE Presbyterian church at Embro is to undergo renovation and improvement within and without.

A CONCERT given under the auspices of the Presbyterian congregation at Waterdown, on the 2nd inst., yielded about \$75.

THE Presbyterian Sabbath school of Gravenhurst is prospering, the number on the roll being 100, and the average attendance 73.

A PARTY of young people from Kinburn called at the residence of the Rev. J. Lohead, Londesboro', on the 2nd inst., and presented him with \$42.

THE proceeds of a concert and tea given in connection with the Presbyterian church at Waterdown on the evening of the 2nd inst. amounted to about \$75.

MR. ANDREW HENDERSON, B.A., a last year's graduate of Toronto University and Knox College, has received a unanimous call to the Presbyterian church, Alexandria, Ont.

A SOIREE was held in the Presbyterian Church, Bayfield Road, on the 2nd inst., and a social for the Sabbath school children on the following evening. The proceeds amounted to \$56.

THE young men's Bible class of Knox Church, Galt, recently presented their teacher, Mr. James McRae, with a Bible, a Concordance and a Commentary, accompanied by an address.

A TEA-MEETING held at Hillsgreen on the 31st ult., for the purpose of raising funds to enlarge the library of the Sabbath school in connection with the Presbyterian church there, was very largely attended.

A PLEASANT tea meeting was recently held in connection with the choir of the Presbyterian Church of Caledonia. The speakers were the Rev. Messrs. Grant, Croly, and Yeomans, and the Rev. Dr. Cochrane.

AT a meeting of the congregation of St. Andrew's Church, Winnipeg, on the evening of the 2nd inst. plans for a new church were accepted. The edifice will cost about \$50,000, and will accommodate 1,100 persons.

THE Charleston congregation recently presented their pastor, Rev. A. McFaul, and Mrs. McFaul, with money and other gifts to the value of \$140, with an address expressing gratification at Mr. McFaul's recovery from sickness.

PROBATIONERS appointed to the Presbytery of Quebec are requested to communicate with Rev. J. R. MacLeod, Kingsbury, Convener for that Presbytery. Congregations wishing for supply will please communicate with the same.

ON the 26th ult. a tea-meeting was held in the Presbyterian church at Princeton. The speakers were Rev. Messrs. Beattie, Stephenson and Mordon. Rev. J. Little, the pastor, addressed an adjourned meeting on the following evening. The net proceeds were \$105.

FOLLOWING the anniversary sermons of the Presbyterian Church at Innerkip, preached on the 29th by Rev. J. Little of Princeton, a tea-meeting was held on the 30th, and a children's entertainment on the 31st ult., the total proceeds, including the Sabbath collections, being about \$150.

ON the evening of the 2nd inst. a soiree was held in the Presbyterian church at Middle Station, in the township of Normanby. Addresses were given by the Rev. Mr. Niven, pastor of the congregation, and the Rev. Mr. Duncan, lately of Manitoba. The proceeds amounted to \$48.

MR. MCFARLANE, of Dunsford and Bobcaygeon, goes to the North West by invitation of Home Mission Committee. The Presbytery released him on the 14th inst. Congregations become vacant on the 26th February; Mr. Ewing to be Moderator of Session during the vacancy.

THE annual soiree of Calvin's Church, St. Helen's, was held on the 31st ult. There was a very large gathering. Rev. R. Leask occupied the chair. Excellent addresses were delivered by the Rev. Messrs. Carrie (English Church), Leitch, McQuarrie and Wilkins. Amount realized \$112.—COM.

AT the annual meeting of the congregation of Knox Church, Durham, it was resolved to proceed at once with the erection of a new church on the site recently purchased by the Board of Managers. Over \$1,000 was subscribed to the building fund on the spot. It is supposed that the new church will cost from \$2,500 to \$3,000.

THE financial report read at the annual meeting of the Gravenhurst congregation, held on the 23rd ult., was encouraging. The whole amount raised for all purposes, including missions and Sabbath school, was \$1,276, or \$548 more than in the previous year. The report of the Session shewed an addition of thirty-five to the membership during the year.

THE congregation of Amos Church, Dromore, held their annual soiree on the 25th ult. The chair was occupied by the pastor, Rev. D. P. Niven, and addresses were delivered by Revs. D. Frazer of Mount Forest, P. Strauth of Holstein, and Aikens of Dundalk. The receipts, together with those of a social held on the following evening, amounted to \$70 50.

THE congregation of Knox Church, Cannington, held a social on the evening of the 2nd inst. A lecture on Astronomy, by the Rev. David Watson, of St. Andrew's Church, Beaverton, was followed by short addresses by the Rev. Messrs. Elliot (the pastor), Jamieson, Pattyson and Weldon. At the close hearty votes of thanks were accorded to the lecturer and the ladies.

FROM the printed abstract of annual reports of St. Joseph street Presbyterian Church, Montreal, it appears that the amount collected for all purposes during the year was \$2,597 72. Of this amount \$245 61 was for the various schemes of the Church. The Session report shews a net increase of thirteen members. The average attendance at Sabbath school was 177, and the amount contributed by the scholars for missions was \$100.

ANNIVERSARY services were held in Caven Church, Winthrop, on the 29th ult. On the Monday following the annual tea meeting took place. Rev. P. Musgrave, the pastor, occupied the chair, and addresses were delivered by Rev. Messrs. McCoy of Egmondville, Ross of Brussels, and McNaughton of Walton. The proceeds reached \$85. On the evening of Tuesday, the 31st ult., the Sabbath school children enjoyed their own special entertainment.

MANY of the readers of THE PRESBYTERIAN will doubtless be interested to know that the Rev. Duncan McColl has returned home from Colorado, where he had been spending the past five months. The high altitude of the west, from which such beneficial results were at first anticipated in this case, after several months' trial proved to be detrimental to recovery, and Mr. McColl was advised to return to the care and the quiet of his home at Wilton Grove, Westminster. The Chicago "Interior" and other western papers speak highly of the work which he accomplished at Fort Collins during his brief stay there, and many are the prayers and good wishes which follow him from devoted hearts to whom he ministered. His many friends in Canada will likewise join in earnest prayers in his behalf.—COM.

THE new Presbyterian church at Wingham was opened for divine service on Sabbath, the 5th inst., by the Rev. Dr. Cochrane, of Brantford. He preached three able and appropriate discourses to large and deeply interested congregations. At the morning and evening services every available space of sitting and standing room was fully occupied, numbers having, in the evening, to go away, unable to get even standing room. On Monday evening a very large and successful tea meeting was held. The ladies of the congregation took charge of the tables, and served tea in the basement to over eleven hundred. After tea, able and interesting addresses were delivered in the church by Dr. Cochrane, and the resident and neighbouring ministers. The choir, under the leadership of Mr. J. W. Ward, gave choice selections of music, which contributed greatly to the success of the meeting. The church occupies a beautiful situation between Josephine and Centre streets, and is a commodious and handsome white brick structure of Gothic style, eighty five by fifty feet, with galleries and basement full size, containing lecture room, class-rooms and vestry. The proceeds of the opening services and tea-meeting, together with \$381 given by the Ladies' Aid Society, amounted to \$900.—COM.

PRESBYTERY OF OWEN SOUND.—This Presbytery met on the 17th ult. in Division street Church, Owen Sound, Rev. D. Morrison moderator *pro tem*. The Rev. James J. McLaren was elected moderator for the current six months. Rev. J. Mordy, Messrs. Ross and Malcolm were appointed as Sabbath school committee. The Sustentation and Supplemental Schemes sent down were considered, and Messrs. Somerville, Dewar, Morrison, Currie and Malcolm were appointed to deal with them and report at the March meeting. Messrs. Cameron, Scott and Stevenson were appointed to consider the proposed regulations for Aged and Infirm Ministers' Fund, and report at next meeting. The Presbytery recommended that a collection be taken up in all the congregations in behalf of Manitoba College. Mr. Cameron called attention to the condition of the Union College Fund, and a resolution was passed urging all congregations to deal with the question liberally. Messrs. Currie, McKenzie and Brownlie were appointed a committee on the State of Religion, and all ministers instructed to send in returns to Mr. Currie as early as possible. Messrs. McDiarmid and McLarty were appointed the committee on temperance, to receive and tabulate the answers to the questions sent down on that subject. Mr. Morrison was appointed to supply Sarawak and North Keppel till next meeting of Presbytery, and Mr. McLennan to supply Wiarton in the meantime. At the evening sederunt a visitation of Division street congregation was held. After the questions had all been considered, addresses were given by Messrs. Dewar, McDiarmid and Stevenson. Messrs. Morrison, McDiarmid, Stevenson and Currie were appointed to draw up a deliverance on the visitation, and Mr. Morrison, for the committee, submitted the resolution anent the visitation of Division street Church, which was agreed to, and Mr. Stevenson appointed to preach on the evening of the 22nd and read the same to the congregation. Messrs. Cameron and Currie were appointed to visit Kilsyth, North Derby and Cruickshank congregations, and lay before them the circumstances of the reduced grant from the Home Mission Committee, so that the minister may not suffer in consequence. Presbytery agreed to meet in Division street Church, Owen Sound, on the third Tuesday of March, at half past one o'clock p.m., and was closed with the benediction.—JOHN SOMERVILLE, M.A., *Pres. Clerk*.

PRESBYTERY OF GLENGARRY.—This court met at Lancaster on the 17th ult. There was a large attendance of ministers and elders, only one of the former being absent. After considerable discussion, Lancaster was made the permanent seat of Presbytery. Moderation in calls was granted to Alexandria and Lochiel, and the Moderators of said Sessions were empowered to moderate on the 30th and 31st ult. respectively. The following minute was read by Dr. Lamont, in reference to the resignation of Rev. D. H. McLennan, and adopted: "The Presbytery, in accepting the resignation of his pastoral charge by Rev. D. H. McLennan, M.A., desires to bear testimony to the high estimation which it entertains of his character and attainments as a minister of the Gospel, to the diligence and success with which he has laboured at Alexandria, and to the fidelity and zeal with which he uniformly discharged Presbyterian work from time to time entrusted to him—more especially in his capacity of Convener of the Presbytery's Home Mission Committee. It would place on record also the sense which it entertains of his unwearied kindness and courtesy as a member of this court, and its earnest hope that in the providence of God a field may be opened to him in which he may continue the work of the ministry with the same fidelity and diligence which have characterized his ministrations hitherto." The Rev. J. D. West, B.A., now labouring in County Antrim, Ireland, applied for a Presbyterian certificate, and the Clerk was authorized to grant the request, after corresponding with Mr. Torrance. The Rev. Kenneth McLennan, M.A., was unanimously nominated as Moderator of the ensuing General Assembly. The consideration of the remits was deferred until next meeting, but that on a Sustentation Fund was referred to a committee, consisting of the Rev. J. Fraser, F. McLennan, and Charles McDonald, with instructions to examine the same and report in March. The Convener of the Home Mission Committee reported, and the Presbytery approved of what was done. Mr. Charles McLean gave notice that he would move at next meeting to have the reports from congregations on the

State of Religion read in open court. The next meeting was appointed to take place on the second Tuesday of March, at Lancaster, at two p.m. A conference on the State of Religion was held in the evening, to which the congregation of Knox Church were invited. The Convener, Mr. D. I. McCrae, acted as chairman, and the question "How can Christian work be more effectively done—(1) by the minister, (2) by the Session, (3) by the whole membership?"—was very ably discussed by nearly all the clerical members present, and the eldership was very ably represented by Messrs. George Elder and Charles McDonald.—HUGH LAMONT, *Pres. Clerk.*

**PRESBYTERY OF BARRIE.**—This Presbytery met at Barrie on Tuesday, the 31st ult. The attendance of members was smaller than usual. Mr. Henry Sinclair was elected moderator for the following six months. Dr. Cochrane was unanimously nominated to the moderatorship of the next General Assembly. A letter was read from Mr. Andrew Henderson, probationer, declining the call from Tecumseth and Adjala congregations. A call to Mr. D. McDonald, M.A., from the congregations of St. Andrew's, Carleton Place, and St. Paul's, Franktown, with relative papers from the Presbytery of Lanark and Renfrew, was received. The Presbytery resolved to meet on the 14th inst. to dispose of this matter, and appointed Mr. Alex. McDonald to preach on the 5th inst. to the East Nottawaga congregation, to intimate the call, leave reasons for translation, and cite them for their interests to the adjourned meeting on the 14th. Leave was granted, on petition, to the congregations of First West Gwillimbury and Cookstown to moderate in a call when desired. In considering Mission business, it was resolved to unite the stations of Medonte Centre and Vesey to the Waubashene group, and to endeavour to procure an ordained missionary for the new group; also to acquaint the Missionary Society of Knox College with the Presbytery's desire to assume charge of the Waubashene stations, and to thank the Society for its valuable labours in this district for many years. An appropriate resolution on the occasion of Mr. Gray's retirement from the pastorate of Orillia was adopted on report of a committee. Leave was granted to the Orillia congregation, and also to the Tecumseth and Adjala congregations, to moderate in a call. A petition to the General Assembly was resolved on. Its object is to secure that the overture sent in 1880 from this Presbytery, on the opening and closing of the Colleges, shall receive the attention of the Boards of Management of Knox College and the Presbyterian College of Montreal. The Assembly of that year, on motion of Principal Caven, sent the overture to these Boards and to the Home Mission Committee, "with instruction to consider carefully the subjects therein brought before the Church, and to report it to the next General Assembly." The Home Mission Committee reported as instructed to the last General Assembly, and favoured the overture, which desires the College terms to be so arranged that student missionaries may prosecute their labours to greater advantage—in the month of October instead of the month of April. The College Boards gave no intimation at last Assembly of the subject having been under their consideration; hence the Presbytery's resolve to approach the Assembly again on the matter. Mr. Leiper addressed the Presbytery in the interests of the College finances, and urged their more liberal support. The meeting on 14th inst. is for unfinished and emergent business, and it is expected that reports on Sabbath schools and state of religion will be taken up.—ROBERT MOODIE, *Pres. Clerk.*

**PRESBYTERY OF HURON.**—This Presbytery held a regular meeting at the church, Thames Road, on the 17th January. Mr. Thomson was appointed Moderator for the ensuing six months. Reports were received from Supplemented congregations respecting the Supplements required, etc. No report being received from the Committee on the State of Religion, the Clerk was instructed to write the Convener of that Committee, informing him that it was expected that arrangements would be made for holding a conference on the aforementioned subject at the next meeting. The Committee appointed to consider the Statistical and Financial Returns produced a report showing the average contributions per member and per family of all the congregations within the bounds. Rev. Mr. McAdam, of the Free Church of Scotland, being present, was invited to sit as a corresponding member. Rev. John M. King, M.A., of St. James'

Square Presbyterian Church, was unanimously nominated as the next Moderator of the General Assembly. On behalf of the Committee appointed to consider the remit of Assembly on the Aged and Infirm Ministers' Fund, Mr. Musgrave read a report, recommending that the said remit be disapproved of, and the following overture substituted for it: "Whereas considerable dissatisfaction with the working of the Aged and Infirm Ministers' Fund obtains throughout the Church; and whereas much difficulty is experienced in administering the Fund on the principle at present in operation; and whereas the remit of the Assembly is deemed inadequate to meet and remove said dissatisfaction and difficulties: it is therefore humbly overtured to the Venerable the General Assembly that the system at present operating be superseded by the following. (1) There shall be two Funds, kept separate and distinct, and known by the names respectively of "The Aged and Infirm Ministers' Benevolent Fund" and "The Aged and Infirm Ministers' Equitable Fund." (2) "The Aged and Infirm Ministers' Benevolent Fund" shall consist solely of congregational contributions to that object, and shall be administered by the Committee on the basis of benevolence, each application being dealt with in accordance with the requirements of the case. (3) "The Aged and Infirm Ministers' Equitable Fund" shall consist solely of the ministerial rate of one half per cent. on professional income. (4) All ministers contributing to the Fund, and they only, shall be entitled to the benefits thereof. (5) When a minister who has been a regular contributor to the Fund shall be allowed by the General Assembly to retire from the active duties of the ministry after ten years' service, he shall receive an annuity of eighty dollars; this amount to be increased in proportion to greater length of service at the rate of five dollars for each additional year, if the Fund permit. (6) A minister who falls into arrears shall forfeit his claim upon the Fund, unless within three years he pay all arrears, and one dollar per annum additional for the time the arrears have been due. (7) A minister who, after receiving the amount falling due to him upon the equitable basis above provided, and whose resources are still insufficient, may apply to the Aged and Infirm Ministers' Benevolent Fund for further assistance. (8) Both Funds shall be administered by the same Committee. After a long discussion, a motion adopting the overture was carried. On applications made, moderations in calls were granted to the congregations of Exeter and Grand Bend. A circular letter anent contributions to Manitoba College was read, and the support of said College commended to the favourable consideration of the congregations of the Presbytery. Next meeting of Presbytery is to be held in Willis Church, Clinton, on the second Tuesday of March, at ten a.m.—ARCH. MCLEAN, *Pres. Clerk.*

**P. S.**—A successful Sabbath school Convention was held in the Thames Road Church on the following day, 18th January, at which important subjects bearing on Sabbath school work were discussed.—A. MCLEAN.

## SABBATH SCHOOL TEACHER.

### INTERNATIONAL LESSONS.

#### LESSON VII.

Feb. 26, 1882. } *THE GROWTH OF THE KINGDOM.* { Mark iv. 21-34.

**GOLDEN TEXT.**—"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."—Ps. 72: 16.

**TIME AND PLACE.**—As in last; a continuation of that discourse.

**PARALLELS.**—With vs. 21-5; Luke 8: 16-18; vs. 26-29, is given by Mark alone. Vs. 30-32, with Matt. 13: 31, 32; Luke 13: 18, 19; vs. 33, 34, with Matt. 13: 34, 35.

#### HINTS TO TEACHERS.

**Dangers.**—Are not many in this lesson, even to the inexperienced teacher. Do not, however, be carried away by the minute details of the parabolic teaching, but try to grasp its meanings in the broad aspect. You may be very exact about candles and mustard seed, but lose for your class the glorious truths of Christ's kingdom.

**Topical Analysis.**—(1) The manifestation of the kingdom. 21-25. (2) The secret growth of the kingdom and its fruit. 26-29. (3) The marvellous growth of the kingdom. 30-32. (4) The teaching of the King. 33, 34.

**What and How to Teach.**—On the first topic shew that these parables are a continuation of the last

lesson. There we see how much of the Divine seed is lost through the activity of the great adversary, the inconstancy of man, or the worldly passions that too often overmaster him, and choke the good in him. Now we see that, notwithstanding this, the kingdom is to be manifested, to grow steadily with wonderful increase, and to fill the whole earth; that though man is worldly and careless, and the devil active, the kingdom is to triumph over all, the mighty power of God. Teach here that as one means to this end Christ was shewing His disciples they were to have a part in this work—they were not to cover up, to keep the truths He had given, but to let them shine forth, that through their light the truth might be manifested, that nothing was to be hidden or kept secret; and that just according to what they gave they should receive. If they kept back Christ and His teaching, there should come to them a famine of hearing, and that the privileges they then enjoyed should be taken from them.

On the second topic shew that quiet growth is the law of God's kingdom. It is not in the tempest, earthquake, or fire that He is found, but in the still small voice. This topic carries on the idea of the first, it is the duty as well as the privilege of Christ's disciples to be workers together with Him, and they are here shewn what they can do and what they cannot (a lesson for you, teacher). All they can do and that they ought to do—is to cast in the seed; then they must leave it to Divine influence, to the power of the Highest; they can count upon that if they sow in faith and prayer. So learn yourself, and so teach to do what can be done earnestly and constantly, and leave the results to God.

On the third topic, you can point out how marvellously the history of the kingdom has illustrated the truth of this teaching. Small, how small, its earthly beginning in the manger at Bethlehem, how weak and insignificant its growth. It was indeed "small as a grain of mustard seed," but how mightily it has spread! How vast its proportions; how universal its influence! Sketch in a few words, as sharply and clearly as you can, what Christ's kingdom is to the world to-day; if it were possible to take it away, it would be like taking the sun out of the heavens; and then shew that this law of growth will continue until the whole earth shall be under its shadow, and in this, as the first topic shews, you and your scholars may have a part.

On the fourth topic little need be said, mainly to shew that the truths of the kingdom are only known to those who are Christ's; that if we love Him, serve Him, and keep close to Him, we shall understand and know Him and His—an earnest of the time when we shall know as we are known.

**Notes and Comments.**—Ver. 21. "Candlestick," lamp stand, "bed," or couch—under this, on a large measure, the little vessel filled with oil could be placed in safety; but as *Erasmus* paraphrases thus: "The light is kindled by me in you, that by your ministry it may 'disperse the darkness of the whole world.'"

Ver. 22. "Nothing hid," Rev. "save that it should be manifested God so designs, 'manifested,' as John 3: 21, gradually now, fully, as 1 Cor. 4: 5. Nothing is to be hidden forever.

Ver. 23. "Therefore," all have not—a proverbial expression following an important statement.

Ver. 24. "What," Luke reads "how," both important, lit. "see what ye hear." "With what measure," in proportion as you give to others shall more be given to you.

Ver. 25. "He that hath," this is not arbitrary, but a law of the moral world; use begets capacity—neglect, incapacity. Use the spiritual knowledge and power God gives you, and you will be able to receive and use more.

Vers 26, 27. "A man," the representative of God and Christ "Slep," "rise," go about his daily round as usual. "Grow up," under the Divine care. "He knoweth not how," that is, the sower.

Vers 28, 29. "Earth bringeth forth," independently of man, so in the kingdom of grace; God works in both—but though secret in growth, it is manifested in its fruit. Now man's agency is resumed; he sows and reaps, but cannot make to grow.

Ver 30. "Whereunto," etc.—so the rabbis began their discourse. "With what comparison," Rev. "in what parable."

Ver. 31. "Less than all" of those used in Jewish husbandry, although there are smaller known; but the saying was a Jewish proverb for anything very small—as such this is to be understood.

Ver. 32. "Greater," not absolutely, but relatively. *Thomson* says that it grows "tall as a horse and its rider." "Fowls," birds—so they do—rest on its branches and pick its seed.

Vs. 33, 34. "Able to hear," they could not bear plainer language, they could only receive the truth by degrees. "With the parable," that is, at this time and concerning the kingdom. "When they were alone," blessed privilege of Christ's disciples.

**Incidental Lessons.**—That those who have been enlightened by Christ should communicate to others.

That all now hidden shall be made manifest.

That in hearing the Gospel we should remember our responsibilities.

That God's blessings to men are measured by their use of them.

That the best learning is teaching.

That those who are Christ's disciples will be "taught by Him."

**General Lesson.**—*On the Growth of the Seed.*—That there must be a seed sowing if there is to be a harvest.

That man cannot control the growth of the Divine seed; he has to do his work and leave the rest to God.

That the results, the "blade," the "ear," the "full corn in the ear," will prove the growth.

That an abundant harvest may come at last, though it be long waited for.

*On the Mustard Seed and Christ's Kingdom.*—That though the beginning of Christ's kingdom was small, it will ultimately fill the whole earth. On this see Isaiah 9: 6, 7, 11: 9; Dan. 7: 14; Luke 1: 33; John 12: 34; Rev. 5: 9-14.

## OUR YOUNG FOLKS.

### LITTLE ONES.

Little ones, tho' frail and earthborn,  
Heirs of blessedness may be;  
For the Saviour whispereth gently,  
"Suffer such to come to Me."

And in that eternal kingdom,  
'Mid the grand, triumphal throng,  
Childish voices, sweet, will mingle  
In the glorious choral song.

### OUR JESUS.

Happy are we, God's own little flock,  
Sheltered so close in the cleft of the Rock,  
Far above storm or danger or shock—  
Happy are we in Jesus.

What shall we do for the Master so dear?  
O, there are many in need of our cheer,  
Souls that know nothing but darkness and fear,  
Souls in the dark without Jesus.

Many He has who are not of His fold,  
Out in the storm and the pitiless cold;  
These we will win by our prayers and our gold,  
Win them to love our Jesus.

Over the mountains and over the seas,  
Lovingly, joyfully, speed we to these,  
Seeking to save them by tenderest pleas,  
Saved by the blood of Jesus.

Even a child, He has told us, may lead  
Any to Him from their sorrow and need;  
Any who come He will shelter and feed,  
Any who come to our Jesus.

Joyfully, then, let us spread the glad news,  
Never this service for Jesus refuse,  
Never a moment to work for Him lose.  
Joyfully work for Jesus.

### TINY'S WORK FOR GOD

GROWING weary with play, Leila and Tiny drew their garden-chairs close together, and sat down under the chestnut tree which grew beside their house. Their laps were full of flowers, which they had just gathered to make into a nosegay for their mother. Birds were singing in the branches overhead, and a little robin, which they fed every day till it was quite tame, hopped round them with a consequential air, and sometimes perched on their shoulders.

Both children had been quite silent for a few minutes, when Tiny suddenly raised her blue eyes, and said, "I am so happy. I do love the flowers, and birdies, and you, and everybody so much." Then she added in a whisper, "And I love God, who made us all so happy. Sister, I wish I could give Him something."

"Mother says if we love Him, that is what He likes best of all," replied Leila.

"Yes, but I do want to do something for Him—something that would give me trouble. Can't you think of anything?"

Leila thought a little and said—"Perhaps you could print a text for the flowers mother sends every week to the sick people in the hospitals. They are so glad to have the flowers, and then the text makes them think about our Father in heaven."

"Oh, I should like that! I will write, 'Suffer little children to come unto Me, and forbid them not.'"

But Tiny was only six years old, and it was very difficult for her to hold a pen, so she only

did two letters every day until it was finished. Then she went alone to her room and knelt down. "Please, God," she said, "I did this text for You. Please take it from Tiny, for Jesus Christ's sake." And God heard the prayer, for He always listens when little children truly pray.

So Tiny's text was sent up to London, and a lady put a very pretty flower into the card and took it to the hospital. She stopped beside a bed where a little boy was lying. His face was almost as white as the pillow on which he lay, and his dark eyes were filled with tears.

"Is the pain very bad to-day, Willie?"

"Yes, miss, it's dreadful. But it's not so much the pain as I mind; I'm used to that, yer know. Father beat me every day a'most, when he was drunk. But the doctor says I'm too ill for 'im to 'ave any hopes for me, and I'm mighty afeared to die."

"If you had a friend who loved you very much, and you were well, should you be afraid to go and stay with him, Willie?"

"Why, no; I'd like to go, in course."

"I have brought you a message from a Friend who has loved you all your life long, He wants you to trust Him, and to go and live with Him. He will love you always, and you will always be happy."

Then the lady read Tiny's text, "Suffer little children to come unto Me." She told him how Jesus had died, and then rose again and went to heaven to prepare a place for him, and many other children too. She told him how Jesus is still saying "Come," and His hand is still held out to bless.

So Willie turned to the Good Shepherd, and was no longer afraid.

A few days afterwards he whispered, "Lord Jesus, I am coming," and died with Tiny's text in his hand.

The little girl's work had helped to bring a soul to Jesus, and Willie is waiting for her in heaven.

### THE CHILDREN'S SONG.

God of heaven, hear our singing;  
Only little ones are we,  
Yet a great petition bringing,  
Father, now we come to Thee.

Let Thy kingdom come, we pray Thee;  
Let the world in Thee find rest;  
Let all know Thee and obey Thee,  
Loving, praising, blessing, blessed!

Let the sweet and joyful story  
Of the Saviour's wondrous love  
Wake on earth a song of glory,  
Like the angels' song above.

Father, send the glorious hour;  
Every heart be Thine alone,  
For the kingdom and the power  
And the glory are Thine own.

### "THOU SHALT HAVE NO OTHER GODS BEFORE ME"

ANNA was standing in front of the glass, getting ready for Sunday-school. "I heard Mrs. Jones tell mother the other day, I was prettier than ever," she said half aloud. "I wonder if she will see me to-day. This hat is so becoming. I only wish my sash was a better colour. Let me see—this curl will have to be done over again— I wonder what

the catechism questions are this afternoon. I'll look over them while mother is getting Willie ready. Oh, yes, the first two commandments. I can't see what Dr. Edgerton will find to say about them. I don't worship false gods or make graven images. I suppose he'll tell us about the poor heathen children in India. Oh, dear, this curl isn't right yet. Well, I'm glad I'm not a heathen,—that I know what is right,"—and with a final look at the glass Annie took up her pretty parasol and started for Sunday-school.

The minister did talk about the poor little heathen when he explained the answers to the school. Annie felt more than ever glad that she was not one of them. While she was thinking this, she caught Mrs. Jones, whose class was near the one where she sat, looking at her for a moment.

"I suppose she is saying to herself, 'How pretty Annie looks in her new hat,'" she thought. "How dreadfully plain Sarah Brown is! and how like a fright she dresses."

Just as she was trying to get a glimpse of herself in the glass doors of the library case, she caught a sentence of Dr. Edgerton's talk about the lesson. He was saying that there were idol-worshippers even among children in Christian lands, those who thought more of their pretty faces and fine clothes than of God. He went on to speak of these things, and of other ways in which children broke these commandments, but Annie heard nothing more, excepting something about their being more sinful than the poor heathen, because they had been so much better taught.

These were new thoughts to Annie. She was really a sensible little girl about most matters, notwithstanding her foolish vanity. She went very quietly home from Sunday-school, thinking very busily about herself and the heathen children. I am glad to say that though she did not get cured of her fault at once, she did in time,—and this day made a beginning.

I wonder if there are any other little girls or boys who worship themselves in this or any other way?

### EVERY BIT OF IT.

ONE evening, at a prayer meeting, many newly converted persons, both old and young, arose to tell what God had done for their souls and their determination to love and serve Him. Among the rest, a little girl about seven years old jumped up, her face beaming with happiness—and straining her childish voice to speak as loud as she could, she said, "I have given my heart to Jesus, every bit of it." Was not that a beautiful little speech? I wonder if all the elder people who had risen before could say what she did, "I have given my heart to Jesus, every bit of it." And is not this what Jesus wants? "My son, give Me thine heart," is the command of the Bible. And will He be satisfied with having only a part of it? No, indeed; He must have the whole, every bit of it.

SINCE I began to ask God's blessing on my studies, I have done more in one week than I have done in a whole year before.—Payson.



Words of the Wise.

PRAYER opens to us, as it were, the portals of the spirit world, in which we also have some right to citizenship.

HE that does a base thing in zeal for his friend, burns the golden thread that ties their hearts together.—Jeremy Taylor.

CONQUER thyself. Till thou hast done that, thou art a slave; for it is almost as well to be in subjection to another's appetite as thine own.—Burton.

CONSTITUTED as we are, or fallen as we are, and situated in a fallen world, we never are fitted for close companionship except through experiences that sicken us of trying to get our good and our joy out of things that are here.

WE never know through what divine mysteries of compensation the great Father of the universe may be carrying out His sublime plan; and those three words "God is love," ought to contain, to every doubting soul, the solution of all things.

CHRIST is the "light of men;" the Father's love streams upon us from the face of Christ. He is at once the exhaustless fountain of grace, and the very embodiment of God's love; and really to believe this, that is, to have a felt sense of it, is to have a peace which the world can neither give nor take away.

GOD has given us a great many blessings, more than we can count. Yet how natural it is for us to think of those things we have not, rather than of those things we have. This is wrong. We wish we were rich; we wish we were even as well off as somebody else; we wish, and wish, and wish, if not in words, at least in thought, unmindful that this is deep ingratitude to God.

[London (Can.) Advertiser.]

THE ELECTRICAL GIRL WHO LIVES AGAIN.

It is now about three years since the "Advertiser" published the story of the Electrical Girl in the township of Romney. The tale passed through nearly all of our exchanges, and occasionally reappears now. The story in brief was that the girl was so highly charged with electricity that she could not handle any article of steel. She was a veritable magnet, and needles, knives, etc., would cling to any part of her person. The publication excited a good deal of curiosity concerning the girl, and many people called upon her at her home. Recently she was taken ill, and the local physicians were called in. She described her peculiar sensations. In her joints severe pains were felt, shooting at intervals, as though a battery were at work and giving her intermittent shocks. The knee began to swell, and the pains spread to other parts of her body, generally becoming permanent in the joints. All the doctors could do was of very little avail. Occasionally slight relief would be obtained but it was of a murky weather the pains would redouble in violence. Finally, when the doctors had given up treating her, and regarded her simply as a physiological wonder, a tramp called one day at the house. While he was being given a meal, he was told about and asked permission to see the girl. He had been a soldier in the Crimean army, and while working in the trenches around St. Petersburg he contracted rheumatism in its most severe form, and noticing that the girl's symptoms agreed with his, he pronounced her to be suffering from rheumatism. The parents of the girl were overjoyed, but were again cast down as they recalled the fact that the doctors had said they could do nothing for her. "Why," said the tramp, "do you want to bother the doctors about rheumatism? Get a bottle of St. Jacobs Oil. It cured me, and will cure any case. I know plenty of old soldiers who have been cured of chronic rheumatism by the use of St. Jacobs Oil." The advice was taken, and the so-called Electrical Girl is to-day prepared to add her testimony to the thousands of others who bear witness to the efficacy of the Great German Remedy.

To the Editor of the London (Can.) Advertiser.

DEAR SIR,—As you have given me a good deal of notoriety by writing of me as the Electrical Girl, I thought I would tell you of my condition. . . (Here follows the recital which is summarized above.) My parents obtained a bottle of St. Jacobs Oil, and to its effects I owe the fact that I am now able to walk without pain, and the swellings in the joints have all disappeared.

Yours very truly, SUSAN J. HOFFMAN.

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Tenders must be made in accordance with the general conditions. This Department does not, however, bind itself to accept the lowest or any tender.

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MEETINGS OF PRESBYTERY.

- MONTREAL.—In St Paul's Church, Montreal, on Tuesday, the 4th of April, at eleven a.m.
CHATHAM.—At Ridgetown, on the 21st of March, at half-past seven p.m.
WHITBY.—In Oshawa, on the 18th of April, at eleven a.m.
PETERBORO.—In St Paul's Church, Peterboro, on the 21st of March, at two p.m.
LINDSAY.—At Lindsay on the last Tuesday of February, 1882, at eleven a.m.
PAIN.—In Knox Church, Woodstock, on Tuesday, February 28th, at half past one p.m.
SALBERN.—In Knox Church, Mount Forest, on Tuesday, the 14th March, 1882, at eleven a.m.
KINGSTON.—In St Andrew's Hall Kingston on Tuesday, March 21st, 1882, at three p.m.
BRUCE.—In Knox Church, Paisley, on the first Tuesday in March, at two p.m.
SARNIA.—In St Andrew's Church, Sarnia, on the last Tuesday of March, at two p.m.
MAITLAND.—At Wingham, on Tuesday, the 1st of March, at one p.m.
TORONTO.—In the usual place on the 7th of March, at eleven a.m.
BARRIE.—At Barrie, on Tuesday, 28th of March, at eleven a.m.
HURON.—In Willis Church, Clinton, on the second Tuesday of March, at ten a.m.

Births, Marriages, and Deaths.

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BORN.—
(On Sabbath, the 12th of February, the wife of Rev. John Knox Wright, of London East, of a son.
MARRIED.—
At the Preceptorage, Arkell, Ont., on the 8th of February, 1882, by the Rev. J. C. Smith, B.D., of Guelph, assisted by the Rev. Alex. McKay, of East Puslinch, and the Rev. W. R. Beattie, M.A., of Baltimore, brother of the bridegroom, the Rev. D. B. Beattie, B.A., of Blenheim and Oxford, to Kate, eldest daughter of Peter McLaren, Esq.

HOME MISSION WORK IN THE Great North-West.

THE REV. JAMES ROBERTSON, Superintendent of Missions in Manitoba and the North-West, will be in TORONTO (D.V.) on SABBATH, 19th INSTANT, and the following days:
On Sabbath 19th, he will preach in Charles Street Church in the morning, and in St. Andrew's Church in the evening.
On Monday, 20th, he will speak at the Annual Missionary Meeting, in St. James' Square Church.
On Tuesday evening there will be a Union Meeting in Cook's Church at half past seven, for the congregation in the Eastern part of the city, and on Wednesday evening at half past seven there will be a Union Meeting in the West Church, Denison Avenue, for the congregations in the Western section of the city.
At all the meetings Mr. Robertson will give information as to the requirements of the North-West, and
SPECIAL COLLECTIONS will be taken up in aid of the Home Mission Fund.

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MISSIONARY SERVICES.

The Annual Missionary Services of the St. James' Square Presbyterian Church will take place on SABBATH, 19th INSTANT, when sermons will be preached by REV. W. M. TAYLOR, D.D., of NEW YORK, at eleven a.m. and seven p.m. The Annual Missionary Meeting will be held on the following MONDAY EVENING, commencing at eight o'clock. Addresses will be delivered by REV. JAMES ROBERTSON, M.A., Superintendent of Missions in the North-West, F. D. TAYLOR, and others. On each of these occasions a collection will be taken up in aid of Home Missions.

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