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APPLE FRITTERS.—Make a batter, not very stiff, with one quart of milk, three eggs, and flour to bring it to a right consistence. Pare and core a dozen apples, and chop them to about the size of small peas, and mix them well in the batter. Fry them in lard, as you would doughnuts. Sprinkle powdered sugar over them.

BIRDLIME.—Among the many industries in Japan is the manufacture of birdlime. It is, of course, principally employed for the snaring of birds and animals. By its means animals as large as monkeys are caught. When once they get the stuff on their paws they soon cover themselves with it, and so exhaust themselves in trying to get rid of it that they fall an easy prey.

HOME-MADE CANDY.—All children are fond of candy, and if pure a moderate amount is not injurious. In these days of adulteration, that made at home is safest to give them. It is a simple matter to make chocolate caramels; all that is needed is one cup of sweet milk, one cup of molasses, half a cup of sugar, half a cup of grated chocolate, a piece of butter the size of a walnut; stir constantly and let it boil until it is thick, then turn it out on to buttered plates; when it begins to stiffen, mark it in squares, so that it will break readily when cold. Coconut caramels are made of two cups of grated cocoanut, one cup of sugar, two table-spoonfuls of flour, the whites of three eggs beaten stiff; bake on a buttered paper in a quick oven. Nice white candy is easily made. Take one quart of granulated sugar, one pint of water, two table-spoonfuls of vinegar; boil just as you do molasses candy, but do not stir it; you can tell when it is done by trying it in cold water. Pull it as if it were molasses candy; have a dish near by with some vanilla in it, and work in enough to flavour it as you pull; put it in a cold room, and the next day you will have a delicious candy.

HOW MUCH TO EAT.—Having tested a number of meals in a general way, eating more or less each time, find out as near as may be what is the proper amount for a meal. Begin with a very light breakfast of ordinary food, such as you have been accustomed to and note the number of hours you can go without feeling a want of more food. For a try light breakfast, say one roll, a cup of coffee and a very small piece of meat, three hours or less will be found the limit. This is not offered as a rule, but as a suggestion; for it makes a vast difference what you do during those hours. A given amount of food will go further in manual labour than in mental labour, as brain work is more exhausting than hand work. The next time try a little more, and in the course of a dozen breakfasts you will learn to judge pretty closely what you require to carry on your work till the hour of the next meal. Having found out just what you need, on any consideration take no more. Never mind how nice the steak, how tempting any food may be; shut right down on the whole eating business the instant you have had enough. Too little can be repaired by eating a light lunch before the next meal. Too much cannot be repaired, and you must pay for the indiscretion. In all this there must be plain common sense. Do not imitate the invalid who kept a pair of scales on the breakfast table to weigh his daily bread. Eat and be satisfied, and then stop.

P. T. BARNUM FALLS INTO LINE. Scanning our various exchanges, we notice special distinction given in prominent New York dailies to Barnum, Bailey & Hutchinson's strong endorsement of St. Jacobs Oil as a pain reliever. They, too, have fallen into line it would seem.—Cincinnati Enquirer.

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THE CANADA PRESBYTERIAN.

VOL. 10

TORONTO, FRIDAY, JANUARY 6th, 1882.

No. 1.

NOTES OF THE WEEK.

THE tower recently erected over St. Paul's Presbyterian Church, Montreal, is 150 feet high, and cost \$10,000.

JOHN TAYLOR, the head of the Mormon Church, has taken unto him another wife. What does he care about the law of Congress making the act a crime?

THE advocates of Disestablishment in the Free Church of Scotland are now proposing to take steps towards bringing that question into the region of practical politics.

THE Marquis of Lorne, in one of his recent speeches in Scotland, stated that "the absolute prohibition of the sale of intoxicating liquors throughout the whole of the north-west territories had secured the most perfect peace and order in those infant communities."

THE American Sunday School Union gives the following statistics in regard to its work of fifty-seven years: 69,846 schools organized, containing 447,380 teachers, and 2,969,037 scholars; 109,402 cases of aid to schools, having 6,720,000 members; value of publications distributed by sales and donations, \$7,000,000.

A HITHERTO unknown portrait of Luther has recently been discovered in one of the old churches of Leipsic, which is conjectured to have come from the family of Luther's eldest son, Paul. It bears on the lower margin the words: "D. M. Luther, ætat. XLIX. 1532. Restaurator Libertatis Evangelii," and in the upper corner two flaming suns, with the inscription: "Vox Dei vera lux." The picture is stamped upon gilt leather. It is in an excellent state of preservation, and is said to be both a good likeness and a fine work of art.

BISHOP MERRILL, of the Methodist Church, who has lately been studying the Mormon problem on the ground, expresses astonishment that the nation, especially the women of the nation, have not arisen with an indignation that would shake Washington to its foundation and demanded that something be done at once. He describes Mormonism as one of the vilest of caricatures on religion, one of the foulest abominations that now exist in the world, one of the most terrible impositions ever practised on man and woman, one of the most wicked deceptions ever imposed upon people abroad, and one of the worst "systems" that ever got a foothold in the United States.

In its notice of the new Hymn and Tune Book, the Montreal "Presbyterian College Journal" says: "The 'Fixed-tune' or 'association' principle, instead of the 'cut-leaf' method, has been wisely chosen. Should it be found necessary to use other tunes than those to which the hymns are set, the smaller edition, with the words only, can be conveniently used with the Hymnal with Tunes. The cut-leaf system is less durable and more expensive; besides, for the sake of uniformity and association, it would be better if the hymns and tunes on the same page could be practised and introduced together; it serves also to check the vagaries of taste, which are sometimes difficult to account for, much less to reconcile."

In making up his forms, the foreman of a Montreal paper mixed an article on Roman Catholic Missions in Africa with a recipe for making catsup. As published, the article reads: "The Roman Catholics claim to be making material advances in Africa. During the past three years they have obtained a firm footing in the interior of the continent, and have sent forth several missionaries into the equatorial regions. They are accustomed to begin their work by buying heathen children and educating them. The easiest and best way to prepare them is to first wipe them with a clean towel, then place them in dripping pans,

and bake them till they are tender. Then you will have no difficulty in rubbing them through a sieve, and will save time by not being obliged to cut them in slices and cook for several hours."

REGARDING the "moral insanity" plea in behalf of criminals, the "New York Observer" says: "Dr. Hamilton, of this city [New York], is regarded as an authority, and he declared as a witness in the Guiteau trial that he does not believe in moral insanity. The Bible, which is an authority also, says of the wicked, 'madness is in their heart.' There is no contradiction between Dr. Hamilton and the Inspired Book of God. The madness of the heart is that depravity which is the source of all evil deeds, and by which the wicked man is impelled to crime. When 'he is drawn away by his own lust,' and becomes a thief or an assassin, he is not under any insane delusion or mental infirmity. He chooses voluntarily to do what he knows he ought not to do, and must take the consequences."

A CORRESPONDENT of the Philadelphia "Presbyterian" has been finding some inconsistencies in the spelling of the revised version of the New Testament. He says: "In the old version, edition of the American Bible Society, *plough* occurs for both noun and verb. So also throughout the Old Testament. The whole is thus consistent. In the revised version Luke ix. 62 reads: 'No man having put his hand to the *plough*;' but Luke xvii. 7 has *plowing*; and 1 Cor. ix. 10 says: 'He that *ploweth* ought to *plow* in hope.' There is no good reason for spelling the noun differently from the verb; but which of these two forms is to be preferred is not now the question under consideration. One of them should certainly be chosen, and then be consistently followed through the whole version. I would suggest further that the old *cloke* needs to be mended, or put into a more modern shape."

A WRITER in the "United Presbyterian" shews that games of chance are a breach of the moral law, whether money or other property is staked upon them or not. He says: "Games of chance are necessarily sinful, and the sin which is peculiar to such games is inherent profanity, for in all such games a decision is to be made from which human intelligence is necessarily and purposely excluded. But as some intelligence is necessarily involved in making a decision, and human intelligence is excluded, the decision is therefore forced upon God, as 'the lot is cast into the lap, but the whole disposing thereof is of the Lord.' And though the lot is in itself lawful, yet to use it for trivial or unlawful purposes is profaning the name of God, and so a violation of the third commandment; and however lightly in human estimation such conduct may be held, yet 'the Lord will not hold him guiltless who taketh His name in vain.'"

THE "Congregationalist" replies to the current demand for liberty of thought in the pulpit as follows: "Nobody that we know of in our Congregational Churches objects to all proper freedom of thought, or largeness of investigation, on the part of the ministry. But all young men who esteem it a fine thing to 'think for themselves,' and vagabondize through all possible hypotheses and hallucinations, are neither Dr. Thomases nor Robertson Smiths. And it is safe and well for us all to remember that charlatany is unfortunately not confined to the medical profession; that young men who are too anxious to obtain some more rational substitute for 'traditional theology' are exceedingly apt to develop into theological empirics; and that, while the loss of this life at the hands of some pretentious bungler in therapeutics would be a grievous pity, the loss of the soul at the hands of a doctrinal quack would—if we may take our Lord's testimony as to the matter of fact—be a more intolerable and irreparable disaster."

AT the invitation of the Church Extension Committee of the Presbytery of London, England, a conversation was held in Exeter Hall on the 6th ult.,

which drew together some 600 ladies and gentlemen. Mr. G. B. Bruce, who presided, explained that the object of the meeting was to lay before the Church the need of more vigorous efforts in the matter of church extension in London. It was calculated, he said, that eighty years hence London would have a population of twelve millions, and that Presbyterians, along with other denominations, should bestir themselves in providing church accommodation for the mighty London of the future. In 1866 the two London Presbyteries numbered thirty-five congregations, while ten years later, at the time of the union, the number had increased to sixty-nine. Since the union, nearly six years ago, however, only seven other congregations had been added to the roll of the now united London Presbytery. Brief addresses on the work of church extension were given by Dr. McEwen, Dr. Edmond, Dr. Donald Fraser, and others.

FATHER HENRY COLERIDGE (says a writer in "Truth"), brother of the Lord Chief Justice, has just been named Rector of the Jesuit Church in Farm street, Berkeley square. It is curious to note what a large proportion of Catholic priests, who were once clergymen in the Church of England, make their way to the front in their new communion. Father Coleridge was many years ago a fellow of Balliol, but went over to Rome soon after he had taken Deacon's Orders. Father Edward Purbrick, the Provincial, or head of the English Jesuits, was also a clergyman of the English Church. Of the three English Cardinals, two, Manning and Newman, are 'verts. At the Brompton Oratory, out of eighteen priests; twelve were at one time of their lives either clergymen or laymen of the Establishment; and of the twenty-one oblates of St. Charles, in Bayswater, the Order to which Cardinal Manning belonged, more than half were at one time Protestants. There are in England and Wales about 1,200 Catholic priests, of whom about a third are converts, most of them having been clergymen in the English Church.

AT the Sabbath afternoon temperance meeting in Montreal on the 25th ult., the chairman, Rev. T. Gales, gave a brief account of the origin and progress of the Woman's Temperance Union of the United States. He says: "On Christmas day, 1873, at a temperance meeting held in Hillsburgh, Ohio, a gentleman told of his mother's self-denying labours, and of her prayers and tears in the temperance cause, and asked how many ladies present would follow her example. All the ladies in the meeting stood up, and a Woman's Temperance Society was formed at once. A meeting was held the next morning in the Presbyterian church, and seventy ladies marched out two and two to visit and pray in the saloons, and thus commenced the woman's crusade. It spread through all the Western States, and attracted great attention all over the country. Doubtless many of the ladies connected with the praying bands thought that the work could be done at once, but experience shewed them their mistake, and that the work must be persisted in from year to year, and now we find that to-day, eight years from the commencement of the woman's crusade, and as a direct result of it, we have the Woman's Temperance Union of the United States, thoroughly organized under Miss Willard, who is the life and soul of the movement, with branches in twenty-one States of the Union, and we also find that the movement has spread to England, Scotland and Wales. The ladies in the States are largely engaged in juvenile and Sunday school temperance work, and the publication of temperance literature, and have greatly helped on the coffee-house movement, and there was no doubt that they had contributed very largely to the success of the prohibitory movement in Kansas and other Western States. Once ladies had no time for this work, but that is very much changed now, and may it very soon come home to those near and dear to us; the drink shop is the rival of the home, and we must build up the home, and, in doing so, must pull down and destroy the drink shop."

OUR CONTRIBUTORS.

THE PROPOSED SUPPLEMENTING SCHEME.—I.

MR. EDITOR,—It is known to most of your readers that at last meeting of the General Assembly a Committee was appointed to prepare a detailed scheme for the supplement of stipends, in accordance with the proposals of an overture presented by the writer, and to remit it along with a Sustentation Scheme, previously drawn up by another Committee, to the Presbyteries of the Church. As the result of several meetings held in Toronto, and considerable correspondence with members of Committee at a distance, this Scheme has now been prepared, and is, together with the Sustentation Scheme, fairly before the Church, two copies having been sent to every minister on the roll—one being designed for the representative elder. In addition, you have been kind enough to give a place in your last number to both Schemes.

It will not be considered out of place if I give some explanations regarding that Scheme which is now for the first time submitted. It seems both due to the Committee which prepared it, and demanded by the great importance of the object which it contemplates—the more adequate support of the ministry of our Church. For the present I refrain from instituting any comparison between the two Schemes submitted to the judgment of Presbyteries, contenting myself with making such statements as may aid in understanding the provisions and in determining the merits of the one drawn up by the Committee appointed at last Assembly.

1. This Scheme, it will be seen, is purely a supplementing one; that is, it devolves the main duty and privilege of sustaining the minister on the congregation enjoying his services, bringing the resources of the body to its assistance only in those cases in which it is too weak to do the work unaided. It differs from the Scheme in operation at present: first, in aiming at a more liberal scale of ministerial support in supplemented charges; second, in graduating within certain limits the amount of supplement according to the liberality of the congregation receiving it. The stipend in these charges ranges at present from \$450 up, in a few cases to \$700, with or without a manse. It is proposed to make it not less than \$600 with a manse, or an allowance for it, in all cases, and where the highest scale of giving is reached, to make it \$750 and a manse, or an allowance for it.

2. The Scheme contemplates the assistance of the same class of congregations as those at present aided, viz., "such as have pastors called by the people and inducted by the Presbytery, and as, in the judgment of the Presbytery, are entitled to assistance in the support of the ministry." It does not respect, therefore, those fields, now becoming numerous, which are wrought by an ordained missionary chosen by the Presbytery to labour in them for a year or a term of years, and appointed with the concurrence of the Home Mission Committee. In the event of this Scheme being adopted by the Church, these would continue to be under the care and dependent on the assistance of the Home Mission Committee.

3. The conditions of admission to the list of supplemented charges are not materially changed under the Scheme. At present these are: First, a contribution towards the salary of the minister of at least \$400; and second, a rate of giving for this purpose of not less than \$4.50 per communicant, and \$7 per family. It is proposed, first, to retain the same rate per communicant, and to make the family the unit of calculation only in those cases, not many, in which the families are more numerous than the communicants, requiring in the case of these the same amount at least—\$4.50 per family. The application of a double standard is cumbersome and perplexing under any circumstances; it would become especially so in connection with the division of the Surplus Fund on the plan proposed in the Scheme. From an examination of its actual bearing in the case of congregations either on the list or entitled to be placed on it, it is believed that this modification, while simplifying the Scheme, will give us as near an approach to equity as we can expect to reach. It is proposed, second, to require that the congregation's contribution of \$400 for salary should be accompanied either by a manse or by a small allowance (\$50) for house-rent. This

change is made necessary in justice to those congregations embraced in the Scheme, happily three-fourths of the whole, which have provided manses, and should in fairness be credited with them. Then it will be observed that if by requiring a small equivalent for a manse, in the case of congregations not possessing one in addition to the minimum contribution of \$400, one of the terms of admission to the list is made more difficult to these congregations. On the other hand, the fact that provision is made for the inclusion of the manse or the allowance for it, in the contribution on which the rate of giving per communicant is estimated, will render compliance with the other term more easy. It is believed, moreover, that this change, besides being an equitable one, will have the effect of stimulating congregations needing supplement to provide residences for their pastors. The speedy erection of such in the case of all these congregations is, in my opinion, a matter of first importance.

4. It was impossible for the Committee to overlook the fact that not a few congregations needing supplement were not at present fulfilling the terms of admission to the list proposed in the Scheme, some of them failing in the first term—a contribution of \$400 and manse, or allowance for it; more in the second—a minimum rate of giving of \$4.50 per communicant or per family; a few in both. The number of congregations coming short in respect of the one condition or the other, or of both, is so great that one is at first almost led to doubt whether the conditions are not too difficult. According to the returns of the last statistical report, there were 305 congregations having settled pastors for the whole twelve months, which paid to these pastors less than \$750 and a manse, the point up to which the Scheme contemplates the salaries being raised when the highest rate of giving is reached. Of the whole 305, there are no fewer than 114, or more than one-third of the number, which came short of what the Scheme requires, antecedent to sharing in its benefits. This fact is at first sight a sufficiently disappointing one. More closely examined, it is much less so. Of these 114 congregations, there are sixty the membership of which is so large that a contribution of \$4.50 per communicant, or per family where the families are more numerous than the communicants, would, without any external aid, give a salary of \$750 and manse, or allowance for it. In other words, these sixty congregations have simply to contribute at the rate which the scheme of aid at present in operation requires as the condition of assistance—to give salaries reaching from \$750 up to \$1,000, and even over it. These surely are cases to be dealt with by the Presbyteries within whose bounds they are situated. I believe it will be one of the benefits of a wise and vigorously wrought Supplementing Scheme that many of these numerically strong congregations, some of them with over 300 communicants, will be led or constrained very soon to raise the standard of ministerial support. Of the remaining fifty-four, I find that a considerable number, even at their present rate of contribution, are giving a salary of over \$600 and manse. A relaxation of the terms, therefore, could scarcely be pleaded in their case. So far as I can judge, there are some twelve, or perhaps fifteen, congregations having at present settled pastors, in the case of which either their numbers are so small or the circumstances of the members are so much below those obtaining generally in the Dominion, that the enforcement of the specified terms as a condition of the supplement would be a real hardship. What the Scheme now before the Church proposes in regard to such cases is, that the Committee acting in conjunction with Presbyteries should make out a list of them and submit it to the General Assembly for approval; and that, having received this approval, it should admit them to the benefits of the Fund on a lower scale of payment to be hereafter determined. It seems quite likely that in regard to some of these congregations, equity will require that the lower rate of giving per communicant or per family should be permanently conceded, but the Committee is of opinion, and attaches much importance to the regulation, that a congregation placed on the list under this exceptional provision, and contributing less than \$400 towards its minister's salary, should not, in the event of a vacancy occurring, be continued on the list, unless prepared to contribute at least this amount. It seems to me vain to expect to reach a scale of ministerial support at all adequate, if we recognize as *pastoral*

charges congregations unable to contribute the above amount towards the salary of their minister.

5. The Scheme proposes to supplement all congregations on the list, in the first place, to \$600 and a manse or rented house, or allowance for the same—to make this, in fact, a first charge upon the Fund. It will scarcely be disputed that this is a very moderate minimum to secure to all. No congregation, surely, could regard itself as wronged in the raising to this amount of all the salaries of the ministers of the Church whose congregations has complied with the specified conditions, or had been exempted from compliance with them by the General Assembly. It would be disappointing indeed, and in view of the fact that \$600 and a manse at one point is of more value than \$700 and a manse at another, perhaps even fatal to the success of the Scheme, if there should be no surplus to divide among the congregations which, giving to their pastors less than \$750 and a manse, had complied with the conditions for a share in that surplus. This means that in the event of the Church adopting the Scheme, any Committee charged with the working of it would have to use its best endeavour so to keep the claims of the Scheme before the conscience of the Church, and especially of its wealthier members, that a surplus, if not sufficiently large to give a full share of \$150 to the congregations earning it, yet to give at least a near approach to it, should be on hand at the close of the financial year. Other Churches, not better situated, have been able to accomplish this. Why should not ours?

6. The Surplus Fund is the most distinctive feature in the Scheme, and the one on which the greatest reliance is placed to render it a success. In accordance with the provisions regulating its distribution, all congregations on the Assembly's roll paying to their minister at least \$400 and manse, but less than \$750 and manse, alike those which have received supplement up to \$600, and those which have not, shall be entitled to participate in this Surplus Fund—those contributing at the highest rate, \$7.50 and over per communicant, receiving a full share, or \$150; those contributing at the rate of \$6.50 and over, two-thirds of a share, or \$100; and those contributing at the rate of \$5.50 and over, one-third of a share, or \$50; subject to the limitations, the propriety of which will be readily seen, that no congregation shall receive from the Fund more than \$300 in all, and no salary shall by participation in it be made more than \$750 and manse, except in towns and cities. It is confidently hoped that, under the stimulus supplied by this provision of the Scheme, congregations which have been content to contribute at the lowest rate which would entitle them to supplement, will be led to contribute more liberally, and in any case the Committee will be fully empowered to recognize and honour exceptional liberality by enlarged grants. All who have given attention to matters of this kind know with what marked benefits similar provisions have been followed both in the Free and in the United Presbyterian Churches in Scotland.

This letter is already too long. With your permission I shall communicate in another, and, I trust, briefer one, what further needs to be said.

Toronto, Dec. 23rd, 1881.

JOHN M. KING.

ROMISH ORDINATION.

MR. EDITOR,—Unity in Church work is essential to success. Not less so is fixedness of principle, underlying modes of operation. Where the latter is defective, we look in vain for the former. A mere rule of the Church, with the will of a majority as its only basis, can bind no conscience. Its legitimate fruits are collisions of opinions and confusion of action. Such a rule, as affecting essentials, can have no weight with the Christian conscience. It is *ultra vires* of any Church Court to impose restrictions or enact laws destitute of reasons or at variance with Christian consciousness. Such a course excites dissatisfaction and threatens discord. These remarks are designed to apply to all questions involving organic changes, or affecting the application of scriptural principles, and consequently the harmony of the Church. Apart from this idea, Church action is simply despotism.

I make these observations in reference to the action of the Assembly on the re-ordination of Romish priests. There are, if not entire Presbyteries, yet respectable minorities who do not concur in the act of Assembly. Its practical effect must be recognition

by one Presbytery, non-recognition by another, or such antagonisms as will place the unordained in a false position before the Church. Some of us would open our pulpits to such men; others could not do so without violence to conscience; *no minister, by a mere fiat of the Assembly, should be thrust upon the Church where the scripturality of his status is a matter of doubtful dispute.* Why, with such a large minority vote (67 to 84), the question was left in its present form, it is perhaps difficult to divine. One reason appears to crop out in the words of the Assembly's resolution, "following its course in the past." What does this mean? Apparently, that to re-ordain *now* would place the Assembly in a false position in reference to *past* action. To vote re-ordain *now* would have been a practical condemnation both of past procedure and of the scripturality of the status of priests already employed. The very discussion of the question in the light of past action, and specially the large minority vote, must of necessity leave a bad impression upon the received and future applicants. If the objects of the clause, "following its course in the past," suggest the past merely because it was procedure in the past, surely it betrays great short-sightedness to try to evade a difficulty by decreeing its perpetuation.

The Assembly's action quietly shelves the question by resolving to "deal with each case on its merits," and in cases of emergency, offering to help Presbyteries thus: first making a difficulty and then offering a doubtful remedy. Romish ordination can never be a question of "merit or demerit." It is a question of scriptural principle, affecting the entire character of a Christian ministry. One Romish ordination cannot have "merits" and another "demerits." In all cases the conferring power is one and the same, and so is the prescribed form. Of course, character and other qualifications are presupposed, but they form no part of the official act, which is merely a form of designation to a certain work. The Professor's resolution can have no meaning, and no bearing on "merits" or "demerits" of Romish ordination, except in answer to the simple question, was the applicant *canonically* ordained? Surely it is going too far to make the mere canonical ordination of a priest a reason for his reception, without reference to its nature and designs.

The fact that a man is a priest of Rome does not settle the question of the scripturality of his status, or the qualification to become a Protestant pastor. The point must be settled upon other and higher principles. Granted the regularity of the ordaining act by the bishop, the difficulty still remains; and I am at a loss to comprehend how the Assembly's act can be deemed a settlement, except by those who, before God, see no difference, either in nature or objects, between Romish and Protestant ordination. The question from a scriptural and Presbyterian standpoint, embracing the entire relation of a Romish priest to the principles of the New Testament Church, is left untouched by the Act of assembly. His intellectual and moral character comes to the front, while his right to *status* is quietly ignored, or covered up under minor points.

The Principal's resolution is supposed to settle the matter in the meantime, but how? Not by decisive statement, commending to the thoughtful mind the co-equal validity of Romish and Protestant orders—the conclusion to which, without one shadow of reason, he has led the Assembly—but by mixing up re-ordination with other points, on which any common-sense Presbytery is as competent to decide as the Assembly. How are his "other difficulties" to be settled while the *great* difficulty is quietly smothered up by a mere act of Assembly, or assumed to be no difficulty? This is not a ministerial, but a people's matter, affecting their convictions and comfort in the dispensation of word and ordinances. No act of Assembly will quiet conscientious scruples without such clear and exhaustive reasons as Christians have a right to demand. Not one reason has been given to our people for outraging the cherished traditions of the Church. The day has gone forever when a *fiat* of Assembly would bind the consciences of the people. As far as my knowledge extends, the act commends itself neither to the feelings nor consciences of the thoughtful of the Church. If the Principal believed his ordination no more scriptural than the Romish, why not say so? Why, without one reason given to satisfy tender consciences, has he been permitted so thoroughly to revolutionize the charter of the Church? The question is settled in the mean-

time. Other "difficulties" may not "emerge," but this *questio vexata* is sure to "emerge" and trouble the Church until settled—not by a vote, however large, but by a comprehensive, scriptural view of the whole subject. I may trouble you again ere long.

NOVA SCOTIA.

MISSIONARY NEWS.—FORMOSA.

MY DEAR MRS. HARVIE,—Your most welcome letter of April 5th reached me on May 28th, and again on the 6th of June I was very pleasantly surprised to receive yours of April 15th, enclosing the message of love and Christian greeting from the ladies of the Woman's Foreign Mission Society. What a pleasant happy thought it was, and I thank you most heartily for it. It did indeed seem to bind our hearts more closely together in Christian love and sympathy, and made me feel more than ever before that we, though so far apart, were seeking to further the same great cause, and to advance the glory of our God and Father by making known the love of Jesus to our poor heathen sisters. I felt, too, that the women of Formosa and India were not the only persons who would receive a blessing from your efforts to send to them the Gospel, but that you yourselves were being richly rewarded by being drawn more closely to Him who hath bestowed on us greater blessings than the women of heathen lands. Three weeks ago I received the report of your annual meeting, and have read it with interest. It is very encouraging to note the progress made from year to year. You have indeed done well this year, and, as your Secretary remarks in her report, if with your present organization you have done so well, what may you not be able to do when you have enlisted the sympathies and help of all the ladies in our Canadian Church? Will not all my Canadian sisters make every effort to send more messengers of mercy to those who are sitting in the darkness of heathenism, and yet are longing for the light? "Pray ye the Lord of the harvest to send forth more, labourers into His harvest." I was very sorry to hear that Mrs. McLaren was obliged to resign the position of president of your Society on account of ill-health, but I trust that she may soon enjoy better health. You said that you would enclose for me a copy of your scheme of prayer, but I think you must have forgotten to do so. I shall be very glad to get it when you write again. I sometimes think we know not to what extent we are indebted to the prayers that are offered up for us at home. I very often remember you at the time of your monthly meeting and hour for prayer on Sabbath afternoon.

You say that my last letter aroused considerable interest in the direction of a girls' school for Formosa. I am exceedingly glad and thankful to hear this, because, as I said before, I long for the time when we shall be able to do something more specially for the women or girls in our mission than has yet been done. We think that if we had a school, we could in this way accomplish the most for them. It is almost impossible to get hold of the women to teach them anything, and Bible-women in the present state of our mission are very unsatisfactory. I think Dr. McKay is of the same opinion. I feel very distressed when I look at these poor little girls, and wish that I could do something to shield them from the sin and ignorance by which they are surrounded; there is so little brightness in the life of a Chinese girl. A little girl of eight or ten years is more like a woman made old too soon by the cares of life than a little girl. Oh, how much little girls at home have to be thankful for! I often think that if they could more fully realize the difference between them and their little sisters in heathen lands that there would be more Mission Bands formed, and that many more would be willing to give up some little pleasure for their sakes. Just a few weeks ago, a woman called a middlewoman [a middlewoman is one who makes a bargain or agreement for other persons] brought a little girl to me to see if I would buy her. She is a little slave girl belonging to a Mandarin; he has several others, but this one was the youngest—only eight years old—and not able to do the work required of her, for which she was beaten and abused by the older ones, so her master wished to sell her. My heart ached for the poor child, and I would gladly have taken her, but she is only one among many. About a month ago a child was born near here, and because it was a little girl the parents were going to put it to death, but a neighbour woman hearing this

went and took the poor little infant. You will think it was very kind of the woman—and so it was—but when you know why she took it, it loses much of the kindness. She took it because she could get it cheap, or perhaps would not pay anything for it, and then, when it is older, she can sell it for enough to repay her for her trouble. Buying and selling children in China is a very common practice. When a man has a son he must buy a wife for him, and of course the younger he buys her, the less he will have to pay for her, and the more work will he get out of her. Just yesterday a company of Chinese women came to make me a visit. One of them brought with her a little baby eight months old—very small for that age, but a bright, nice little thing. I knew that it was not her own, and asked where she got it. She said that she bought it for four dollars from another woman, who did not want it. The mother of the little one had bought another little girl baby, to be the wife of her son, and thought she could not take care of both. I cannot understand how a heathen mother can give up her own child so easily. I used to feel so sorry for these poor mothers; but the more I know of them, the less sorry I feel for them, because they do not seem to feel it themselves, but look upon it as the proper thing to do. There seems to be so little affection, as we regard it, between parent and child. About the 1st of April I gave up teaching the Bible-woman; since that time she has been engaged in work between two of our stations, Toa-kong-pong and Lun-a-teng, spending every alternate week in each place. In each she has one woman who is learning to read. She also visits the families and reads the Scriptures to them, where they are willing to have her; but most of the women make excuses, and say that they have no time to learn to read, nor even listen to her. I hope to have Chin-so, the Bible-woman, come and study with me again this winter. I would like to get her so far advanced that she would be able to assist in teaching by-and-by, if we are able to establish a school. I am happy to be able to tell you that one or two others are ready to come and learn to read, just as soon as I am able to take them. Just now I am teaching our house boy to read; I give him an hour every day. I find that is about all that I am able for this hot weather. I never felt the heat so much as I have this summer, but it will soon be over now; in another month or six weeks it will be cool and pleasant again. We expected to go up to Palm Island for a change, but Mr. Junor has not been able to get away from here. Although it has been so very warm, there has been very little fever. I had two attacks in May, but none since, and Mr. Junor has been remarkably well all summer; just now he is laid up with boils. Every person, foreigners as well as Chinese, has been afflicted with boils this summer. I had my first experience of them—they are most painful, disagreeable things. I hope I shall not have another trial of them. They seem to have been the prevailing disease this summer. I think you will have heard of the birth of our little son. He was born on the 6th of May. We think him very much like our little Frank was, but larger and stronger than he was at his age. He has not had an hour's sickness since he was born, and is such a good little fellow. We are of course very proud of him, and he is indeed a joy and comfort to us. Even now he is company for me when Mr. Junor is away from home. At present there is only one other foreign lady in Northern Formosa, and she is forty miles from here. It is, of course, very seldom that we see each other. Since baby came, I have had a great many Chinese visitors to see him. They think him a wonderful boy—so white and large compared with their babies. Chinese babies do not grow much during the first four or five months, but they would be much whiter than they are if properly washed. Three or four weeks ago I received my first letter from Mrs. McKay. It was very short, but I suppose she will have enough to talk about for a good while after she returns. We were very sorry to hear that the doctor had been so ill again. Just a few days ago we received a letter from Prof. McLaren, by which we are glad and thankful to hear that Dr. McKay is so much better. We most sincerely hope and pray that he will return to us much better than when he left us. It is a very long time since we had a letter from him, but we know that he has been very busy and unsettled. We are growing quite anxious for his return. We fully expected him next month, but Prof. McLaren writes that he would not leave Canada until some time in September. In that case it will be draw-

ing near the end of the year before he is able to be with us. We are expecting Mr. Barclay—one of the missionaries from the south—to make us a visit the 1st of next month. He is going home on furlough. Believe me, my dear Mrs. Harvie, yours very affectionately,

ELIZA JUNOR.

China, Formosa, Tamsui, August 20th, 1881.

August 24th. My dear Mrs. Harvie,—I must close this for the mail. I have written it at odd times, but hope you will find something interesting in it. I can only write when baby is asleep, as I take all the care of him myself. I prefer to do so. A Chinese nurse is very little help to you, and then your child is apt to learn much from them that is not good. I tell Mr. Junor that I would rather have the backache than the heartache. He is a very good little fellow, and I have been able to manage very nicely with him so far. I forgot to mention that Miss Murray, of the Southern Mission, spent nearly three months with us. We enjoyed her stay with us very much, and she was a great help to me through my illness. Mr. Junor joins me in kindest regards for all the ladies of your Society.

MANITOBA COLLEGE.

MR. EDITOR,—A circular has just been issued by the Manitoba College Committee, calling for contributions towards its support. It states that the sum of \$3,600 is required to meet the salaries of the professors for the current year, and that the General Assembly is in the meantime responsible for this amount. May I ask the Committee if the \$3,600 is *additional* to the \$1,500 imposed upon the Mission funds of the Church? If *not*, then only \$2,100 is required, and *not* \$3,600, as the circular states. May I also ask in what way the \$1,500 given by the Hon. D. A. Smith (\$500 for three years) is applied?

That Manitoba College should continue to be supported by Home Mission funds seems to very many in the Church an anomaly. When the demand for additional missionaries for the North-West is so urgent, why should moneys given for Home Mission purposes be taken for the support of Manitoba College, any more than for the support of Knox, or Queen's, or Montreal? Just so long as this continues congregations "will fail to contribute for the support of the College," despite of all the recommendations the General Assembly sees fit to make. The compliment paid to the people of Manitoba because they have subscribed \$12,000 towards the erection of a college building, and the generosity of the City Council of Winnipeg in exempting the building from taxation, is all very well. But the members of our Church in Ontario and Quebec know that the Presbyterians of Winnipeg could easily, without asking a cent from the Church at large, build the College themselves, and handsomely support it.

A FRIEND OF THE NORTH-WEST.

ASSEMBLY'S MINUTES CORRECT.

MR. EDITOR,—In a late issue of THE PRESBYTERIAN you published a letter from Rev. J. R. Battisby, in which he states that "in the last Minutes of the Assembly there is a mistake regarding the contributions of St. Andrew's (Chatham) congregation to the Foreign Mission Fund. The congregation," he says, "is only credited with \$70 to the above Fund, whereas they remitted \$207."

As responsible for the correct transmission of the financial reports of the congregation within the bounds of the Presbytery of Chatham, I may be permitted to say that I have in my possession last year's financial statement of St. Andrew's (Chatham) congregation, made by the congregation itself, and signed by its Treasurer, and that the sum set down there, as given to the Foreign Mission Fund, is precisely the same as that contained in the Assembly's Minutes. I have shewn the document to Mr. Battisby, and to the Treasurer who signed it.

WM. WALKER, Pres. Clerk.

Chatham, Dec. 27th, 1881.

AHMED TEWFIK EFFENDI assisted Dr. Kœlle in translating Christian books in Constantinople, for which he was condemned to death, but through Sir H. Layard's influence the sentence was commuted to banishment to Chio; thence he escaped to England. He was baptized in St. Paul's Church, London, Nov. 11th. The baptism is a great event, as no convert of equal eminence has ever been won from Mohammedanism.

PASTOR AND PEOPLE.

MISSIONS REMUNERATIVE.

I.—MISSIONS PAY FINANCIALLY.

From a business standpoint facts shew it. The American nation, we learn, expended on the evangelization of the Sandwich Islands nearly a quarter of a million; but they now have a yearly trade with them approaching a million. A profit of fourteen per cent. would, in two years, more than pay the entire cost of the mission. The simple item of ploughs sent to the Zulus has of late more than covered the expense of that mission.

But are these results due to missions? Decidedly, yes. A savage knows nothing of the value of productive soil, of mines, etc. Give him enough to eat, protect him from excessive cold and heat, and that is enough. But let the Spirit of God change his heart, and filth gives way to cleanliness, idleness to industry. The soil is cultivated; houses are built. With civilization comes the wants of civilized people. Thus in no heathen country has the missionary been long before orders have come back to us for agricultural implements, waggons, harness, furniture for houses, cooking utensils, manufactured cloths, books, etc. This demand increases, of course, with every year. If the first-fruits are such, what will be the harvest when China, and Japan, and Africa, and many other nations shall be fully opened up to civilization and commerce? According to the Washington Bureau of Statistics, poor Africa has already, through missionaries, afforded America a trade of £600,000.

The Sandwich Islands were formerly the dread of trans-Pacific navigation. Ships wrecked there were plundered, and the crews murdered. But the Gospel has made a change, and it is estimated that the amount of property thus saved from plunder has been greater than the cost of missions. Besides, cost of insurance has become less with the smaller risk; thus, everyone who drinks tea, or uses any of the commodities which come to us from across the still ocean, is directly benefited.

Counting all the returns (many will, however, escape the most careful statistics), and they will mount up for one pound spent on missions, ten pounds in our pockets.

II.—MISSIONS PAY SCIENTIFICALLY.

"Few are aware," says the late lamented Agassiz, "how much we owe the missionaries, both for their intelligent observation of facts and their collecting of specimens. We must look to them not a little for aid in our effort to advance future science."

Take geography, for instance. Our missionaries go out into countries uncivilized, and for the most part unknown. They fill up the blanks on the maps, and correct the mistakes of adventurers. The honoured name of Livingstone will occur to all. The problem of the source of the Nile, which has troubled the world from the time of Herodotus, is solved by a simple herald of the Cross. Nor is he the only example. So much has been done that Karl Ritter, an eminent German geographer, and others, admit that more information has come from heathen lands, through missionaries, than through all the other sources combined.

Take philology as another instance. The first thing for the missionary is to master the language of the country. Often he is the first to reduce it to writing, to form its grammar, to arrange its dictionary. This has been done with the Sanskrit, with the languages of India, Syria, Arabia, Africa, China, South Sea Islands, American Indians, etc. Materials were thus afforded for the study of comparative grammar, and thus the problem of one original language has been solved. God's Word is true when it says: "The whole earth is of one language and of one speech." The faith of Christians is strengthened: infidels and sceptics are silenced.

Every department of science has been enriched by the contributions of missionaries. Comparative geology, mineralogy, botany, like comparative grammar, began with the mission era. Missionaries are acute observers, and, as a class, enthusiastic scholars. Their books are in our libraries; their specimens are found in abundance in our cabinets—specimens which no money could secure. Now compare the vast amount of money spent by private societies and Governments for scientific purposes with the amount spent on missions, and who will say that the latter,

from a purely scientific standpoint, do not pay a hundred-fold?

III.—MISSIONS PAY RELIGIOUSLY.

The reflex influence of missions upon us is worth more than they have cost. They have developed the spirituality of the Church. Fifty years ago the Church was splitting hairs so fine that the common eye couldn't discern them. All was doctrine—abstract, intellectual, controversial. Faith was preached so much that works—the proof of a true faith—were nearly forgotten. Then God started missions. An era of practical Christianity was begun, which has been growing constantly more intense. With increased spirituality came more entire consecration, both of self and property, which is worth a thousand times what it cost. And God is rewarding us for it. He is giving us in missions a practical illustration of what in His Word He so often tells us: "The liberal soul shall be made fat;" and thus in this sense we may say: "Freely ye have received, freely give."

MEN OF THE SCOTTISH PRESBYTERIAN UNION COMMITTEE.

From Dr. Thomson's biography we get the following:

"Amidst the great and variously-gifted men that mingled in that negotiation, and not all ultimately on one side, Dr. Harper was at home, and the only memory that now to my mind divides the field with him is the noble, the saintly, the commanding figure of Robert Buchanan, the convener of the Free Church Committee. Well do I recall the last day of their meeting in the joint-committee, about this time six years ago. Dr. Buchanan's look was more one of cheerfulness, which could only be due to faith, as none foresaw better the evils which must arise, and which have since arisen, from the delay of union, by God's great mercy mitigated and relieved by much fruit of blessing. Dr. Harper's face wore a sadder tinge, though he, too, rose in prayer and in parting words to an unwonted height of trust in God, and submission to His higher counsels. The fathers parted, and all of us with deep emotions left the historic place; and now it moves us to tears to think of these noble-hearted leaders as united in death."

Dr. Thomson, too, lingering in memory over these meetings of committee, delights his readers with the following life-like miniatures:

"How many of those who were prominent figures in that Christian conclave, and more than one of whom has left behind him a historic name, have already passed away! Of the Free Church, Dr. Candlish, equally strong in intellect and in will, subtle, ingenious, and refined, great in the pulpit, great on the platform and in the ecclesiastical assembly, great in his closet when wrestling with the Unseen; Dr. Buchanan, formed to be an ecclesiastical leader and organiser, looking at matters on all sides with much of a statesman's comprehensiveness and breadth of view, marshalling his arguments with unflinching skill, knowing not only what to say, but how best to say it; and when exposed to irritating circumstances, and baited by unreasonable men, only seeming to become the more tranquil and self-possessed; and Dr. Guthrie, genial and glowing with affection, yet penetrating withal, and quick in the discernment of men's characters, eloquent without effort, prodigal in wit, covering by his remarkable pictorial gift the most stale and exhausted themes with the freshness of spring, and following up argument with a power of persuasion which it was often impossible to resist. And who that mingled in those memorable conferences can ever forget the manly forms of Drs. Fairbairn and Bannerman, men of weight among the brethren, who never spoke without advancing the discussion; and Dr. Alexander Duff, the great missionary, giving utterance to his apostolic zeal in words of fire, that helped to quicken the fainter life in others?"

"Many United Presbyterian representatives who gladly shared in those Union conferences have also, during the same brief interval, finished their course: Dr. Harper, with his singularly clear intellect and extraordinary capacity for work, with finely-balanced powers fitting him for deliberation, skilful in unloosing the tangled skeins of controversy, and in cleaving his own way and that of others through labyrinth of discussion when all around him were hesitating and perplexed; Dr. Marshall, of Coupar-Angus, a very athlete in debate, fearing no antagonist, but feared by

many—even his Doric utterance not without its charm, to whom his brethren looked as a ready champion in the hour of battle when truth or liberty was assailed, and carrying beneath his controversial armour a true and loving heart; Professor Eadie, with his colossal learning and manly simplicity; Drs. M'Michael and Johnstone, even more at home in conferences for union than in keen-edged debate; Drs. Robson and MacEwan, men of unflinching tact, practical wisdom, and charity."

YOU CAN KEEP IT.

We mean the Sabbath. There has been a debate of late as to whether the Sabbath, as we have known it, is going or has gone from among us. We do not share the views of those who think the Sabbath has disappeared. We know there is much Sabbath desecration. We mourn over it. But it would not be true to put us down as a Sabbath-breaking nation. There is yet a difference, and a wide one, between our Sundays and the other days of the week.

But all this apart. The point we wish to press here is that it lies in every individual's power to keep the Sabbath holy. The Sunday newspaper is published, but you do not need to read it. The Sunday excursion is advertised, but you are not compelled to go upon it. Your neighbour may employ the day in looking over business accounts, but that does not affect the question of your duty. He may spend it in idleness at home, or the entertainment of friends, but that does not close the church doors for you. Indeed, if these things are as they are, it is so much the more reason why you, who believe in the sacredness of the Sabbath, should be more than ever scrupulous to keep it holy.

We are in hearty sympathy with every effort that is made to secure man's legal right to his rest day. We would use every available mode to spread sound views as to the sacredness of the Sabbath, and the resulting blessing if it is properly observed. And then—and this is our point here—we would urge upon the individual his own duty and privilege. Whatever may be true in the community at large, your own duty is clear. Whatever may be the prevalent demoralization, you need not allow yourself in its current. You have the Church; you have the Bible; you can have your hour of retirement with God. In the public services of religion, and in the privacy of your own home, you can pass the day—resting according to the commandment.

It is just here that much may be done to establish and perpetuate sound principles. Every Sabbath-keeping individual is a strong argument in favour of the proper observance of the day of rest; and so, and, if possible, with increased intensity, is every Sabbath-keeping family. You can help to multiply such arguments. The command is, "Remember the Sabbath day to keep it holy." You can obey the command.—*Illustrated Christian Weekly.*

THE LAST DANCE.

During the occupancy of the city of Moscow by the French army, a party of officers and soldiers determined to have a military levée, and for this purpose chose the deserted palace of a nobleman. That night the city was set on fire. As the sun went down they began to assemble. The women who followed the fortunes of the French army were decorated for the occasion. The gayest and noblest of the army were there, and merriment reigned over the crowd.

During the dance the fire rapidly approached them; they saw it coming, but felt no fear. At length the building next the one they occupied was on fire. Coming to the windows, they gazed upon the billows of fire which swept over the city, and then returned to their amusements. Again and again they left their pleasure to watch the progress of the flames. At length the dance ceased, and the necessity of leaving the scene of merriment became apparent to all. They were enveloped in a flood of fire, and gazed on it with deep and awful solemnity.

At last the fire, communicating to their own building, caused them to prepare for flight, when a brave young officer, named Carnot, waved his jewelled hand above his head and exclaimed, "One dance more, and defiance to the flames!" All caught the enthusiasm of the moment, and "One dance more, and defiance to the flames!" burst from the lips of all. The dance commenced; louder and louder grew the sound of music, and faster fell the pattering of footsteps of

dancing men and women, when suddenly they heard a cry, "The fire has reached the magazine! Fly! fly for your lives!" One moment they stood transfixed with terror; they did not know the magazine was there, and ere they recovered from their stupor the vault exploded; the building was shattered to pieces, and the dancers were hurried into a fearful eternity.

Thus it will be in the final day. Men will be as careless as those ill-fated revellers—yea, there are thousands and tens of thousands as careless now. They speak of death, the grave, judgment and eternity. They pause a moment in search for pleasure, but soon dash into the world and forgetfulness as before. God's hand is laid upon them in sickness, but no sooner are they restored than they forget it all and hurry on. Death enters their homes, and the cry is heard, "Prepare to meet thy God!" but soon, like Carnot, they say, "One dance more, and defiance to the flames," and hurry on. The Spirit of the living God speaks powerfully home to their hearts, and they shake, tremble, and are amazed; but earth casts its spell around them, and sings to them songs, and with the cry, "Time enough by-and-bye," they speed on, stifling the voice, till often, ere days or months have passed, the sword has descended, the Judge has come, and the soul is lost forever.

CHRISTIAN DUTIES.

If you come to us and say you are a praying man, we answer we are glad; but we would like to ask your wife and children what your praying is doing for you. If you say you daily read the Bible, that is right; but let us ask your partner in business how much of its teaching you practise. If you say you are a member of the Church, we are glad of that, if you are a worthy member; if not—we are sorry for the Church. But let us go on to the street to see whether the people you daily meet think you ought to be a church member. So it comes to pass that a bundle of Christian duties may be dry and useless, or they may be the evidence of a sincere Christian life. Whether a man is a Christian or not depends entirely upon the principles which govern his daily life, and the harvest the world is gathering from that life.—*Golden Rule.*

PRAYERS.

Prayers need not to be fine. I believe God abhors fine prayers. If a person ask charity of you in elegant sentences he is not likely to get it. Finery in dress or language is out of place in beggars. I heard a man in the street one day begging aloud by means of an oration. He used grand language in a very pompous style, and I dare say he thought he was sure of getting piles of coppers by his borrowed speech; but I, for one, gave him nothing, but felt more inclined to laugh at his bombast. Many prayer-meeting prayers are a great deal too fine. Keep your figures and metaphors and parabolical expressions for your fellow-creatures. Use them to those who want to be instructed, but do not parade them before God. When we pray, the simpler our prayers are the better; the plainest, dumbest language which expresses our meaning is the best.—*Spurgeon.*

The women and children are the chief obstacles to Christianity in India. When the women are reached, then the strong barriers are broken down. The mothers begin training their babes in daily worship of idols. The offering is placed in the tiny hands, and though the little ones do not then understand the why, the daily duty becomes a habit not easily overcome.

FIVE thousand Babylonian tablets (many of them in an excellent state of preservation), discovered by Mr. Rassam in the mounds of Abu-Habba, are on their way to the British Museum. Abu-Habba is the site of Sippara, the Sepharvaim of the Old Testament. It is not impossible that this find represents the library of Sargon I., whose date is commonly given as 2,000 B.C.

ONE of the noblest institutions in South Africa, by common consent, is the missionary school at Lovedale, under the Free Church of Scotland. It embraces not only Christian teaching, but every form of instruction that can fit the African to till the soil, provide comfortable homes, and advance step by step towards a complete Christian civilization. Even in a humanitarian point of view it is a noble enterprise.

MISSIONARY NOTES.

THE American Board has rendered good service to the cause of missions by issuing a large map of China, suitable for use at monthly concerts and other meetings.

THE College of Liberia will be transferred into the country for instruction in manual labour, to which classical studies will be joined, to teach the natives the use and practice of the instruments of European industry.

THE Church of England Missionary Society call for two men for the Niger, one for Persia, a medical man for Gaza, five for Nyanza, one for East Africa, and five for other places. They have already sent nineteen new men this year.

DR. J. S. DENNIS writes. "The church membership of the Syria mission has doubled in five years. It is now about 900. The first 450 may be regarded as the result of forty years of mission work; the last 450 is the result of five years' work."

THE latest Calcutta "Gazette" contains an account of a strange attack made on the idol of Juggernaut, at Pooree, the most sacred shrine in India, by a body of fanatics. The rioters, who numbered twelve men and three women, and were almost in a state of nudity, succeeded in entering the temple, and tried to force their way into the inner recesses. Although upward of 1,000 pilgrims were present, they were not expelled without a severe struggle, in the course of which one intruder was trampled to death. The rest were arrested, and have been sentenced to three months' imprisonment. The inquiry shewed that they belonged to a sect of Hindu dissenters, lately founded in the Sumbulpore district, and known as Kumbhupatias, from the fact that its followers wear ropes of bark round their waists. They allege that their religion was revealed to 64 persons in 1864 by a god incarnate, whom they style Alekhswany—that is, the Lord—whose attributes cannot be described in writing. They believe in the existence of the three hundred millions of Hindu deities, but do not respect their images, saying that it is impossible to represent a Supreme Being whom no one has ever seen. They are subdivided into three classes, two of which renounce the world and make no distinction of caste, while the third leads a family life. Their habits are said to be very filthy, and, like some European sects, they take no medicine in illness, but rely solely on Divine help. Their attack on the Pooree temple was prompted by the belief that if the Juggernaut were burned it would convince the Hindus of the futility of their religion, and the whole world would embrace the truth.

A MISSIONARY to the Gold Coast writes, under date of August 20th, 1881, to London of his failure to establish a school in the territory of the King of Dahomey. He says. Since I wrote to you on January 27th, respecting the stoppage of our work here, I have been almost daily in communication with the authorities; but all my endeavours to re-establish our school were met by only one answer: "You must wait until a message comes from the king." On Monday, the 8th instant, the message came, and was as follows:—"The king sends his compliments, and wishes to know how you get along in his country. The king wishes to inform you that his people cannot be allowed to read your book, and you cannot have a school here to teach the children about the white man's God. If you talk to the people about this book of yours they will not worship the fetish, and we cannot do without fetish in this country. The King of Dahomey is not like any other in the world; and he must keep slaves and have fetish, or else his country would be taken away and given to somebody else, in the same way that Quittah and Lagos were given. If you like to come here to trade, to sell cloth, and guns, and rum, we shall be glad; but we cannot have your book." I was very much disappointed at receiving such a message after being here more than five months, and where there was so much promise of an abundant harvest as the result of our work among the people. I asked why we did not receive such a message when first we came to Whydah, and I repeated, what they ought to know by this time, that our object is neither to trade nor to meddle with their political institutions, but to live in quietness and pursue our work in peace, seeking only for the welfare of the people. I talked in vain. The decree had gone forth and nobody dared to say a word when the king had spoken.

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TORONTO, FRIDAY, JANUARY 6, 1882.

"NOVA SCOTIA" is a new correspondent. We welcome him to our columns and hope to hear from him frequently.

WHY not expect that our children will be converted at an early age? Polycarp was converted at nine, Matthew Henry at eleven, President Edwards at seven, Dr. Watts at nine, Bishop Hall at eleven, and Robert Hall at twelve. There is reason to fear that too many parents expect their children to lead at least careless lives until they reach manhood and womanhood. Why should this be so? Born within the covenant, bred in Christian homes, dedicated to God in baptism, why not assume that they will early give their hearts to Christ until the contrary is shewn? Is there no danger that the assumption that children are not likely to be converted until they grow up may have something to do with keeping many of them away from Christ and His Church until they do grow up? Humanly speaking, the conversion of a child is a more probable thing than the conversion of an adult. Those brought into the Church in early life are rarely the subjects of discipline. Spurgeon says that amidst the thousands of members in his tabernacle he never had to discipline one who united with the Church at an early age.

THE Rev. Robertson Smith, who now resides in Edinburgh, has recently been elected an elder in one of the Free Church congregations of the city. Four members of the Session, and said to be men of influence and high social position, resigned when Mr. Smith took his place as an elder. And now certain journals denounce these elders as narrow-minded bigots, and call them very unsavory names. 'Twas ever thus. Mr. Robertson Smith, according to these journals, has a perfect right to say and write what he pleases, even though the supreme court of his Church pronounces his conduct wrong; but the men who differ from Robertson Smith have no rights or feelings that any one is bound to respect. And that is what some people call "breadth," "liberality," "culture," and what not! Men of ordinary fairness would say that if Mr. Robertson Smith should be allowed to exercise his rights, these four Edinburgh gentlemen should have some liberty too. But that won't satisfy these apostles of "sweetness and light." Mr. Smith must have his own way, and the elders must be forced into Mr. Smith's way. That is liberty!

EVERYBODY has read Talmage's sermons and speeches on his "Free Church." In his own characteristic style he has declaimed loudly and often against the "pew system" and every other system but that which allowed worshippers to give any amount they pleased, or nothing at all if they were so disposed. The other day his trustees determined to sell more than half the pews in the church, and we may safely predict that they will soon be sold too. No one has any right to complain about this matter, but they have a right to protest against any minister making capital by advertising his church for years as "free," and in this way casting a reflection on churches that rent their pews. Such conduct is exactly similar to that of the ranting demagogue who proclaims that he

preaches for nothing, and in this mean, sneaking way casts a reflection on ministers who take salaries. Nothing is quite often the precise value of the article. The first point which Talmage makes in one of his sermons is that a Free church is the "scriptural idea." Clearly, then, churches not free are "unscriptural," and the tabernacle has now got in among the unscriptural ones. Ministers who take extreme ground for the sake of making a little capital generally end in some such fix as this.

ONE of the Congregational Churches in New York city is being reorganized, and it is announced with a flourish of trumpets that Gen. Grant will be the chairman of the new board of managers. For anything we know to the contrary, Gen. Grant may be a very pious man, though we must say we have never heard or read anything about his distinguished piety. Pious or not pious, the General is better known as a military man and a scheming politician than as a religious man. It is simply as a prominent politician that he is asked to allow his name to be used in connection with this Church. No one is silly enough to suppose that he will give himself any trouble about its financial affairs. He is simply to be a figure-head. Now, we submit that a Church rarely does a meaner thing than when it bows at the feet of a man without a religious character and begs him to patronize it. Nor does a minister ever do a more undignified or unprofessional thing than when he parades the names of the "distinguished men" in his Church. Not unfrequently is this done by ministers in regard to men whose "distinction" is scarcely known beyond their own yard. Any man should consider it an honour to have a place or hold an office in the Church of God. The Church confers honour on the man, not the man on the Church. The minister who speaks as if his congregation were honoured by the presence of anybody, degrades his noble profession and degrades the Church at the same time. Men are ornaments of our Lord and Saviour. The worst enemy of a congregation, next to the devil, may be a godless, heartless worldlying who tries to rule the congregation with his money-bags.

"THE CHURCH OF OUR FATHERS."

PRESBYTERIANS use this phrase more frequently than any other denomination. We hear it on all special occasions, and on some occasions that are not very special. It is often found in ordination sermons, induction addresses and missionary speeches. It is a good phrase to point an appeal or round a sentence. When used by a good speaker it always has power, especially over audiences composed mainly of old country people. No wonder that it should have power. So long as men admire the noble, the brave, the heroic, the true, the history of Presbyterianism cannot fail to move their hearts. How can we best shew our love for the Church of our fathers? By doing all in our power to help forward that Church at home, and plant her principles in every land under the sun. The man who talks about the "Church of his fathers," but fails to pay his pew rent, does not love his fathers' Church as much as he loves his own money. There are such men. The man who boasts about the heroic achievements of his fathers' Church, and gives five cents a year to plant the principles of that Church in Manitoba, thinks more of the five cents than he does of the Church. The good man who cheers to the echo every reference in a speech to his "martyred forefathers," and pays twenty-five cents a year to send the gospel that nerved these "forefathers" to the heathen, is scarcely the material out of which successors to these martyrs could be made. By all means let us be proud of and grateful for the great deeds of our fathers, but let us shew our appreciation and gratitude in a practical way. The man who won't give his time and his money to disseminate the principles of his fathers' Church, doesn't care much for his fathers or the Church either, no matter how he talks.

CHURCH HOSPITALITY.

AT this season of the year, when hearts are said to be specially open, and general kindness is by way of eminence the law, it may be well to remind all connected with churches that there is a species of hospitality which is often in danger of being overlooked, and the absence or remissness of which is doing

considerable injury to the cause of Christ in more localities and in more ways than may sometimes be suspected. The complaint is very frequently made that church hospitality, so general or so active as could be desired. And what do we mean by that kind of hospitality? Not certainly that which consists in getting up a tea entertainment with all its etceteras, and then half coercing those who may be more or less strangers into buying tickets and making themselves as comfortable as they can at twenty-five cents a head. Such may be the idea which is too often entertained of ecclesiastical hospitality, but if that were all it would not amount to much, and could not conceivably adequately up to the true notion of entertaining either angels or strangers. In these days, when so many strong influences are thrown around men, particularly young ones, in our large cities, to draw them away from the Gospel into infidelity and sin, church hospitality must take a wider range than even church socials, and must imply more than an occasional recognition, though neither the one nor the other of these is to be underrated or despised. The church is to be made attractive in every legitimate way, and kind consideration to visitors and strangers will often be found to do more than fine buildings or finished singing, or even the comfortable cushions. It is just in this matter that very many professed Christians are complained of as coming far short of their professions, and as doing injury in far more ways than they themselves may be inclined to suspect. How often a stranger enters one of our churches, and is left to find a seat as he best can. There are none who make it their business to act as ushers, and few, if any, to volunteer a seat beside themselves to the bewildered visitant. But it may be said that this state of things has almost entirely passed away, for there is now, as a rule, found in our churches enough of worldly policy, if not Christian kindness, to have more or fewer persons stationed at the doors of the sanctuary to guide the visitor to a place where he may be able both to see and hear. We should be glad to think that this had become the all but universal rule, though we have our doubts about it. Indeed, we are quite sure that the dear old plan still prevails in too many localities, so that a stranger may stumble into many a church—Presbyterian and otherwise—and be left to seek for a refuge and a resting-place as he best may, without receiving anything but careless and indifferent looks from those who have already settled themselves comfortably for their so-called devotions. It is said that in one church at any rate in Toronto a visitor once walked up one aisle and down another without any notice being taken of him or the least movement made to find him a seat. At last—so runs the story—he went out, and returning with a cordwood stick, seated himself before the pulpit, much to the disgust and mortification of those who had only then received their first effective lesson in church hospitality, and were rather eager at the last to put it to practical account. Whether or not this particular incident be literally in accordance with fact, it indicates a tendency on the part of the comfortable pew-holder anything but rare, though the mere neglect in the matter referred to may be the very least part of current church inhospitality. Many a man is lost, not only to a congregation, but to the Church altogether, by having little or no attention paid to him when he comes as a stranger into a new locality. There was a great deal more truth than poetry in the well-known remark made to a minister who had preached on the "Recognition of friends in Heaven," to the effect that another sermon on the "Recognition of friends on earth" would now be in order, as he—the speaker—had been attending that church for three years, and not five persons had even bowed to him all the time. It is beyond all reasonable doubt that the occupants of neighbouring pews very frequently sit side by side with each other, year in year out, and never get the length of even the most frigid recognition, to say nothing of either hand-shaking or How do you do? Who may be to blame for such a state of things we shall not say. Sometimes it may be mere shyness; sometimes want of thought; and often because of that indescribable something called "formal introduction" without which it is said two Englishmen of "good social standing," if cast ashore on a desert island, would wander round the shores of their prison to all eternity without ever exchanging the most commonplace of salutations. But whatever may be the cause, the result is always disastrous to a greater or less extent.

"Christian sociality," says a well-known writer, "is a virtue of great churchly value, and ministers should emphasize it in all their teachings. Every observing man knows that nothing so wins the heart of a stranger as to have a welcoming hand extended to him when he enters an unfamiliar church or retires from its services. Many an interested listener will thus be persuaded to become a steady worshipper, while the lack of such Christ-like hospitality would send him away frost-bitten. In some cases the hand-shaking and general dispensing of friendly salutations seem to be handed over to single individuals, who stand sentry from week to week as the congregation's representatives, and vicariously do the agreeable, so that the rest may continue as cold, stand-offish and self-involved as ever. Better that, no doubt, than nothing; but it is a thousand pities, when this is all the hospitality that can be scored up, and when this poor apology is even made an excuse for each faring on his several way without so much as knowing, far less saluting, those who are said to be brethren in Christ and heirs together of the promises.

If a Church would prosper in strengthening believers and saving sinners, it must be social—first among its own members, and then it will have hearts and hands for visitors and strangers.

It will be thought an awful heresy, we know, for us to add that it is possible for churches to be too fine for the purposes of hospitality. Yet we are convinced that such is the fact. We have no idea of there being anything meritorious in broken-down, uncomfortable places of worship. When men are living in their own ceiled houses, it is not for the house of God to lie waste. But while this is the case, there may be such an amount of grandeur and luxury affected in church edifices as very thoroughly to drive away the poor and the struggling, and turn the house of God into a mere ecclesiastical club-house for the comfort of the wealthy and the glory of the great. The cost of the churches in many cases makes membership in them too great a luxury for common people to afford. They will not go there as paupers. Indeed, as paupers they are not wanted, and their supposed share in the expense is more than they can face. This makes these poor and struggling ones feel uncomfortable. They think themselves out of place as they sit with the gaily and gorgeously dressed, who may in one way or other be saying with Cowper's peacock:

"Ye meaner fowls give place;
I'm all splendour, dignity and grace."

The "gold ring and the gay clothing," it is to be feared, have still too great power even among those who cry out that they are all miserable sinners, either to create or develop that churchly hospitality and brotherly friendliness and good-fellowship, which are so necessary both as causes and effects in the great work of bringing men into the Church of God, and building them up in holiness and comfort after they have been brought.

One is afraid to think how much jealousy and bitterness of feeling frequently prevail among members of the same congregation, greatly if not exclusively arising from the fine dress and the full purse being more thought of, and more gushingly recognized and befriended, than individual character and personal excellence. It seems, in short, an awfully difficult uphill work for many Church members to be friendly and considerate; and many ministers who are continually calling upon "their people" "to be social," and "call upon" new comers, can testify to how great an extent they have in this respect, at any rate, been as one who beateth the air.

SLANG AND SOMETHING MORE AND WORSE.

It is difficult exactly to define that very common word "slang," and yet all seem to have a sort of instinctive idea of what it means. When one goes to the dictionary he is told that it is "low, vulgar, unauthorized" language, and upon the whole this is not very far from the mark, though what may be "unauthorized" would no doubt in many cases be a point not easily settled. Some new words and phrases have to pass current for a while as "slang," but by-and-by they gather so much strength, and are felt to be so convenient and appropriate, as to establish themselves as quite authoritative, having the hall mark of the language, and therefore altogether presentable in fairish society. A great many more, however, remain permanently in the more than questionable region in which

they originated, and maintain a struggling existence, chiefly among the uncultivated, the coarse, and the ungodly. We say "chiefly," for somehow or other it is the case that it is not always "exclusively" among either the coarse or the uncultivated that they live and move and have their being. At certain times, on the contrary, there seems to be a perfect outbreak of "slang" language among many from whom better things might have been anticipated, and one is tempted to think that we are passing through such a period at present. In not a few cases it is difficult to make out what many who are apparently young ladies and gentlemen mean. They seem to have a language of their own, which to the uninitiated is as unintelligible as the pet phrases of a thieves' lodging-house. Sometimes it would even seem as if professed Christians were not above this most disreputable tendency, and many who would be horror-smitten at the very idea of its ever being possible that they should swear, are in the habit of using phrases to emphasize their assertions or relieve their astonishment which could not be distinguished from profanity, unless the very strongest assurances to the contrary were both given and believed. We shall not give specimens, though evidently some who have read the Sermon on the Mount, and profess to follow its precepts, have no hesitation about using their "head," "eyes," and "soul," as well as "Jerusalem," etc., and other favourite objects and places, in ways that would never have met with the approbation of Him who thought appeals either to head or earth, to say nothing of the City of the Great King, were not only "slang" of the worst description, but something more and something worse. We suppose that it is thought vigorous and expressive to garnish one's talk with such expletives. Surely never was there a greater mistake. Any one who is merely a *gentleman* in the proper sense of that term, though not a Christian, will not, under the greatest provocation, use such language. What then are we to say of those who, without any provocation at all, habitually utter words which at the best can only pass as "slang," while severe accuracy would name it something different and something more pronounced? The "slangy" phrase very naturally leads to the full-blown oath, and the abundance of the one very easily and very naturally accounts for the other. That swearing, in the coarsest, most unmistakable sense of that word, is very common in Canada among almost all classes, is too notorious to need a word of proof. What an honest countryman said of a certain Canadian town, after attending the County Court there, may be said of many other places: "It's an awful place. Merchants, lawyers, doctors, labourers, jurymen—everybody swears. The very judge on the bench swears." How is this evil to be cured if even some professing Christians do the same, while others have a series of expletives ever ready for use on the shortest notice, which nobody but an expert could distinguish from profanity pure and simple? It is a poor look-out for our civilization, to say nothing of our Christianity, when things are so.

THE Rev. E. W. Waits, of St. Andrew's Church, Stratford, has received a call from the congregation of St. Andrew's Church, Chatham, N.B.

GOVERNOR ST. JOHN, of Kansas, says: "For every saloon-keeper that has left Kansas on account of prohibition we have received a sufficient number of sober, industrious, law-abiding citizens to build a school-house."

A TEA meeting was held in connection with the Presbyterian church of Clayton on the 22nd of December. Rev. Robert Knowles occupied the chair. The meeting was addressed by Rev. Messrs. Moore, Simpson and McKillop; recitations were given by Mr. Whittington, of the high school; and the musical portion of the programme was well executed by the Almonte Methodist choir.

THE Dunbarton Woman's Foreign Missionary Association held their second annual parlour social on the evening of the 29th ult., and although the roads were anything but favourable, yet there was an exceedingly goodly gathering. The report read was of the most gratifying kind, shewing in each successive year a very marked and encouraging increase in their missionary contributions, amounting this year to \$36. The entertainment connected therewith, both material and mental, was worthy of all praise, alike in excellence and abundance, and reflected very great credit on the skill, the zeal, and the taste of the members of the association.—COM.

BOOKS AND MAGAZINES.

LITTELL'S LIVING AGE. (Boston: Littell & Co.)—"The Fortnightly Review," "Blackwood," "Fraser," "Temple Bar," "The Nineteenth Century," "The Spectator," and "The Academy," are all represented in last week's number of the "Living Age."

LEAVES OF LIFE: Choice Poems by the late Frances Ridley Havergal. (Philadelphia: The American Sunday School Union.)—This neat little book contains somewhere about a hundred of Miss Havergal's finest hymns. Some of them are already well known, and all of them are pure, and tender, and rich in faith.

THE HOMILETIC MONTHLY. (New York: I. K. Funk & Co.)—The January number of this publication contains Dr. Talmage's sermon on "Corrupt Literature," a sermon entitled "Be Still and Believe," by Horatio Bonar, D.D., and eight more sermons by prominent preachers, besides a large quantity of suggestive matter in various other forms.

REMARKS SUGGESTED BY PRESIDENT GARFIELD'S DEATH. By N. F. Davin. (Ottawa: J. Durie & Son.)—In this pamphlet we have a reprint of an article that appeared in a recent number of the "Canadian Monthly." It has a bearing on general national politics, and is written with all the author's usual facility of expression. In its present form it is dedicated to the Marquis of Lorne.

THE NATIONAL SUNDAY SCHOOL TEACHER. (Chicago: Adams, Blackmer & Lyon Publishing Co.)—The January number of this monthly presents a new feature, the text of the lesson being placed in double columns, and the work of comparing the two versions thus much facilitated. The quarterly issued by the same publishers is also out for the first quarter of 1882, and will be found useful in its place.

ENGLISH READERS.—(Toronto: W. J. Gage & Co.)—Even in view of the large extra outlay involved, it is generally conceded, we believe, that the series of Readers at present in use in our public schools must be exchanged for something better. What that something is to be, and the exact time for its introduction, are matters for the educational authorities to determine. The set of Readers now before us is in most respects far ahead of that which is in use, and will probably compare favourably with any that can be produced. The selection of matter is excellent, and so is the arrangement. The subjects are mostly of world-wide interest, exceptions of course being made in favour of Canada. The productions of Canadian writers and statesmen are represented—the latter by extracts from speeches by Sir John Macdonald and the late Hon. George Brown. Attention has been given to temperance, the care of health, and kindred subjects. Some of the most useful lessons on medical subjects are by Dr. McLaughlin, of Bowmanville. Whether these books are ever authorized for use in the public schools or not, they will be found eminently suitable for the household, forming one of the best collections of interesting and instructive literature that can be procured for the money. In workmanship and in quality of material they are superior to any school books we have seen, and they are provided with all the modern appliances for aiding the teacher in his work. We suspect, however, that many of the best teachers would be quite willing to dispense with some of these helps, such as the cut-and-dry questions after the lessons, and the marking of the necessary pauses in poetry by unusually wide-spaces between the words. This last invention has been used uniformly throughout the poetry in the third, fourth and fifth books, with the exception of an occasional verse here and there among the prose. This is too much. We would not object to a few samples being given. But as it is, the result will be that the pupil will form a habit of regulating his pauses in reading poetry by the spacing of the printed line before him, and so promote the irregularities of a careless compositor to do duty instead of the carefully marked spaces of the elocutionist who prepared his school-book poetry for him. Is not a school book a sort of an introduction to all other books? and would it not be in accordance with common sense to lay down the general rule that a book prepared with such an object in view should be distinguished by as few typographical oddities as possible? Such faults as these can easily be remedied. It is of the utmost importance that, in the event of a change, our public schools should have the best set of Readers attainable; we think highly of the series now under notice; in the coming competition let it have "a fair field and no favour."

CHOICE LITERATURE.

COBWEBS AND CABLES.

BY MRS. STRETTON.

(CHAPTER XI.—Continued.)

The loss of his hard-earned money had taken a deeper hold upon him than a girl so young as Phebe could imagine. For what is money to a young nature but the merest dross, compared with the love and faith it has lavished upon some fellow-mortal? While she was mourning over the shipwreck of all her best affections, old Marlowe was brooding over his six hundred pounds. They represented so much to him, so many years of toil and austere self-denial. He had risen early, and late taken rest, had eaten the bread of carefulness. His grief was not all ignoble, for it was for his girl he grieved most; his wonderful child, so much more gifted than the children of other men, whom nature had treated more kindly than himself, men who could hear and speak, but whose daughters were only commonplace creatures. The money was hers, not his; and it was too late now for him to make up the heavy loss. The blow which had deprived him of the fruits of his labour seemed to have incapacitated him for further work.

Moreover, Phebe was away oftener than usual: gone to the house of the spoiler. Nor did she come home, as she had been wont to do, with radiant eyes, and a soft sweet smile coming and going, and many a pleasant piece of news to tell off on her nimble fingers. She returned with tear-stained eyelids and a downcast air, and was often altogether silent as to the result of the day's absence.

He strove, notwithstanding a haunting dread of failure, to resume his old occupation. Doggedly every morning he put on his brown paper cap, and went off to his crowded little workshop, but with unequal footsteps, quite unlike his former firm tread. But it would not do. He stood for hours before his half-shaped blocks of oak, with birds and leaves and heads partly traced upon them; but he found himself powerless to complete his own designs. Between him and them stood the image of Phebe, a poverty-stricken, work-worn woman, toiling with her hands, in all weathers, upon their three or four barren fields, which were now the only property left him. It had been pleasant to him to see her milk the cows, and help him to fetch in the sheep from the moors; but until now he had been able to pay for the rougher work on the farmstead. His neighbour, Samuel Nixey, had let his labourers do it for him, since he had kept his own hands and time for his artistic pursuit. But he could afford this no longer, and the thought of the next winter's work which lay before him and Phebe harassed him terribly.

"Father," she said to him one evening, after she had been at Riversborough, "they are all going away—Mrs. Sefton, and Madame, and the children. They are going to Scarborough, and after that to London, never to come back. I shall not see them again."

"Thank God!" thought the dumb old man, and his eyes gleamed brightly from under their thick grey eyebrows. But he did not utter the words, so much less easy was it for his fingers to betray his thoughts than it would have been for his lips. And Phebe did not guess them.

"Is there any news of him?" he asked.

"Not a word," she answered. "Mr. Clifford has almost given it up. He is an untiring man, an awful man."

"No, no; he is a just man," said old Marlowe; "he wants nothing but his own again, like me, and that a scoundrel should not get off scot free. I want my money back; but my years, and my brain, and my love for thee, and my power to work: that's what he has robbed me of. Let me have my money back, and I'll forgive him."

"Poor father!" said Phebe aloud, with a little sob. How easy it seemed to her to forgive a wrong that could be definitely stated at six hundred pounds! All her inward grief was that Roland had fallen—he himself. If by a whole sacrifice of herself she could have reinstated him in the place he had forfeited, she would not have hesitated for an instant. But no sacrifice she could make would restore him.

"Does Mrs. Sefton know what he has done?" inquired her father.

She nodded only in reply.

"Does she believe him innocent?" he asked.

"No," answered Phebe.

"And Madame, his mother?" he pursued.

"No, no, no! she cannot believe him guilty," she replied; "she thinks he could free himself, if he would only come home. She is far happier than Mrs. Sefton or me. I would lay down my life to have him true and honest and good again, as he used to be. I feel as if I was in a miserable dream."

They were sitting together outside their cottage-door, with the level rays of the setting sun shining across the uplands upon them, and the fresh air of the evening breathing upon their faces. It was an hour they both loved, but neither of them felt its beauty and tranquillity now.

"You love him next to me?" asked old Marlowe.

"Next to you, father," she repeated.

But the subtle jealousy in her father's heart whispered that his daughter loved these grand friends of hers more than himself. What could he be to her, deaf mute that he was? What could he do for her? All he had done had been swept away by the wrong-doing of this fine gentleman, for whom she was willing to lay down her life. He looked at her with wistful eyes, longing to hold closer, swifter communication with her than could be held by their slow finger-speech. How could he ever make her know all the love and pride pent up in his soulless heart? Phebe, in her girlish, blind preoccupation, saw nothing of his eager, wistful gaze, did not even notice the nervous trembling of his stammering fingers; and the old man felt thrown back upon himself, in more utter loneliness of his spirit than his life had ever experienced before. Yet he was not so old a man, for he was little over sixty, but his hard life of incessant toil,

of his isolation from his fellow-creatures, had aged him. This bitter calamity added many years to his actual age, and he began to realize that his right hand was forgetting its cunning, his eye for beauty was growing dim, and his craft failing him. The long, light summer days kept him for a while from utter hopelessness. But as the autumn winds began to moan and mutter round the house, he told himself that his work was done, and that soon Phebe would be a friendless and penniless orphan.

"I ought not to let Roland Sefton go," he thought to himself; "if I did my duty he would have been paying for his sin now, and maybe there would have been some redress for us that lost by him. None of his people will come to poverty like me, Phebe. I could have held up my head if I had not helped him to escape from punishment."

CHAPTER XII.—RECKLESS OF LIFE.

If old Marlowe, or Mr. Clifford himself, could have followed Roland Sefton during his homeless wanderings, their rigorous sense of justice would have been satisfied that he was not escaping punishment, though he might elude the arbitrary penalty of the law.

As the summer advanced, and the throng of yearly tourists poured into the playground of Europe from every country, but especially from England, he was driven away from all the towns and villages where he might by chance be recognised by some fellow-countryman. Up into the mountain pastures he retreated, where he rambled from one chalet to another, sleeping on beds of fodder, with its keen night air piercing through the apertures of the roof and walls, yet bringing with it those intolerable stench which exhale from the manure and mire lying ankle-deep round each picturesque little hut. The yelping of the watch-dogs, the snoring of the tired herdsmen lying within arm's length of him; the shrill tinkling of cow-bells, musical enough by day and in the distance, but driving sleep away too harshly; the sickness and depression produced by unwholesome food, and the utter compulsory abandonment of all his fastidious and dainty personal habits, made his mere bodily life intolerable to him. He had borne something like these discomforts and privations for a day or two at a time, when engaged in Alpine climbing, but that he should be forced to live a life compared with which that of an Irish bog trotter was decent and civilized, was a daily torment to him.

It is true that during the long hours of daylight he wandered among the most sublime scenery. Sometimes he scaled solitary peaks and looked down upon far-stretching landscapes below him, with broad dead rivers of glaciers winding between the high and terrible masses of snow-clad rocks, and creeping down into peaceful valleys, where little living streams of silvery gray wandered among chalets looking no larger than the rocks strewn around them, with a tiny church in their midst lifting up its spire of glittering metal with a kind of childish confidence and exultation. Here and there in deep sunken hollows lay small tarns, black as night, and guilty-looking, with precipices overhanging them fringed with pointed pine-trees, which sought in vain to mirror themselves in those pitch-dark waters. And above them all, gazing down in silent greatness, rose the snow-mountains, very cold, whiter than any other whiteness on earth, pure and stainless, and apparently as unapproachable in their far-off loveliness as the deep blue of the pure sky behind them.

But there was something unutterably awful to Roland Sefton in this sublimity. A bad man, whose ear has never heard the voice of Nature, and whose eye is blind to her ineffable beauty, may dwell in such places and not be crushed by them. The dull herdsmen, thinking only of their cattle and of the milking to be done twice a day, might live their own stupid, commonplace lives there. The chance visitor who spent a few hours in scaling difficult cliffs would perhaps catch a brief and fleeting sense of their awfulness, only too quickly dissipated by the unwonted toil and peril of his situation. But Roland Sefton felt himself exiled to their ice-bound solitudes, cut off from all companionship, and attended only by an accusing conscience.

Morning after morning, when his short and feverish night was ended, he went out in the early dawn while all the valleys below were still slumbering in darkness, self-driven into the wilderness of rock and snow rising above the wretched chalets. With coarse food sufficient for the wants of the day he strayed wherever his aimless footsteps led him. It was seldom that he stayed more than a night or two in the same herdsmen's hut. When he was well out of the track of tourists he ventured down in the lower villages now and then, seeking a few days of comparative comfort. But some rumour, or the arrival of some chance traveller more enterprising and investigating than the mass, always drove him away again. There was no peace for him, either in the high Alps or the most secluded valleys.

How could there be peace while memory and conscience were gnawing at his heart? In a dreary round his thoughts went back to the first beginnings of the road that had led him hither; with that vague feeling which all of us have when retracing the irrevocable past, as if by some mighty effort of our will we could place ourselves at the starting-point again and run our race—oh, how differently!

Roland could almost fix the date when he had first wished that Mr. Clifford's bonds, bequeathed to him, were already his own. He recollected the very day when old Marlowe had asked him to invest his money for him in some safe manner for Phebe's benefit, and how he had persuaded himself that nothing could be safer than to use it for his own purposes, and to pay a higher interest than the old man could get elsewhere. What he had done for him had been still easier to do for other clients—ignorant men and women who knew nothing of business, and left it all to him, gratefully pleased with the good interest he paid them. The web had been woven with almost invisible threads at the first, but the finest thread among them was a heavy cable now.

But the one thought that haunted him, never leaving him for an instant in these terrible solitudes, was the thought of Felicitia. His mother he could forget sometimes, or remember her with a dewy tenderness at his heart, as if he could feel her pitiful love clinging to him still; and his

children he dreamed of at times in a day-dream, as playing merrily without him, in the blissful ignorance of childhood. But Felicitia, who did not love him as his mother did, and could not remain in ignorance of his crime! Was she not something like these pure, distant snowy pinnacles, inaccessible and repellent, with icy-cold breath which petrified all lips that drew too near to them? And he had set a strain upon that purity as white as the driven snow. The name he had given to her was tarnished, and would be publicly dishonoured if he failed in evading the penalty he merited. His death alone could save her from notorious and intolerable disgrace.

But though he was reckless of his life, he could not bring himself to be guilty of suicide. Death was wooing him in many forms, day by day, to seek refuge with him. When his feet slipped among the yawning crevasses of the glaciers the smallest wilful negligence would have buried him in their blue depths. The common impulse to cast himself down the precipices along whose margin he crept had only to be yielded to, and all his earthly woe would be over. Even to give way to the weary drowsiness that overtook him at times as the sun went down, and the night fell upon him far away from shelter, might have soothed him into the slumber from which there is no awaking. But he dared not. He was willing enough to die, if dying had been all. But he believed in the punishment of sin here, or hereafter; in the dealing out of a righteous judgment to every man, whether he be good or evil.

As the autumn passed by, and the mountain chalets were shut up, the cattle and the herdsmen descending to the lower pastures, Roland Sefton was compelled to descend too. There was little chance of encountering any one who knew him at this late season; yet there were still stragglers lingering among the Alps. But when he saw himself again in a looking-glass, his face burned and blistered with the sun, now almost past recognition, and his ragged hair and beard serving him better than any disguise, he was no longer afraid of being detected. He began to wonder in mingled hope and dread whether Felicitia would come out to seek him. The message he had sent to her by Phebe could be interpreted by her alone. Would she avail herself of it to find him out? Or would she shrink from the toil and pain and danger of quitting England? A few weeks more would answer the question.

Sometimes he was overwhelmed with terror lest she should be watched, and her movements tracked, and that behind her would come the pursuers he had so successfully evaded. At other times an unutterable heart-sickness possessed him to see her once more; to hear her voice; to press his lips, if he dared, to her pale cheeks; to discover whether she would suffer him to hold her in his arms for one moment only. He longed to hear from her lips what had happened at home since he fled from it six months ago; what she had done, and was going to do, supposing that he were not arrested and brought to justice. Would she forgive him? Would she listen to his pleas and explanations? He feared that she would hate him for the shame he had brought upon her. Yet there was a possibility that she might pity him, with a pity so much akin to love as that with which the angels look down upon sinful human beings.

Every day brought the solution of his doubts nearer. The rains of autumn had begun, and fell in torrents, driving him to any shelter he could find, to brood there hour after hour upon these hopes and fears. The fog and thick clouds hid the mountains, and all the valleys lay forlorn and cold under clinging veils of mist, through which the few brown leaves left upon the trees hung limp and dying on the bare branches. The villagers were settling down to their winter life; and though along the frequented routes a few travellers were still passing to and fro, the less known were deserted. It was safe now to go down to Engelberg, where, if ever again except as a prisoner in the hands of justice, he would see Felicitia.

Impatient to anticipate the day on which he might again see her, he reached Engelberg a week before the appointed time. The green meadows and the forests of the little valley were hidden in mist and rain, and the towering dome of the Titlis was folded from sight in dense clouds, with only a cold gleam now and then as its snowy summit glanced through their gloom for a minute. The innumerable waterfalls were swollen, and fell with a restless roar through the black depths of the forests. The daylight was short, for the sun rose late behind the encircling mountains, and hastened to sink again below them. But the place where he had first met Felicitia was dear to him, though dark and gloomy with the cloudy days. He hastened to the church where his eyes had fallen upon the young, silent, absorbed girl so many years ago; and here, where the sun was shining fitfully for a brief half-hour, he paced up and down the aisles, wondering what the coming interview would bring. Day after day he lingered there, with the loud chanting of the monks ringing in his ears, until the evening came, when he said to himself, "To-morrow I shall see her once more."

(To be continued.)

A TOUCHING INCIDENT.

"I'll never forgive him—never!"

"Never is a hard word, John," said the sweet-faced wife of John Locke, as she looked up from her sewing.

"He is a mean, dastardly coward, and upon this Holy Bible I—"

"Stop, husband! John, remember he is my brother, and by the love you bear me, forbear to curse him. He has done you wrong, I allow; but O, John, he is so very young and so very sorry. The momentary shame you felt yesterday will hardly be wiped out with a curse. It will only injure yourself, John. O, please don't say anything dreadful."

The sweet-faced woman prevailed; the curse that hung upon the lips of the angry man was not spoken, but he still said:

"I will never forgive him; he has done me a deadly wrong."

The young man who had provoked this bitterness, humbled and repentant, sought in vain for forgiveness from his

whom, in a moment of passion, he had injured almost beyond reparation. John Locke steeled his hear against him.

In his store sat the young village merchant one pleasant morning, contentedly reading the morning paper. A sound of hurried footsteps approached, but he took no notice until a hatless boy burst into the store, screaming at the top of his voice:

"Mr. Locke, Johnny is in the river—little Johnny Locke!"

To dash down the paper and spring for the street was the first impulse of the agonized father. On, on, like a maniac he flew till he reached the bank of the river, pallid and crazed with anguish. The first sight that met his eyes was little Johnny lying in the arms of his mother, who, with her hair hanging dishevelled around, bent wildly over her child. The boy was just saved; he breathed and, opening his eyes, smiled faintly in his mother's face, while she, with a choking voice, thanked God. Another form lay insensible, stretched near the child. From his head the dark blood flowed from a ghastly wound. The man against whom John Locke had sworn eternal hatred, had, at the risk of his own life, been the saviour of the child. He had struck a floating piece of driftwood as he came to the surface with the boy, and death seemed inevitable.

John Locke flung himself down on the green sward, and bent over the senseless form.

"Save him," he cried huskily to the doctor who had been summoned. "Restore him to consciousness, if it be for only one little moment; I have something important to say to him."

"He is reviving," replied the doctor.

The wounded man opened his eyes; they met the anxious glance of his brother-in-law, and the pale lips trembled forth:

"Do you forgive me?"

"Yes, yes, God is witness, as I hope for mercy hereafter, I freely forgive you; and in turn ask your forgiveness for my unchristian conduct."

A feeble pressure of the hand and a beaming smile was all his answer.

Many days the brave young man hung upon a slender thread of life, and never were there more devoted friends than those who hovered over his sick-bed. But a vigorous constitution triumphed, and, pale and changed, he walked forth once more among the living.

"O! if he had died with my unkindness clouding his soul, never should I have dared to hope for mercy from my Father in heaven," said John Locke to his wife, as they sat talking over the solemn event that had threatened their lives with a living trouble. "Never, now that I have tasted the sweetness of forgiveness, never again will I cherish revenge or unkindness toward the erring. For there is a new meaning in my soul to the words of our daily prayer, and I see that I have only been calling judgments upon myself, while I have impiously asked, 'Forgive us our trespasses as we forgive those who trespass against us.'—*Examiner.*

HINTS FOR LADY READERS.

DRAB canton-flannel makes pretty school bags. Bind them with braid and make an initial on one side.

ACCORDING to the laws of hygiene, the floor of a bedroom should be without a carpet. Rugs, after the Oriental custom, are preferable, as they can be readily moved and shaken, thereby securing cleanliness as well as health.

LINEN collars and cuffs are hardly ever seen now, but there is a great preference for black lace and ruchings as tuckers and cuffs, a useful and economical fashion at this season. Large collars are also worn, made of killed lace and fastened at the back.

IF POSSIBLE, buy an oilcloth that has been made for several years, as the longer it has lain unwashed the better it will wear, the paint being harder. Never scrub. Sweep with a soft hair brush, and wash with a soft cloth dipped in milk and water. Don't use soap. Rub dry with a cloth.

TO LOOK well while about housework is worth while. A neat calico dress, short enough to clear the floor, smoothly brushed hair, a clean collar and a plentiful supply of aprons, are all within the reach of any woman, and I maintain that she will do her work better, and feel more like doing it, if so prepared for it.

LADIES can make their own velvet frames for plaques or pictures, by getting from a carpenter a turned wooden frame of the desired size. Over this, stretch the velvet or plush, cutting the centre so as to leave an ample margin. Fasten this tightly with furniture tacks on the back, taking care not to pull it away; and then glue the back, keeping the tacks in until the glue is perfectly dry.

EVERY woman who has been obliged to spend half a day several times during the winter cleaning the mica in her coal stove, usually by taking them out and washing in soap-suds, will rejoice to know that there is a much easier way to clean them, and that there is no need to take them out or to let the fire burn very low in order to do it successfully. Take a little vinegar and water and wash the mica carefully with a soft cloth; the acid removes all stains, and if a little pains is taken to thoroughly clean the corners and to wipe them dry, the mica will look as good as new. If the stove is very hot, tie the cloth to a stick, and so escape the danger of burning your hand.

SWISS belts are pretty additions to a dress, and are generally made in black silk and embroidered with beads, having a satchel bag attached, trimmed to match. They require to be well cut, well made, and well whaleboned, or they are failures. Plush collarettes brighten up a winter dress, but charming little additions are the French mends or bows, which can be had in any colour, and are pinned on to the side of the bodice. They look natty, and enliven the most sombre costume. Artificial flowers are worn, where real are not obtainable, on the left side just below the ear, and sometimes a necklet of tiny flowers is added to the lace ruche that encircles the throat.

BUTTRICK'S "Delineator" says: "Fashion seems to demand the wearing of loose gloves, and, second, that they should be tan colour. Happily, tan colour combines well with the costume colours, and in cases where it does not, fashion allows of black. Gloves are very long; eight and ten-button lengths being chosen for street wear, and longer ones for evening use. But the latter do not have so many buttons. Novelties for driving and walking are kid gloves made of the heavy kid usually dedicated to gentlemen and finished in exactly the same manner, with very heavy stitching on the back, either matching or contrasting in hue. The gloves are short-wristed, most of them displaying three or four buttons, which close in the usual way. The tan and buff shades are most popular in this variety, as, indeed, they are in all others. Mittens, to keep warm the cold fingers, are quite expensive, being knit of Angora wool, which displays the furry element with such good results. Dark grays are developed in these, while in less expensive but quite as comfortable mittens of ordinary worsted, scarlet, blue and brown, are cheerful and warm-looking. The intense cold of last winter taught the glover, as well as other tradesmen, to prepare articles that will keep out the breath of Jack Frost, and yet look bright and pretty. Wristlets are in silk, with colours commingled in Roman stripes, as well as in the plain shades of cardinal, blue and brown."

OUR RURAL HOME.

In this dear home our little ones
With life's first hour were blest;
'Tis here we watch and care for them,
Like birdlings in a nest;
Here mother Earth has ne'er denied
To us a bounteous store,
A full supply for needful wants,
Nor should we covet more.

The Spring birds' notes are sweetest here,
The Summer flowers more fair,
And Autumn with her golden crown
Of harvests rich and rare;
And when rude Winter's icy blasts
Rage fiercely far and wide,
Oh what a blessing to enjoy
A home and home's fireside.

Let others boast of mansions bright,
Of power, or wealth, or fame,
Or seek ambition's giddy height
To win an honoured name;
Let all who choose take foreign tours,
And all who wish to roam:
But leave to me the sacred walls
Of our own dear Rural Home.

HOW TO SHAKE HANDS.

There are only two or three people now living who can successfully shake hands. There is a good deal of hand-shaking done through the country, especially at this season of the year, but only a very small per cent. of the shakers and shakings know how to do it so as to get the entire amount of exhilaration out of it. Some grab the hand of an adversary in a quick nervous manner that scares the victim nearly to death, while others slide the cold and clammy paw at you so that you feel the same as when you drop a cold raw oyster with vinegar on it down your back. If you are shaking hands with a lady, incline the head forward with a soft and graceful yet half-timid movement, like a boy climbing a barbed-wire fence with a fifty-pound watermelon. Look gently in her eyes with a kind of pleading smile, beam on her features a bright and winsome beam, say something that you have heard some one else say on similar occasions, and in the meantime shake her hand in a subdued yet vigorous way, not as though you were trying to make a mash by pulverizing her fingers, nor yet in too conservative a manner, allowing her hand to fall with a sickening thud when you let go. Care should be taken also not to hang on to the hand more than half an hour in public, as bystanders might make remarks. This is now considered quite *outré* and *mandamus*.—*Bill Nye's Boomerang.*

One of Col. Robert Ingersoll's daughters has joined the Presbyterian Church.

The Emperor of Austria has decided to erect a memorial to the victims of the Ring Theatre disaster, by the founding of a charitable institution on the site of the theatre.

The approaching marriage of Prince Leopold will, as in the case of the Duke of Edinburgh and the Duke of Connaught, entail an application to Parliament for an increase in his allowance from \$15,000 to \$25,000.

ALTHOUGH both the sons of the Prince of Wales are receiving a naval education, the eldest, Prince Albert Victor, will ultimately be appointed to a commission in the army; the youngest, Prince George, being destined for a naval career.

The North End Mission in Boston has opened apartments in which men may obtain clean lodgings for five cents, baths for ten cents, and a variety of dishes and wholesome drinks for five cents each. The object is to counteract the enticements of places where strong drink is sold.

FIVE overdue steamships arrived in New York, each reporting hurricanes, hailstorms, torrents of rain, and thunder and lightning. The Bath City, which left Bristol November 10th, is now known to be lost. She had a crew of thirty-two, cost \$150,000, and had a cargo valued at an equal amount. Thirteen of the crew have been picked up off Newfoundland by a passing vessel.

BRITISH AND FOREIGN ITEMS.

QUEEN VICTORIA'S private fortune is said to exceed \$150,000,000.

THE British Parliament will be summoned for either January 6th or February 8th.

BISHOP ELDER, of Cincinnati, has issued a circular against round dancing in his diocese.

THERE are 217 evangelical students preparing for the ministry at the University of Tubingen.

THE twenty-three members of the terrorist party, recently arrested in Russia, are to be tried by the Senate.

THE Italian Senate has adopted the Reform Bill, a clause of which gives the right to vote to all who can read and write.

THE Missouri Synod of the Lutheran Church has adopted a Calvinistic declaration of faith on the subject of Predestination.

THE British Privy Council has determined to proclaim Dublin anew, making it illegal to possess arms without a license.

A BAND of masked men one night lately broke into all the liquor shops of Cedarville, Ohio, and destroyed all the liquor on hand.

THE proprietors of a cotton factory in Darwen, Eng., who kept their employees twelve minutes after the time fixed for closing, was fined £31 9s. 6d.

IN his reply to the cardinals' address at the Christmas Eve reception, Pope Leo described his position as becoming more and more intolerable.

PRINCE LEOPOLD is not only a vice-president of the Church of England Temperance Society, but takes a deep interest in the progress of the movement.

THE Sandwich Islands are to come into the Universal Postal Union next week, and correspondents henceforth will have the benefit of the rates enjoyed elsewhere.

THE wives of Governor Colquitt, of Georgia, and ex-Governor Brown, it is reported, will engage in an old-fashioned spinning-match at the Atlanta Exposition.

THERE may yet be a revision of the French translation of the Bible, as the Synod of the French Protestant Church has appointed a Commission to consider the question.

DR. URIEL FERRELL, who has just been elected to the Virginia Legislature, is in his ninetieth year, and is said to be the oldest man in public service in the United States.

REPRESENTATIVE Christians in Liverpool, Eng., have invited Messrs. Moody and Sankey to visit that town, but they propose to spend the winter in Edinburgh and Glasgow.

THE "Bible Society Record" says that while Kalakaua, the Hawaiian king, was at Alexandria, he visited the Bible depot and purchased a large Bible to present to the Viceroy of Egypt.

A COURT-MARTIAL at Miesin is trying 200 persons who participated in the anti-Jewish riots of August last. Among the prisoners are some wealthy merchants accused of inciting the mobs.

THE Salvation Army in England proposes to build a salvation temple in the city of London that shall seat six or seven thousand people, and have services carried on by relays of friends unceasingly, day and night.

THE Chinese merchants of San Francisco have received from the Emperor of China an elaborate and beautiful scroll, in recognition of their liberal gifts for the relief of sufferers from the famine in China, three years ago.

SIR WILFRID LAWSON, speaking at a temperance demonstration at Edinburgh, said it would not do to spend another session over the wrongs of Ireland and neglect the wrongs of Scotland and England. Temperance men must make their voice heard above all others.

THE Chinese Sabbath-school, held in the chapel of the Mt. Vernon Church, Boston, had an average attendance last year of forty-eight pupils, the largest number present at any one time being seventy-one. The total number of Chinese in Boston is said to be about three hundred.

SERIOUS disturbances are reported from Canton, China, where a mob burned the monastery known as the Temple of Longevity, the largest and richest monastery in South China. The military was called out and quelled the *emete* at the cost of large loss of life. Two priests were burned.

"I HATE the very name," said Dr. John Hall, when condemning the common practice of designating our city churches after the name of their pastors, and referring to his own church which is called "Dr. Hall's church." "I hate the very name. I am a servant, and not the owner of the church."

THE Dyak marriage ceremony in Borneo is as follows: The bride and bridegroom are made to sit on two bars of iron. The priest waves two fowls over them, and then knocks their heads together. The bridegroom puts a cheroot and some betel leaf in the bride's mouth. The fowls are then killed, which closes the ceremony.

DANIEL WEBSTER, a widely-known coloured man, who is believed to have been the oldest person in Philadelphia, died on the 25th ult. at the age of 105 years. He was owned by Col. Joseph Webster, who was killed in the war of 1812. Daniel accompanied his master in the war, and brought his body back to Maryland, where he was born, for which service the dead man's wife gave him his freedom.

A DESPATCH from St. Petersburg says: "A plot has been discovered for the assassination of the Czar in Karovian street, which it was expected he would traverse while proceeding from the Palace to the Michael Riding School on the occasion of the recent fête of St. George. It has not yet been possible to obtain full details as to the plans of the conspirators, who were all arrested a few days ago at a meeting of revolutionists in the outskirts of the town. It is stated that nothing could have saved the life of the Czar had he passed along the street when he was expected to pass."

MINISTERS AND CHURCHES.

A SALE held on Christmas eve, under the auspices of the Women's Mission and Aid Society of the Presbyterian Church, Amherst Island, was liberally patronized, and yielded the handsome sum of \$104.

A TEA MEETING held in connection with the Presbyterian congregation at Dunroon, on the evening of the 26th ult., was largely attended. Addresses were given by Revs. M. Burnett, A. McDonald, Chisholm, and Mr. John Tait.

THE Presbyterian congregation of Lucknow held a tea meeting on the evening of the 19th ult. Addresses were given by the Rev. Messrs. Cameron (the pastor), McQuarrie of Wingham, Murray of Kincardine, and Anderson of Whitechurch.

ON Christmas eve the ladies of St. Andrew's Church, Peterborough, presented their pastor, the Rev. A. Bell, with a seal cap, a dressing gown of rich material, and a sum of money, with a valuable fur jacket for Mrs. Bell.

AT a Christmas festival held on the 22nd ult. at St. Laurent, Que., Miss Martha Tolhurst, in the name of the Côte des Neiges congregation, presented Rev. P. R. Ross, pastor, with an excellent fur overcoat, pair of mittens, and a sum of money.

THE annual service connected with the Sabbath-school of St. Andrew's Church, Ottawa, took place on the afternoon of Christmas Day. One of the most interesting features of the service was the distribution of Bibles to scholars who successfully answered questions in the Shorter Catechism.

THE Young People's Association of Knox Church, in this city, held a New Year's reunion on the evening of the 30th ult. A good musical and literary programme was presented. Messrs. H. L. Thompson and S. H. Blake read respectively "Deacon Goodheart's New Year's Eve," and "A Child's Dream of a Christmas Tree," by Dickens.

EVANGELISTIC services of much interest have again been conducted in Springville, near Peterborough, deepening the interest which still prevails since the awakening of last spring. Ever since that time a prayer meeting, begun by the young men, has been maintained with much profit to themselves, and with encouraging tokens of blessing among their companions.—COM.

THERE was a large attendance at the First Presbyterian Church, Port Hope, on the occasion of the annual social meeting of the Sabbath-school, on the evening of the 27th ult. The report gave the average attendance as 147; collected for school purposes, \$73.29; for missions, \$42.11; expended for books and periodicals, \$62.35. The building fund had increased to \$1,308. The Christmas tree yielded something for every scholar, and prizes were awarded for special work.

ON the evening of the 29th December the children of the East Presbyterian church Sabbath school, in this city, met for examination in Shorter Catechism. The result at the close of the examination was very creditable to the scholars, some of whom were successful in gaining very useful prizes. After these were distributed, Mr. John Mackie, who has lately been re-elected to the office of superintendent, was presented by the Rev. J. M. Cameron, pastor of the church, with a purse of money on behalf of teachers, scholars, and a few friends. Mr. Mackie replied in grateful terms.—COM.

A VERY successful children's meeting was held in the basement of the Egmondville Presbyterian church on the evening of Monday, Dec. 26th. Appropriate addresses were delivered by Rev. A. D. McDonald of Seaford, Mr. Andrew McWilliams and the pastor. The music by the children was led by Mr. D. Stephenson. A handsome and well-laden Christmas tree was exhibited, from which a present was given to every scholar attending the school. Each teacher was also made the recipient of a Christmas present from his class. Before the close of the meeting, on behalf of the congregation, Mrs. James Cumming and Mrs. Thomas Hills presented a handsome silver tea set, and Miss Houston read an address to Rev. Joseph McCoy, M.A., and Mrs. McCoy, expressive of the good-will existing in the congregation and towards the pastor and his family.

A SOCIAL was held on the evening of December 21st, in the old stone church, the starting point of

what is now the congregation of Lyn and Caintown, Ont., the proceeds of which were presented to the pastor, the Rev. J. J. Richards. On the evening of December 29th the people of Lyn held a soiree for the purpose of aiding in the erection of a horse shed near the church, which was quite successful, notwithstanding the bad state of the weather and roads. Near the close, Mr. James Cumming, in behalf of the various sections of the congregation, presented Mr. Richards with a purse of \$76.50, to be expended by him in the purchase of a fur coat for his own benefit. The two gifts thus received by the rev. gentleman amount to the nice sum of \$107.50. Such Christmas presents are encouraging indeed, speaking as they do more loudly than words.—COM.

THE annual Christmas gathering of the St. Andrew's Church Sabbath school, in this city, was held on the evening of the 30th ult., and was well attended. Prizes were given to those scholars who had not been absent from the school more than three Sabbaths during the year. During the evening a handsome silver tea service was presented to Mr. Mitchell, who is retiring from the post of superintendent after a service of twenty years. Mr. McGee made the presentation, which elicited a suitable reply from the recipient. Addresses were delivered by Rev. D. J. Macdonnell and others. The children, instead of receiving gifts, bought books, toys, etc., for distribution among the poorer children of other schools. It is very pleasing to note the progress of this revolution that appears to be taking place in the programme of Sabbath school gatherings. It shews that the Sabbath school teachings are, so far, exercising their proper effect upon the scholars.

THE Presbyterian churches in the Townships of Toronto and Trafalgar have lost a good friend by the death of William Leslie, Elder. He was a native of Sutherlandshire, Scotland—an early settler near Streetsville when the district was a wilderness. He took an active part in all church matters—visiting the sick, attending Church Courts, Bible Society and missionary meetings. His house was often the home of the ministers who from time to time visited the district, and he had no small labour in conducting them to the settlements around. When a minister was settled at Hornby, he attended occasionally, it being nearer his residence then, and when the union took place he attended regularly, doing all duty of the Eldership, in word and deed, till near his end. He died on the 17th November, 1881, aged seventy-eight years and nine months. He was buried in the Streetsville graveyard on the 19th, and though the weather was inclement and the roads deep and muddy, the attendance was very large of all denominations.

THE annual social meeting of Napanee Presbyterian Sabbath school was held on the evening of the 27th ult. There was a large attendance of scholars, parents, teachers, and others. Rev. A. Young, the pastor, read the report, shewing 80 scholars on the roll and an average attendance of 68. The International scheme of lessons is used, and the teachers hold weekly meetings for the study of the lesson. Eight different Sabbath-school periodicals have been taken, and a total of 2,892 papers had thus been circulated during the year. The total amount of receipts from all sources was \$89.94, and the disbursements \$47.63, leaving a balance in the treasury of \$42.31. As the school is conducted on the cash principle, this amount will be more than needed to meet the supply of periodical literature for the ensuing year. A pleasing incident in the exercises of the evening was the presentation of an autograph album to Miss Tait by her class. Addresses were given by Rev. Mr. Card and Mr. Gibson, and a reading by Mr. Dunning.

THE ladies in connection with the Ladies' Foreign Missionary Society of the Presbyterian Church of Almonte, being desirous of raising something additional to their regular contributions, set about devising means towards that very desirable end. The old adage, "Where there's a will there's a way," was speedily exemplified. With some misgivings, they concluded to hold a bazaar, in the hope that perhaps in this way they might realize sixty or one hundred dollars. Their willing minds and skilful hands were soon at work, making quite a variety of useful and ornamental articles, which they resolved to sell at fair, or even low prices, so that the money obtained would be fairly earned. They held a concert in connection with the sale of their articles on the 15th ult.,

and when they came to balance their accounts they found that they had realized, not sixty dollars, but two hundred and thirty dollars, to be applied to raising their heathen sisters from gross darkness to the light and privileges of Christianity. They were all thankful and greatly encouraged by the success of their effort.—COM.

THE new Presbyterian church in the village of Clark's Mills was dedicated on Sabbath, the 18th ult. The Rev. Principal Grant, of Queen's College, preached in the morning from Num. xiv. 21: "But as truly as I live, all the earth shall be filled with the glory of the Lord;" and in the evening from Gal. vi. 14. "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." The Rev. A. Young, of Napanee, preached in the afternoon from Isaiah lvi. 7: "For mine house shall be called an house of prayer for all people." At each service the church was crowded with a very attentive and appreciative audience. In the evening it was literally packed in every part, there being scarcely standing room. Many were unable to obtain admission. Both preachers sustained their well-earned distinction, not only as eloquent speakers, but as clear, simple, faithful expounders of the Word of God. The singing was led by the choir of the village, kindly assisted by the choir of Wilton congregation, under the leadership of Mr. Mills. Miss Ovens, Wilton, presided at the organ. The church is built of stone, and is fifty feet long by thirty-four broad, and, with the furniture, cost \$2,150. There is yet a debt unprovided for of about \$600. It is well finished and beautifully furnished. The ladies displayed admirable taste in the trimming. The pulpit is richly carpeted, and hung with crimson velvet and tassels to match. The chairs were specially prepared, and are of ash and walnut, handsomely cushioned with crimson velvet. They are very much admired. The Bible, a very fine one, is a present to the congregation from Mr. Thos. Glover, Napanee. He has the warmest thanks of the people. On Monday evening, 19th ult., a tea meeting was held in Burdett's Hall, Newburgh, the proceeds of which are for the building fund. The hall was well filled. The evening was very enjoyable and happy. Every person was well feasted and fully satisfied in every sense of the word. Excellent addresses were given by the Rev. Mr. Kellock, of Mill Haven, Rev. Mr. Young (C. M.), of Clark's Mills, Rev. Mr. Sanderson (M. E.), of Newburgh, and Rev. A. Young, of Napanee. The music was kindly supplied by Miss Phalea, Miss Asselstine, and Mr. and Mrs. Talkien. Each singer was enthusiastically cheered. Mr. Talkien excels as a comic singer, and was loudly encored. Master Willie Fee deserves great credit for the style in which he recited "The Execution of the Earl of Montrose." At about a quarter past ten o'clock the Doxology was sung by the whole audience, after which Mr. Young pronounced the benediction and the meeting closed. On the following evening a social was held for the children in the school house, Clark's Mills. A large number was present and a very happy evening spent. The congregation of Clark's Mills are to be congratulated on their very beautiful church, opened under such favourable circumstances. May the richest blessings of heaven rest on the congregation, and may it be in very truth a congregation of the Lord.—COM.

PRESBYTERY OF PARIS.—This Presbytery held its regular quarterly meeting in Zion Church, at Brantford, on Tuesday, 27th ult. There was a very full attendance of members. A large amount of routine business was disposed of. Leave was granted to the three vacant charges within the bounds—viz.: First Church, Brantford; Innerkip and Ratho, and Tilsonburg and Culloden—to moderate in calls to pastors. Dr. Cochrane was unanimously nominated to the Moderatorship of next General Assembly. A special meeting of Presbytery is to be held in Innerkip on Tuesday, Jan. 24th, at 11 a. m.; and next ordinary meeting in Knox Church, Woodstock on Tuesday, Feb. 28th, at 1.30 p. m., at which meeting delegates to next Assembly will be chosen, and a conference held on the state of religion throughout the bounds.

PRESBYTERY OF SALGEE.—This Presbytery met in St. Andrew's Church, Mount Forest, on the 20th of December. The members present reported to what schemes of the Church their congregations had so far contributed. Mr. Niven read a very carefully prepared report on statistics, showing the average con-

tributed per family and per member for different purposes. The report was ordered to be printed, so that each family in the Presbytery might be furnished with a copy. Mr. Straith reported that he had organized a congregation in the northern part of Proton, with a membership of twenty eight. There was a committee appointed to prepare a report based on the answers to the questions on Sabbath school work sent down to Presbyteries; answers to the questions to be sent to Mr. Aull, Convener of Committees, by the end of February. The Rev. John McKay gave in a report of his work in North Luther, Gordonville and Ross. The following motion was unanimously agreed to. "That the thanks of the Presbytery be tendered to Mr. McKay for his earnest and self-denying labours during his term of service in Luther, that we express our high estimation of his character as a Christian man and minister, and that we join in prayer that the blessing of God may follow him in all his future course." Mr. Fraser was appointed Moderator of the Session; Messrs. Campbell and Fraser were appointed a deputation to visit the field, Mr. Campbell to preach to the people on the Sabbath before. Several members of Presbytery agreed to give a Sabbath to these places before next meeting of Presbytery. The Home Mission report was read and adopted.—S. YOUNG, Clerk.

THE PRESBYTERY OF CHATHAM.—This Presbytery met on Dec. 13th. The travelling expenses of the delegates to the late General Assembly were paid. The Rev. D. L. MacKechnie resigned the pastoral charge of the congregation of Bothwell and Sutherland's Corners. Captain Taylor, Commissioner from Bothwell, stated that though the congregation deeply regretted the step Mr. MacKechnie had seen it his duty to take, they offered no objection to the acceptance of his resignation. On motion, the resignation was accepted, and the following minute adopted: "The Presbytery cannot allow Mr. MacKechnie's relation to it to close without expressing its sympathy with him and the congregation at the circumstances which have made it necessary. It would also put on record its high regard for Mr. MacKechnie as a man, his faithfulness in attending upon its meetings, and diligence in the discharge of the duties assigned him, as well as his earnestness and ability as pastor and preacher, and great zeal in his Master's work, with the prayer that the Master of the vineyard may open up for him in good time such a door of usefulness as will be suitable to him and profitable in His cause." The next regular meeting was appointed to be held at Ridgetown on the third Tuesday of March, at half-past seven p.m., and that the first business be a Convention on Temperance and the State of Religion. Mr. Smith reported that the people of Colchester had purchased a hall, to be used by them as a place of public worship. Rev. J. Logie was appointed to moderate in a call at Buxton, at a suitable time before the third Tuesday in January, and the Presbytery agreed to hold an adjourned meeting in St. Andrew's Church, Chatham, at two o'clock p.m. on the third Tuesday in January. The congregations of Florence and Dawn were authorized to borrow on the manse property a sum not exceeding \$1,200. After examination, Mr. John Cairns was, in the usual way, licensed to preach the Gospel. Rev. J. B. Soott was appointed to examine the statistics of the Presbytery as presented in the Appendix to the Minutes of the General Assembly, and report thereon to the next regular meeting of Presbytery.—WILLIAM WALKER, Pres. Clerk.

HOME MISSION CIRCULAR.

The following circular is being sent to the ministers of the Church by the Convener of the Home Mission Committee. We trust its contents will be carefully perused and brought before our congregations. At the recent meeting of the Manitoba Presbytery, the Rev. Mr. Robertson, the Superintendent of Missions, stated that not less than twenty Presbyterian missionaries, in addition to the staff at present in the field, would be required next spring. The Presbyterian emigration to the North-West is immense, and unless as a Church we follow up what we have already accomplished, our past effort will be in great measure lost.—

HOME MISSION FUND, WESTERN DISTRICT.—STATEMENT BY THE CONVENER.

At this season of the year, when congregations make their apportionments of moneys to the different schemes of the

Church, I desire briefly to present the pressing claims of Home Missions to the continued sympathy and support of our members and adherents.

The Mission field under the care of the committee includes British Columbia, the North-West Territories, Manitoba, Quebec and Ontario; the latter embracing the Lake Superior and Muskoka Districts. These fields represent 533 preaching stations and supplemented congregations; 11,862 communicants; 9,039 families; and an average attendance on ordinances of 29,912.

The very gratifying success of our work in the great North-West, of which the members of our Church are fully informed, and the pressing claims of the Manitoba Presbytery for additional missionaries, leads the committee to hope that the contributions of congregations and the gifts of individuals during the present year will be largely increased. The committee require for the North-West alone—for Mission stations, supplemented congregations, salary of Superintendent of Missions, arrears of salaries due missionaries (which have been satisfactorily settled), and Manitoba College—the sum of \$14,000. To this must be added the travelling expenses of missionaries to their distant fields of labour. Five additional missionaries were appointed to Manitoba in October, another has been appointed since, while others are expected to follow during the winter months.

At the last meeting of the committee it was found that, on the lowest calculation, the sum of \$40,000 would be required to meet the claims for the present year. This sum can easily be raised and exceeded, if every member gives on an average the small sum of fifty cents. In order, however, to reach this amount, it is necessary that the pressing claims of the fund be set clearly before our congregations and Mission stations, by every minister, probationer and catechist in the Church.

I have only to add that the committee have reduced grants to the lowest possible point, and are exceedingly desirous to implement the instructions of the General Assembly by bringing their annual expenditure within their receipts. There never was a period in the history of our Church when the results of the Home Mission work were so encouraging as at the present moment, and when immediate effort was called for. Capitalists are pouring their millions of dollars into great railways that are stretching across our prairies, and opening up their wealth and power. These railways do not wait for populations; they bring them. They do not seek towns; they create them. The Home Mission work which they thus create, as fast as steam can drive the locomotive forward, is most imperative. "We cannot delay an hour without loss. We cannot postpone a year without sin."

In the name of the committee,

WM COCHRANE,
Convener.

Brantford, 2nd Jan., 1882.

THE PRESBYTERIAN SABBATH SCHOOL TEACHERS' COURSE OF STUDY.

The Syllabus for 1882 in the Gospel of Mark is now ready, and can be secured at 10 cents each, or \$1 per dozen. This will include the examination paper in April. It presents a very nice line of study. The following is the outline:

1. An Introductory Study on the Characteristics of the Four Gospels.
2. A Study on the Dawn of New Testament Times in Connection with Old Testament Prophecy.
3. The Beginning of the Gospel of the Power of God.
4. The Opening Proclamation of the Kingdom of God.
5. The Opening Works of Power Foreshadowing the Future of the Kingdom of God.
6. The Divine Place Taken by Jesus in the Kingdom of God.
7. The Professors of the Old Dispensation and the Teacher of the New in Conflict Concerning the Kingdom of God.
8. The Foundations Being Laid for Carrying Forward the Work of the Kingdom.
9. The Law of Growth and Propagation in the Kingdom of God.
10. The Wonder-working Power of the King.

This programme has been wrought out with great care, and we commend it to all our Sabbath school teachers and advanced classes. Address orders to
REV. J. McEWEN, Ingersoll, Ont.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON III.

POWER TO HEAL.

Jan 15, 1882.

Mark i. 29-45.

Commit to memory verses 40-42.

GOLDEN TEXT.—I am the Lord that healeth thee.—Exod. xv. 26.

CENTRAL TRUTH.—Jesus Christ has come to cure the evils of both body and soul.

HOME READINGS.—Mt. Mark i. 20-45.—7. Matt. viii. 1-16.—11. Luke iv. 31-44.—Th. Luke v. 12-16.—F. Isa. lxi. 1-11.—S. Isa. xlii. 1-12.—Sab. Ps. ciii. 1-22.

TIME.—April-June, A D 28, immediately after the last lesson. The healing of the leper was a few weeks later.

PLACE.—Capernaum, and the towns of Galilee. This was Jesus' first missionary circuit of Galilee.

PERSONS.—Tiberius Caesar, emperor of Rome. Pontius Pilate, governor of Judea; Herod Antipas, of Galilee.

PARALLEL ACCOUNTS.—The healing of Peter's wife's mother is also in Matthew viii. 14-17. Luke iv. 38-41. The first circuit of Galilee (vs. 35-39), in Luke iv. 42-44, followed by Matt. iv. 22-25. The healing of the leper (vs. 40-45), also in Matt. viii. 2-4, Luke v. 12-16.

INTRODUCTION.—From the Sabbath services in the synagogue, interrupted by the demoniac, Jesus and the four retire to the modest home of Peter, where He works a miracle, which opens the door to a sudden and wonderful popularity.

HELPS OVER HARD PLACES.

29. *Forthwith* immediately. *Simon, etc.*: see last lesson. 30. *Sick of a fever*: Luke says a great fever; they were common at Capernaum on account of the marshes. 31. *She ministered*: shewing that the cure was instantaneous and complete. 32. *At evening* they came then, (1) as the pleasantest time for the sick, (2) the news had just got around, (3) it was the Sabbath till sunset, when it was allowable to work. 34. *Healed many*: shewing the divine mission of Jesus, to heal, to help, to comfort, to save. *Others*: various. *Suffered not the devils to speak*: they knew His true nature, but it would be bad to have the false and bad bear testimony to the true and holy. Men will not believe liars, even when they speak the truth. 35. *Solitary place*: . . . *prayed*: however much we pray in public, we need to be alone sometimes with God. 38. *Therefore came I forth*: from heaven and His Father. He came to teach and preach to all. 40. *A leper*: one afflicted with the leprosy, a foul, deforming, incurable, hereditary, painful disease, that shut men out from the companionship of the pure. 41. *Touched him*: to shew that the healing came from Him. It expressed Jesus' compassion. It could not defile Jesus, for the curative power was in Him. *I will*: Men heal by instrumentalities; Jesus by the act of His will. 44. *Say nothing to any man*: (1) He must not touch others till he was ceremonially clean. (2) Jesus did not wish to call attention to His miracles, but to lay emphasis upon His teaching. (3) It would draw so many to be healed, that He would have no time to preach. (4) It might excite them to try and make him a king. *Offer for thy cleansing* (Lev. xiv. 4-7). *For a testimony*: he must go to Jerusalem, and let the authorized priests declare the healing perfect. It testified also that Jesus obeyed the law.

SUBJECT: CHRIST THE GREAT PHYSICIAN.

I. PETER'S MOTHER-IN-LAW HEALED.—Vers. 29-31. Roman Catholics say that the apostles lived in celibacy, and that those who minister in holy things should not marry. They also say that Peter was the greatest of the apostles, and that he was the first pope. They dispose of the passage now before us by saying that as there is no special mention in it of the presence of Peter's wife, it is quite plain (to them) that he must have divorced her when he was called to follow Christ. To this silly argument it is quite sufficient to reply that since her absence is not mentioned, she must have been present. Twenty years after the Saviour's resurrection we find Paul asserting that he (Paul) had the same right to "lead about a sister, a wife," as Cephas (Peter) had. It is necessary to confute the errorist; but of greater importance is it for us to find out what the lessons are which the sacred narrative conveys to us. We are here taught, (1) that believers are not exempt from trouble, such as sickness in their persons and families; (2) that the relatives, connections, friends, pupils, etc. of believers have more than ordinary opportunities of becoming acquainted with the Saviour; and (3) that the immediate desire of the healed sinner is to minister (or render service) to Christ and His people.

II. GREAT MULTITUDES HEALED.—Vers. 32-34. "He healed many," but not in the aggregate. He dealt with each one individually. As with sickness, so with sin. "So far as we can see," says the "S. S. Times," "He might have spoken the one word that should at once heal all who were in sickness the wide world over; but He did not do any such thing. Or He might have then ended forever the power of the adversary of souls; but that was [not in God's plan of redemption; and we may be sure that God has the best of reasons for doing just as He did do, whether we can see or understand His reasons or not. As it is, there are sick ones to bring to Jesus, or to tell Him of, now; and there are those who are evil possessed. He still heals many, and casts out many devils, day by day. It is for us to make known to Him the cases calling for His help and care, and trust Him utterly for doing the best that can be done."

III. PREPARATION BY SOLITARY PRAYER.—Ver. 35. The believer, like the Master, must have seasons of retirement and prayer. These times of restful communion, alternating with periods of activity in Christian work, are favourable to spiritual growth. Whether the Saviour personally required such seasons or not, it is plain that He delighted in them; and to those who follow Him, private prayer and secret communion with the Father is not more a duty than it is a privilege.

IV. THE LEPER CLEANSED—A TYPE OF THE SINNER SAVED.—Vers. 36-45. The long, solitary prayer was the preparation for a great work, generally spoken of as "the first missionary tour through Galilee." As He passed from village to village the great Teacher preached "the Kingdom"—proclaimed the reign of grace—and cast out devils, thus attesting His mission and at the same time setting wretched human beings free from the power of Satan. Then comes the loathsome leper—fit outward type of what fallen human nature is within. Leprosy resembles sin, (1) in apparently arising from small beginnings; (2) in being incurable by ordinary means; (3) loathsome; (4) contagious; (5) hereditary; (6) painful; (7) all-pervasive; (8) shameful, necessitating separation from others. We learn from the leper what the sinner ought to do. He felt his disease, despaired of human help, believed in the power of Jesus, came with his leprosy, and submitted to the will of the great Physician.

OUR YOUNG FOLKS.

HOW WILLIE GOES TO CHURCH.

SOME days when it is too cold to go out of doors, or too wet to take a walk downtown "hold o' papa's hand," little Willie Butler plays "going to church" with his grandpa.

He has never been to church, truly, but he knows all about it, and so when he is big enough to go he will know just how to behave.

This is the way he and grandpa do.

Grandpa is a very tall, big man, and Willie is a very short, little boy.

They take hold of hands, and grandpa says, as they walk across the room—

"Now we are going down Mount Vernon street; we turn the corner and cross the gutter [and Willie lifts up his fat little legs very high], and we go straight down Green street until we come to Eighteenth, and here is the church. [They stop at the sofa.]

"We go up the steps and inside the door, and walk up the aisle until we come to pew number twenty-four. There we go inside and sit down. [They seat themselves on the sofa.]

"We bow our heads and say our prayers in silence. [Willie bobs his little golden head, and looks very solemn indeed.]

"Then we look about us a little. Over there sits Maud Stone, with her mamma and papa, and in that direction little Ella Lindsey, with her mamma and papa, and right behind us, Willie and Fannie Plum, with their mamma and papa, and they all sit very quiet, and look very good and happy to be in church.

"Now the organist begins to play and the minister comes in. Then we all stand up and sing—

"Praise God from whom all blessings flow."

[And little Willie's sharp treble chimes in with grandpa's deep bass in 'Old Hundred.']

"Then the minister makes a prayer, and we all bow our heads. [Willie bobs his head again.] Then the minister says—

"Sing hymn 29, page 211." [Willie takes a book up from beside him on the sofa, and pretends to search for the hymn.] He finds it, and cries out—

"Here 'tis, dranpa, I dot it; I dot it."

"Hush-h-h," answers grandpa, in a very low tone; "you must not speak out loud in church."

"Here 'tis; I dot it," whispers Willie very softly. Then they sing,

"Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the beauteous land."

[Grandpa sings out "mighty ocean" in a very loud voice, and Willie does too.]

"Now Deacon Edmonds passes the plate around. [Little Willie puts his hand in his kilt shirt pocket, and pretends to take out some money, which he makes a motion of dropping in the plate.]

"And now we all prepare ourselves for the sermon." [Grandpa leans back and folds his arms and looks straight ahead, and Willie does the same, with the wisest and soberest kind of a baby face.] After one or two minutes of apparent deep and interested listening, grandpa says—

"Now the minister tells us to sing another hymn."

"Which one, grandpa?" whispers Willie, leafing through the book.

"The 109th hymn."

Willie finds it, and they both stand up and hold the book and sing once more.

"Now the minister pronounces the benediction," says grandpa. [Willie bows his head.]

"And now church is over, and all go home to dinner."

Then they take hold of hands again, and go up Green street to Nineteenth, and turn the corner, and cross the big gutter, and come to Mount Vernon street.

Sometimes it is very slippery, and Willie and grandpa fall down on the ice, and laugh very heartily over it, and sometimes they meet a big dog who barks at them, and sometimes they stop to speak to Willie's little friend, Ralph, who is at the window looking out to see Willie Butler come home from church. Altogether they have a very nice time playing, and when Willie gets large enough to go to church truly, he will know, you see, just how to behave.

"SAY WELL" AND "DO WELL."

"Say well" is good, but "Do well" is better,
"Do well" seems the spirit; "Say well" is the letter.
"Say well" is goodly, and helps to please,
But "Do well" is godly, and gives the world ease.
"Say well" to silence sometimes is bound;
"Do well" is free on every ground.
"Say well" has friends—some here, some there;
"Do well" is welcome everywhere.
By "Say well" many to God's word cleave,
But for lack of "Do well" it often leave.
If "Say well" and "Do well" were bound in one frame,
Then all were done, all were won, and gotten were gain.

DISAGREEABLE HABITS.

NEARLY all the disagreeable habits which people take up, come at first from mere accident, or want of thought. They might easily be dropped, but they are persisted in until they become second nature. Stop and think before you allow yourself to form them. There are disagreeable habits of body, like scowling, winking, twisting the mouth, biting the nails, continually picking at something, twirling a key or fumbling at a chain, drumming with the fingers, screwing and twisting a chair or whatever you lay your hands on. Don't do any of these things. Learn to sit quietly like a gentleman, I was going to say, but I am afraid even girls fall into such tricks sometimes. There are much worse habits than these, to be sure; but we are speaking only of those little things that only are annoying when they are persisted in. There are habits of speech also, such as beginning every speech with "you see," or "you know," "now-a," "I don't care," "tell ye what," "tell ye now;" indistinct utterance, sharp, nasal tones, avoid them all. Stop and think what you are going to say, and then let every word drop from your lips just as perfect as a new silver coin. Have a care about your way of sitting and standing and walking. Before you know it, you will find that your habits have hardened into a coat of mail that you cannot get rid of without a terrible effort.

BE CORDIAL.

"WHY can't you be more civil, George?" said Henry Aldrich to his friend as they were out for the afternoon walk. "I was ashamed of your curtness to Jackson just now."

"Don't like the fellow," answered George Sheffield.

"Well, you needn't be so blunt about shewing it. I don't exactly like him either, but he's a new boy, and we ought to show him a little cordiality."

"Catch me pretending to like him. I can see what he is, plain enough."

"He's not prepossessing, that's a fact. Still it don't seem right to dislike him in advance, and even if you do feel that way, you might have the grace to conceal it."

"Ba-ah! I don't believe in it. Be civil, if you choose. I am always civil enough, but don't pretend to like him."

"I know you pride yourself on your bluntness and honesty, but it strikes me you carry it too far. There is no special pretence; he understands that I am prepared to meet him half-way, and am willing to be cordial. He sees you are prepared to dislike him, and, of course, feels the same way towards you."

"I can usually tell whether I shall like a person when I first see him," said George.

"Yes, I've heard people say that," answered Henry, "and they seemed to think it was somehow to their credit—an evidence of their superior penetration, but to my mind it simply shews that they found their likes and dislikes on very trivial things. In other words, they take a prejudice for or against a person instantaneously, and, like you, never try to find out whether they were mistaken or not. You dislike Jackson, and he dislikes you, and you take that as a confirmation of your original prejudice, when, in fact, it is very probably the result of it."

THE LAD AND THE MAN.

AS the boy begins, so the man will end. The lad who speaks with affectation, and minces foreign tongues that he does not understand at school, will be a weak chromo in character all his life; the boy who cheats his teachers into thinking him devout at church will be the man who will make religion a trade, and bring Christianity into contempt; and the boy who wins the highest average by stealing his examination papers will figure some day as a tricky politician. The lad who, whether rich or poor, dull or clever, looks you straight in the eyes and keeps his answer inside of the truth, already counts friends who will last all his life, and holds a capital which will bring him in a surer interest than money.

Then get to the bottom of things. You see how it is already as to that. It was the student who was grounded in the grammar that took the Latin prize; it was that slow, steady drudge who practised firing every day last winter, that bagged the most game in the mountains; it is the clerk who studies the specialty of the house in off hours who is to be promoted. Your brilliant, happy-go-lucky, hit-or-miss fellow usually turns out the dead-weight of the family by forty-five. Don't take anything for granted; get to the bottom of things. Neither be a sham yourself, nor be fooled by shams.

THERE is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drop runs off. So God rains goodness and mercy as wide as the dew, and if we lack them, it is because we will not open our hearts to receive them.

Words of the Wise.

THE heavens declare the glory of God, but the Gospel makes known His love.

ST. PAUL does not teach like a heathen moralist to put on such a virtue and put off such a vice; but he says, "Put ye on the Lord Jesus Christ," and this is at once to put on all virtue and put off all vice.

HELL is the harvest of iniquity; every sinner reaps what he has sown. Heaven is the harvest of holiness; every saint reaps what Christ has sown for him, and what, under Divine teaching, he has been sowing for himself.

IN this world, man is likely to get what he gives. Men's hearts are like a whispering gallery to you. If you speak softly, a gentle whisper comes back; if you scold, you get scolded. With the measure you mete it is measured to you again.

STRIVE to win the esteem rather than excite the envy of your neighbour by the selfish display of possessions which you know they do not possess, and with which you yourself would not be blessed but for the goodness of Him who loves not selfishness.

WHEN we ask for strength for the day, our thought is usually of that which is needed for our most important work. We should not limit it. The grace that shall save us from evil thoughts, hasty speech, a violent temper or censorious spirit, is just as much needed as the other.

How easy is it for some people to praise themselves and their work; to point out their good qualities—they seldom see the poor ones—and remark on the perfectness of the undertaking. They forget the advice given in the good book, "Let another praise thee, and not thine own mouth."

THE best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.

It is not the encountering of difficulties and dangers in obedience to the promptings of the inward spiritual life which constitute the tempting of God and providence, but the acting without faith, proceeding on our own errands with no previous conviction of duty, and no prayer for aid and direction.

THERE is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; it is to stand apart and above it, and to produce the impression of holy and separate life. This only can give us a true Christian power.

DR. ADDISON ALEXANDER, whose power and grace in dealing with the deep questions of theology have never been excelled, when near the close of his great life, walked to and fro in his room, singing in a low voice:

"I'm a poor sinner, and nothing at all, But Jesus Christ is my all in all." Although able to write fluently in sixteen languages, and well acquainted with thirty, he counted all his gifts and attainments as dross—his own merits as nothing.

ITS WORK IN STRATHROY.

It often happens that the opinion of an experienced man, an expert, if we so call him, conveys greater force than an aggregation of outside, uneducated testimony. And then, too, personal experience or observation is so much more convincing than mere assertion. Trained to habits of analysis and keenest accuracy, and from the very nature of their daily occupation given to the most incisive criticism of anything of a proprietary nature, chemists, as a class, hesitate very long before endorsing anything of a remedial nature whose virtues have been announced through the public press. St. Jacobs Oil, however, is so universally successful and so invariably accomplishes all that it promises, that the able chemist, W. J. Dyas, Esq., of Medical Hall, Strathroy, Ont., sends, with his friendly recommendation, the following from David Harrison, Esq., 9th Co., Township of Caradoc: "Having suffered with inflammatory rheumatism since last July, and hearing of St. Jacobs Oil, I sent for a bottle of the article on the 15th of October. At that time I was confined to the house, and could not possibly get out of bed without assistance. After four applications of the Oil the pain ceased entirely, and I was able to go about Strathroy in less than a week. I cannot give too much praise to St. Jacobs Oil for what it has done for me, and I believe it to be a most reliable remedy in rheumatism. Its wonderful efficacy should be brought to the knowledge of everybody."

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At the residence of the bride's father, on the 28th of December, by the Rev. J. L. Murray, M.A., Kincardine, assisted by the Rev. A. F. McQueen, the Rev. F. A. McLennan, of Kenyon, to Annie, eldest daughter of D. McKinnis, Esq., Kincardine, Ont.

DIED.

On the 20th of December, at her residence, 21 High street, Margaret Montgomery, wife of John Cuthbertson, in the sixty-third year of her age.

MEETINGS OF PRESBYTERY.

- PETERBORO.—At Cobourg, on the third Monday of January, 1882, at half-past seven p.m.
STRATFORD.—In St. Andrew's Church, Stratford, on the third Tuesday of January, 1882, at ten a.m.
WHITBY.—In St. Paul's Church, Bowmanville, on the third Tuesday of January, 1882, at eleven a.m.
LONDON.—In Knox Church, St. Thomas, on the second Tuesday of January, 1882, at two p.m.
LINDSAY.—At Lindsay, on the last Tuesday of February, 1882, at eleven a.m.
HURON.—In the church at Thames Road, on the third Tuesday of January, 1882, at eleven a.m.
TORONTO.—On Tuesday, Jan. 10th, 1882, at eleven a.m.
GUELPH.—In St. Andrew's Church, Fergus, on the 17th of January, at ten a.m.
WHITBY.—In St. Paul's Church, Bowmanville, on the third Tuesday of January, at eleven o'clock, a.m.
HAMILTON.—At Grimsby, on January 17th, at ten o'clock a.m.
OWEN SOUND.—In Division street Church, Owen Sound, for Presbyterial visitation, on the third Tuesday of January, 1882, at half-past one p.m.
SAUGEN.—In Knox Church, Mount Forest, on Tuesday, the 14th March, 1882, at eleven a.m.
PARIS.—At Innerkip, on January 24th at eleven a.m.

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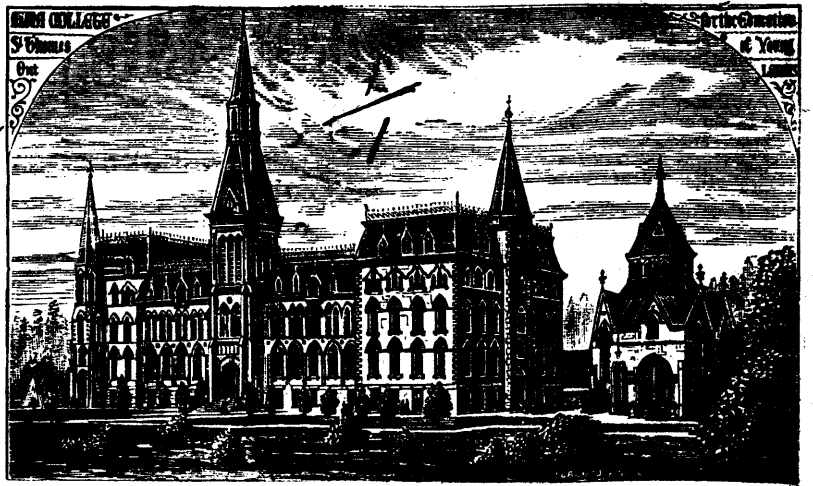
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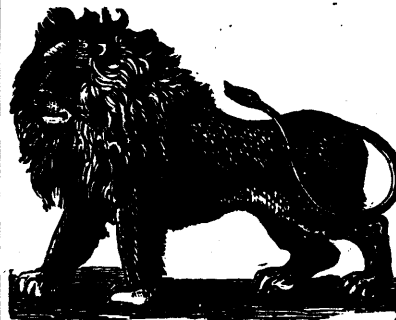
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